

Medical Society
Ninth Annual Council, on Saturday and Sunday, June 26th and 27th, at the place for holding account of its fitness, the Centennial College, the sure and get tickets not used will be for tickets or further

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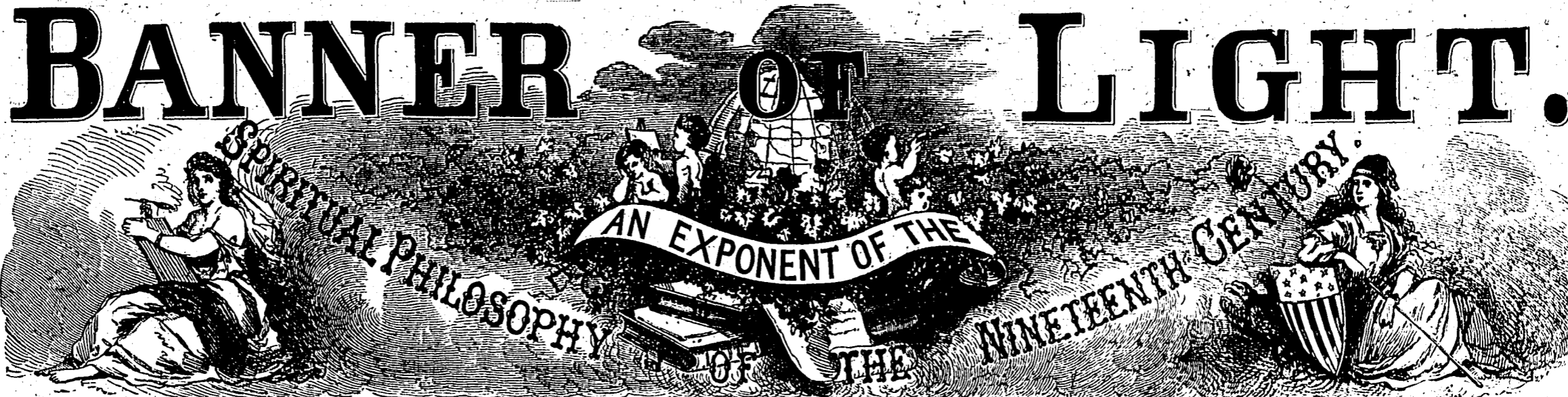
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VOL. XXXVII.

COLBY & RICH,
Publishers and Proprietors.

BOSTON, SATURDAY, JUNE 26, 1875.

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In Advance.

NO. 13.

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Banner of Light.

BOSTON, SATURDAY, JUNE 26, 1875.

"THE PROOF PALPABLE."

To the Editor of the Banner of Light.

When Mr. Sargent's "Planchette" was brought out I considered it the most valuable contribu- tion to Spiritualist literature we were ever like- ly to possess; and I think I have done more good with it than with all my other works on the subject of which it treats. Indeed, it was so overflowing with well-authenticated facts and all so gracefully draped by the author's classical pen, it walked forth a queenly heroine upon the stage of our new philosophy, and, like the famous Rachel, by her statuesque pose upon the scenic boards, almost overawed applause.

Mr. Sargent's new "Proof Palpable" has many of the charms of his former productions, many of the great and newer truths gradually devel- oped (as we have become prepared for them) in the realm of the psychical, besides a large amount of philosophical learning displayed in his analy- sis of the numerous philosophical speculations that have in the present and past centuries feathered the wings of the faith that has grown out of them.

Only one misstatement have I found in the en- tire work, and that of so little importance I would not notice it were it not that the facts in the case are more startling. The officer of the United States Navy reported as appearing in full uni- form at Chittenden, Vt., was my father-in-law. When he first came on the platform he was in handsome citizen's dress. Being asked in French, by Mrs. D., if he came for us, and if he was her father (to which he gave an affirmative reply, first by raps, then by bending over the railing and bowing to us), she said, mentally, "If it be my father, I wish him to appear in his undress navy uniform." He withdrew, and in a moment or so returned in said uniform. The buckle was on his belt, the straps were on his shoulders, and though his face could not be seen sufficiently to make identity unmistakable, his general bearing and outline was that of Commander Washington A. Bartlett, U. S. N.

I was not aware before I read Mr. Sargent's book that any materializations had taken place through the mediumship of D. D. Home; but here I learn (p. 13) that in his presence a sister of Mr. S. C. Hall was seen and recognized by her brother, and clearly seen by Lord Lindsay and the entire party.

The account of the manifestations at Mr. Livermore's I have had reported to me in full by Miss Fox, and corroborated by letters from Mr. L. himself; and certainly when the fascinating spirit of the beautiful Mrs. L. floated over the table with her silvery drapery, sweeping with it paper and pencil to the floor as she went to the wall to write, by the light of her own spiritual- ity, a note to her husband; when she put her arms about his neck and let her ringlets and veil fall about his face; when her welcome presence could be reflected in the mirror; when she could create a rose out of seeming nothingness, and give it a delicious odor from her own sweet breath; when every fold of her drapery, every wave of her hair, every motion of her limbs made her seem the very embodiment of the mytholog- ical Psyche of the Greeks, the wonder is that her husband did not commit suicide that he might be ever with her rather than take sober notes of her presence and retain the reputation of having a sane, well-balanced brain. When Miss Fox and her sister were once our guests, I lived for a brief period in such an atmosphere. Flowers were brought me from my garden by my mother's spirit; beautiful spirit hands were laid upon mine and upon my forehead, and were seen to play the guitar; sweet music was made by the invisibles, and heaven seemed brought down in- to our very midst.

But I must return to Mr. Sargent's "Proofs." On page 15 is an account of that wonderful spirit control of Mrs. Jencken's infant, lately paralleled in Italy by the writing by Baron Kirkup's grand- child, nine days old. Proofs are multiplied, but where they are rejected we hear, even from the most devout, the cry of despair. "It is all dark, dark, dark to my soul," said the late Rev. Albert Barnes; but Socrates could calmly drink the hemlock and smile at the tears of those who thought he was to die and be buried.

When the materialization of spirits comes up for consideration in this book, as there is much opportunity for fraud in these manifestations, the most satisfactory proofs possible of their genuineness are adduced. Among many who had experience, under strictly test conditions—gen-

erally—in the homes of the investigators, where no two women could possibly be present without its being known to the investigator, Dr. Gully is mentioned (p. 54). "That the power" (of materialization) "grows with use was curiously illustrated by the fact that, for some time, only a face was producible, with, occasionally, arms and hands; with no hair, and sometimes with no back to the skull at all. Merely a mark, with movement, however, of eyes and mouth. Grad- ually the whole form appeared—after, perhaps, some five months of seances—once or twice a week. This again became more and more rapid- ly formed and changed, in hair, dress, and color of face, as we desired." "When the photograph was taken I held her hand for at least two minutes."

This testimony to the gradual increase of the spirit-form (so called) is one of the most impor- tant and satisfactory features of the phenome- non.

On page 59, Prince Wittgenstein's account of his experience with the beautiful Katie is given; and this is followed by that of the Rev. Dr. Sex- ton, who, after fifteen years of skepticism, "dur- ing which time he did not disdain to investi- gate," yielded to those overwhelming proofs of spirit-presence; for, "in his own house, in the absence of all mediums other than those mem- bers of his own family and intimate private friends, in whom mediumistic powers became de- veloped, he got evidence of an irresistible char- acter that the communications came from de- ceased friends and relatives." B. Coleman, Esq., says of a seance at Mr. Luxmore's: "Whatever the figure of Katie might be, it evidently was not Miss Cook (the medium). Mr. Crookes, of Eu- ropean reputation as a scientist, writes: "Miss Cook is now devoting herself exclusively to a series of private seances with me and one or two friends. The seances will probably extend over some months, and I am promised that every de- sirable test shall be given to me. . . . Enough has taken place to thoroughly convince me of the perfect truth and honesty of Miss Cook." Mr. Russell, postmaster of Kingston, England, writes: "On many occasions, when sitting with his family around a *harmonium*—the medium being deeply entranced upon an adjacent couch, and distinctly seen by every one in the room—the writer's father, many years since 'passed on before,' has drawn up a chair from a re- mote part of the room and joined the mem- bers of the circle, talking with them, sing- ing with them, and selecting pieces of music to be played on the instrument; . . . and, after, kissing them, . . . floating up to the ceiling, wishing them 'Good night,' and appar- ently vanishing from sight"—the medium still being extended on the couch. Mr. A. R. Wal- lace, F. R. S., says: "The most remarkable feature of this lady's (Miss Nichol) mediumship is the production of flowers and fruits in closed rooms. The first time this occurred was at my own house. . . . Miss N. had come early to tea; it being mid-winter, and she had been with us in a very warm, gas-lighted room, four hours before the flowers appeared. The essential fac- tor, that upon a bare table, in a small room, closed and dark, a quantity of flowers appeared, . . . consisting of anemones, tulips, chrysanthemums, Chinese primroses, and several ferns, all abso- lutely fresh as if just gathered from a conserva- tory. They were covered with a fine cold dew. Not a petal was crumpled or broken—not the most delicate point or pinnule of the ferns was out of place," &c.

Of spirit-photography a great deal of valuable information is imparted in this work. I will, however, only quote a few words regarding it, from Lady Cathness. Being in Paris she visit- ed M. Buguet, and she and her son got thirteen of his pictures; "and out of the thirteen," she says, "we distinctly recognized the spirit-forms of five dear ones whom we had never hoped to see again on earth. . . . We were perfect strangers to the medium, who had never heard of us before. . . . That there may be no doubt about the identity of my late husband, he brings in his hand the family crest and emblem." The late confession of fraud by M. Buguet will have no effect on Lady Cathness or on the hun- dreds of others who have obtained from him genu- ine psychographs. Mons. B. is evidently a weak-kneed individual, who, to appease the wrath of the Catholics, and escape probable im- prisonment, has resorted to an acknowledgment of deceptive tricks; or, perhaps, by a bribe from the church, more flattering than his legitimate business, has, like some mediums in this country, it is said, turned against the truth.

Of spirit-music there is also proof on proof, while the testimony regarding the transmission by spirits of material objects from place to place, is unquestionably trustworthy. The theories respecting spirit and matter, their qualities and relations, are ably discussed. "Thus Spiritualism, if it neither discredits nor confirms the doctrine of two substances, at least makes doubly distinct the separation between the phenomena of so-called matter and the phe- nomena of so-called spirit. The two in one have been compared to the convex and the con- cave of the same curve." "Thought is a motion of matter," says Moleschott. "But," says our author, "this is no more of an explanation than it would be to try to account for the sentiment and the charm in a melody of Mozart's, by say- ing, 'It is a motion of matter.' All that science can fairly hypothesize is, that *Thought is ac- companied by a motion of matter*; for, were the head and brain so transparent that this motion

could be seen, the mystery of thought would be as far as ever from being solved."

"No thought without phosphorus," says Moleschott. In a note, Mr. Sargent remarks: "Locke must have had a presentiment of the appear- ance of a Moleschott on our planet, for he says: 'A chemist shall reduce Divinity to the maxims of his laboratory, explain morality by sal, sul- phur, and mercury,' etc. Further on he adds: 'Liebig's sarcasm is perfectly just, when he says that the bones should produce more thought than the brain, if Moleschott's asseveration is true.' 'The honor of the discovery that phos- phorus exists in the brain,' says Baron L., 'be- longs not to me, but to Dr. Moleschott; and I have declared it to be a mistaken idea, not based on a single fact.'" (p. 157.)

"We do not know," says Materialism, "all the powers of matter, its magical and spiritual nature, and its life eternal."

"Then if we do not know them," responds Mr. Sargent, "how can any one say that they are not what is meant by spirit?" etc.

"Mr. Tyndall would trace all the phenomena of mind and matter to the potencies of atoms. He allows Thelms, however, to entertain his lit- tle hypothesis, and leaves it an open question whether atoms may not have had a Divine Creator." His confession that he prolongs the vision backward across the boundary of the experi- mental evidence, &c., borders on the sublime, and gives a further view of his boldness and probable tendency—leaving a gate open by which he may yet acknowledge that what he has sneer- ed at are real facts in science.

And now, from the thirteenth chapter to the eighteenth, we have in Mr. Sargent's "Proof Palpable" the most thoughtful and profound por- tion of the work. The philosophical acumen which he brings to bear upon the Vedic hypothe- ses, the doctrines of Plato, of Aristotle, of Des- cartes and others, will win the especial attention of every scholar. The opinions of Leibnitz, of Dr. Carpenter, of Stahl, of Papillon, (of whose writings a splendid paragraph is quoted,) of Burnout, of Oersted, of D'Holbach, Fichte, Strauss, and a host more, are brought in review, and make every page as interesting as a romance.

G. L. DITSON.

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G. L. DITSON.

Written for the Banner of Light. THE TRIUMPH OF TRUTH.

BY WILLIAM BRUNTON.

Mine eyes have seen the vision clear, as clear as dawning day,
Of truth triumphant in the earth, with her majestic sway.
I saw her in my golden sleep, when all was calm and still,
I saw her rise and all my fair and fondest hopes fulfill;
She was adorned by all the earth—with morn and star and moon,
And with them dwelt the wide world round, like seasons of the year.
She came not, as dread Error came, to rule with wrong the race,
She came not forcing faith by fear, but won it by her grace;
She rose as doth the dawn, and spread and filled the land with light.
I saw it in my golden dream, and blessed the happy sight!
I woke, and went my way to work, and with the vision read
In all my daily duties this—that Truth the nations led;
I saw it in the conquests fair we make in skill and trade;
I saw it, clear as noon and sky, in all that man has made;
His ships that sail the ocean wide, his powers that skim the land,
All bear their destiny strong—that Truth is great and grand.
The sight of falling crowns and thrones, the priests that fall in pride,
The parliaments that work for good, and take the people's side—
All these to me are telling true the vision that I saw,
That Truth is triumphing abroad, by her majestic law!
I read it in the history past of every land I know—
That Truth is like the forests fair, and Error like the snow.
The forests grow, and spread and live—the snow must melt away;
And Truth has grown and spread, and gathered power from day to day.
I read it in the present time, with all its tribute fair—
To what mankind may do for man, if man will only dare;
And in the future far and free I read the page complete,
That there the Truth her triumph sure will in perfection meet.
Oh, gather round her strong, ye brave! she rules with billes, not blight!
Rejoice, oh man, in her fair beams, her day of love and light!

REMARKABLE ASSERTION.

To the Editor of the Banner of Light:

In commenting on Mrs. Tappan's re-incarn- ation address, recently under consideration, I did not intend to allow any important remark of hers to pass unnoticed. I find, however, one expres- sion worthy of note to which I neglected to refer. It is so illustrative of the random assertions which are but the legitimate results of a theory wild and baseless, that it seems necessary to in- troduce it to particular notice as one of the clos- ing arguments on which her faith is established. She says:

"No human being ever passes from earth who does not think, 'If I could only begin my exis- tence now, I would show the world the benefit of my experience.'"

Now allow me to ask, how can the lady, or her control, divine the thoughts of every human being who passes from earth? Even if her statement were correct in a limited sense—which may not reasonably be conceded—the countless exceptions in sudden and instantaneous deaths, allowing no time for thought, would render the rule of slight account. But her proposition is so palpably erroneous that little comment is need- ed. Without intending any discourtesy to Mrs. Tappan, or to any others of the visionary faith, allow me, in conclusion, to commend to their consideration a remark of Confucius: "To know that we know what we know, and that we do not know what we do not know, that is true knowledge." Yours for absolute truth,

HORATIO N. SPOONER.

Passions are like floods and streams: the shallow murmur, but the deep are dumb.

PROF. HEDGE vs. PROF. TYNDALL.

BY ALLEN PUTNAM.

To the Editor of the Banner of Light:

The address before the American Unitarian Association, on the fiftieth anniversary of its formation, by Prof. Hedge, which you laid be- fore your readers June 12th, is very able, and puts forth the proper relations of religion and science to each other with great clearness and force. That Professor, in the Divinity School at Cambridge, is a ripe scholar, an estimable man, and a good representative of the more staid and conservative portion of Unitarian Christians. He maintains that religion and science should not be deemed, for they are not, when severally operating in their proper spheres, antagonists, but friendly co-laborers for good.

So far, Unitarian views are probably in accord with such as are taken by the mass of Spiritual- ists. The Professor's address seems to have re- ceived your approval, till allusion was made in it to Prof. Tyndall, who, two or three years pre- viously, made a request, substantially, that one ward in an hospital should, for determining the curative efficacy of prayer, have prayers offered in it; and that statistics of cures should be kept in all the wards, so as to settle the question whether prayer was of any benefit. If we ap- prehend correctly, you queried whether the religion- ist, alluding to that request, may not have re- buked the scientist undeservedly. With your permission we will comment upon that point.

When Tyndall's startling proposition was first promulgated, no one, probably, presumed that Protestant Christendom at large possessed what was needful to let her aid science test the effi- cacy of prayer by "statistics." Faith like Elijah's, when he contested the prophets of Baal, is not prevalent among common Christians. Yet some minds trusted that a considerable portion of the religious world might be in condition to give the scientist's request courteous consideration. But their trust was probably too comprehensive; for we now find even an enlightened and fit representative of one of the most liberal and cultured sects joining in indignant rebuke of the eminent man in science, because he asked for demonstration of some such supernatural action upon the physical world as religionists believe can be and is procured by fitting solicitation. The scientist may have asked for nothing more than his needs, and the needs of thousands, require, and no more than the nature and methods of sci- ence ordinarily demand. It is her usage to credit only so much as is scientifically proved; and, since faith claims that prayer helps to heal dis- ease, science characteristically says, "Prove it; I prescribe a method—try."

Whether Tyndall was, and is, a supercilious scoffer of all religion's claims, and meant only to annoy and irritate the religious world by a rude taunt, we do not know. Be that as it may, he asked, at least by implication, a profound and significant question, which possibly admits of a demonstrative and beneficent answer.

Perhaps neither Tyndall, Hedge, nor any one among the masses whom they may properly rep- resent, expected that, under any circumstances, attempt at anything like the proposed trial would be made. Perhaps most religionists look- ed upon anything of the kind as impious; and the faithless may have chuckled over the requisition as a pointed and crushing poser. Probably neither party dreamed that a stripling David exists, who, if permitted to use weapons of his own selection and have full control on faith's side of the field, might be willing to accept the challenge of science's Goliath.

Matter's champion probably supposed himself to be asking merely that in two distinct wards of an hospital the patients should all be under treatment by the same physicians and surgeons, and cared for by like nurses; no known differ- ences in treatment or care existing, excepting that in one such prayers as the clergy are wont to utter or read should be steadily offered up, and in the other entirely omitted; and that statis- tics of results should be kept and compared. Prof. Hedge, and millions whom he may be de- cerned to represent, probably understood the sci- entist's challenge to mean just that and no more; and they "indignantly rebuked" the man.

Brains, nurtured even in the laboratories of science or the libraries of divinity schools, may lack some portions of the world's positive knowl- edge. But few, among either professional sci- entists or conservative religionists, have become cognizant of some now known conditions and ap- plications which bespeak possibility that fair sci- entific test might demonstrate faith's claim that healing influences may, because called for, be furnished from beyond where palpable matter extends.

When the press first put the proposition before us, one reader, and no doubt many others, men- tally said that is fair; faith claims that action by some occult intelligence often operates most efficiently in healing diseases of our physical or- ganisms. If so, such action methodically applied to considerable extent might produce some cures just as perceptible by our outer senses, and just as susceptible of measurement and enumeration as are those resulting from the action of palpable and visible medicines and appliances—cures whose causes adepts in the physical sciences might scan, and might properly subject to most rigid tests. Now a man of vast knowledge and skill asks for, and therefore let arrangements be made for procuring, cures by agents invisible, and for comparing them statistically with such as ordinary hospital treatment achieves; but in- sist that the methods and the visible aids shall be appropriate as possible to the case; insist that intelligent, discreet, well-read and experienced

communiters with spirits shall have absolute and continuous control of an hospital ward, and of all who are employed and everything used there- in during the period of trial. When that privi- lege can be obtained, we see no reason why at- tempt might not be reverently made to demon- strate that intelligence from outside the material world and domain of physical science often acts beneficently upon the sick, and sometimes the more helpfully because of supplications for its aid through acts of preparation for its influ- ences—through procurement of fitting living organ- isms as their channel—and through invocations to it, either uttered or silently proffered. Prayer under favorable conditions and of the right quality is very efficacious in curing disease, and we see no objection which expanded and enlighten- ed religion can wisely or humanely make to a fair test of its curative operations.

Such, substantially, were our reflections years ago; and now, finding that an eminent scientist, because he sought for proof palpable, is *indignantly rebuked* by a candid and able man speak- ing as the representative of a very intelligent and thoughtful sect, we feel inclined to borrow one of that speaker's own words, which means "lack of knowledge," and say that "nescience" probably causes him and multitudes more to lack sight of an important possibility—possibility that religion may furnish Tyndall and his ilk with demonstration that prayer has efficacy in healing the sick; which demonstration the prayerless need, whether they wish to receive it or not.

Our suggested method, of course, would not procure proof of any direct and immediate dis- towal of health by an omnipotent personality and because of man's prayers to him; but it might furnish proof that some invisible intelli- gent beings, possessing more knowledge, skill and power than do the best of embodied physi- cians, can be so aided and induced by our efforts and solicitations as to become marvellous healers of our maladies.

Results thus obtained might be due to process- es differing widely from such as Tyndall had in view, or rather such as he asked to have applied; still they might be to him demonstration that disembodied intelligences of some grade can at times, and under some circumstances, act benefi- cently upon the ailing forms of men. How- ever much that should fall short of his full de- mand, it would be an instructive move toward it, and also would teach rebuking religionists that they may have censured him prematurely. The signs of to-day are indicating that, in some morrow, science and religion may harmoniously move on in company to a point quite in advance of where the latter now indignantly rebukes the former.

Fit circumstances for the trial are wrapped up in the obscurity of the future; the time when they will be with us is uncertain; great changes must precede their arrival; for thoughts and senti- ments now dominant over the nations would en- velope and charge an hospital ward set apart for such a purpose, and earnest its occupants, with profanating effluvia which would greatly ob- struct the access and free action of such helpers as would be invoked; also no portion of a public hospital can be placed under full control of the mortals best fitted to conduct this special experi- ment until existing managers of charitable and curative institutions shall give place to minds differently informed and disposed.

The motives of Tyndall may have been as good and his acts as proper as those manifested in censuring him. Were we willing to use dis- paraging epithets, we might honestly apply as

Spiritual Phenomena.

SPIRIT MATERIALIZATION.
The Extraordinary Experiences of Col. Richard E. Cross, of Montreal, Canada, at the House of Mrs. Compton, in Havana, N. Y., and afterwards in New York City.

PART I.

To the Editor of the Banner of Light:
Some days ago I received from Col. Richard E. Cross, of Montreal, Canada, the following letter (substantially), being a narration of his extraordinary experiences at the house of Mrs. Compton, in Havana, N. Y., and I feel well assured that its publication will interest your readers, as the personal narration of the facts did me and my household. I take occasion here to vouch for the honesty and truthfulness of Col. Cross. He is a gentleman of high-toned character, whose word is trustworthy, and in what he narrates I have confidence. He therefore cast his letter upon the world as the truth and fact. He was, during the war of the rebellion, a colonel in the army of the Union, and was distinguished in many battles. Since the war he removed from New Hampshire, his native State, to Montreal, Canada, where he has been for a long time residing, in good position and repute.

Yours truly,
A. G. W. CARTER.
New York City, May 14th, 1875.

MONTREAL, May 1st, 1875.
JUDGE A. G. W. CARTER: My Dear Sir—On parting from you in New York City, a few days since, you expressed a wish for me to write you a full account of the scenes and incidents which took place at Mrs. Compton's, Havana, N. Y., under my own observation, she being the materializing medium. The following is a correct statement:

Having seen, by mere accident, a copy of the "Banner of Light," in which there was an account of Dr. H. B. Storer's experience at the above place, curiosity more than anything else led me to wish to fathom, by personal investigation, the secrets and mysteries of the place, if there were any to be found. I left Montreal for the city of New York, on Thursday, the 22d of April last, with an idea of visiting Havana; but, on my way to Syracuse, my better judgment, as I supposed (not being an avowed Spiritualist), caused me somewhat to hesitate, for, to tell the truth, I felt rather ashamed of the imposed weakness of "going after the spirits." But a something quite beyond my then control, seemed to urge me to go to Havana, though some hundred miles off from my way to New York City, where pressing business also demanded my attention and presence. I finally yielded to the strange influence pressing upon me, and at Syracuse took the cars for Seneca Lake, to cross over it, by boat, to Havana, and go at once to Mrs. Compton's house, desiring to stay there only for the one night. I took a little steambath to cross Seneca Lake, and on Friday night, at half-past nine o'clock, I arrived at the "Montour House." As soon as I arrived, and late at night as it was, I inquired of the landlord where I should find Mrs. Compton's. He politely told me that it would be too late to go then, for, if having a séance there, must be nearly through with it, and advised me not to go or think of going that night. I—induced as I now think I was—persisted in going to Mrs. Compton's, and was not to be deterred from my purpose. So mine host, seeing my persistency, generously offered to go with me, "if I could go," to her house. We arrived at the house, and, after repeated knocks at the ground-floor street door, it was opened by an old gentleman—the husband of the medium, it afterward seemed—who immediately said to me, "This has been waiting for you." The spirits told us that a stranger would soon arrive, and they refused any manifestations until his arrival. Come right in," I accordingly entered the house, leaving the landlord to return to his hotel, and was ushered into the room where they were holding a spiritual séance in what was termed the "dark circle." I was given a seat on the extreme left of the circle, leaving my left hand at liberty, and joining with my right hand the gentleman next to me in the circle. Very soon a voice of deep tones, which appeared to come from the direction of the medium, Mrs. Compton, but very unlike hers, said: "Please do all you can to assist us; we will try to materialize 'Katie' and a few others. The medium is very weak, but we will do the best we can. Do not break the circle, and do not touch the spirit who may come before you. The stranger for whom we were waiting, as we told you, has arrived, and we will proceed."

The light of the kerosene lamp was then turned on, and I had an opportunity for the first time of looking around the room, which I found to be of good size, having in one corner of it a sort of closet, or cabinet, just large enough for one person to sit in, in a chair. In this, there was a window, trap, or outlet, except the entrance in front, the sides being solid, and the floor securely fastened down. The door of the cabinet extended to within six inches of the top, and across the opening here made, a curtain of dark muslin is drawn in double, on a wire. There is a cane-seat chair in the cabinet for the medium to sit in. I also now saw the medium, Mrs. Compton, who sat at a table for the "dark circle," and was sitting there at the turning up of the light. She is apparently about forty years of age, has always been a hard-working woman, and in order to support a large family of children has been obliged to take in washing, do ironing, &c. In short she has had a hard life of village drudgery. She is about five feet three inches in height, and weighs perhaps one hundred and thirty pounds. She has dark complexion, eyes, and hair, with front teeth much decayed. She wore a twist of false hair around the crown of her head, as there seemed to be a failure of the growth of her own hair there. She was clothed in a common dress of black alpaca, with grey skirt, undergarments, grey stockings, and heavy shoes, a piece of worn lace about her neck, and in general she appeared a common hard-working woman, with, however, a pleasant and honest expression of face, and humble and agreeable manners. Such was the medium; I have a good photograph of her, which you have seen, and which I wish I could present here in this letter. It is a good face. Everything being ready, Mrs. Compton went into the cabinet and took her seat in the chair, shutting the door after her, which fastened with a latch, the black curtain being drawn across the aperture above the door. In a very few moments a deep voice, the same as in the dark circle, was heard to say: "Please sing," upon which those present, about seven in all, struck up a familiar hymn in chorus. Immediately to my astonishment, the black curtain was drawn aside, and two little hands were seen over the door in the aperture, then two more, then two or three more—all different, and these seemed to manipulate the curtain, and open and shut, and fling themselves about hither and thither. Soon after this, we heard the lifting of the latch of the cabinet door; we looked toward it—I especially interested; the door slowly opened outwardly, and to my great amazement, a beautiful female figure clad in gossamer white, with most exquisite veil (with little spots in it) over her head, neck, and shoulders—through which we could plainly see, and discern the countenance—came out and stood before us. I gazed somewhat fearfully, and intently upon her. I saw a blue wash around her waist, with a bow-knot and flowing ribbons behind; her profuse dark brown hair in curls covered her head, neck, and shoulders, and drooped gracefully far down her back. She advanced before the door, gracefully and gracefully, to the centre of the circle, and standing there, and looking around for a few moments, turned about and went into the cabinet door. In a minute the door again opened, and the same form appeared before our view, in all her singular and unique beauty; she turned toward me as I sat at the end of the circle, and advanced to me noiselessly and trippingly. Reaching me, and immediately before me, she put her fine and soft hand upon my head, my face and my shoulders, and finally sat down directly upon my left knee, placed her arm about my neck, and literally caressed me. She then got up, and placing her hand upon my right knee, with fingers and thumb pointed down, to our amazement she drew forth apparently from my knee, a glossy,

fine, brilliantly white silk handkerchief, with which she touched my face. I certainly never felt such a soft piece of material goods before. From me she went to each in the circle, and touched them, and then as if satisfied with what she had done, returned to the cabinet. I wish I could present a correct picture of this female form and figure, she was such a picture of grace and beauty!

After the disappearance of "Katie"—for such she was called, and called herself, though not the "Katie King" who has heretofore appeared, as they say, in England and this country—the door of the cabinet again was unlatched and opened, and a child, apparently about six years of age, came running out; and advancing to a gentleman present, actually climbed into his lap, and called him "dear papa." The gentleman, astonished and bewildered, recognized his own little daughter, who had departed this life some three years before, and of course was more than convinced of the existence and return of spirit relatives and friends. The little child, satisfied with and glad of her recognition, left her father and returned to the cabinet. In a few minutes the cabinet door again opened, and a young man, appearing to be about eighteen years of age, tidily dressed in black cloth frock coat, vest and pants, advanced from the door and addressed his brother, one of the circle, who at once gladly recognized him; on which the form returned to the cabinet, and the door was latched again.

We had not waited long, when again the latch moved, the door opened, and an old lady of full seventy years, stooping, and wearing "spectacles on nose," came out from the cabinet, and advancing to a gentleman of our company, called him by name, and extended her hand to him. He gladly took it, recognizing his departed grandmother, and she being evidently pleased with the recognition by her grandson, returned to the cabinet.

It was not long before there came forth from the door of the cabinet a tall Indian chief, adorned in all the paraphernalia of the chieftain. He was so tall that he was compelled to stoop on emerging from the cabinet. He was, as he told us himself, the Indian warrior "Seneca," whose kingdom formerly was about the lake which I had crossed in the boat, and near the shore of which we were holding the séance. He was fully six feet and six inches in height, and large in proportion. He wore all the dress of an Indian chief, large blanket, leggings, moccasins, and a light-colored head-dress, with two large ostrich-like plumes. He announced himself as "Big Injun," gave us the terrible "war-whoop," which shook the house almost, and also the "peace-whoop," a most singular falsetto cry, indicating anything else but peace to my ears, except in femininity. He talked with us for some time, and finally disappeared in the cabinet. The deep voice from the cabinet then informed us that the delicate health of the medium would not allow them to do anything more that evening, and requested us to sing the "Doxology," which we did in unison, and then three loud knocks were heard upon the door of the cabinet. This was, it seemed, to signify that all was finished, and that we might enter the cabinet to see to the medium. Some of us did so, and we found the medium seated exactly as we had left her, in what appeared to be a deep trance; she had no pulse, was perfectly cold and rigid, and great drops of perspiration were standing upon her forehead. It took quite fifteen minutes to restore her to consciousness, which, however, by manipulations and passes, was duly accomplished; and then, the hour being late, we of the circle went from the house, and in our respective places of sojourn retired to our sleep.

Having seen too much, or too little, and not wishing now to go on to New York City without further investigation, and in the hope and trust that if I remained I would see some of my own spirit friends, I decided to remain over at Havana another day and night, and have some more experiences—putting matters perhaps to a severer test. In this decision I was joined by Professor S., of Chicago, Ill., three gentlemen from Detroit, Mich., and the chief engineer of one of the principal New York Railways. On the morning of the 23d of April we visited the house and home of Mrs. Compton, remaining there for most of the day, making ourselves acquainted with all the family, their ways and manner of living, their clothes and clothing room, the different rooms occupied in the house, &c., &c. There are three children, I believe, at home, of thirteen, nine, and six or seven years of age respectively. These young girls generally attend the séances—the eldest one particularly, who assists at the singing, and sits in the circle. The old gentleman, Mr. Compton, attends the séances, sits in the circles, regulates the lights, &c. During the day we had an opportunity of thoroughly examining the room where the séances are held; we found it to be some fifteen feet square, with the cabinet in the corner, and occupied by table and chairs. We tested this and the adjoining rooms with hammers, &c., and getting through our examination of the whole interior of the house, were quite satisfied that there was no place for fraud, trick or deception. So convinced we came away, to prepare for the second night's adventures with the spirits.

At eight o'clock that evening we were again in the circle room of Mrs. Compton. Soon the circle was formed under the direction and indication of the spirits themselves, my assigned position being about the middle. All being in readiness the lights were turned off, and then we had the manifestations of the "dark circle." In this sort of circle happening first, we were informed by the spirits, they gained much of their power to materialize in the light circle. After sitting half an hour thus, and having many curious manifestations of the presence of spirits by touches, voices, and noises of walking about and the frequent appearance of mysterious balls of light, which would float about in various localities and directions, and sometimes with a peculiar dipping, would seem to strike the table, during which time Mrs. Compton was continually describing the spirit forms she saw, many of which were recognized by the company, at the direction of the spirits Mr. Compton again turned on the lights, and we were ready for the light circle. The light in the room was by no means bright, but it was sufficiently strong for us to see around the walls of the room and distinguish each other, and even to read a newspaper. There were little mottoes in print hanging on the walls of the room, such as "There is no death," &c., which we could plainly discern and read. Mrs. Compton, dressed in black alpaca—as on the previous night, now entered the cabinet, and we fastened her in the chair, having placed paper wristbands on her wrists and sealed them to the chair on which she sat, stamping the same with sealing wax. We then left the cabinet, and her thus secured in it, and took our allotted places in the circle.

Soon a deep voice as before, asking us to sing, was heard. We all sang, and during this exercise, "Katie" in all the brightness and glory of the previous night opened the cabinet door, came forth and stood before us. She materialized a beautiful white handkerchief, and went to each one of the circle and touched the same to their faces. She then re-entered the cabinet, apparently satisfied with her effort.

We now heard a female voice at the open door of the cabinet, saying, "George, dear George." Soon a woman's form in dark dress, while apron full around, and collar about her neck, dark hair arranged plainly, appeared, and advancing to within one foot of me, extended her hand to Prof. S., of Chicago, who sat next to me. He took her hand, and recognized his dear wife, who had gone to the spirit-world many years before. She spoke to her husband about their children, and reminded him of many family matters, so that he was fully convinced of the presence of his departed wife. Being thus recognized, she returned to the door of the cabinet, called her husband to her, kissed him, and asked him in the hearing of us all to forgive her for having opposed him and spoken of his Spiritualism as she had done while on earth. She then parted with him fondly, and re-entered the cabinet. He returned to his place in the circle, more and more convinced that he had been gladdened by the blessed presence of his wife, now a spirit.

It may be proper and interesting to remark here that Prof. S. told me that before he came to Mrs. Compton's he had been at Dr. Slade's residence to see the manifestations there, and during the séance with him as medium, he had requested to see his wife materialized. She was unable to do so, so as to

be seen, but the voice at Dr. Slade's told the Professor if he would go to Havana, to Mrs. Compton's, his wife would materialize her whole form for him, and he would be able to recognize her distinctly. In fulfillment of the spirit's promise, we see that the wife—calling upon her husband by name—did appear, her whole form materialized, to the complete satisfaction of Prof. S., and to his great joy and happiness.

After this gracious presence, the Indian chief "Seneca" came from the cabinet again, stooping in the door as before. Before he came out, however, I was informed by a voice that an Indian chief, who was a spirit-guide of mine, was present, and would materialize for me. "Seneca" came, and I asked him to let my guide appear. He seemed reluctant to do this, for it would involve his own disappearance, but finally he went again into the cabinet, and then all of our company plainly distinguished two Indian voices, speaking in Indian language, apparently with each other. Once in a while we heard "Seneca" say, in plain English, "You no go out, you talk too much; me go out," and finally the "words together" ceased, and "Seneca," and not "Big Water," which, as I was informed by the voice preceding, was the name of my Indian friend, came forth. So I did not have an opportunity of seeing my Indian friend, much to my regret. "Seneca" attempted to apologize for his conduct in the premises, saying "Big Water" too much talk," and after favoring us with several demonstrations, the most remarkable of which was absolutely materializing a large dark blanket before us, which he seemed to take out of the front of the cabinet, near the floor, and which he said he did for my benefit, because "I was good to his mody," he returned into the cabinet, promising us more materializing manifestations, and they now came in remarkable order:

All being still, we heard a male voice—at the unlatching and opening of the cabinet door—calling, "Colonel Cross—Colonel Cross—Dick!" This was my name, and the circle did not know it, for I had not told it, having registered my name at my hotel as "Williams." I grew nervous and astonished beyond measure—I confess fearful! a little, perhaps too much afraid. I looked toward the cabinet door, and I saw the shadowy form of a large, very tall man, standing in the door, now wide open. "Can it be possible!" I thought. "Is it my brother Edward? The voice is like his; the dim outline I cannot well distinguish; I see a black frock coat, vest and pants; dimly; I see the face and very long beard; they are dim and eccentric." At last I ventured, "Is it you, Edward?" The tall figure answered, "Yes, brother, it is I; do you not know me?" I replied, "No, I cannot see you with sufficient distinctness; let me see you more closely." He then advanced a few steps, and stroked his beard with his hand (as was his habit in this life). I looked intently, and though inwardly convinced that the shadow was that of the person of my brother, I dared not loudly avow it. He said, "I cannot materialize better for you this evening—this is my first attempt; remain over till Monday night, and I will try to come near enough to speak, and shake hands with you." I promised to do so. He said "Good night," and retired. Of course with such an initiative experience with my brother Edward as this, I resolved, come what may, I would remain another night or two, to see him and recognize him fully. But was it not a wonder—a real wonder!

After my brother's shadowy appearance and disappearance, the cabinet door again opened, and by it stood a French lady, who, in the French language, called her son's name. It was one of our company, and recognized his dear mother; and for some little time he and his spirit-mother, who died twenty years ago in France, conversed together in French.

Then came a little boy from the open door of the cabinet, who was recognized by his father, in our company, and had a conversation with him. Finally the deep tones of the voice of "Daniel Webster," as this spirit claims to be, and perhaps correctly calls himself, and who seems to have much control of these séances, announced that, owing to the exhaustion and weakness of the medium, it would be impossible to do anything more at that time. By his direction we sang the "Doxology," and the usual three raps came, and some of us went into the cabinet and found Mrs. Compton, the medium, fastened, and sealed to the chair as we had left her, and still in a deep trance, from which it took much effort upon our part to relieve her; but we finally succeeded, and departed for our places of rest.

[Continued in next issue.]

[From The London Medium and Daybreak, June 4th, 1875.]

SEANCES WITH MRS. HARDY.

MATERIALIZATION OF SPIRIT HANDS AND SLATE WRITING.

The columns of the Medium for several weeks have prepared our readers for the arrival in this country of Mrs. Hardy, the American medium, which we are not happy to announce. Coming among us with a reputation already achieved, and attested by private introductions from some of our most esteemed friends across the Atlantic, it was proposed to offer her a welcome in the rooms of the Spiritual Institution. Mr. and Mrs. Hardy having arranged to proceed forthwith to the Continent in search of health, that formal welcome is deferred until their return. Meanwhile, willing to give evidence of her mediumistic power, and ourselves being equally anxious to witness every new or unusual development of materialization phenomena, Mrs. Hardy kindly offered to give a séance at the Spiritual Institution on Saturday evening, May 22d.

Among those who were invited to meet Mrs. Hardy on this occasion were—Mr. A. (Oxon), Mr. Thomas Slater, Mr. Arthur Colman, Mr. Wootton, Mrs. and Miss Loder, Miss Vigor, Mrs. Sparey, Mrs. Burns, Mr. Linton, &c.

The visitors being assembled in the back drawing-room, Mr. Burns spoke a few words, greeting our American friends, which were warmly responded to. Mr. Hardy, in acknowledgment, explained the object of Mrs. Hardy's visit to Europe, which was not so much with the view of professional practice as to recuperate the vital power, which had become manifestly exhausted. A change of climate was absolutely essential; but, while seeking that, if they could promote the cause of Spiritualism in England, a twofold object would be gained.

Mr. Burns particularly drew the attention of the visitors to the absence of the usual form of cabinet for materializations. But, as darkness seemed to be necessary for the materializing process, whatever that may be, a sort of cabinet had been made with the ordinary room-table. A leaf was taken out, so as to have an aperture through the table, about eight inches wide, which was surrounded on all sides with common table-covers pinned together to exclude light. Over the aperture a Burmese box was placed on its end, the open top facing the sitters. The end on which it stood was knocked out, and an end of black calico lining substituted, which had a long slit cut in it communicating with the space under the table. The inside of the box was lined with this black cloth, thus affording a dark background to render the luminous hands more visible by contrast. This box was not brought by Mrs. Hardy. She came literally empty-handed to the séance. The box was rigged up, and all the arrangements were extemporized by the attendants at the Institution. Hence, there could be no opportunity, so far as these preparations were concerned, for delusion or collusion. And holding up the cloth surrounding the table, Mr. Burns invited the friends to satisfy themselves that no helping apparatus was concealed there.

The sitters were then arranged in rows around the table, one end of which was placed against the closed window. Mrs. Hardy and Mrs. Burns sat *ris-a-vis* at the table, having the sides of the box in front of them. Mr. A. (Oxon), Mr. Arthur Colman, Mr. Slater, and Miss Loder formed the first circle, the rest being arranged behind.

For a few moments the lights were extinguished, the first circle joining hands. Slight raps, apparently on the legs of the table, soon indicated that the preliminaries were completed to manifest. One gas-light in the front room was then turned on full, so that a good and clear light diffused itself over the inner room.

A flickering kind of light was soon visible, playing on the bottom of the box over the aperture. This developed itself into a hand partially self-luminous. By asking round the first circle as to whether the hand was for any of the sitters, it was indicated to be for Mr. Colman, and to be the hand of "Almee," one of his spirits. That gas was allowed to be touched his own hand through the slit and down the aperture, when it was grasped. Mr. A. (Oxon) also touched the fingers. By permission, Mr. Arthur Colman placed a ring on the finger of this hand, which for a moment was withdrawn, but reappeared with the ring still visible on the finger. The ring was subsequently handed up through the aperture. We were informed that on some occasions, when the ring is too small to be placed on the finger, the spirits by their de-materializing process reduce the size of the hand so as to permit the ring to be received.

A curious circumstance in connection with this hand is, that "Almee" had promised Mr. Arthur Colman at a séance at

Mrs. Woodford's on the previous day that she would be the first to materialize a hand on Saturday evening.

A second hand then appeared. It was that of "Kate," the departed wife of Mr. Woodson, who on approaching, was affectionately and joyously grasped. For identification, mental questions were asked by Mr. Woodson, which, he says, were answered before he had finished framing them in his mind. Spirit-perception, quick as lightning, could not wait the slow cerebral process of mortal thinking. These were considered as most satisfactory tests.

A small slate was handed in by Mrs. Burns, and was at once written upon by her hand, and afterwards was returned.

A third hand appeared, intimating it was for Mr. Slater, but no test was attempted.

A fourth hand was manifested for Miss Loder, and turned out to be that of her grandmother, who made the remarkable visit to that lady at Messrs. Bastian and Taylor's séance, as given in our columns. Greetings were warmly interchanged between the two ladies.

Two hands were next visible, a larger and a smaller one. These were for Mr. Wootton, and were believed to be those of his mother, and of another departed relative.

The last hand that appeared was for Mrs. Burns, and purported to be that of her sister, Mary Anne.

In all the foregoing cases, the mortal hands of the sitters were brought into palpable contact with the spirit hands of the immortals, sometimes with the grasp of a still-enduring affection, at others with a playful pinch to manifest power. Truly the séance may be said to have been one of "Hand in hand with angels."

It is to be observed that all these materializations were developed in full light, and that Mrs. Hardy's hands were visible the whole time, resting upon the top of the table; and, assuming the hands to be what they purported to be, those of deceased relatives of the sitters, of whom the medium could have previously had no knowledge whatever.

The second portion of the séance consisted in writing on the slate under the table.

For this purpose, the table was drawn into the middle of the room. The box and surrounding table-covers were removed, and the leaf was replaced. The sitters were then arranged around the table, much in the same order as before. The gas-lights of both rooms were full on.

An ordinary school slate was passed under the table, the ends of which were held respectively by Mrs. Hardy and Mrs. Burns, who still maintained their positions opposite each other. No pencil or means for writing on the slate was provided. Yet the process of writing going on below was distinctly audible.

In less than two minutes, orders were given by taps to withdraw the slate. On that being done by Mrs. Burns, the following message, in a very clear, large, and legible hand, was found written—"We thank you for your welcome."

A question being asked as to the communicant, and the slate being again placed under the table, and almost as quickly withdrawn, the name, "A. Kardec," was found written upon it. Some surprise being expressed at such a well-known name appearing, and whose signature was familiar to Mr. A. (Oxon), it was requested that the name be re-written. On the slate reappearing, the name was fully written, "Allen Kardec," the name of the author being Allan Kardec. When the slate was again held under the table, an addition was made to this signature, viz., "Not the author."

The slate being reinstated beneath, the message was quickly written on it. "I do not pretend to be more than I am." Although no further verbal remarks had been made upon this name, the writer, apparently perceiving the mental impression which had been produced by it, would appear to have wished by this explanation to make matters square.

The next message written on the slate was not quite so legible, and was believed to be, "I come to learn how."

When next replacing the slate under the table, Mrs. Burns nearly dropped it, but in a moment she felt hands bearing it up. With marvelous rapidity the communication was written upon it. "I cannot come to a better place than this room."

The little accident to the slate which had nearly arisen, suggested to Mr. Hardy that the experiment should be tried of leaving the slate in the sole charge of the spirits. For this purpose the circle was first of all broken, and the lights were somewhat lowered, the slate was passed below, and, after singing a verse or so, Mrs. Burns announced that the slate was firmly pressed up against the under surface of the table. Both Mrs. Burns and Mrs. Hardy placed their hands on the top of the table. It was agreed the slate should remain while ten should be counted. Mr. A. (Oxon) did the counting, and precisely at the number ten the slate fell on to the floor.

It was then requested that the slate should be handed up; the hands of the sitters being all directed to the table. This was very shortly done to a gentleman sitting at one end. This experiment of fixing the slate under the table was repeated in precisely the same manner, and as before, falling at the number ten. Mr. A. requested that the slate should, if possible, be passed up to him. But whether from exhaustion of power or other cause, this could not be done. Assuming the former, it was deemed desirable to close this highly interesting séance.

The spirit-friends were thanked for their kindly efforts. Responses came by taps and knockings in various parts of the room.

Mr. Slater, expressing himself highly gratified at these palpable demonstrations of the thorough genuineness of Mrs. Hardy's mediumship, also stated his belief that under English skies her powers would develop into still higher forms of materialization.

Mr. Burns echoed these sentiments, and, in illustration, adduced the case of the Holmeses and Messrs. Bastian and Taylor, who, while in England, developed much in their mediumship.

Mrs. Hardy's conduct in the circle is of a commendable kind. She does not make attention to the arrangements, talk, nor amplify, but quietly and modestly she allows the phenomena to speak for themselves. Mr. Hardy was not near the table during the manifestations of hands.

The valuable features of Mrs. Hardy's mediumship are: First, the phenomena all take place in full light, or certainly with an amount of light that detracts nothing from perfect visibility. The skeptic's retort as to opportunities for collusion thus loses its sting. Secondly, Mrs. Hardy remains visible, and in her normal state, during the whole of the manifestations. Her hands can be seen, her every movement can be watched, and her whole deportment is open to scrutiny's sharpest eye. The errant theories of doubles, biological illusions, &c., receive an additional counterblast. Mrs. Hardy sitting as she does in the circle, has the gratification of seeing the materialized results of her mediumship, a privilege which few mediums at present enjoy, most of them being in deep trance while the spirits are at their work. No doubt this is to be accounted for by the comparatively small amount of vital force required for only hand-materializations.

Yet, thirdly, we must not omit to state that we are informed Mrs. Hardy is also a test medium in the trance state. Such valuable mediumistic qualities should unquestionably receive appreciation, and we have no doubt when Mrs. Hardy returns from her few weeks' continental tour she will find numerous English Spiritualists anxious to avail themselves of the opportunity of improving their acquaintance with the blended phenomena of the worlds natural and spiritual.

Mr. and Mrs. Hardy are accompanied by Mr. J. McGeary, who devotes himself to the art of mesmeric healing.

PHENOMENA IN PRESENCE OF DR. SLADE.

The same remarkable manifestations—accounts of which have from time to time appeared in these columns—continue to take place at the séance-rooms of this celebrated medium, and now and then an occurrence is met with of an even more startling character than those generally recorded. Mrs. Isaac Gibbs, of Springfield, Mass., writes us under a recent date, detailing her experiences at sittings held with Dr. Slade at his residence in New York, which, while they resemble in the main points those usually depicted, still embrace one instance of what appears to have been an attempt at full length materialization on the part of a spirit, a deceased daughter of Mrs. Gibbs, whom she recognized at once. Her child unmistakably appeared to her at the first séance, and she welcomed her with all a mother's tender feeling; after conversing by signs for a brief space with her spirit-daughter, the form vanished; and her husband—who passed on at the age of thirty years—came before the aperture, looking as naturally as of old. Her whole soul was awakened at sight of the loved one—who had so long been materially parted from her, and as he too disappeared from the aperture, "the dullness of my surroundings," she writes, "forced itself back upon me, and I could not but complain in spirit that I still had to tread life's weary way."

The next day she had a sitting with the Doctor, during the course of which a double slate, closed and laid upon the top of the table in plain sight, was filled with a written message from her daughter, which contained matter of a highly comforting nature.

After some months, she again visited Dr. Slade with her present husband, and several spirits made themselves visible to the eye; the light being turned down, spirit voices spoke distinctly to those present. The day following this séance, she was informed by "Oswald," the Doctor's Indian control, that her daughter, who had manifested so long ago, would try to the evening to show herself as she now appeared in spirit-life. That evening it was the pleasure of Mrs. Gibbs to be

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"The Proof Palpable of Immortality."

At a time when the public mind is being so deeply agitated with regard to spirit-materializations and kindred phenomena, we would call the special attention of the reader to that admirable work by Epes Sargent, Esq., whose title heads this article. The volume embraces within its pages the solution of the most important question which ever claimed the attention of the human race, viz: the existence of the spirit after it leaves the mortal form; and, as it is the fruit of one of the most active and reflective minds in America, it should receive the attention of the great mass of investigators and Spiritualists alike.

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

Banner of Light.

BOSTON, SATURDAY, JUNE 26, 1875.

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TON, MASS.

The Medium Mystery.

The mystery of mediumship is but the mystery of human life itself. All are mediums to a greater or less extent, and the capacity for mediumship is measured by inherited temperaments, original gifts, and careful culture. It is far from being necessary that one should go into a trance in order to receive impressions from supernal beings who are sent to perform the Divine will. Conscious mediumship is of greater value to the individual than that which is unconscious. But not until some one proclaims and proves himself able to unravel the complicated structure of humanity, that matchless combination of the physical and spiritual, can the *modus operandi* be understood. Enough that this subtle machinery of life is permitted to work for our happiness, without refusing to avail ourselves of it until we can take it to pieces and put it together again.

The receptive, quiet, negative state is notoriously the one most likely to attract the visitations of disembodied spirits. It is a very simple condition, the same one on which the rule of humility is founded. An individual must needs lie low in the lap of Divine Power to become the free recipient of all divine influences. Pride, conceit, self-assertion, envy, passion, even positiveness, are all sure to drive them away to seek other hospitality. It is a little thing to take into the mind and comply with, but it is the hardest task, as it appears, that was ever imposed upon man. As rain descends on the parched earth, so do these spirit-influences come down in gentle shower on the nature which thirsts for them. The former would benefit rocky soils as much as the latter would repellent natures. That is all the mystery there is to the condition of a circle, when it seeks to enter into communication with the departed.

How simple a matter it is to open the most intimate relations with the invisibles around us. They are constantly pressing with their syllables of counsel and comfort, of warning and cheer, and await only our personal willingness to have them approach. So far as we habituate ourselves, whether stately or at all times alike, to put away the engrossing thoughts of our ordinary life, and listen attentively to the voices of these visitants from the silent land, we are making ready to become mediums by receiving impressions direct from those who are ready to impart them. Every one of mature years and capacity for reflection knows that he gets his ideas and thoughts from sources outside of himself. The mystery of how they are communicated is no profounder than that of whence they are derived. Were it not for this continued external support, our little lives would be meagrely equipped with power and result in almost blank nothingness.

It is therefore a matter of absolute necessity that it should be more generally and much better understood, that but for this grand reservoir of force with which we have nothing to do, our own original supply would soon dwindle and disappear. We draw from it continually, or there would speedily be an end of us as sentient and immortal beings. Even in common duties and avocations we are guided, we know not whence or how, into the path in which we should go. There is no chance about this, as some people are ready to suppose; it is all law, laid down from the beginning of the world. And it is because of the largely receptive condition of the human race at this period, caused by experience under advancing material conditions, that the heavens are opened to earth, and the spirits of those who have ascended before us descend again to assure us of their affection and continued regard for our welfare. It is for no particular class that they offer these welcome manifestations, but for all alike who are prepared to receive and profit by them.

What a consolatory, what an encouraging and energizing reflection it is, to realize that while we are pursuing our daily work, however coarse or humble, we are attended by spirits who are ready to extend their help and lift us up to a higher level of contemplation! They do not unfit us for our tasks, but rather make us more serviceable, through contentment with them, than ever before. They assist greatly in elevating what we should otherwise regard as mean and low, and show us that there is nothing that can beat down the aspirations of the soul. In this way, and by the aid of such companionship, are we

lifted up continually, spiritualized, and enabled to see that our mysterious double nature is wisely provided with the means to work in harmony.

To sum it all up, there is no reason why this so-called gift of mediumship should be viewed superstitiously, though it will ever remain an insoluble mystery, when our whole lives are to remain open and subject to supernal impressions. We should make a commoner matter of it than we do, bringing it to bear on our everyday life and avocations, resorting to it for rest and relief, and drawing strength and energy from it continually. It would have a wonderful influence in illuminating the dark places in our individual world, and help us to look down on passing perplexities with the utmost equanimity, seeing that they are sent only for discipline and the testing of our characters as they unfold. In thus striving to put mediumship to the freest use of which it is capable in every case, we shall be only obeying the suggestions of the invisibles themselves, who see more clearly than we do that all power comes from the spirit alone, from which have proceeded the works of this visible creation. It is best for us to receive this mystery as a serviceable fact.

The Centennial Celebration.

The great and glorious event toward which so many hearts have been looking with happy anticipation, has passed. It was an occasion which is not likely to be forgotten by those who were so fortunate as to be present as participants in it. It was the opening of a new century, and, as people universally felt, of a new era. A hundred years of republican life had been completed, errors and satisfactions mingled together along its course. Its approaching close was discordant and rent with a civil war of unexampled dimensions. Happily, the centennial season came in good time to furnish the opportunity for a coming together of the contending sections, and to enable the wounds of war to close and heal.

There can be no mistaking the tone of public feeling in this city on the occasion of the great Bunker Hill Centennial. The military and civic pageant was organized on a scale befitting the day, and it proved the most grand and imposing ever witnessed in the country. The correspondents of the leading New York journals gave it the very first place. Gen. Sherman, who was fortunately present as an invited guest, said that it was the noblest sight of his kind that he had ever witnessed. The display was in honor of the century-old battle of Bunker Hill, but it brought past, present and future close together at this beginning of the second century of our national life. The presence of military organizations from the South lent a significance to the event that showed the course of the deep current of popular feeling. The centennial was to become the signal for a reunion of hearts long divided by the rudeness of civil war. Never did troops receive more enthusiastic tokens of friendly feeling than did those from the South as they marched through our streets. The outbursts of the popular welcome were beyond anything within the experience of those who witnessed the scene.

The spectacle of the restoration of fraternity between a divided people is one to call down the blessings of Heaven and angels. We have no doubt whatever that the one of last week was specially blessed, as many were willing to believe, when they saw what a lovely day had been given for the purpose in hand. It seemed born of Heaven for that very purpose. If the vast multitude, which consisted of the population of a large commercial city more than doubled, had come together to commemorate the deeds of the past and celebrate the memories of heroes of old, they found the most welcome method of doing it in giving utterance to the fraternal feelings, their love for a restored Union, which was the living embodiment of their purpose. No spectacle is more gratifying to gods or men than that of a long-disunited people returning of their own free will to fraternal relations again.

That the great and impressive event of last week, whose suggestion and origin was Bunker Hill, should rapidly send the circles of its beneficent influence widening over the whole country is the most natural of expectations. The return of our visitors to their southern homes already attests the value of this centennial celebration. All carry back with them the warm, pulsating story of the exchange of brotherly feelings and the profifers of permanent and perfect reconciliation. It is better than any legislative enactment or political proclamation. It is the report of what was the spontaneous and undirected act of the people. To have witnessed these scenes when they were enacted would have made enmity forever impossible. They are, however, but the opening ones in this new drama of restored friendship and brotherhood. Next year they will be repeated on a larger scale at Philadelphia, with the nations of the earth as witnesses of the new and sacred pledge which is to make the work of reunion complete.

Poor Children's Excursions.

An excellent idea is that of these out-of-town tours which have been so successful in Boston during several years past, and which have given so much delight to many little ones who would not otherwise have obtained even a glance at the bright beauties with which Nature clothes the summer fields. Next Monday the first of the series for the present year will take place. The citizens' committee having the matter in charge are anxious to increase the accommodations, so that more children may participate this season than were privileged to do during the last. Any person feeling to advance the interests of this truly benevolent movement can forward donations to Messrs. Peters & Parkins, No. 35 Congress street, Boston.

MR. MORSE'S RETURN.—In the course of a private letter to Mr. Harrison, Mr. J. J. Morse, the well-known medium, says that he intends starting from New York by the White Star Line on Saturday, October 9th, arriving at Liverpool on or about the 19th. He intends to remain in Liverpool during the week, and to reach London by about the 26th. His career in the United States has been of a highly successful nature; he has been warmly welcomed by Spiritualists in every town which he has visited, and his stay in that country will have been about twelve months by the time he starts for England. At the meeting, last Tuesday, of the Council of the National Association of Spiritualists, a resolution was passed to give him a public reception on his return to London, and to invite him to narrate there his experiences as a Spiritualist and Spiritualists in America.—*London Spiritualist, June 11th.*

Mr. Morse is at present filling a very useful and profitable engagement in Philadelphia.

The Spiritualists of England are taking action in regard to the prosecution of Spiritualists in France.

Dr. John H. Currier at Rochester Hall.

This well-known trance lecturer addressed the people in the Rochester Hall (Boston) course of meetings, on Sunday afternoon, June 20th. His remarks were prefaced by music from the organ and cornet, and by congregational singing. President Williams gave notice that on the following Sabbath Dr. H. B. Storer would deliver the concluding lecture of the present course; also that, on Sunday evening, June 27th, an instrumental and vocal concert (admission twenty-five cents) would take place at the hall, for the benefit of the society, under direction of the Institute's Committee on Music; also that the Institute proposed holding a basket picnic and grove meeting at Silver Lake Grove, Plympton, Mass., on July 12th.

On Dr. Currier being introduced to the audience, the controlling intelligence announced as his subject, "The Ministry of Angels Realized." The ministry of angels, he held, had been the glory of the past, was the joy of the present, and was to be the hope of the future. Every land and people had recognized the verity of angel communion in some form, and the human mind was everywhere naturally reaching out after added knowledge concerning the condition of the spirit after physical death. Confucius, Socrates and others had, ere the advent of the meek and lowly Nazarene, shown a receptive side to the voice of angel instruction and inspiration, and the chief glory of early Christianity lay in the same fact holding true concerning its leader and his followers.

Within the limits of the Bible—as well as outside its pages—the evidences of angel ministry were numerous and indisputable, and it would seem that the churchmen who struck at the truth of spirit manifestations in our day aimed also a blow at the reliability of the most important portions of what they themselves held to be "holy writ." For reasoning by analogy, if the law of spirit return and communion was in existence then, it must still exist; and the world having since then advanced in knowledge and unfoldment, therefore in answer to the statute of demand and supply, that operating law would in our day give even more definite and widespread knowledge concerning life and our relations to the Infinite Spirit. It would not do for the Church—following the lead of the Rev. Dr. Lorimer—to admit the possibility of "obsession" or the control of evil or undeveloped spirits to control the forms and hearts of men. If the law admitted the evil, it also would not debar the good. If the Church admitted the power to return on the part of the lower order, by what course of reasoning could it arrive at the assumption that the higher grades of spirit intelligence could not do so? John, whom Jesus loved, had written, "In the beginning was the Word; and the Word was with God, and the Word was God." And the Word was accepted of by the humanity, and the speaking power thought that in this sentence was embodied the central truth of our highest duty to the Infinite—to exercise that divine humanity through love toward one another.

The creedal systems of all ages had been founded on spirit communion, but had gradually drifted into worldly power, and consequent spiritual poverty; Christianity was no exception, in that its teachings of the present day were as far different from those laid down by Jesus as was possible of conception. The words of the words of him Nazarene were verified again in our day. "This is the condemnation, that light is come into the world, and men loved darkness rather than light;" but the speaker thought that as time advanced a realizing sense of this wrong choice would more widely dawn upon the human mind, and the day of truth's acceptance would come "with healing in its wings."

The lecturer spoke of the joy which the ministry of angels brought to the hearts of those who accepted it, by the humanity was taught the grand truths that there was no death, that progress was the law of the hereafter as now, that those gone before were ever present to comfort and to guide. He thought no one who read aright the interior lessons of the great Bunker Hill Centennial just passed, could fail to see in it the direct workings of spirit power. The patriots who one hundred years ago watered with blood as they died around the roots of the tree of liberty then planted, were with us now; their hands had poured upon us during the celebration just passed, the divine baptism of renewed unity and patriotic love; their influence had brought together on Bunker's height the "blue" and the "grey," and had twined them in a garland of loving loyalty, to the great fraternal fathers died to inaugurate. This truth was more than tacitly admitted by some of the speakers during the Centennial week. General Banks had said, filled with the spirit of the hour, that he should be present at the celebration in 1975; and the controlling intelligence prophesied that this statement would prove true, for before the coming one hundred years had flown, the spirit-world would be in our midst, spirits would walk with men, and the grand fact of the ministry of angels realized—the revelation of spirit communion based upon spiritual science—would be the idol of every heart and home!

The Silver Lake Spiritualist Camp-Meeting.

As will be seen by reference to our 5th page, Drs. H. F. Gardner and A. H. Richardson are rapidly completing their preparations for the forthcoming protracted meeting at Silver Lake Grove, in the town of Plympton, Mass. We have taken occasion at various times and seasons to dilate upon the natural beauties of this charming and popular resort, also to depict the admirable arrangement of buildings, etc., for the convenience and pleasure of their guests which the Old Colony Railroad Corporation has scattered with so liberal a hand all over the Grove. All who attend may safely count upon rest for the body, and food for the mind, and there is no reason why the present meeting should not equal, if not excel in numbers, those which have previously been held there.

In our previous notice of "THE NEW GOSPEL OF HEALTH," we inadvertently omitted to mention that the book is illustrated with a magnificent steel-plate engraving of the Goddess HYGIEA, which is worth more than the price of the volume. The book is now on sale at the Banner of Light office. Price in cloth \$2.50, postage 25 cents; paper covers \$1.25, postage 10 cents. Send in your orders early, for we expect a rush for this elegant and highly useful book.

M. Aksakof, who is a confirmed Spiritualist, left St. Petersburg some time since to visit his estates on the borders of Russia in Asia. He contemplates going to London early in September to complete arrangements, if possible, with mediums to visit St. Petersburg for the purpose of giving sances to the scientific committee at the University there.

Those who desire entertaining reading for the summer hours should institute an inquiry into the contents of the interesting magazines put forth by S. R. Wells & Co., at 737 Broadway, New York, the July numbers of which will be found for sale at the bookstore of Colby & Rich, No. 9 Montgomery Place, Boston, Mass.

John Teyman, formerly an Episcopal minister at Melbourne, Australia, is reported by the Harbinger of Light as being very successful in Sydney and other towns in New South Wales; the local press giving candid and liberal reports of his addresses in favor of Spiritualism.

The Flight Begun.

Peruse by all means the communication in this number of the Banner headed "The Proof Palpable," from the pen of our translator, G. L. Ditson, M. D., of Albany, N. Y. In it, besides noticing fully Mr. Epes Sargent's last great book on Spiritualism and its phenomena, Dr. Ditson refers in a marked manner to M. Buguet's late recantation in regard to his experiments in spirit photography. He feared, evidently, bigoted France would incarcerate him in prison, and, to prevent that catastrophe, publicly denied the truth, notwithstanding Lady Caitness, of London, and hundreds of other highly respectable people in Europe, have received conclusive evidence of the genuineness of this artist's spirit pictures. His late action is reprehensible in the extreme. It is no wonder the London Spiritualist calls him a scoundrel. Yet it may be as necessary to have Peters on the earth to-day as it was in the time of Jesus.

Probably, as Dr. Ditson intimates, M. Buguet has been bought up by church bigots. The same kind of machinery has been put in motion in this country of late in regard to materialization mediums, by Protestant bigots, and we admonish all true mediums and loyal Spiritualists not to fall into the pit which is being dug for them in free America. The ball opened with an attempt to break down the Holmes spirit-materialization manifestations; and, we are sorry to be obliged to confess, some active workers got hurt in the melee. But, thanks to the persevering efforts of others, the wicked conspiracy succeeded only for a brief period. Demonstrations of spirit power are still being eliminated in the presence of these bona fide mediums! Other materialization mediums have since been attacked in like manner by "wolves in sheep's clothing"; but the enemy's powder was of such poor quality that their "association" popygms exploded without doing the slightest damage.

We warn Spiritualists and media, however, to be on their guard, for the Pharisees of the nineteenth century are as active in our midst as were the same class when the humble Nazarene appeared on the stage inculcating the law of love instead of that of hate. These benighted bigots will bring to bear all the appliances in their power to overthrow our Divine Philosophy. As we grow stronger in numbers and influence, as we are rapidly doing, our opponents become more desperate and bitter against us. Are we not having evidence of this fact daily? Do not flatter yourselves, friends, Spiritualists, that the fight, although insignificant to-day, is not coming in the immediate future with a hundred fold force against us. It is even at our very threshold. Therefore we solemnly admonish our friends everywhere to harmonize their forces as rapidly as possible, that, in conjunction with the hosts of spirit-land, we may withstand the shafts of the enemy, and eventually establish our glorious free religion all over this beautiful earth.

Charles H. Foster.

Will remain at his rooms in the Parker House, Boston, but one week longer. We have published so many and frequent notices of the remarkable tests of spirit presence and power which are given in the presence of this world-renowned medium that we shall not now attempt to enlarge upon the subject; we desire, however, to call the attention of persons interested in the study of the mental class of the modern phenomena to the fact that but a brief season remains in which they can consult this distinguished instrument in the hands of the invisible world, and to advise them to improve the opportunity—probably the last with which they will be favored—of meeting Mr. Foster in New England. On leaving the Parker House, after flying visits to Providence, R. I., and Bangor, Me., Mr. Foster will "summer" at the Island Lodge House, Wells Beach, Maine.

Spiritualist Picnics.

The Children's Progressive Lyceum No. 1, of New York City, announce, in another column, that they will hold a picnic at Crist's Park, E. 133d street, near Harlem Bridge, Monday, June 28th, day and evening.

The American Spiritual Institute, of Boston, have voted to hold a basket picnic and grove meeting at Silver Lake Grove, Plympton, Mass., on Monday, July 12th. Particulars to be given hereafter.

In the Public Free Circle report this week the reader will find remarks concerning the capability of returning spirits to express intellectual force; the necessity of living in obedience to natural law; the propriety of the exercise of the faculty of clairvoyance, etc.; "Big Eagle's earth-life" is also referred to by the spirit controlling; Sam Ware, of Chicago, Ill., says he would be glad to enlighten those he has left behind concerning the great truth of spirit communion, "but if they choose to remain in ignorance, and to go out in darkness, they have their choice"; Jennie Walters, who died in Lawrence, Mass., gives advice to her father, in St. Louis, Mo.; Dominic Ludz, of New York, speaks to his wife; and Samuel Adams Pryor, of Boston, communicates with his mother and sister.

An intelligent gentleman from Utah called at our office last week. He informed us that he had had spiritual manifestations in his family for years, his own wife being an excellent medium. He had witnessed in her presence, he said, all phases of mediumship, except the materialization of spirit forms. He averred that while his son was from home, some two thousand miles away, on a certain day he tested the power of the spirit to ascertain, if it were possible, if the former was well, and what he was then doing. The spirit left, and in a short time returned with the information that the son was well, and informed the parent what he was doing at that very time. All which proved literally true, being corroborated by the son on his return home.

We are pleased to note in the Spiritualist (London, Eng.) of June 11th, a card from J. Regan, wherein it is stated that a fund is being subscribed to "enable that brilliant and eloquent exponent of Spiritualism, Dr. Sexton, to give a course of Sunday evening orations at the Cooper Institute, formerly Princess's Concert Rooms, Castle street, Oxford street." The series of services, it is announced, will commence, and the first oration be delivered, on Sunday evening, June 27th inst., and terminate Sunday evening, August 22d, subject to further extension. Right friends; keep Dr. Sexton fully employed. He is a laborer who is indeed "worthy of his hire."

"Ecce Response, No. 7," from the pen of John Wetberbe, Esq., will appear in our next

A. D. 1875.

THE LAW REVERSED IN REGARD TO THE CON-
DEMNATION OF MEDIUMS.

It has ever been a maxim of law in civilized nations, that no person accused of misdemeanor or crime shall be compelled to prove his innocence, but on the contrary affirmative proof of his guilt must be adduced before he can be convicted of crime. In some remarks made in the Banner of the 12th inst., Mr. Henry S. Olcott, who claims to have shown rather exceptional "friendliness and justice toward the medium class in what has come from his pen, and in his personal intercourse with them," would seem to reverse this rule. Says he, "I am an ingraind, uncompromising skeptic as to the honesty of every medium until his trustworthiness is proven."

Alas for the poor mediums! If such is the treatment they receive at the hands of their best friends, what can they expect from their enemies in this anniversary year of the triumph of evil and 'religious freedom'? As well may we go back to the Puritan era, when accused mediums were subjected—bound hand and foot—to an ordeal trial by water, and hanged if the guilt of the victims was proven by floating on the surface, and drowned if their innocence was established by sinking to the bottom!—T. R. HAZARD.

Newport, R. I.

To the Editor of the Banner of Light:

As a representative of a class of persons whom I believe to be at least as honest as those who doubt them, allow me to observe, in response to Henry S. Olcott's closing thought on page eight of Banner of June 12th, viz: "I am an ingraind, uncompromising skeptic as to the honesty of every medium until his trustworthiness is proven"—that such a sentiment seems to me utterly unworthy, unjust and cruel. Are mediums the only persons who are not to have the benefit of that just and noble maxim so universally accepted, even in courts of law, that a person is to be always accounted innocent until proven guilty? For my part I protest. Suppose friend Olcott should say instead, "I am an ingraind, uncompromising skeptic as to the dishonesty of every medium until his un-trustworthiness is proven." Such a remark would do him some credit and the mediums something like justice. I do not think that it is true that most mediums sometimes cheat, and hope Brother Olcott will soon change his mind to one more charitable and just. A MEDIUM.

Auburn, N. Y., June 14th, 1875.

Grove Meetings and Conventions in the West.

By reference to the various calls for out-of-door gatherings and conventions, which may be found on the sixth page 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 are determined that the opportunities for the advancement 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 known 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 of Dubuque. It is announced, as to details, that each delegation will bring its own tents; the platform for the dancing will be 20x50 feet, and five feet high; a restaurant will be built, and contain a large supply of the necessities of life; many of the most eminent lecturers and mediums have been engaged to be present, among whom are Warren Chase, of Iowa; Giles B. Stebbins, of Michigan; Mattie Huett 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 people will attend.

The Spiritualists of Shalersville and Mantua, O., will hold their yearly Grove Meeting and Basket Picnic at Mantua Station, on Sunday, Aug. 1st. Good speakers will be in attendance. All are invited.

The Spiritualists of Euclid, O., and vicinity will hold their yearly Grove Meeting and Basket Picnic on the last Sunday in August (29th). Good speakers will be present as usual. All are invited.

There will be a Grove Meeting of Spiritualists and friends of freedom at the residence of Dr. A. Underhill, two and a half miles north of Akron, O., on Sunday, July 4th. O. P. Kellogg and other speakers are engaged, and will be present.

The friends at East Granville, Vt., will participate in a meeting there on Sunday, July 4th.

We are in receipt of numerous letters expressive of tender sympathy for Mrs. J. H. Conant in consequence of her prolonged illness. It is impossible for us to answer these letters personally, and therefore we take this method of returning our heartfelt thanks to these devoted friends; and Mrs. C. also requests us to express her deep gratitude for the great sympathy manifested by so many in her behalf, and prays that all good angels may bless them with health and happiness.

THE HERALD OF HEALTH AND LADIES' OWN for July is before us. These two popular magazines have recently been consolidated, and are now issued as one, under the editorial conduct of the former editors of the two—Dr. M. L. Holbrook and Mrs. M. Cora Bland. We note also that the chief contributors of both magazines are retained. Dr. T. A. Bland, formerly of the "Ladies' Own," represents the magazine in Boston as general agent and special contributor.

The ladies of Plaistow, N. H., so we are informed, celebrated the 17th of June with unique ceremonies, which comprised songs, speeches, and the planting of a centennial tree. The meeting was a pleasant one to all engaged in it.

We are under obligations to Mrs. H. F. M. Brown, a very industrious worker in the cause, for many favors. May heaven's translated one smile upon her and bless all her efforts in behalf of humanity here and there.

We acknowledge the receipt of the following sums for "God's Poor": From "Oak of the Hill Top," \$2.50; J. U. Stewart, a disabled soldier, 50 cts.; a friend, New Haven, 50 cts.—for which we tender sincere thanks.

The next in order of the fine series of articles which we have secured for our columns from the pen of Mrs. Emma Hardinge Britten, will appear in our forthcoming issue; the essayist will discourse, this time, "ON THE PHYSICAL DEMONSTRATIONS OF SPIRIT COMMUNION."

Mrs. Fletcher, No. 9 Montgomery Place, Boston, is an excellent trance medium. Many of our friends, who have had sittings with her, are unanimous in this opinion.

_____ C

JUNE 26, 1875.

BANNER OF LIGHT.

7

Advertisements.

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June 5, -14w

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Notice of Removal.

DR. WILLIAM AND EMMA HARDINGE

have removed their office to the new building, No. 250 West

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perform all the operations of surgery, and

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may wish to consult with them. Their

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moderate, and they are prepared to

attend to all cases of disease, and to

perform all the operations of surgery, and

to receive and treat all patients who

may wish to consult with them. Their

office is open from 10 o'clock A.M. to 6

P.M., and on Sundays from 10 o'clock A.M.

to 2 o'clock P.M. Their charges are

moderate, and they are prepared to

attend to all cases of disease, and to

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Sixteen Crucified Saviors;

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New, Startling, and Extraordinary Revelations in

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Origin of all the Doctrines, Principles,

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course the author's will be seen by his title-page, and

chapter heads, follows a definite line of research and ar-

gument to the close, and his conclusions go, like sure ar-

rows, to the mark.

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The Chief Lesson of the Bunker Hill Centennial.

Judge George Washington Warren, president of the anniversary exercises, said in his speech:

The Vermont State Spiritualist Association.

support and maintenance of future conventions called and held by the Association. It was further voted unanimously that Bro. George M. Richards, of Philadelphia, become by adoption a member of the Vermont State Spiritualist Association—an event which led to many pleasant

Sunday was fraught with the truest spirit of sym-

side whilst on her way to camp. They even

time, to have been thirty-five thousand millions.