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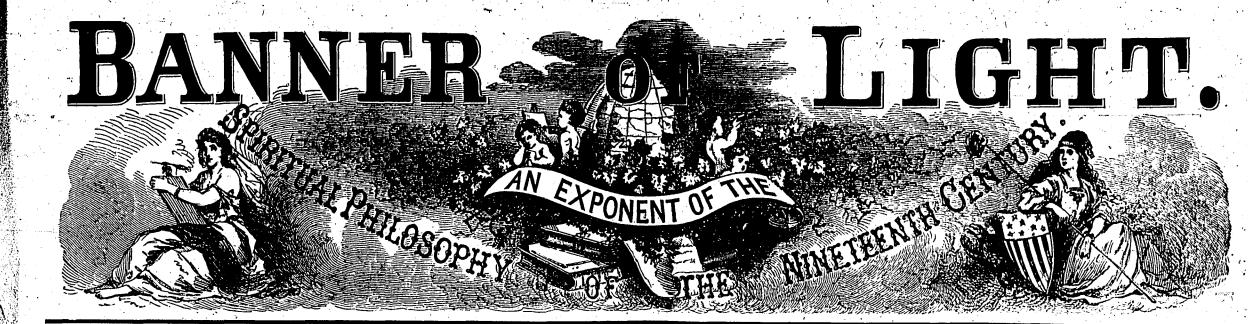
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P. H. SHERIDAN, teneral, Commanding.

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VOL. XXXVII.

COLBY & RICH,

BOSTON, SATURDAY, JULY 3, 1875.

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NO. 14.

Bänner Contents. .

SECOND PAGE. - Same continued: "Anniversary Meeting in Vermont;" Banner Correspondence; "Elder Evans on Spiritualism;" "City and Country Life;" Poem— "The White of the British Eye," by Rev. Theron Brown; "Around the World;" "No Revival, but a

New Religion, "by Warren Chase.

THIRD PAGE, - "Spirit Materialization," by A. G. W. Carter; 'Ecce Responsa,' by John Wetherbee.
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\*etc.

Sixth Page.—Spirit Message Department; Poem—"My Pligrimage," by Horace M. Richards; "Spiritual Communion," etc.

SEVENTH Page.—"Mediums in Boston;" Book and other advertisements.

EIGHTH Page.—"Review of the Banner of Light's Foreign Spiritualistic Exchanges," by G. L. Ditson, M. D.; "Lecture and Concert at Rochester Hall;" "New Publications," etc.

Original Essay.

SPIRITUAL GIFTS. Written expressly for the Banner of Light, BY EMMA HARDINGE BRITTEN.

No. 2.—On the Physical Demonstrations of Spirit Communion.

When antagonism to the spiritual movement has exhausted itself in all the ordinary and wellworn platitudes of denial, it commonly closes its list of refuted objections by the following remark: "Granted that all you allege is true, and that spirits actually do communicate, yet what is the use of the communion? what new thing has it taught? what good thing has it brought?"

When, in answer to these most foolish yet most popular queries, the Spiritualist begins to unfold the realm of newly discovered treasures his belief. has opened up to him, he may pause, in the outset, and respond with one simple fact: Spiritual communion, when fully demonstrated, is the only revelation in human history which PROVES the soul's continued existence after death. But let it be remembered, on the very heels of this stupendous proposition, conditions ensue, conditions which, in point of fact, include all the value which this same mighty revelation can bring.

The communion, as transpiring between a dis-

embodied and embodied spirit, must be demonstrated beyond the shadow of doubt; it must be: in time present, not past, and as susceptible of as those which the records of any court of human proof to the inquirer as to the full-fledged be- inquisition ever showed—in fact, we shall not, in liever. The chief advantage of modern over ancient Spiritualism, is its substitution of knowledge for faith, certainty for possibility, and fact for legend. Deprive Spiritualism of its present | future we do not recur to the question of proof, living facts, and our whole religious belief, our it will be because the facts which we shall cite precious consolations in death and bereavement, | have long been placed beyond the possibility of our triumphant assurance of future rest, happi- doubt by the most stringent investigation. ness and compensation, our faith in God, hopes of immortality, all that makes this sorrowful, bitter, struggling life worth the having, or even possible in endurance, vanish into thin air, and | telligence, occurred in the family of the Rev. Dr. we might as well return to the dark days when Phelps, of Stratford, Conn. In this case, as in men's religious opinions were thrust down their that of the Fox Family, the writer has had the throats at the point of the sword, or burnt into privilege of listening to a narrative of the distheir martyr-flesh by the fiery stake. Foremost of all the signs and tokens which confer this Dr. Phelps himself, a venerable clergyman, sublime stamp of assured knowledge upon Modern Spiritualism, are those manifestations which by sensuous power prove the agency of beings endowed with force, which by intelligence prove the direction of mind, and which by tokens of identity connect the agents with the souls of those who once inhabited a mortal form.

Soar away as we will into the realms of theory, and fly off as widely as we choose into vague deductions, we can never insist too strongly upon the value of the basic truth involved in such proof as the above, and if we were to stop there all the questions concerning the use, good or novelty which Spiritualism brings, are more than answered, and one spiritualistic fact preaches a nobler sermon to suffering humanity than all thrown about the parlors, chamber furniture the ecclesiastical hierarchies of Christianity have done for eighteen centuries. Of course we know there is an immeasurable wealth of spiritual use, good and beauty not even touched upon by the facts of the communion, but depending so vastly for the intrinsic value of the movement as we do upon our facts and the indisputable character of the testimony they afford, let us base our analysis of spiritual gifts upon that form of phenomena which are of the most preëminent worth as evidence, namely, spontaneous physical force

manifestations. There can be no doubt that the curious inquirer into the occult realms of history will find certain evidences bearing upon the existence, and at times the intervention, of other than human spirits. On this subject we shall write in a future paper. Limiting our present analysis to the proofs of direct agency on the part of disembodied human spirits, we find the most striking presence of spirits manifested by rappings, tippings, voices, music, and other sensuous tokens of intelligent yet forcible action. Next we note the same signs recurring at the solicitation of cesses of the spirit circle. In the great movement diffused over the American Continent, the most class of phenomena have occurred in such modes as the following: In the early career of A. J. Davis, the celebrated Poughkeepsie seer, the ignorant, utterly unlearned boy, was directed by A VOICE, before ever his marvelous powers of

clairvoyance were evoked by animal magnetism. Whilst this single phenomenon sinks into in-

First Page, -"Spiritual Gifts," by Emma Hardinge | the part of the mortal, is a more direct token of spiritual agency than the dictation in the superior or trance state of "Nature's Divine Revelations" itself.

> The entire history of the manifestations, through the Fox Family at Hydesville, proves spontaneity in origin-force as the motor, and intelligence as the guiding principle. For many months the demonstrations were unsolicited, yet so pertinacious and powerful as to compel regard and final inquiry. Consisting of sounds, he movement and displacement of articles of furniture, and occasionally of apparitions, they proved a strong force in the operator, and one utterly unknown to and unrecognized by science. The writer has for many years enjoyed the privilege of an intimate communion not only with the various members of the Fox Family, but also of many estimable persons who were foremost in the investigations at Hydesville and Rochester. It has often struck her, when listening to their narrations of the first disturbances, how very human as well as powerful these early and uninvoked manifestations were! For example: When the rappings had become almost familiar amongst the harassed members of the Fox Family, they would often emphasize remarks that were made carelessly, as if joining in the conversation. Towards night the sounds would assume the character of a struggle taking place; this would be followed by a noise as of a gurgling in the throat of a dying person, the dropping of blood on the floor, the dragging of a heavy body through the passage and down the cellar stairs, and then the resumption of startling knockings from the cellar itself. The apparition seen was always that of a man corresponding to the description of the peddler, subsequent ly affirmed, through the rappings, to have been murdered by a former tenant of that house, and buried in the cellar, &c., &c. These manifestations, and others of a similar character, occurred, as above remarked, entirely spontaneously, stretched over months of time before the system of telegraphy was hit upon, by which solicited communications could be given, and through no processes of invocation whatever. Of course the question of collusion, or imposture, cannot enter into a case as thoroughly tested, perhaps, these papers, refer to any example which has not been far too thoroughly sifted to endure a shadow of suspicion on its authenticity; and if in

> The next group of phenomena, which we select from thousands of others bearing witness to spontaneity of origin and force, combined with inturbances, from the lips of her valued friend, whose advanced age, high social standing, and veracious character, could not fail to add point to a personal detail of the incidents referred to. Without reiterating the oft-published incidents of this case, we give a few examples as striking illustrations of the class of phenomena under

> On Sunday, the 10th of March, 1850, Dr. Phelps and his entire family having attended service performed at his own church by himself. and having left their house in perfect order, and every door carefully locked, returned to find the front door standing open; in the nursery, dining room, kitchen and chambers almost every article of furniture displaced, kitchen utensils heaped up in the strangest confusion in the kitchen, closets opened, and their contents strewed in unusual places, and some of them made into bundles as if to carry away. Yet, though a gold watch and several articles of value. such as plate and jewels, were scattered around in the wildest confusion, nothing was abstracted, and not an article at that or any subsequent time was found missing.

It is unnecessary to comment on the conclusions arrived at by the family, which of course pointed to the act of burglars suddenly interrupted in their work of plunder. Suffice it to remark that, after restoring all things to their proper place, the family again attended church service in the afternoon, leaving the house in perfect order, and Dr. Phelps alone in his study to watch for the possible return of the invaders. All was quiet, not a sound disturbed the venerable clergyman in his lonely watch, yet, on the return of the rest of to proceed from the unsolicited and uninvoked the family, every room except that occupied by the Doctor was found in hardly less confusion than in the morning, and articles of furniture from all quarters just as incongruously disposed of out of their places. The disturbances thus boisterous mortals, and responding to the invocatory pro- ly commenced lasted for nearly a year, and scarcely left the harassed family any rest or intermission. Its specialties were the moving and remarkable examples of the former interesting throwing of articles of furniture, both light and heavy, with incredible force and swiftness; the arrangement of clothes into figures, often representing a funeral procession, the laying out of a corpse, &c., &c., always something, however, suggestive of death, hideous and ghastly; the production of heavy poundings, and sometimes of frightful shricks, groans and yells; the throwing significance compared to the lustre of mental re- of blocks of wood covered with inscriptions, somevealments displayed in later, years, the voice times in unknown characters, and occasionally inspontaneously attracting the young rustic's at- comprehensible writings; the dropping of written tention, wisely guiding the bewildered listener scraps of paper and letters full of wit, mockery, in moments of doubt and difficulty, and pro- and a species of demoniac mirth, equally derisive

mischievous character. Dr. Phelps assured the writer that five thousand dollars would scarcely replace the damage that had been done to the furniture, clothes, glass, china, and property gener ally. The family suffered cruelly in health, mind and character; and though the good clergyman has since acknowledged there was a deep significance in the hauntings, and much good outwrought of a spiritual character to him and his, the dreadful days of siege during which these demonstrations lasted were like years of tortufe to himself and every member of his household. Still the manifestations were strictly human, often stamped with the identity of individuals well known to the witnesses, always intelligent, however mischlevous, always unsolicited, in fact,

equally unsought for and undesired by their vic-Since we select this one out of hundreds of similar though less striking examples of spontaneous demonstrations, we will now give another somewhat more rare, but equally remarkable and well attested. As a vast mass of detail, furnished to the author, in part by the ex-mayor of Logansport, and testified to by a number of respectable witnesses, has already been published in the form of a consecutive narrative, we shall only cite that which will serve to illustrate our theme. It is from the history of "Bill Dole, the Talking

as in the early manifestations at Hydesville,

Spirit of Logansport." In this case the family afflicted with the visitation were violently opposed to Spiritualism, and never solicited, by circles or otherwise, spiritual manifestations. For many months they endeavored to hush up the facts transpiring | erful. in their family, fearing to injure their reputation by publicity, and when their efforts were thwarted by the pertinacity of their tormentor, who would strances of kindness or gentle entrenty, opposition and abuse only seemed to convert him into insist upon talking to their callers with all the a being little short of a fiend. The little ones of familiarity of a member of the household, they submitted to investigations and researches from hundreds and even thousands of inquirers, yet the circumstances of the problem baffled all attempts at solution, except upon the spiritual hypothesis. Let us take the following quotations from the narrative of Bill Dole, published in the Western Star":

"It was very soon after the first commencement of the disturbances at Hydesville that a family, German by birth, residing at Logansport, were annoyed by unaccountable noises and cractic movements of their furniture. A sound too was often heard in their midst like the whintog of a small animal and this would tayer of the small small small small animal and this would tayer of the small sma too was orten near an inerr must nike the whining of a small animal, and this would taper off all their plans of life, until they finally succeedded in driving their annuelcome visitor from them.

The voice ceased, and even the loud knockings sons, and at no time were favorable to the idea and erratio movements of furniture were discon-

Greatly disliking publicity, and repelled from every attempt to conjugue each with their invisi-ble tormentor, they endured these hauntings for some time without mentioning their occurrence until, as the newspaper accounts relate, they were startled with distinctly audible word

At first their names only were called, then connected sentences were spoken, and finally ar invisible personage established himself in the family, conversing with them as freely as any mortal inmate could do, and though annoying them greatly in respect to his supermundance character and ubiquitous presence, yet manifest ing all the attributes, predilections, and charac-teristics of a regular member of the family. His

Some accounts represent him as having been man addicted to drink, and dying under the influence of delirium tremens; but the most authentic history of his exit from the mortal phere, represents it as occurring through an act

of sucide by drowning. He affirmed that he had dwelt some time in the spirit-world, but found his position there very far from satisfactory; in fact, so contrary to his inclinations, that he had resolved not to stay there, and finding from some power in and about that family that he was unable to define that he ould make himself at home amongst them, h had resolved to take up his residence there: and there he meant to stay,' and did stay, for a period extending over upwards of three years Bill Dole's adventures in his self-elected-home would occupy volumes. He interlarded his conversation with rude oaths and profane remarks, besides manifesting extreme self-will, and, when thwarted, propensities to violence, and even mischief. He would knock, pound, stamp his feet, run about the house with a great clatter, and knock things around generally. He manifested a great contempt for orthodox religion, and on the second self-will be manifested. one occasion when a venerable clergyman who frequently conversed and remonstrated with the rit offered up a fervent prayer in his behalf Bill Dole called out, in hearing of the minister and all assembled, 'Well, I don't feel a d—bit better for that.'

On two or three occasions he accompanied the family to church, where his remarks were clearly heard by the whole congregation, who affirm that he pronounced the sermon preached at him -d stuff.

On other occasions he was heard to vociferate Amen! and Good for you, old fellow! (mean ing the clergyman) with great unction.

Generally, however, during religious service at church or 'to hum,' as he called the house he favored with his presence, he contented himself with making tremendous poundings, always giv ing two knocks for 'Amen,' or else calling out the Christian names of the lady or her niece, who were supposed to be the mediums. At times the cloth and every article necessary

for a meal was laid suddenly, whilst the family were absent from the dining-room for the space of a minute or two. Bill would sometimes carry heavy loads about for them, and when in a goo humor, perform many little kindly offices. It and watch over them with wonderful power and obvious affection; indeed, their mother com-plained that Bill spoiled them, as he would get for them whatever they asked of him.

On one occasion, when the mother was prepar ing their lunch to take to school, Bill, in his usu al authoritative way, desired that they should have some jam spread over their bread.

ceeding from no solicitation, or invocation, on and repellant; now and then a few cheering or the part of the mortal, is a more direct token of warning words would be written, but more freshibiting agency than the distation in the superior quently the communications were of an evil and during the recess in schooltime kept his word by dropping down a pot of jam before them.

On several occasions when a young girl to whom Bill seemed especially to attach himself was indisposed, he would demand, with no gentle oaths, that she should not be sent out in the rain, or made to exercise lierself in household work. On one occasion, when her throat was tied up with a severe cold, Bill lifted her into the house from the garden, carried out a basket, and gathered all the fruit and vegetables be could lay hands on; then bringing it swiftly into the house, he set it on the hearth, lifted up the cover large saucepan, and tumbled the things he had gathered indiscriminately into the boiling water. At times he would attend when visitors were present, horrify them by moving things around without any visible agency, and scare them almost into fits by taking part in their conversation, and reminding them that he was the Bill Dole they had formerly known when he lived among them, On one occasion a lady, making a visit to the distressed, family, incautiously expressed her disgust that a wretch of the well-known bad character of Bill Dole should as report alleged, come back to make spiritual

She openly expressed her disbelief of the nonular rumors, alleging that it must be some trick of the neighbors, which would ultimately be dis-covered. Whilst speaking, the family became extremely uneasy, judging from the kicks and poundings on a bureau in the apartment, that the subject of the visitor's unfavorable criticisms was himself listening to them. Nor were they mistaken. In a few minutes the voice of the was heard in clearand distinct tones, saluting the visitor as 'my dear,' and asking affectionately after little boy Arthur, 'whom you know, precious one, the mischievous imp added, I am the real father of, though you do try to

hide it by abusing me.

The tricks, gambols, and sometimes the territor were beyond all description weird and pow-

By night and day his pranks were continued, and though he always yielded to the remon the family dearly loved Bill Dole, and some witnesses of the scene informed the writer they had seen the children visibly carried, lifted, danced and jumped about by their invisible attendant.

It seemed that the attachment he conceived

for his entertainers might have become mutual, and actually reconciled them to the strange and nysterious guest who had forced himself hem, but the weird reputation which Bill

weird voice and mystic presence at last passed from human observance, but not from memory. There are still hundreds of persons in Logansport who remember to have heard him converse, and can contribute items of hearsay evidence to this brief notice, which would, if published, swell the narrative to the full extent of a vol-

As these papers are designed to present views of the philosophy, rather than the facts of Spiritualism, and as extracts from collations of the latter will only be interpolated as illustrations of the former, we forbear to offer more examples of the position especially under consideration, nameown account of himself was that he had been in ly, the spontaneous and unsolicited communion earth life a tailor by trade, his name William, or of spirits under circumstances that can admit of no collusion, deception nor human agency. There are three forms of spiritual phenomena which directly bear on our subject, narrations of which will be found amply detailed in our spiritual literature.

The first consists of those manifestations ranged under the generic term- of the "supernatural," and their occurrence is to be found amongst the traditional records of every nation, and in all periods of human history.

The second are the phenomena peculiar to haunted places and houses,

The study of well attested cases of this character invariably shows that places as well as material objects can become mediumistic by being charged with the strong aura of earthly passion, especially of that character connected with crime, hence it is that haunted places are always assoclated with the memories of violent deeds or criminal natures, and hence the fact is disclosed, so often insisted upon by Christ, the seers, sages and philosophers of antiquity, the mystics of the middle ages, Swedenborg, A. J. Davis, and the mediums of the modern dispensation, that the spirits of great criminals are "earth-bound," and the magnetism of earthly passion becomes the prison-house in which the soul is fettered, until the penalty of the last farthing" is paid by remorse and contrition. The haunted place or house is a fact too well proven in the line of human history for dispute, and whilst it is explicable alone on the hypothesis of spiritual agency, it proves a most valuable link in that chain of evidence which Spiritualism forges to bind mortality to immortality, time to eternity, and matter to spirit.

The third and strongest proof that the modern investigator can demand, especially, he or she who requires, like Thomas of old, to feel the prints of the nails and touch the veritable wound | cient that the subject is beneath the attention of in the Messianic side, is the fact that amongst | the learned, the scientific, pious or fashionable, the thousands of exceptional persons who have the facts stare them in the face, inexplicable upon figured in the ranks of Spiritualism as media for any grounds known to the learned, incapable of the communications of spirits, quite one-third of | definition by the scientific, and bearing upon all their number have found themselves possessed of the problems which constitute real piety with the gift of mediumship unsought for, and often | more force than all the pious asseverations that undesired by themselves, most generally with have been uttered for eighteen hundred years. the power thrust upon them, in opposition to | We ought not to conclude without citing another their previous experience, wish, or belief. The | illustration, and a very different one, of the This they had asked him to procure for them, writer is in possession of a vast mass of biograph—method in which the beautifully ingenious and

related to the spiritual movement in America; some of it, indeed, records the events which distinguish the career of private individuals, but nearly all bears testimony to the fact that the invisible movers of the great modern outpouring marked those in whom latent mediumistic powers existed for their own, called forth their powers by circumstances, forced their possessors into their appropriate spheres of action, and carried them on the strong-eagle-pinions of invisible angels into the very thick of that mighty battle of opinion from which so many of them, being timid and nervous sensitives, would gladly have shrunk back.

In preparing the history of the first twenty years of this wonderful outpouring, the author has collected over nine thousand facts of spiritintercourse, witnessed by persons whose testimony must be received as irrefragible, given under circumstances that exclude all chance of deception; accompanied by indisputable tokens of the identity of deceased, persons, and signalized either by raps, movements of ponderable bodies, direct writing, or the materialization of spirit-forms.

All exceptional cases are thrown out of this collection, all doubtful evidence rejected, and yet the whole mass forms only a small sample of the work the spirits have done in the act of telegraphing between the natural and spiritual worlds. "Every journal, to say nothing of a great many volumes of printed matter, is rife with accounts of this character. It would be too tedious therefore, to reproduce these statements now, and it better becomes us to attempt the task of classifying our facts, than that of swelling the record by indiscriminate narrations. The difficulties in the way, however, are very great. Hosts of authoritative names can be cited in connection with well-attested facts in the communion, yet little attempt seems to have been made by those who claim to be the leaders of public opinion to put their record in any philosophic or instructive shape.

Take, for instance, a citation from the "Home" Journal," when under the editorship of the late celebrated poet, N. P. Willis, in which that gentleman, although an avowed Spiritualist, seems to deem it necessary to pander to popular prejudice sufficiently to narrate the facts he witnessed in a strain of ridicule, designed to atone for their indisputable verity. The narrative is head-

TABLE-MOVING AT IDLEWILD. Mr. Willis commences by stating that he had

received a clairvoyant preparation from a celebrated "healing-medium" which had produced the most beneficial effects in alleviating a distressing malady from which he was suffering. On a certain evening he (Mr. Willis) describes a company who were assembled at his charming residence on the banks of the Hudson, consisting of "two ladies, leaders of fashion-one from New York, another from Boston; a highly-distinguished New York judge; a young lady just. returned from Europe: a substantial New York merchant, and the celebrated author, Bayard Taylor."

"Our conversation," says Mr. Willis, "had turned on the clairvoyant remedy which had been so successful in my case, and by a natural succession of ideas, the subject of table-moving was started.

"Some one proposed that we should six round the table and see if any one present could become that weird thing-a 'spirit-medium.' No sooner had we formed ourselves into the required position, than an ormolu table, hitherto of the most steady habits, standing in the centre of the drawing room, began to prance with our Boston friend's laying her hands lightly upon it, and the next moment (though she was a large and majestic lady) knocked her and my little daughter Lillian prostrate upon the floor, very nearly upset the judge, and broke the arm of a lotuscrowned statue of Melancholy which was on a stand in the corner.

"Itappeared that spirits invoked to heal lungs, may also assault ladies and children, damage furniture and break objects of art; misshieyous angels of mercy,' to say the least. Under the touch of one of our visitors, (an invalid lady, who could scarcely walk across the room,) the tables one and all that evening seemed particularly ungovernable. Two of our neighbors, who chanced to come in, (our venerable friend S. and a stout working farmer,) were obliged to hop out of the way, in the midst of their unbelief, to make room for the possessed mahogany pirouetting under the mere touch of her slender fingers. No two of the men present could, by holding on, with main strength; stop the one-lady's will-power thus exercised—the table rising from the floor or gliding away, as if gentlemen's wills were the only obstacle. The faces of the scared servants, who were peeping in at the doors, would have been a study for Fuseli. The tables dancing they had beeswaxed that very morning!

Of course we 'believed' nothing any of us, But this is what we saw, ''

Whilst the light and airy tone in which such facts are narrated is accepted as evidence suffiinstructive facts of spirit communion are some times recorded.

In a letter to the author, giving her a certain collection of facts, in his wide and highly interesting experience, Charles Partridge, of New York, the veteran Spiritualist, and editor of the noble old Spiritual Telegraph, gives the following account of a scance with a medium of wealth and high social position, who held a circle at the request of some friends, including Judge Edmonds and Prof. Mapes, both of whom, as well as Mr. Partridge, testified to the accuracy of the statement. After a careful and critical descrip--tion of the room where the circle was held, the furniture and its arrangement, together with a list of the company, which included about twenty of the most distinguished ladies and gentlemen in New York, Mr. Partiidge says: "The medium was continually controlled during the evening to write, both in prose and verse. The writing was executed with maryelous rapidity, in each case the names of our spirit friends were corresponded exactly to the characteristics of the communicating intelligence. Hands of different

"Different persons were at intervals during the evening requested by the spirits to put their hands under the table, and in this way five letters were successively placed in them, all of which were enclosed in envelopes and addressed to the circle. Another letter dropped on the table before us from the ceiling over our heads. In this way the circle received six letters during the evening.

These letters appeared to have been written during our session, by different spirits, and generally covered a sheet of letter or foolscap paper. One of the letters contained the names of the parties present; which were five-similes of their hand-writing. My own signature was so accurate, that had it been presented to me in a court of justice I should, while under oath, have been compelled to acknowledge it as written by my hand; yet in this case I know I did not write it. The signatures of others present; were equally, accurate, as each affirmed at the time of examination. One of the letters was written with ink of different colors, very beautifully blended together, like the colors of the rainbow, so that no person could tell where one color commenced and the other ended. For example, long letters, such as f, were formed by the use of several colors, so nicely blended that no line of demarcation could be distinguished; the colors flowed into each other like those of the rainbow. The letter which came down from the ceiling I saw immediately after it started, and when not more than tem or twelve inches from the ceiling. It did not descend quickly and in a straight line to the table, but moved slowly and with an oscillating and zigzag motion, as if-it, were conducted by some intelligent agent, which latter, however, was not to be seen. I called the attention of members of the circle to it before it reached the tables, and they also saw it. Myself amongst others was requested to put my hand down par-Hally under the table, which I did, and presently I felt something knocking against my fingers, which I since suppose was the letter I afterwards took in my hand. I also felt what appeared to be the hand of a dead person, cold and clammy. I felt the fingers distinctly; the letter was held

the circle, and was read by them. These letters were upon different subjects. Some of them were very interesting and instructive, others related to the original members of the circle, reproving them for certain alleged defections of conduct, exhorting them to amend their ways and observe Christian precepts. Some things were said mortifying to them, which I am sure they would not have disclosed had they been the originators of the letters.

finally given to me, and I placed it on the table.

It was in an envelope, scaled and addressed to

"After the members of the circle were all seated, the spirits vigorously shook the tables, par-

and presented in the spirit's hand, with blades open, grasped firmly, and brandished before us, spelling out by raps at the time, 'Be quiet, now, or you may be injured.' I remark here that I do not apprehend that there was any danger of our being injured by the spirits, but believe the remark was made by them in jest, or to fix our attention more firmly on the fact. The naked foot of a spirit, fully organized in earthly form, was also exhibited in this aperture. The toes were horizontal, and the leg was bent back so as

in a horizontal position, and directly up to the under side of the table leaf. The position and movement of this foot was such as was entirely impossible, under the circumstances, for any fully organized human being of any size to have assumed. Beside, the centre of our line of tables where the exhibition took place could not have been reached within several feet by any person seated at either end of our oblong circle; neither could a person, or even a foot, be thus passed to this aperture; back and forth, without having been discovered and felt by the persons fifteen years. What is the reason of this falling scated at either side of the table with their feet off? and legs, some of them outstretched to discover if such was the fact."

We have selected these citations from our repertoire of thousands of similar narrations first, because the demonstrations were given in the full glare of a brilliantly lighted room; were not made through a professional medium or under any circumstances that could have induced or permitted deception; next, because they were signed in full, and in every instance the chire- witnessed by persons of the shrewdest intellect graphy, and generally the tone and sentiment, and probity, also because they combined intelligence with physical force; and finally because the materializations of hands and feet then and sizes and colors came flashing up between the sthere exhibited, and constantly occurring in the tables in the full glare of light, and that whilst, earlier days of the movement, seem to loom up all our-hands were in full view on the top of the now with entire consistency as John Baptists of the public, but she does not advertise, for the the more fully perfected materializations of the reason that she wishes the privilege of refusing present day, in which the entire form and drapery of the spirit is displayed. If the present phase were always produced under circumstances as frank and favorable to thorough investigation as those Mr. Partridge describes, it would indeed be a transcending revelation, whether in a social or scientific point of view.

Unfortunately the haze of imposture and the insufficient testimony of the over-credulous throw a shadow of doubt and a cloud of unreality about the "materializations," in which, by fighting with the shadow, we may be losing the substance of a glorious truth. We can afford to suspend judgment for a time, however, in view of the indisputable facts we have received in the past, so many of them superior in point of circumstantial evidence, though inferior in magnitude of phenomenal wonder to the present time.

We can and must watch and wait. The air is full of portents-the sky glittering with the pan oply of the radiant array whose countless legions but half revealed seem to outnumber the stars and outshine the glory of the spangled heavens.

We watch and wait; and though with faltering lips and halting belief we murmur the beloved name whose dim presentment seems to dash across our darkened way in the lineaments of the long ago, we know that beloved one lives mask of deception may hide instead of revealing its dear features. All will be solved by and by, and in the good time coming we shall no longer see as in a glass darkly.

[My next paper will be on the rational mode of production and philosophy of the physical manifestations which form my present theme.]

#### Anniversary Meeting in Vermont. To the Editer of the Banner of Light:

At the anniversary meeting of the Spiritualists of Vermont, held on Thursday, the 10th of June, at the Wilder House, Plymouth, a goodly number of persons were pres ent and a very enjoyable time was had. The meeting having been called to order by Harvey Howes

a song was given by Mrs. Stanley, followed by a very able address from Mrs. George Baker, setting forth the object of the broad reforms of humanity. After another song from 'Mrs. Stanley, our excellent sister Mrs. M. S. Townsend said she desired to reëstablish an organized Peace Society in in this hand, which several times placed it in mine and suddenly twitched it hway again, pull-the state of Vermont, when she read the resolutions from the emission of vermont, when she read the resolutions from the emission of vermont, when she read the resolutions from the emission of vermont, when she read the resolutions in the emission of the order to the order to the order to the public. On the motion being put, it was finally given to the public. On the motion being put, it was supported to the public. given to the public. On the motion being put, it was agreed to entertain it, and Mrs. Townsend presented a list of names for such organized society, as follows: Harvey Howes, President; A. E. Stanley, D. P. Wilder, Mrs. Polly Dickerman; Vice-Presidents; Nathan Lamb, Treasurer; Alonzo Hubbard, Secretary, Brief remarks were then made in tayor of peace by D. P. Wilder, A. E. Stanley, Alonzo Hubbard, R. H. Bapalidins, Geo, A. Baker, Nathan Lamb, Dr. J. M. Hobbs, A. B. Duniar, Thos, Middletonsand others, Mrs. M. S. Townsend said she did not wish to interfere with the object of the day, but she thought that peace was the greatest theme which could agitate the human mind. War has produced its result in murders and all kinds of citime. There was a time when these things weie flot so rite in our midst as at the present, and I believe these things are mainly attributable to the war spirit. I now wish to introduce H. M. Richards, who desires to read a poem-given by our fate lamiented sister, Achea W. Spragne, through his organism; it was given on the twentieth anniversary of Spiritualism, and he though; it would be most appropriate at this time, and in this ber native place anions these grand old mountains, and more especially in this beautiful Eureka Hall, dedicated as it has been to the glorious principles of freedom, and the utterances of humanity in beha-fof the various reforms so much needed.

Dr. H. B. Storer, of Boston, was now called for, and re-

"After the members of the circle were all seated, the spirits vigorously shook the tables, partially turning them round, knocking themagains some of the persons present; crowding them back from the tables, stripping of some of the tablecloths, at least the one in front of me. As I perceived the cloth going I took hold of it, and beld on with qonsiderable strength. It was finally twitched away from me, and dragged under the table; and finally the tables ceased moving, and a space of about six inches wide was left between two of them directly in front of where I sat. Some of the company attempted to shove the tables together, which the spirits prevented by holding them.

"The light from the lamps shone down to the floor through this aperture, and it was not, possible for a person or of ther visible thing to have been under the tables, or to pass this open space without our seeing it during the movements of the tables and the manifestations which followed. Spirit hands and feet, fully organized, were exhibited in this open space, and also to different persons at different points around our circle, and at the sides and ends of the table.

"When these organizations appeared in the appeture spoken of, they seemed to be projected from directly under the table leaf each side of the appeture, sometimes raising their lands above the table, exhibiting the rare the ends of the army Persons sitting at or near the ends of the ame. Persons sitting at or near the ends of the ame. Persons sitting at or near the ends of the ampeture, sometimes raising their lands above the table, exhibiting the rare the ends of the amme. Persons sitting at or near the ends of the amme. Persons sitting at or near the ends of the amme. Persons sitting at or near the ends of the amme. Persons sitting at or near the ends of the amme. Persons sitting at or near the ends of the amme. Persons sitting at or near the ends of the amme. Persons sitting at or near the ends of the amme. Persons sitting at or near the ends of the amme. Persons sitting at or n

we have made one move in the right affection, ...

It is proposed that as soon as three thousand dollars shall have been donated or subscribed for this purpose, a building shall be erected in this locality in every way suitably adapted to the purposes of education. The name by which this Association will be known is the "Vermont Liberal Institute."

THOS, MIDDLETON, See'y.

\* The poem is printed elsewhere in this number of the Banner.-[Ed. B. of L.

It is a mistake to think that death raises men to heaven, or sends them to dismal abodes. Men go to a good world or a bad one before they die. Death only touches them to wake them up, and show them where they are.—Edmund H. Sears.

## Banner Correspondence.

Massachusetts.

SALEM. - Abbot Walker writes: Probably more persons have accepted phenomenal Spiritualism the last two years than for the same length of time since the first raps at Rochester, and, if we may judge by what we read and see, there are less persons at the present time interested in meetings for the promulgation of the Spiritualistic Philosophy than for the last ten or

Meetings have been held at Lyceum Hall the past season, under the auspices of an association of gentlemen, in which some of the best speakers in the field have officiated; yet the audiences

The Children's Progressive Lyceum now holds its sessions in Hardy's Hall every Sunday, at 1 clock. It is not large, but its Conductor, Handall, and all its officers, are in earnest, and serve great praise for their perseverance under difficulties. At the close of the Lyceum those who choose remain, and hold a conference meetng and test circle, to which the public are cordially invited.

Many of our citizens have long felt the need of a good test-medium, and for the benefit of those attrested we would say that a reliable one may now be found at 10 Daniels street. Mrs. Pearl after much persuasion, has consented to sit for a caller. We had a sitting a few days ago which was very satisfactory, receiving as many decided tests from spirit-friends as we ever received at one time from the best Boston mediums—and we have visited most of them.

DEDIIAM .- Charles II. Leland writes: Old theology still holds sway here, carrying "darkness and desolation" to many hearts, while here and there may be found some brave soul who has thrown off the fetters that bound it in chains vorse than material bondage, and dare assert its lod-given right to freedom, mentally, morally and spiritually. A few copies of the Banner are taken here, while theological sheets number their supporters by the thousands.

have lately been developed as a speaking

medium, and hope to yet be of some service to the cause which is so dear to my heart. Mrs. Holmes, of East Dedham, is a medium for physical manifestations; Mrs. Morse, of Foxboro', a clairvoyant physician, is employed by many families in this town, to the disgust of old fogies. So the good work goes nobly forward in spite of ts enemies.

#### Ohio.

CLEVELAND,-We are informed by a correpondent that the free thinkers of Cleveland, O., have organized a society, which is "composed of men and women who have the desire and the courage to investigate any and every topic of importance, be it religious, scientific or social. of the long ago, we know that beloved one lives down and Christians, Romanists and Protestants, and answers our hearts' appeal, even though the mask of deception may hide instead of revealing persuasion, occupation or position in life, are inited to meet on a common platform, and they will be at liberty to advocate any doctrine or the ory, subject, of course, to fair and candid critiism and the requirements of truth and honesty. The meetings of this Association are held in Room No. 10, Carlton's Block, corner of Wood-and avenue and Eagle street. They are public and free, and visitors are cordially welcomed:

#### Iowa.

STUART.-S. P. Davis writes: Allow a few words of encouragement to the noble souls who conduct the dear old Banner of Light. I cannot express in words my appreciation of and the deght I take in perusing its columns. The price of its subscription is nothing compared to its value. Though its columns were richly laden the meeting, to commemorate the dedication of that Hall, every week with spiritual food more precious built one year ago by our good brother D. P. Wilder, to than gold, yet I was delighted to read the announcement that Mrs. Emma Hardinge Britten was to be one of its regular contributors. Her address in the Banner of June 12th was excellent, and has the true ring in regard to cooperation among Spiritualists.

## New York.

JAMESTOWN .- C. E. Brown writes: Spirtualism is not making much stir publicly in this place just now, but its teachings are silently awakening a deep interest. Private circles are kept up, and several mediums are developing for different phases of mediumship. Mrs. Sage, a writing medium, is doing a noble work, inspiring with hope and confidence all who come within the sphere of her influence. We have two magnetic healers stopping here for a few weeks quite a sensation, and healing those who were considered incurable. They came here highly recommended.

## Elder Evans on Spiritualism.

HORATIO EDDY & Co.: Esteemed Friends-1 have been impressed that the time has arrived when Spiritualism should begin to do the good to humanity that it is designed by the powers above to accomplish. Materialization is the second step in Spiritualism-the second degree. There will be seven degrees.

A public meeting in some great city, where the speakers were, part of them, materialized, would begin a religious revival as much exceeding that got up by Moody and Sankey, in England, as truth exceeds error or substance the shadow of it.

Will you cooperate with me to bring this about? If so, on what terms and on what conditions will you do it?

ditions will you do it? Please confer with each other, and consult the ruling spirits if you are at all disposed to entertain my proposition. How would you feel about coming to Mt. Lebanon and holding some scances here in conjunction with our people? Would not the influences here be favorable in every respect? Could we not form a Battery, composed of your natural mediumship, of the Shakers' acquired practical spirituality, and of those controlling spirits in the other world, who have the whole movement in charge, as an educational preparation for the great undertaking of meeting the American pub-

In this work I would suggest, provided that you as the media, the ruling spirits as the mo-tors, and the Shakers as the substrata or work-ing force, do all concur, and agree to confer and work together to the end and in the manner that I propose; then to invite some of the leading minds in the spiritual movement, those who are recognized as such, to join with us in the public meeting. \* \* \*

You may lay this letter before such of the spirits as you recognize to be of the highest, most divine authority with whom you associate.

In kind, respectful regards to yourself and spiritual household, I am your friend,

F. W. EVANS.

Mt. Lebanon, June 25th, 1875.

## City and Country Life.

Each has its advantages. In winter time cities are conceded to be preferable; but when spring puts out her buds, and summer crowns them with flowers and fruits, it is natural to sigh for the freshness of the country. Happy are those spiritual lecturers in our ranks. Denton, Tuttle. Peebles, Fishback, Wilson and others, who have fields to enjoy and cultivate more or less during the hot months. Mr. Peebles, writing us a few days since, says:

"I am enjoying life these scorching summer to make the ankle nearly straight with the top of the foot, which was first uppermost. In this position the foot repeatedly passed the aperture lengthwise of our circle, and across the aperture lengthwise of our circle, and across the aperture

Spiritualists seem to be lessening. Concessions are more common. These are among the favorable signs of the times. Mrs. Peebles is busy with her painting, canning fruit, and kindred matters. J. J. Morse is to lecture for this Society, and Dr. Grisson, a 'noted mind-reader,' of Philadelphia, gives an exhibition. He denies receiving any aid from spirits.

Hammonton and its environs never looked so fresh and prosperous as at present: Over a million quarts of strawberries have been shipped al ready from here to either Philadelphia or New Come, friend Colby, and take a few est in our quiet city. We are only forty York. Come, friend Colby, and take a few weeks' rest in our quiet city. We are only forty-five minutes distant from Philadelphia, and the same from Atlantic City, so famous for sea-

[From the Watchman and Reflector, June 17th.] THE WHITE OF THE BRITISH EYE.

#### BY REV. THERON BROWN.

Midnight stars in the blue bay quiver, And mellowly on the mild air swell The holy tones of the Old South bell; And the Copp's Hill sentries, sleepy and slow, Answer back as they come and go, "Twelve o' the clock—all's well, all's well." And dark in the frith of Mystic River And over Point Lechmere shallow bar Lazily lie the sloops of war; And Governor Gage in his city quarters, Suarded (in tho't) from the rebel arm Of the rascal Putnam at Inman's farm cannon on Boston forts and waters, Dreams abed in his careless calm: To lift the lid of a British eye.

Past twelve o'clock-all's well, all's well,"' And nothing told to the summer night That a thousand Yankees on Charlestown height Vith a thousand spades that rose and fell To Liberty's heart beats, hour by hour, Where undermining King George's power. and none of them guessed on shore or ship How the boldest rogue in the rebel game; he wolf-den hero of Ranger fame, Had given their drowsy guards the slip, Or thought what a deed of daring grand Old Prescott ventured and Gridley planned Fill daylight broke with a warning cry. and the hoarse, quick bark of the Lively's gun Woke all the battle-dogs far and nigh Vith the red-coats mustering on the run; And a solemn sight to the rising sun Was the stare and the wonder how and why, That opened the white of the British eye. June Seventeenth, Seventeen Seventy-five, Copp's Hill hummed like a hornet's hive Quoth Gage and Clinton, Burgoyne and Howe,
"What will we do with the Yankees now? They've stolen a march on Bunker and Breed's, And a royal drubbing their treason needs. To arms!"

And the drums and bugles called From tent and barrack the red platoons, Artillery, infantry, dragoons, Fill the sun in heaven rode high and hot— While afar, through tempest of shell and shot The terrible toil in the trenches spec At the beck of Prescott's bald, gray head, Bare to the storm of fron and lead, And echoed old Putnam's warlike shout As he ran and rode by the rude redoubt,
And fearless galloped his deadly round,
General, volunteer, orderly, scout,
To Cambridge and back to the battle ground.

Half-past two. 'T was a stirring sight' March up with discipline firm and fine: The voemen waited their leaders' sign. And Putnam's orders ran down the line "Shoot them at forty yards—let fly When you see the white of the British eye!"

Ah, vain was the valor of England then, Neath the awful aim of those raw, rude men, so late the jest of her tongue and pen; And a thousand red-coats rued her sport When that first hot volley out of the fort Coppled the front of their plumed parade And mowed them down like a reaper's blade. Three times, watching the foeman's van, Each coatless marksman covered his man, And up to the fiery fusilade Three times, rallied in fresh array, The regiments marched—and melted awa For patriots' gun-shot range that day Measured their need to strike and win Where powder was scarce and lead was high, And shortened its deadly view-line in, Till it showed the white of the British eye.

Cheer for liberty's grand Old Guard, The stern militia of spade and plow! Grim, bare-headed and battle-scarred, They face bold Pigot and haughty Howe With hearts so mighty and hand so hard That made crowned Tryanny's forehead bow. They fought till the red-barred sun rolled down In smoke of cannon and burning town, Earning a nation the right to life And the first green leaf of a long renown Bravely they fought, and they never quailed, By twice their number and strength assailed But gallantly timed their strokes of strife To "Yankee Doodle" on drum and fife, And stood where bullets and bomb shells hailed Till the fort was flanked-and their powder failed! Honor the heroes who broke the sod

And piled the bulwark of freedom's scorn And phed the bill that ancient morn;
Who loaded their guns in the name of God,
And, nerved with faith to the trial fray,
Held the field till they won the day.
For England's triumph was England's woe,
When the flower of her veteran host lay low At Charlestown a hundred years ago, And pity closed from the battle sky The stony white of the British eye.

Mr. J. M. Peebles, a well-known Spiritualist lecturer, and formerly United States Consul to Trebibond, made a tour of the world a few years since, and, has gathered up the reminiscences of his journey in a volume of some four hundred pages, published by Colby & Rich, of Boston. The book is about equally divided between sights and séances, and the reports of trance mediums are sandwiched in between descriptions of places and the experiences on shipboard. One of the interesting features of the volume before us is the traces of Spiritualism it describes in the Sandwich Islands, Polynesia, China, and in Asia Minor. The author finds what he carries, and sees what he seeks almost everywhere. He did not need to quote from Dr. MacGowan that "China is a nation of Spiritualists." Dr. Jiamon assured him of the same thing at Honolulu. Mr. Balley, Consul at Hong-Kong, told him the lower classes were verry superstitions: they all believed in the presence of their ancestors, and their power to communicate with them. The Fang-Shany is a mystery, but denotes the ethereal principles of the universe, atmospheres and emanations, the vitalizing forces under the influence of gods and spirits. When foreigners look at the sky, or at a beautiful landscape in the distance. Chinese bystanders are sure to remark. "They are looking at the Fang-Shany."

Mr. Peebles is a genial travelling companion, from the fact that he has no quarrel with human nature and mankind and divine Providence. He believes in good, and goes abroad to see it in its diversified forms. He does not break out at every step in some ejaculation of horror at the customs and degradation of the people he sees, doomed to eternal misery from their birth because they are what they cannot help beling: "it is our breithren the heathen," all the way through. The spirit of kindness, the feeling of kinship, the faith in humanity never deserts him. And thus he describes customs that are strange without concempt. There is something good everywhere. The demandary is a good deal of an a "Around the World."

figurative; but they really mean by it generosity and hospitality. In point of honesty, truthfulness and self-respect, nearly all travelers unite in saying that the Mussulmans of the Orient are superior to Christians—the Christian masses of Italy, Spain. Russia, or even England."

A much better book Mr. Peebles might have made than this melange of scenery and séance, of observation and communication, of truthful report and commonplace moralizing; but it is racy and entertaining, and pervaded with a spirit that is exceedingly catholic and humane,—Golden Age.

#### NO REVIVAL, BUT A NEW RELIGION. BY WARREN CHASE.

During April we lectured one Sunday each in Des Moines, Winterset, Eddyville, and Oskaloosa, Iowa, and interspersed several evenings between, and everywhere found an increased interest and demand for our new religion, which is rapidly superseding the old, that has during the past winter so signally failed of a revival from its partially dead condition. In each of these important points, as well as many others we have visited during the past winter and spring, there has been a signal failure in efforts at Christian revivals. The Holy Ghost would not come in answer to prayer, but our kind of hosts come all the time, and in increasing numbers, settling and establishing the facts of spirit intercourse and materialization over all the exposures and failures. Scarcely is an exposure of a real or imaginary counterfeit reported and published, before a new and often more wonderful event occurs near by, more fully establishing the fact than before. The constant efforts of our interested enemies, whose lazy lives and costly livings depend on defeating the spirits in their efforts and ours to establish the intercourse and materialization, have thus far proved complete failures. There is scarcely a day that we do not hear the story of some wholly or partially converted seeker after the truths of our new philosophy, and, step by step, we see the march of the public mind out of all forms of christian and sectarian isms into a new and better system of religion. We came very near meeting our able and faithful co-laborer, B. F. Underwood, who was at Oskaloosa when we were at Eddyville, but, as we were both engaged in the same work of brushing away the superstitions of an effete and superannuated system of religion, and our time precious, we did not meet; but we can bear testimony to the good work he has done in several places in Iowa, and cordially recommend him to our friends everywhere. He is like a chopper in a forest, preparing for the new farms and crops that follow with our demonstrations of spiritual life in the complete proof, through the senses and reason. We heartily endorse his facts and theories about the character, effects and condition of Christianity, and, when it is out of the way, we have the seed of the new truth—a new religion to take its place. As well may Christianity be grafted into Paganism, and the new fruit raised on the old stock, as Spiritualism on to Old Theology, and both grow together.

We have borne this general testimony to the progress of our cause, instead of adding to the vast accumulation of facts which are being constantly presented to the public through our papers, and to which we could add corroborating and corresponding evidence every week, from our own and other reliable testimony. To us intercourse with spirits has ceased to be a curiosity or a novelty, and become a practical realization of great utility. A few weeks ago as we were writing for the press and had alluded to a couple, one of whom was in spirit-life, a sister of the living one influenced a medium who was in the room, and on tipping the stand in answer to questions, said she wanted to say something to us; and as we were not willing to get it by alphabet, we asked if she would write it by planchette, as one was nearthe answer was yes, and as the tipping medium could not be used to write, we asked if another lady could be used, and again it was yes; the lady was a church member, but willing. We had not the least idea what was wanted, and the others knew nothing of what we were writing, and yet through the pious hand our reference to the parties was changed and corrected as the spirit wished it, for she said it would convey an error as we had it worded. Dr. Beard would call this mind-reading, but whose mind was it that corrected the error in our's, as no person about us except the spirit had the least knowledge of the parties or events that occurred over forty years ago? A few weeks ago a letter brought us word that a very dear friend was sick at a great distance from us; we asked through the tippings a son in spirit-life to consult a physician who has been long in spirit-life, but who has taken a deep interest in the opening of this intercourse, and two days after got his reply, with prescription, which we at once ordered, and it\_has had the effect as we were informed it would, and yet it was not anything we should have thought of, and was

Spence's Positive Powders. Our esteemed friend, John Wilcox, of Eddyville, Iowa, has nearly whipped out the clergy of that pleasant little city, by controversy in the papers, open to both parties, and the preachers with their supporters have found the only safety is not to reply to his criticisms, as he carries too many guns for them all combined.

We have now spent a good part of two years in Iowa, and become well acquainted and strongly attached to many of its estimable families, and found scores of excellent homes among the Spiritualists of the State. Have seen our cause rise and prosper under the renewed efforts of the State organization and its efficient board of officers and missionaries. Have seen every effort of its enemies to destroy it fail, and those who would divide and conquer us equally unsuccessful with those in open opposition. A few more engagements and visits will close our work in lowa, and other fields which are now opening for us will receive the small remainder of our pilgrimage. It is now thirty years since we began to write and speak on the subject of spiritlife and intercourse, and during that time we have seen nearly all the first group of defenders on the rostrum depart in various directions, but mostly to spirit-life, and a large part of the second group, also, have disappeared from the field. We seem like the lone remnant of a past generation in Spiritualism, or should, were it not for Davis, Brittan, and our suspended T. L. Harris. In the recent departure of our estimable sister, Annie Denton Cridge, one more of the early workers has gone from the field of earthly labor. We are "waiting for the wagon," and it surely must be our turn soon; but it may be that our voice will be heard in the camp grounds of New England once more during the present season, and in Paine Hall, but never on a restricted platform, nor in a pulpit that allows no latitude of free speech. In the fall we intend to visit California, as we have been informed from there that the Lord is willing, whether his self-appointed

servants are or not. A blunder-buss-Kissing the wrong girl. W RELIGION.

e Sunday each in lle, and Oskalooreral evenings ben increased interreligion, which is t has during the of a revival from each of these imv others we have and spring, there orts at Christian ould not come in nd of hosts come numbers, settling spirit-intercourse he exposures and sure of a real or ed and published. onderful event ocablishing the fact fforts of our interand costly livings its in their efforts course and matericomplete failures. e do not hear the ly converted seekv philosophy, and, rch of the public stian and sectarian ystem of religion. our able and faithod, who was at Osldyville, but, as we work of brushing effete and superanour time precious. bear testimony to 'several' places in d him to our friends hopper in a forest, and crops that folof spiritual life in e senses and reason. and theories about

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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-CONTINUED.

On Monday night, the 26th of April, we had the last and most wonderful scance of my singular and remarkable experience at Mrs. Compton's. Without going into much preliminary description I will say that I was on hand at eight o'clock, the hour of coming together; but the friends I had made in the two sittings had gone to their respective homes, satisfied with what they had seen. There were seven of us at this circle; we had the usual developments and manifestations in the first half hour's dark circle, but during that I took occasion to ask permission of the managing spirits to go into the cabinet, and see what I might or could see during the time that "Katie" was out and manifesting in the presence of the circle, which would be held in the light. This was granted me provided I did not move the chair in the cabinet from its place. I also asked the spirits "If 'Katie' could not, with a pair of scissors which I had provided, cut out a piece of her dress for me." I was told that she could do so, but if "Katie" cut the dress she wore as a spirit, the dress of the medium, Mrs. Compton, would be cut in the same way and place, and would so appear. I said, "Never mind; I will give the medium another new dress," upon which the spirit assented, and said Katie would do so if I would furnish her the scissors

The light being turned on, Mrs. Compton, in her black dress, as before, was led by me into the cabinet and seat ed in the chair, and secured with paper bracelets, and sealing wax stamped so as to render it impossible for her to move without being detected. We then took our places in the circle. I must not forget to mention that I had in my side coat pocket, neatly put up in paper, a small, pretty bouquet of fresh flowers, which I had bought during the day from a gardener, and which I intended to present that evening to the spirit Katie, if she would take it.

We had not been long waiting before the latch went up and the cabinet door opened, and beautiful "Katie" appeared before us adorned in white and blue simplicity, as usual; she advanced toward me, and waving with her hand she indicated to me to enter the cabinet door while she was out. I arose from my seat, passed her, and went into the open cabinet door. I looked all around in the cabinet; I felt all around; the atmosphere seemed heavy-very heavy; indeed, it seemed to me, so thick was it, that I was feeling with my hands moving through flour, or very thick atmosphere. . I came to the cane-seat chair in the cabinet. I SAW NOTHING-LITERALLY NOTHING IN THE CHAIR. I felt of it. A roice said loudly, " Don't more the chair-the spirit-form of. Mrs. Compton still occupies it, although her material form is not there. If you move the chair you will hurt the medium, perhaps kill her." Of course I did not more the chair, but I felt of it; I placed my hand in and over the seat and back, and there was nothing at all there-no Mrs. Compton, no paper bracelets, no scaling wax-nothing, nothing! What does all this mean? Katie, the spirit, is materialized from the dematerialized form and body of Mrs. Compton-the material of Mrs. Compton's body appearing in a new form ! the body of Mrs. Compton forming for the nonce the body of Katie-nay, body, clothes and all, of Mrs. Compton, used and worn in a changed condition by Katie; a miraculous transfer-a wonderful transformation! How marvelous are thy works, oh God! . Where is the science of earth? How vain are the boasts of scientists! How little-very, very little, do noe

Confused and confounded I came out of the cabinet, found Katle just at the door, and passing so near as to brush her I went to my seat, full of wonderment, and almost consternation. Katle disappeared in the cabinet and closed the door after her. But she soon opened the door and came out again, and approaching me pointed with the index finger of her beautiful hand to my side coat pocket. In a moment I bethought me, took out the bouquet of flowers which I had brought for her, and removing the paper wrapper I placed the blossoms in her hand. Holding the bouquet out in her hand, so that we all could see it, she gradually receded some steps, when absolutely the flowers vanished from our sightwere dematerialized in her hands, and vanished from our view! Another wonderful marvel. How it is we know not. It may be of interest to the curious to note here that I afterwards saw my bouquet of flowers down stairs on the table in the parlor. How did it get there? What caused it to vanish? and how came it on the table in the parlor? Somebody else must answer these pertinent and reaching questions-though I think none but a spirit can.

Again Katie entered the cabinet, and again appeared before us; she came to me, sat upon my lap and kissed me, and I must tell you, my dear Judge, her face looked as girlish and fresh and blooming as mortal ever knew, and her lips with which she kissed me were as warm, pouting and gushing as lips are wont to be. Leaving my lap, she again materialized a brilliant white handkerchief apparently from my knee. I then, as she stood before me, took my pair of scissors from my pocket and gave them to her. Then again called the voice, " If Katie cuts her dress, the same will appear in the dress of the medium." "No matter," said I, "I will get another one." So. taking me at my word, Katie took the scissors by her thumb and finger, and, lifting up the left side of the skirt of her dress, deliberately cut out a piece about the shape of but larger than a good-sized lemon, and, dropping the scissors upon the floor, handed me the piece of gossamer which she had cut from her dress. I took it, examined it, and laid it on the table beside me until the seance was through. Katie then disappeared within the door.

Still deeply engaged in the circle, and thinking of what had occurred, in wonder and amazement, I was startled suddenly by again hearing my name called several times at the cabinet door. "Col. Cross! Col. Cross! Dick! Dick!" Though sure of the voice, I asked "Who is it?" The voice replied, "Your brother Edward; I am coming out to see you; do not feel nerrous." I looked intently toward the door; it opened wide, and I saw the tall form of my brother come out and advance toward me. His dress was that of an American Colonel of Infantryfull regimentals-the same my brother wore at Fredericksburg, and when killed-he dying in my arms, on the field of Gettysburg. He came to within two feet of me, and, stopping, extended his right hand, and said plainly to me, "Dick, do n't you know me? Do you not recognize me? Don't you see my uniform? See my coat! it is the one I wore at Fredericks. burg!" He pointed to a tear in the left breast of his coat, and said, " Do you not see this rent which I got at Fredericksburg by a piece of a shell bursting near me!" I, full of wonder, amazement, and singular recognizing sympathy, at first hesitatingly, then boldly said, " Yes, brother, I do know you, and I am glad that this great secret is, to me, at last made plain." He said, "Oh, my brother, Ilive! I am not dead, though deprived of mortal life at Gettysburg. I am happy. Tell all my friends to believe." I gazed at the apparition so intensely interesting, and I declare, there stood my tall brother, Col. ED-WARD EVERETT CROSS, in full uniform-cap and all. He again said, pointing to his shoulders, " Do you not see the caales?" I looked, and, sure enough, I saw the insignia of his rank in the army, on his shoulder straps. He stood yet awhile, and then said, "Thank the medium for yourself and me. I will be with you often. Come to see me again. Good-night. Good-night." He receded to the door of the cabinet, and disappeared. Oh, Judge, could I tell you all my feelings on this occasion! but I cannot! I have seen and talked with my dead brother !! On his disappearance in the cabinet, I heard my brother's voice saying, "Look to the aperture." I did so, and I tell you the fact, when I say to you that in the aperture I distinctly saw my brother's face appear more plainly and distinctly than when out of the cabinet, some six or seven

times-the light, too, by his direction, being turned on more, and everything very visible.

But there was more yet in reserve, especially for me. Soon after the final disappearance of my brother the cabinet door again slowly opened, and before it a little girk child appeared, and looking at me, called out "Papa! papa!" I recognized her at once as my own child, whom I thought I lost some two years ago. On my recognition, the tiny form, as if not strong enough to hold long, retired into the cabinet. I have seen my brother and my child, living as spirits-not dead, but real and alive!

After these, several of my friends also appeared to me from the cabinet, and others of the circle, now gladdened by the appearance of friends; but I must hasten to tell you of the remarkable denouement. After the close of the séance, or rather after the spirits were through, I went into the cabinet to see the medium; and there she was, in a deep trance, sitting in the chair, scaled and stamped, as I had left her; but, as I desired, I looked at her black alpaca dress, to the left side, below the waist, and sure enough, there was a hole in her dress about the size of the piece Katle cut but of her I had picked up and put in my pocket, when Katie let them fall on the Roor, and around this lemon-shaped orifice I cut out a larger piece from the dress of Mrs. Compton-a piece of her dress measuring about eight inches long, and five inches in breadth. And now, most wonderful to know and behold! the piece of white gassamer which " Katie" cut out of her dress when appearing before the circle, exactly fitted in the hole in the piece of Mrs. Compton's black dress which I cut out in the

The web and texture of this is downy and gossamer-like, and very soft and creamy white in color, quite unlike any material I ever saw. I have the piece of spirit-dress with me, and any person can see it and examine who will.

Around the hole with which this exactly matched I cut a or two wide all around from the edges of the hole. To be fully appreciated both the pieces should be seen, and I will Katie, when I got the piece of gossamer, "what it was made She replied that "it was made of the fine substance of the alpaca cloth of Mrs. Compton's dress!'-the interior part of it, so to speak, with the hardness and grossness taken off -the substance of her dress almost spiritualized — made quintessential, perhaps. Is not this something for the poor scientists of earth to look after—IF THEY CAN?

I must not forget to mention that Mrs. Compton, the medium, after the scance, was in deep trance in the same condition, as to seals and sealing-wax and paper, as she was placed should at once command the attention of all humanity.

Next (Tuesday) morning I left Havana for New York City, and after my arrival there I had some more continued wonderful experiences, some of which I will note: "Katie," the spirit, had told me in the last scance at Mrs. Compton's that she would go with me, and if I called for her would manifest | artist in normal condition. herself to me there through some medium. Accordingly, in company with my brother, Judge Nelson Cross, of New York, I called upon the writing test medium, Mr. J. V. Mansfield. at his residence, No. 361 Sixth avenue, and got several test anything about me, my brother not introducing me, at my request. Finally, but somewhat doubtfully, I put a question, and placed it before Mr. Mansfield. He took it and sealed it tale." with paste, and sure enough wrote an answer from "Katle" of the following tenor: She thanked me for calling her by question, referred to her promise, and said: "The flowers there a bouquet of flowers was drawn in lieu of writing the word) you gave me were indeed beautiful; but they are not half so beautiful as those I will present to you when you come to our home," and signed "Katie Brick." This is a curious name, possibly assumed for gayety. From what I heard at Mrs. Compton's, I thought her name was "Katie Brinck," and so addressed her at Mr. Mansfield's, but she signed "Brick." When at the scances I asked her where and when she had lived on earth. She said she was born and had lived near Concord, New Hampshire, (by the way, my own native State,) and had died there about seventy-five years ago. Of course, having been in the spirit-world so long, she had had much experience, and she said that this was the reason that she could so easily materialize, and her materializations always occurring first, were a great help and aid to the other spirits who followed her.

And now, dear Judge, as you know all the rest of my spiritual experience, (as you were with me,) which took place in New York, I leave it for you to tell, as remarkable and singular as it is. Your friend, RICHARD E. CROSS.

PART II.

As my friend has left it for me to tell the rest of his continued spiritual experiences in New York, I will do so especially as "quarum pars fui."

The evening of the day of the tests at Mr. Mansfield's I invited Col. Cross to my house to witness what spirit demonstrations might offer in the presence of mediums who might be present at my request and invitation. There were present at our scance the mediums Mrs. Kate Berry, recently from Rochester, N. Y., and the spirit artist Wella Anderson besides whom Col. Cross, wife and myself, waiting for whatever might happen. Mrs. Berry being entranced, a great many manifestations were had from the spirits, which it is not worth while to enumerate here, but Katie was described by Mrs. Berry as Col. Cross had seen her at Mrs. Compton's. and her presence was recognized, and conversation was had with her, and the gift of the bouquet of flowers was again referred to and acknowledged. And it was further told us by Katie, that Mr. Anderson would draw her picture just as she was at the scances in Havana, if Col. Cross would go to his rooms the next day. Mr. Anderson also became entranced, and his spirits corroborated what had been said through Mrs. Berry, and the hour was fixed for a visit to Mr. Anderson's rooms, viz., the next day at 10 o'clock A. M. Other things of mark and consequence occurred; among them the coming and recognition again of Col. Cross's brother Edward, his grandmother and several other spirits; but I will not dwell upon them, as I wish to hasten to the remarkable final experience which occurred at the studio of Mr.

On the next morning (Friday, April 30th, I think it was,) we repaired to the rooms of the spirit artist. We found him waiting for us; after we were seated, he, evidently under spirit influence, took a large roll of drawing paper, and cutting off a piece (portrait size) and rolling it up he gave it to Col. Cross to hold in his hands, in order, as the spirit said, to magnetize it. The Colonel held the roll between his hands at each end for ten or fifteen minutes, and then Mr. Anderson, taking it from him, desired him to tear a small piece off of one corner of it, in order to mark it for subsequent recognition. The Colonel tore the piece off, and the artist went with the roll to the adjoining room—his peculiar studio and sanctum for spirit drawing-and shut the door after him, leaving us to our own reflections. It was now exactly ten o'clock, and in twenty-three minutes thereafter, by the clock on the mantelpiece, the door of the artist's sanctum was unlocked and opened by him—he appearing still to be in a trance and we were invited in to see what the spirits had done. We went in, and to our wonder and astonishment we saw. on the easel the veritable frame of paper which Col. Cross had marked, and on it, in full life size, the portrait of an Indian chief of the Montezuma tribe, in full and gay dress, and legant plumage of ostrich feathers. This was unlooked for, for we all expected the portrait of the spirit "Katie." But who was the Indian? The spirits answered. He was the pirit "Big Water," who wanted to appear to Col. Cross at Mrs. Compton's, but was prevented by "Seneca." He was

the attendant spirit guide of the Colonel, and was right glad | memory is of my grandmother, who had what was called secto have his spirit picture thus taken for him. This portrait sketch was of remarkable execution, and how it was done, with all its full dark shades and drawn details, it is quite impossible for us mortals to know. Mr. Anderson himself could not tell how it was done, but he said he had used seren lead pencils of Faber No. 2 in doing it, and showed us the pencils.

But again Mr. Anderson brought forth the large roll of drawing paper, and again cut off another piece (portrait more or less, were the phantoms that appeared. She had a size) and give it to Col. Cross to hold for the purpose of his magnetizing it. After the lapse of about ten minutes the artist took the paper, Col. Cross having marked it, and again retired to the sanctum and locked the door, shutting himself in there with the spirits his only company. In nineteen minutes by the clock the studio door was opened by the artist, we were invited in, and on that marked paper on the easel, large and beautiful as life, was the portwit of the spirit ten days she got a letter. Before any one knew of or was "Katio," most exquisitely and effectively etched and shaded. "That's Katie," exclaimed Col. Cross-"a perfect likeness, exactly as I saw her at Mrs. Compton's, even to the beautiful fine veil she had over her head and neck." "Oh, how exquisdress, as the spirits had said. I took out my selssors, which | ite and beautiful indeed," we all said. "If Katie be like that, she is an angel indeed," said one of us. "But how is this, Mr. Anderson? how could this exquisite life-drawing have been done in so short a time?" asked I. He replied, "Ask my spirit guide, RAPHAEL SANZIO, for he did it, and not I." How many pencils were used in this drawing? "Only one," said he, and he held it up to us. How wonderful! how marvelous! what a miracle!-a portrait in pencil in nineteen minutes.

What was our surprise after this to hear Mr. Anderson say that these pictures which we had wondered at and justly admired so much were mere first sketches, that the real finished, meritorious pictures would come after them, and would require several sittings each hereafter. Col. Cross was so pleased that he made arrangements with the artist for the plece of Mrs. Compton's dress (black alpaca) about an inch two pictures of his Indian guide and sweet "Katie," and when they are finished they will no doubt adorn his parlor in Montreal. It is worth while to remark here, that the spirits show them in their reality at any time. I asked the spirit on being asked through Mr. Anderson when the pictures would be finished, replied that the Indian would be first finished; and that by 12 o'clock M. on the 21st day of May ensuing, the portrait of Katie, in most complete style, would be ready for the Colonel. I am informed at this writing, by the medium, Mrs. Berry, who has been at the studio to see, that the picture of the Indian in all his chieftain glory, most elaborately painted in pencil, is already finished, and I have no doubt that by the 21st of May Katle will be exquisitely executed in pencil.

I asked Mr. Anderson how he worked at these elaborated by me at the beginning-not having disturbed one of the frail | pictures. He told me that the spirits would every day or two fastenings, or moved one jot or tittle from the chair. I left bentrance—him for a few minutes, and during that time would the house fully convinced that there was no deception about draw so rapidly as to astonish himself at the work done, all this, but it was a great fact and truth, and one which when he came out of the trance-and thus they would do, until the picture would be thoroughly completed. A visit to the rooms of Mr. Anderson will repay any one who is at all interested in the works of spirit-artists. His (or the spirits') pictures are extraordinary works in art-some of the effects in some of them being, I think, beyond the power of any

The above letter of Colonel Cross, and the subsequent statement, are the simple narrations of facts which occurred at Mrs. Compton's, and at the designated times and places in this city. There has been no attempt at exaggeration or emanswers from him from spirit friends, he not knowing me or | bellishment, except it may be that which belongs to put ting them down in black and white. Feeling that the public should be acquainted with such extraordinary facts occurring addressed to the spirit "Katie," and folded up the writing among us, they are delivered to it as "a plain, unvarnished Yours truly, A. G. W. CARTER.

New York, May 12th, 1875. [Continued in next issue.]

> ECCE RESPONSA.-VII. BY JOHN WETHERBEE.

A friend tells me that lying awake lately in his bed, in the middle of the night, suddenly having no sense of darkness but radiant with light, he distinctly saw his brother-who was absent in a foreign land. He tells me he knew he was awake and that he was not dreaming, for he distinctly heard a cart n the street, and not long after he heard the clock strike three. After a few days news came that this brother had died very suddenly, and, as near as could be calculated, at precisely the moment he had put in his apparition, if the hold water. It was a blessed day when the peddler's spirit, vision just recorded were he. Says this writer, "If this were the spiritual presence of my lost brother, and it certainly was not a material presence, it certainly was not a dream, and if the circumstances had not demonstrated that, the in telligence in connection would have done so, announcing as unknown fact, or taken it out of the 'usual stuff' that dreams are made of, so considering it a reality, where is he now nearly two months since, and why has he not appeared again? I am of opinion," says he, "that at death, just be fore leaving this world forever, he was permitted to look a farewell to me and spiritually say good-by. I do not wish him back; it is all right; I feel it to be so. I am only afraid when I go he will be beyond my reach, for he was far superior to me.'

This seems to be a Catholistic idea of the departed, I think not warranted by a rational view of the subject, but still far better than the old Protestant idea, or the letter of it, hardly the spirit of it to-day, that the grave holds the fee of the man who dies until the resurrection day. This mysterious appearance of the relieved spirit at the witching hour of mortal transit is not uncommon; most people or families have traditions or experiences of them. I have no doubt'the poet Longfellow had such facts or traditions in his mind when he expressed in beautiful poetry some of the recognized pabulum of Modern Spiritualism, when, speaking of the contiguity of the spirit-world and the unseen phantoms, he says

A most mysterious Providence permits them . To manifest themselves to mortal eyes."

It may be a "Providence," but I am inclined to think it condition, and that our friend was thus favored with a real presence. I cannot answer his questions, "where is he now? and "why don't he appear again?" Unquestionably there are reasons or he would; I am very certain he is just as near him as if he were visible.

These significant visions cannot be the weird phantoms of the brain, at least not in all cases, for there is a mute intelligence sometimes that takes such visions out of the realm of fancy into indisputable fact. "One of the sweet recollections of my childlife is my mother's sainted sister, Aunt Emeline. She loved us, me and my sisters, with a mother's love. Dying by degrees with consumption, yet her exit at last was sudden and unexpected. One evening my sister, a girl of ten or twelve years, had gone to bed, when she shricked, and tremblingly said to those pacifying her that Emeline had just parted the curtains at the foot of the bed and looked in at her, and she smiled dreadfully and vanished. Her mother said, "Sarah, you have been dreaming; go to sleep, child." She replied. 'No, mother, I was awake, and I really saw with my eyes Aunt Emeline looking right at me, as if she was going to say something." It was not long, and before the child had become composed and asleep, news came that Emeline had just died, and this presentment or apparition must have been at about the moment of her exit. Some like to reason it out that it is so near to the time when the spirit leaves the body that it is a mortal rather than a spiritual effect. How hard people try to shut off evidence of an after-life. I do not know as I blame them, with the after-life that has been taught them. It is the beauty of Spiritualism that its future is attractive, rational and human. Speaking of Aunt Emeline's apparition, if a spirit eyer could thus linger, or appear it was natural for this one to come to this child, as she was her pet; at any rate it made a permanent impression on my own and my sister's mind, and to this day, though forty years have rolled over the fact, she believes she had the last look at this departing

spirit. Another instance that has traced itself indelibly upon my

ond sight; for the last quarter of a century the phenomena would be called clairvoyance; if now alive, in spiritualistic parlance, she would have been a secress. She saw at times. and often, the forms of the departed, particularly if she was not well; and we used to call her nervous, and probably she was. She had lost seven or eight adult children out of twelve, and at the time I had most knowledge of her, these children, way of knowing sometimes why they came. I think generally she was happier for such interviews. I remember once among the departed appeared in this way a son, who was then living in New Orleans. This spirit, coming with the lost ones, seemed to trouble her. I do not remember of her ever seeing the spirit of a living person before, and this being one, I think she considered it ominous of death. In about expecting a letter, one evening we heard the garden-gate shut, and this old lady said: "I knew it; Barney is dead!" This was before the door-bell had rung. She had forecasted right. The post man left a letter which gave the announcement and particulars of the death of Barney. A calculation showed that this appearance of a living son among the departed was about and probably was exactly at the time of his

I am not pretending to answer the writer who inspired my text, only to express some ideas of my own, if they should prove to be ideas.

Perhaps the ray of an intense thought in the mind of the dying friend, under certain conditions, may paint the image on the soul's retina. Do you say, then, it is only an image, a pleture? Who ever saw anything but its image? A deep thinker has written with great power, and has a following to prove that all is subjective—that there is no objective reality: we think we see, but we do not. Everything is internal and subjective. But leaving metaphysics, which are out of my line, I do not know why the special hour of exit should be favorable for such occurrences. Did you ever read the story of Mrs. Veall, by Daniel Defoe? If so, it will throw a little llustrative light on this point.

Before me lies a very interesting book, small in size, called Fragments." It will turn out a larger retort than most books twice its size. It is written by Col. William B. Greene. of this city. I had been reading it, but the letter referred to about the apparition, or something else, perliaps some "unseen phantom," inspired me with a desire to write, and so I left off reading, and took my pen. But, as I was saying, the book lies open before me, and, while pausing to think what I would say next, my eye falls on these words: "When a savage is visited in his dreams by a deceased parent, or friend, he knows or thinks he knows that the visit is real; and that the parent, or friend, still exists, ". Again, "Ask the savage where is your grandfather who died long ago, and he will reply, 'Don't know; his spirit has gone out, finished, done.' But ask him where father and brother are who died recently, and he will immediately become full of trouble and terror, and will state his belief that they are near the places where their bodies are buried." I have but little to say of dreams; I quote this savage remark for two reasons-1st, It takes some advance in mentality to discriminate nicely between dreams and visions: they are often mixed at best. And 2d. The expression that it is the "lately died" who are around the buried body:

As close to earth the savage putchis ear Townse the footfalls too far off to hear. Or tread of game; or finds again the trail, Gaining knowledge where higher outlooks fall."

We might ask and get answers from our instinct, if we only understood its buried language. Perhaps some day we will be able to translate it into the vernacular of the understanding, as we do the Sanscrit, or some primordial language that is lost. We gather the roots of later idloms and find them pointing to a common origin, and thus, perhaps, imperfeetly but intelligently read a lost tongue. Shall we ever find in the intellect, or better expressed in the understanding, enough that roots in the instinct to have some questions of import definitely answered? "If a man die, shall be live again?" The instinct has always answered affirmatively. The Bible, Christianity, and the foolishness of preaching have essayed to demonstrate it, but have clothed it with such a drapery of error and nonsense, that in the course and progress of the human mind the essential point has got swamped and lost almost if not quite, to the mentality of the nineteenth century, except what instinct holds on to. And the nineteenth century man, you know, says instinct will not whose bones were mouldering in the cellar at Hydesville, kept up that "knocking," and finally got a hearing, for that was addressed to the understanding. And whoever has sought and found that light seems to feel his instinct saying to his understanding, "I have been there before you."

Instinct, I have said on other occasions, (not from any knowledge, but from the warranty of instinct itself.) antedates intellect, or understanding. It would seem also that God speaks, abstractly it may be, through the instinct thus as I have quoted:

"Gaining knowledge where higher outlooks fall."

Is it not the mission of the understanding to translate the puried language of the human instinct?" We never expect to go back to the Sanscrit and make it vernacular, but what ethnological knowledge has been and may still be obtained through the relationship of the derivation of root words, thus finding, when least expected, that races sometimes are cousins, have a common origin that seemed of different blood and source. Neither 'do we expect instinct to eclipse the understanding, but we may, by its aid, when the interpreter comes, strike lower depths, beyond present soundings, find some deep dredging where now is no bottom, by listening intelligently to the instinct.

"When the heart speaks, that is instinct; listen to its impulses, it is the voice of God," said Coleridge, who felt the need of that light now known as Modern Spiritualism.

I almost owe an apology to the reader for dropping thus into depths, or suggestions of depths, when it is my aim in these letters to talk common, every-day surface sense; but yet I know-we all know-that Spiritualism has no soundings; whoever sails in its sea sails in deep water; but yet I wish to deal mostly with the surface. I am pleased to believe that the apparition which has called out this letter, or the phenomena of which it is a part, is but one of the multitudinous voices from the land of souls that tells us in a more impressive way than preaching does, that this world is not our abiding loss that the sail of the phenomena of the fitters is another and better state of existence. ing place, that there is another and better state of existence to which we are all bound. Here is a unit of measure, or unity of expression, a convertible term for Theology-In-

stinct and Spiritualism I do not like to leave friend Greene's book too abruptly, which has so helped me out in this "Response," so let me say he has a very peculiar and winning way of writing his ideas. He touches, among the "Fragments," socialistic, communis-tic, mutualistic, financial and spiritualistic ideas, with his thoughtful, quaint, but logical method, that interests one, whether the subject does or not. The section which he calls "Marriage," (and Mathematics would express it as well,) was the chapter, that most interested me, and from which I nuoted the words that introduced it, because it had some orignal ideas of woman and her rights, and in treating it, or her, proved Spiritualism to be both true and old, though all the time conveying the idea in letter, not in spirit, that it was an illusion—no, not exactly an illusion, but that mediums, witches, sorcerers, were all chips of one block—and here let me say the author of these "Responsa" is of the same opinion; and who knows but he and I are both under some mystic influ-All I will say now in this connection is, he has made book worth reading. I lent my copy to Bro. Peebles, of 'Round the World' renown, and he says so too.

Alas! I have almost fallen from grace, and must, for my reputation's sake, make a connection, before I end, with the phantom thought with which this letter began and intended to carry. When last upon it, I was saying these apparitions, which in my days of church-life and in my later and better life of thoughtful infidelity, were but my sterious fancies, but in my last and best life of Modern Spiritualism I know to be realities, were part of the spiritual phenomena that Modern Spiritualism has rationalized as voices from the land of souls to which we are all bound. So let me add the words of the poet, on leaving the grave of Allen Dole:

"Now thoughtfully my footsteps homeward bound, And homeward also to eternal light; While here night; smantle overshades the ground, We walt expectant for a world that's bright."

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This grand work by Epes Sargent, Esq.-which Montgomery Place, Boston-is receiving merited attention both by readers at large and the cultivestigators who desire firm mental ground on which to stand as they try to follow, in thought, the beckoning hand which the spiritual phenomecherished beliefs. The confirmed Spiritualist should read this volume, that he or she may attain to some idea of the immense advances which the cause is making, and the wide circle of evi- to feel as much interest in friends yet remaining

In quoting from the BANNER OF LIGHT, care should e taken to distinguish between e-literial articles and the en to distinguish between editorial articles and the unleations (condensed or otherwise) of correspond-tour columns are open for the expression of imper-ree thought; but we cannot undertake to endorse the shades of opinion to which our correspondents give not

# Banner of Light.

BOSTON, SATURDAY, JULY 3, 1875.

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

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

COLBY & RICH,

Letters and communications appertaining to the alterial Department of this paper should be addressed to UTHER COLBY: and all BUSINESS LETTERS to ISAAC. RICH, BANNER OF LIGHT PUBLISHING HOUSE, BOSON, MASS.

#### Spirit Chemistry.

Herald says: "In the case of Mrs. Thayer's flower séance, it occurs to me that there must have been some pretty large pores in the walls or floor of the room in order to admit a bird-cage." So we think. But the fact undoubtedly is-admitting that Mrs. Thayer's flower scanges are bona fide, and we have credible evidence to that effect -the spirit chemists who control these scances render invisible the articles they desire to introduce into a closed, room, and convey them there at the very time-the medium enters the door, first surrounding them with the nerve-aura which is drawn from the physical form of the medium. This is so dense that the articles so introduced are unseen by the company, and are kept in abeyance until the proper time arrives to unveil them. This hypothesis is based upon the follow-

Mrs. Conant, the Banner medium, while one day sewing in her sitting room, several years ago, for convenience placed a skein of silk upon her lap. Col. Pope-now of the Boston Custom House-with whom she then boarded, on entering therroomstook occasion to chide her for such close application to that class of, work, as her spirit-guides had many, times, informed her that sitting in an inclined position so much was very injurious to her health; that she needed more out-door exercise, etc. Instantly she was entranced, when one of her spirit-guides informed the Colonel that he was determined to prevent · her from becoming sick through her persistency in not carrying out the request of her spiritfriends and guardians. "Now," said he, "I intend to take away the silk; but before doing so I shall bring her back to her normal condition, that she may know I am fully in earnest in this matter. He then retired. Mrs. Conant, on returning to consciousness, was told what the spirit had said. Being somewhat skeptical in regard. to the power of the spirit to perform such a feat, and exceedingly self-willed withal, she laughingly said, "If I am forced to stop sewing through the loss of my silk, in the manner described, I think it will be a long time before I am obliged to surrender." In an instant, as it were, the silk was whisked from its position, while the parties had their eyes intently upon it. Every part of the room was searched, but in vain, for the missing silk. "I give it up!" she reluctantly remarked, "but I would really like to know where it is." She was again entranced, when the spirit said, "I will gratify the little lady this time: Now, when I leave, both of you look at | Is the title of an able original essay, by PROFESS the ceiling directly, overhead, and you shall behold the silk return." The particular place designated was closely scanned by both, but nothing could be seen. That they were sure of. Still they looked; when presently the identical skein of silk was distinctly seen falling from the position designated by the spirit, and lodged on the lady's lap. Mrs. C. was again entranced; and the process explained, at her request, the spirit saying that he drew a certain amount of nerveaura from the body of the medium, a certain quality of magnetic force from Col. Pope, and certain ingredients from the atmosphere, with next evening Mr. Nathan Nutter, a native of the which to form a cloud or envelope. In it heplaced the silk, thus rendering it invisible to the human eye. Those who doubt this statement may learn the facts from Col. Pope, who, we do

Now, then, if by and through spirit chemistry a skein of silk can be rendered invisible and then conveved to different points by an unseen power in the manner here described, why cannot these chemists carry into Mrs. Thayer's scance rooms, invisible to those present, bird-cages, flowers, doves, and other material things? This is a matter chemists in the earth-life must solve, if they can. That such things actually occur in the presence of those media who possess the requisite nerve aura, there is not a particle of doubt. This was the process by which Jesus walked upon the water, his great faith in the powerful band of spirits which constantly surrounded him inspiring him that he would not sink-and he testing the materialization of spirit-forms under,

not hesitate to say, will willingly corroborate it.

the result solely of natural law, although not recognizable in that day, and but very little understood at the present time. "The earth revolves," said the inspired philosopher, Galileo; some four centuries ago. Ponderable bodies move without contact of hands, and materialization of spirit-forms take place now, the advanced minds Orders accompanied by cash will receive prompt of to-day aver. Both of these manifestations are great truths which will in good time be fully recognized by earth's people, the same as they recognize the theory advanced by Galileo in regard to the revolution of the earth.

#### The Obsession Doctrine.

The opponents of Spiritualism, especially the The Proof Palpable of Immortality. clerical ones, are quite ready to concede that the manifestations are made by evil spirits through is for sale by the publishers, Colby & Rich, No. 9 mediums; but when it is claimed that good as well as bad spirits, the developed as well as the undeveloped, present themselves, they demur at vated minds of the age, and is sure to accom- once; and protest that the thing is impossible. plish direct results the far-reaching importance. A spirit is a spirit, whether it be a good one or of which-time alone can demonstrate. We would an evil one. There is a "place of departed spirits." recommend the work to the attention of all in . too, to which all go at first, on emancipating themselves from the tabernacle of flesh. ... If, therefore, one sort of spirits may come, why not the other? Shall it be permitted the evil spirits na and philosophy extend, calling them out from to enjoy the privilege of communicating with the shelter of preconceived notions and long those they left behind, while the good spirits are denied so natural an enjoyment? It is shockingly inconsistent even to suppose it.

It will not do to deny that good spirits continue dence which it is able to command as proof of on earth as evil spirits do. To assume otherwise is to give the worse class the credit of possessing the better feelings. Besides, the character of by far the larger part of the communications is good. intensely good; breathing blessings everywhere. around; seeking to advise for what is beneficent 'ers.' and wise: and assisting to extricate others from evils and to ward off their approach. An argument, or an assumption, even, that does not include both sides of a subject is partial and paltry. That is just what this assumption of the clerical school is, when they affect to dismiss Spiritualism by saying that "it is the work of the devil." If it be, they cannot deny that the devil is doing a good work as well as a great one. They pay him unintentional honor, which they are at a loss to know how to take back. They throw away. their own cause in the attempt to overthrow that of Spiritualism

What if the doctrine of obsession were to be taken away from the Bible history; what would be left of many of its vital points, and how meagre would be the remainder of its meaning. If, however, obsession is possible now, as the ecclesiastical party say it is in Spiritualism, how are they able consistently to deny that it is true according to the Scriptures? If possible now, why less so in Bible days? If a reality at this time, why not A skeptical writer in last Sunday's Boston san equal reality then? Do they undertake to set bounds to the power of the Great Creator? Are their conceptions of God so ample that none others need try to grasp any more than what they announce and permit? To reject the doctrine of than ever the probability of protecting the reserobsesssion to day is for the Church to deny it in vation against the inroads of the whites. Once the past; to accept it now, because true in the past, is to subscribe to the broad doctrines of Spiritualism.

This business in which certain people are engaged, of deciding what spirit is entitled to admittance and a hearing, not to say to an existence. has been carried about as far as the facts and common sense will warrant. If there is a law by should be no more outery against Indian barbar-which disembodied spirits can communicate with ity, if, as their last resort, the Sioux go upon the spirits in the flesh, by that law all classes of war-path again and couple this robbery with as spirits may alike present themselves and claim, bloody a resistance as they can make. audience. No church rules can avail to admit one class and shut out the other; and especially to | 137 In the Banner Message Department the admit only the evil ones. To concede the ability reader will find, a beautiful spirit invocation, of spirits to appear at all, is to concede the whole which all good people must approve. "Is relimatter.

When the heavens are opened to let them down into communication with us who live on earth trology and planetary influences are discussed. no ecclesiastical prejudice or timidity is going to close them again, or shut out the better and more developed class while letting the others through. through.

#### Mrs. Andrews's Materialization Seances at Moravia (Cascade), N. Y.,

Are unquestionably legitimate, if reliable witnesses are to be believed. A correspondent writes: "This lady is the same genial medium I found her to be four years ago at Morris Keeler's, and is highly respected by all who know her. Fraud and deception never find a place in her circles. The manifestations have been unusually good since I have been here, and I think the readers of the Banner would be interested in perusing reports of them. During the four last circles seven different spirits were materialized and fully recognized. Denizens of the other world have clasped hands with us, voices from the beyond have whispered words of encouragement to us, and given us positive assurance that the so called dead lire. Under the management of Mr. and Mrs. Armstrong, the Cascade House is getting to be a popular place of resort; and, having no household cares on her mind, Mrs. Andrews's scances have risibly improved. Now is just the time to pay her a visit."

## "Mediumship and its Laws"

OR J. R. BUCHANAN, of Louisville, Ky., which we shall publish in the forthcoming issue of the Banner. It is timely, to the point, and no doubt will be perused with great interest.

"Professor" Grimes, who has been lecturing against Spiritualism for years, is yet onthe pave. We recollect many years ago of this same Grimes delivering a lecture on his favorite theme in Amesbury, Mass. He told his audience that he would give any one a hundred dollars if they or "the spirits" would tip a table in his presence without contact of hands. The town, asked the lecturer if he really meant what he said on the previous evening? "Yes!" quickly responded Grimes. "Very well, then," said Mr. N., "we will see. Will the spirits more this table?" In response to the query, the table instantly began to tip, although no risible person touched it, and continued its singular gyrations for some length of time, to the infinite amusement of the audience and the bitter chagrin of Mr. Grimes. Finally he gave it up that he was the loser, and informed the young man that if he would-call at his hotel the next morning he would pay over the promised hundred dollars. When Mr. Nutter appeared, however,

Elder Evans, as will be seen by his letter in another column, has invited the Eddy mediums to visit Mount Lebanon, for the purpose of did not. Therefore that act was no miracle, but | as he thinks, the most favorable conditions.

the bird had flown.

#### Red Men's Rights.

The Indian question is getting down to a fine point which everybody can see. It is a very practical question. By treaty, the Sioux tribe became possessed of the reservation they now occupy, and which covetous whites are determined to wrest from them. The organized invading party from Dakotah was broken up, but last year, either from greed or to comply with the clamor of restless adventurers and their followers, the Government sent out a military party into the reservation, with which, however, the Indians themselves would have nothing to do. This year it has had some of the Sioux chiefs at Washington, and an effort was made to induce them to quit their reservation and move to the south. They utterly refused to listen to any such proposition.

A Commission has since been appointed to go out and treat with them. A part of it, called the sub-commission, is at once to proceed to the Black Hills country, and map out the plans for the work to be done at a later period by the main body. It is very evident that it is expected that | was a sort of side-show-unexpected to all of us the Indians will succumb, that being the sole spirit in what are styled "negotiations" are undertaken. The Black Hills of themselves include a territory of not above two hundred and fifty square miles; with the border territory the whole reservation does not exceed four hundred. Civilization, so called, has destroyed the game in the surrounding country, which is treeless, arid, and without water fit to use. It has become so devaltated as to deprive the Sioux of the ability to obtain their living from it by hunting, and make them involuntary pensioners on the bounty of the Government. Reduced to such straits, they are told that "Beggars should not be choos-

Admitting all that is charged against the Indians to be true, there is no possible defence for the robbery of them. If they were to seek to set aside a treaty with the United States we should not hear the last of the accusations against them. and no names would be too hard to apply to them. But as the plan comes from the other party, and the stronger one, no outcry is made, and it is made to appear that all is right. It is time this country relieved itself of these damaging, these disgraceful imputations. What the Sioux possess is theirs by every rule of right and justice, and cannot be taken from them against their will unless the act be called what it is, robbery. Yet with such an alternative staring us in the face, the protest against this flagrant injustice is as a whisper compared with the roar of the demand for lands which are supposed to contain gold and silver.

More recent reports, scientifically corroborated, go to show that the precious metals are indeed to be found in the Black Hills, though not to the extent of a second California or Colorado the announcement, however, is enough to in crease and intensify the excitement of adventurers and restless people, and put further away in, there is no danger of their ever being got out. Against this new irruption the Government will of course prove powerless, because it will be glad to make the most of a desired pretext to gratify the demands of greed and unscrupulous rings. No protests that can be uttered now can avail to stem this current of wrong; but there

gion worth fighting for?" is answered by the spirit in a Parkerish style. The subjects of as-Conway, the actor, before death was frequently asking his friends who believed in Spiritualism "What good does it do?" Now he comes back to earth to himself answer the question. He says it destroys the fear of death, and in doing and cities send representatives to the General that becomes the saviour of humanity. Joseph W. Prescott hails from Concord, N. H. He comes to inform his relatives the reason he did. not sooner return speaking through the lips of a medium, as he promised he would when he died. Patrick Galway desires to communicate with his brother James, who, he says, resides in Manches ter. Lillian Percy (thirteen years old when she died), of New York City, wishes to request her mother not to mourn so much for her. She certainly should heed the advice of her spirit child.

Philip Yeaton, the most genial and efficient summer-house landlord on the Atlantic seaboard, has just reopened the Ocean House at gifted medium, and author of the highly interesthotel has attached to it all the conveniences expected by visitors, with several fine cottages in daughters, in the steamer "Egypt," on July 3d close proximity -- in all about one hundred prop quote a contemporary, in allusion to this House. The editor says-every word of which we endorse-"The public apartments are spacious, the four parlors richly furnished, a magnificent ing being wanting to enable it to maintain the reputation which it has long enjoyed of being a ished ideas. No doubt our New York friends safest. Mr. Philip Yeaton, the senior proprietor, is well known among seacoast sojourners as an affable, energetic and eminently successful host, and he is ably assisted by his enterprising young partner, Mr. A. L. Joplin."

Words of encouragement are pouring in upon us from many quarters, the writers wishing us abundant success in our efforts for the promulgation of the Glorious Gospel of Spiritualism. Thanks, cordial thanks, dear-friends. The stronger we become materially, remember, the mightier will be the good we shall be able to accomplish spiritually. We place great trust in God; but at the same time Common Sense tells is to keep our powder dry.

By the advertisement in this paper of H. S. Williams and others, it will be seen that the Spiritualists hereabouts are to have a "grand basket picnic" at Silver Lake, Plympton, Mass. on Monday, July 12th. The managers say, very felicitously, in their notification, that the assemblage will be "of the people! for the people! by the people!" As the main idea is to raise funds for the benefit of the American Spiritual Institute, no doubt Spiritualists will respond liberally.

Mrs. Emma Hardinge Britten desires us

#### Result of an Editor's Investigations.

The editor of the Gardner (Me.) Home Journal has been carefully investigating the subject of Spiritualism of late. His analytical method of procedure is creditable to his sagacity. He was bound to see for himself, taking no man's ipse digit in the matter. He has visited mediums in this city and elsewhere. In his paper of June 16th, after effectually knocking in the head the his State against Spiritualism, he says:

"We have seen a small table without a hand or anything else touching it rise from the floor and remain suspended in the air as high as those around it could hold their hands—their hands being six inches above it. This was in our own parlors, with the gas burning. Mr. and Mrs. Col-lins, ourself and one or two others stood around the table. We do not suppose our readers will question our statement, but if they choose to ver-Robert T. Hayes, B. F. Johnson and several ers whose names we will give if asked, and all of whom will attest to this statement under oath if necessary. And this was by no means the most remarkable part of the sitting, for it -after the circle was closed, and, as we sup-posed, after the 'influence' was gone. There was no possibility of fraud about it. never mentioned these things, and indeed have never published anything that we have seen ourself, as we have hesitated about thus publicly detailing our own investigations. We do not deny we have seen these things, felt these things, heard these things in so many ways and times. that it is of no use for any man to say they are all deception. Some of the best and ablest men in the world are full believers in Spiritualism, and its essential belief, the doctrine of a future and continued existence, and of the presence about us of ministering guardian spirits, is fast becoming the belief of even the evangelical churches. It has almost invariably turned every atheist and materialist who has investigated it nto a belief in a God, and a future state, whose misery or happiness depends upon the conduct of this life. Can the church afford to denounce of this life. Can the church afford to denounce this belief? It seems to us not: it is the very corner-stone of what the church professes to beleve. Spiritualists believe as the primitive Christians did, and the saying of Christ: 'He that believeth on me, the works that I do shal he do also; and greater works than these shall he do, because I go unto my Father,' is, to them, an actual verity, not to be rejected, as it has been, by those who profess to make him their

We have written at more length upon this sub-But as we have been in a sort impeached by these mountebanks on account of our faith, we have deemed it no more than fair that we should thus briefly and candidly tell what we have seen, and vindicate the belief of perhaps a majority of our readers, whose belief is their religion—a religion readers, whose belief is their religion—a religion that they live and practice every day—and a religion which is just as dear to them as yours is to you, and a religion in which they have just as much right to be protected as the Methodists, Congregationalists, Episcopalians, or any other church. \* \* \*

We know that one lady, whom we went to school vnonym for good works wherever she is knownone of the best mediums we ever saw, and we will stake our life, if necessary, upon her honesty and sincerity. WE HAVE SEEN HER LIFTED AND MOVED SEVERAL FEET IN A HEAVY CHAIR INSTANTANEOUSLY.—We know whereof we affirm, and, to repeat Grace Greenwood's quotation, 'We propose to stand by it.'"

Amen! brother editor. Your remarks have the fresh, free, frank ring of an honest man. Oh that some of the church folk and medical faculty, who have had plenty of ocular proof of the truths of Spiritualism, as you have, were as independent as you are in acknowledging them.

## The New Liquor Law.

The Mayor of this city has instructed the chief of-police to prosecute all liquor dealers who sell the ardent" without license. So there will be lively times in Boston after the 4th of July-if the authorities are honest in their desire to enforce the new liquor law. But right on top of this edict of Mayor Cobb, comes the opinion of the liquor dealers' association to the effect that the law, as it now stands on the statute book, is illegal, and dealers throughout the State are advised not to apply for licenses. This is the pith of counsel's reasoning upon the subject: Towns Court to make laws; laws thus enacted are binding on the citizens of the Commonwealth. But when these legislators, through ignorance or design, enact that the mayors of cities and the selectmen of towns may grant licenses to whom they please, or refuse those they are prejudiced against, then these legislators exceed their authority, for the constitutional rights of their constituents are thereby infringed upon. Therefore the very last efforts of Massachusetts to regulate the sales of spirituous liquors will prove abortive.

We take pleasure in announcing to our riends abroad that MRS. SUSAN G. HORN, the Hampton Beach for the season. This popular ing work entitled "STRANGE VISITORS," will sail, in company with her husband and his for Europe. They will visit the chief cities of erly furnished rooms. We cannot do better than | England, and pass some time on the Continent. Mr. and Mrs. Horn request us to announce that they will be most happy to meet the friends of the Spiritual Philosophy in the Old World, whenever opportunity offers, to exchange congratudining room, a spacious reading room, and noth- lations upon the extraordinary manifestations of spirit-power and the rapid growth of our cher first-class seaside hotel. The beach at this point will be received cordially by the disciples of the is confessedly one of the finest, smoothest and New Dispensation in the Old World. Mr. Horn will correspond for the Banner of Light during his absence.

> The Banner of Light is a light indeed on the Towers of Progress, stanch and reliable in its defence of the truth. Long may the Banner float out upon the breeze of Progress, prospering in all things; and when its editors are called up higher, may they enter the spheres of light with their Banner flying at the main.—The Spiritual-

> Thanks, noble worker, for your good words. It is so seldom editors—who seem to be continually on the battle-fields no matter whether they do right or wrong, whether they would be there or not-have anything good said of them or about them, no matter how much good they may do, that we fully acknowledge and accept the fragrance of your rose-colored language, Bro. Wilson. May you live a thousand years, and your shadow never-be less.

Our good Spiritualistic friend, Wash. A. Danskin, of Baltimore, informs us that they have spiritual meetings there Sunday and Fri day evenings, notwithstanding the intense heat, and intend to continue them through the summer months. In alluding to the severe illness of our medium, Brother Danskin says: "I trust Mrs. Conant may be spared to you, for the work to inform her friends and the public that her to-day demands, more than ever, the services of wishes for her recovery."

#### Spiritualism at the Centennial.

Sometime since a circular was issued by the inited societies of Spiritualists in Spain, recommending English, French, Spanish, and all other Spiritualistic societies, to take action toward the obtaining of a proper representation of the spiritual philosophy and phenomena at the great International Exhibition to be held in Philadelphia in 1876. The circular among other things sugpretensions of a mountebank who is lecturing in gested that all the spiritual books, pamphlets, newspapers and periodicals published throughout the world should be placed on exhibition

> This proposition has already met with favorable notice from the Spiritualists of America in different localities. We several weeks since printed the report of the preparatory steps made in this regard by the American Spiritual Institute, Boston, and now it is announced that the Spiritualists of New York City will call a convention during the coming fall to endeavor to push the project to a proper termination. The idea is a good one, and we hope the fullest measure of success will attend its practical carrying

#### Identity of Spirit Messages.

W. L. Jack, M. D., Haverhill, Mass., writes thus: "The last time I visited the Banner of Light Free Circle, two of the spirits who controlled Mrs. Conant at that scance I fully recognized as dear friends of mine. The identity was perfect. The friends of D. D. Byerley, whom I met in Philadelphia and elsewhere, fully recognize the spirit message from him (published in the Banner of June 5th) as characteristic of Mr. Byerley. May the angel world bless Mrs. Conant, and soon restore her to health."

Mrs. J. R. Walker, New Orleans, writes : "We, regard the message of Honto (published in the Banner of June 19th) an excellent test, as it is in reference to, and a continuation of, a conversation held with Honto through a medium in New York City, in which Dr. Walker's father and first wife were especially mentioned."

#### The Persecution of Spiritualists in Paris.

The present position in relation to the false charge against M. Leymarie, says the London Spiritualist of June 18th, is that M. Lachaud (the 'Serjeant Ballantyne" of France,) has the tolerably easy work of proving that Buguet's assertions are worthless; but in the case of Firman it s necessary to prove the reality of materializations, which part of the case his counsel refuses to undertake, and it will probably be done by Mr. O'Sullivan, who has worked so éarnestly in this matter. Several English Spiritualists have sent over affidavits bearing on the case.

Mrs. Cora Tappan, the American trance medium, recently delivered a lecture at the Concert Hall, Lord Nelson street, Liverpool, Eng., brief account of which is published in the Daily Post of June 15th. The medium was said to be under the inspiration of "Adin A. Ballou," for whom she acted as the bodily agent in giving a description of the social states in the spirit-life. The Liverpool Mercury says that Mrs. Tappan delivered a lecture in that city on Saturday evening, June 12th, entitled "Spiritualism 'rs. Science," and that "The lecturer was supposed to be in the trance state, and to speak under the inspiration of Benjaimin Franklin. Whether that was the case or not, we can only say that the oration, in its way, was undoubtedly a wonderful performance.''

Mrs. J. H. Conant, we are grieved to say, is still very sick at her residence in this city. She is having skillful medical treatment, and we entertain the hone that she will be ultimately restored to health and resume her duties at this office. Let the desire, strong and fervent, go out through all the avenues of life from those here who have gained wisdom by the teachings of the invisible intelligences through her instrumentality, as it goes out in spirit-life from the tens of thousands who have been aided by her, that she may remain with us in the physical a while longer, and their wishes will blend with those beyond, bringing magnetic power sufficient to accomplish the desired result.

As Mrs. Isaac Gibbs's letter in last week's . Banner-wherein it is stated that Dr. Slade, of New York, is still holding materialization scancesmight lead our readers astray, we would state that Dr. S. has not been able to hold such séances since about the middle of last April. His agent, Mr. J. Simmons, informs us that it exhausted the medium so much physically, after each sitting, as to result in slight paralytic shocks in his left side. He is quite well now; but his spirit guides say they will not allow him to hold circles for the materialization of spirit forms until the cool weather sets in.

Mr. J. J. Morse, the ropular English trance medium, writes to us from Philadelphia, where he has recently filled a lecturing engagement, that he has had a pleasant time and good success, considering the heated term. Mr. Morse's next engagement is New York City, where he will speak to-morrow, (Sunday, 3d inst.,) and the following Sabbath, the 10th. His address for next week will be in care of A. J. Davis & Co., 24 East 4th street.

E. V. Wilson, in his last paper, "The Spiritualist at Work," says:

"We have received an invitation from Dr. "We have received an invitation from Dr. Gardner, of Boston, to be present at the Camp Meeting at Silver Lake Grove, Mass., on the Old Colony Railroad, commencing on the 23d of July and closing on the 9th of August next. We trust we shall be able to attend this grand gathering of the Spiritualists of Massachusetts and New England."

Dr. Charles Main, of this city, en route for the Continent of Europe and Arabia, arrived safely in London recently. He attended one of Mr. Herne's materialization séances, and was told by "Peter," the manifesting spirit, that he (the Doctor) could do a finer work in England than in America, and was advised to remain there for an indefinite period.

Henry J. Horn, of New York City, sends to our care one dollar for Austin Kent. A letter just received from Mr. K. by us is brimful of gratitude to those liberal ones who have helped him from time to time. He feels that he is failing, and hopes soon to be freed from his mortal body.

We learn that Dr. T. B. Taylor, and Frank T. Ripley (test medium), are meeting with good success in Portland, Me., lecturing and holding test séances. The hall was crowded on Sunday. permanent New York City address is 206 West every true, gifted medium. She has our kindest They will be in Cummington, Mass., for the next two weeks.

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w York City, sends stin Kent. A letter by us is brimful of es who have helped feels that he is faileed from his mortal

l. Taylor, and Frank meeting with good cturing and holding crowded on Sunday.

ton, Mass., for the

#### BRIEF PARAGRAPHS.

JULY 3, 1875.

SHORT SERMON -- Vices and virtues are borne by the his faults do not follow him; no one so bad that he is good

We found on our editorial table the present week a spiendid bouquet of fresh flowers, mysteriously placed there by some invisible angel, no doubt. A good omen. To the donor-whether he, she, or it-our most cordial thanks are tendered.

Newspapers mailed in New York City and postage there on, for the quarter ending March 31st: 3,000,729 pounds, at 2 cents, \$60,014,50; 744,629 pounds, at 3 cents, \$22,338,67. Total receipts, \$82,353,43-nearly equal to 18724 tons.

Grasshoppers are reported in Allegan County, Mich., doing great damage.

The city of Boston proposes a very economical celebra-tion of the great and glorious Fourth, after the grand Centennial jubilee at Bunker IIIII. There are to be no fireworks, no refreshments, no decorations; and the commit-tee have agreed upon the following ways and means of spending the \$10,500 appropriated: To provide entertainments for the children, \$3000; for firing salutes, \$900; for ringing the bells, \$200; for making the ferries free for flat day, \$400; for printing, \$400; for expenses of services at Music-Hall, \$800; for ice water, \$225; to the police, for exfor rowing regatta, \$1100; for regatta at West Roxbury, \$100. Total, \$10,075.

An excessive tea-drinker is a tea-totaller, of course. SHANGHAI, June 25 .- China has appropriated forty thou-

sand tacks for a representation at the Philadelphia Centennial Exposition. The local government of Hong Chow proposes to send independently ten thousand taels' worth

A GOOD IDEA.-Farmer John Richardson, of Oswego, Neb., utilized the grasshoppers who were destroying his crops as follows: "The hoppers made away with four or five acres of corn, and were going straight for his wheat fields. Calculating by observation the exact spot where they would halt for the night, Mr. Richardson made a winrow of hay right across his field in front of the army. When the hoppers reached it, about sundown, they took up their quarters for the night, and then the farmer applied his torch, with the gratifying result that the who army was burned into a fertilizer in comparatively a few

In ancient Rome, between 200 and 300 A. D., the average In the present century, among the same class of people, it amounts to fifty years.

"Time mellows all things." Does it mellow bread?

THE OYSTER. Oh dainty volume from the press Of heavy seas profound, You're Issued in an uncouth dress, But strongly stitched and bound.

No musty tome art thou, 't' impart Some theory of '' force;'' Oh dear, no! Thou a primer art— A natural first course.

Though not abstruse, you can at least A healthy taste begulle; Come, ope your covers, let me feast— I love your simple style!

A London medical journal informs us that the action of pewter and hydrochloric acid on nitrobromacetanilide produces hydrochloride of ethenylbromophenylenediamite

Hew does the imposing room of a printing-office resemble a graveyard? Because the marble slabs indicate where

"The men who do things maturely, slowly, deliberately, are the men who often succeed in life."—Ex.
Sometimes they succeed and sometimes they don't.

An entomological poet in Coffeyville, Kansas, perpetrat An entomological poet in Control of the following:

"Should millions into millions multiplied be, With ten million times ten million more, "T would scarcely represent a millionth of The grasshoppers that pass our door," If avarice did not prairie chickens kill,

That they can't raise their usual crops of grain. Mortimer Thompson, better known as "Q. K. Philan

Of plump grasshoppers they could get their fill; Then Kansas farmers would not thus complain

der Doesticks, P. B., P died in New York June 25th. The recent earthquake at Cucuta, Central America. must have been indeed a terrible affair. Further advices state that "The first shock leveled every wall in the city, burying in a single instant 8000 people out of a population of 10,000. Several who were not killed died from theh injuries, and many were murdered by robbers, who plundered in bands. The shocks continued and the fires burned much property. Those saved fled to the neighboring country and encamped."

Every good deed that we do is not only a present pleasure but a prop for the future.

We call attention to the prospectus of the Banner of Light in this issue. The Banner is a very interesting paper, particularly valuable to investigators of the Spiritani Philosophy.—Sea Coast Republican, Bay St. Louis, Miss.

A good wife is heaven's last, best gift to man. - Taylor The children, not unfrequently, are later gifts.

The 3d of July-which is the Centennial anniversary of the assumption of the command of the Continental army by Gen. Washington—will be celebrated by the city of Cambridge, by a public meeting at Lyceum Hall, an oration by Rev. A. P. Peabodý, a poem by Charles Russell Lowell, and other services. Bells, cannon, music and Illumina-tions will carry the exercises far into the night.

"Why is it that Irishmen are generally so belligerent?" inquired Jo Cose of Digby, the other day. '\That's easily explained,' replied Dig.; "they came from Ire-land." "Well, you can't tell what's the most costly lumber?" querled Jo. "Yes, I can: Summer beach board."

What tune is always well timed? Opportune,

Suddenly, ere it had reached mid-heaven, and had risen to the radiance of noonday, his sun went down; and in an instant all men, friend and foe allke, were struck dumb, and bowed their heads in overwhelming sorrow and darkness. The power of his words, the generosity of his spirit, the rich exuberance of his youth, the maturity of his wisdom and hudgment, the chivalry of his whole existence, rose up in all their glory from the field where he felt, and dazzled his enemies, and became the guiding light of his people in all their long and weary conflict for independence.—Dr. Loring on Gen. Warren.

Josiah Smith, the veteran fifer, who for unward of sixty Boston, and who was familiarly known all over New England as "Si Smith," died June 22d-after making his last attempt to march June 17th-aged 86 years.

A senior thus describes his unsuccessful attempt to gain the attention of a young lady: "I wanted to see her ever so much, but some old fellow rushed in ahead, and there I was eliminated by substitution."

Over-righteous, or rather self-righteous people, should know that things grow; that they are not made. Manufacturing morals is as unscientific as manufacturing

The case of Count Von Arnim was decided by the Kum ergericht, June 24th. He was convicted of abstracting, with intent, state papers of the character of public deeds. entrusted to him, and sentenced to nine months' imprison ment, including one month that has already expired. He

has appealed to the Supreme Tribunal. What tune is always more or less annoying? Importune.

Hon. F. W. Bird has obtained from the records of the state Prison a statement of the number of pardons of con-State Prison a statement of the number of pardons of the victs whose sentences have been commuted from death to life imprisonment within the last thirty-two years, and it appears that of fifteen persons whose sentences have been commuted from the death ponalty to imprisonment for life, by the State courts, five have been pardoned within the last thirty-two years, and that the average of the terms of imprisonment of the pardoned cases is fourteen years; the average imprisonment of those who died is ten and two-fifths years. It thus seems, generalizing from the facts of the last thirty-two years, that the chance of pardon for a commuted life sentence is less than the chance of death.

At a certain Protestant Episcopal Church in Boston the congregation (an exchange paper says) revenge themselves. on an inefficient choir by responding during the litany; "Lord, have mercy on our miscrable singers."

On Friday, June 25th, three murderers suffered the extreme penalty of the law in New England—one, Costley, at Dedham, Mass., the remaining two, Gordon and Wagner (the latter of Isles of Shoals memory,) at Thomaston, Me.

At last the time comes and is here when once more the men of Jamestown may stand in accord with the men of Plymouth rock and Yorktown answers the salute of Bunker Hill.—Norfolk Virginian.

Lord Derby has recently said: "Unhappily there is no international tribunal to which cases of dispute can be referred, and there is no international law to meet such cases. If such a tribunal existed it would be a great benefit to the Commerce, arts, religion, are spreading, but one war puts templates returning back civilizing influences for a whole generation. He who civilized world." This is the great want of the world.

succeeds in leading the great powers to agree upon peaceful arbitration as a system will deserve a statue of gold.

Kill the dogs? Certainly-good, bad; and indifferent; slaughter them all in your blind zeal to prevent hydropheola, which every physician knows rarely occurs in the summer. There are one hundred deaths from delirium tremens for every one from hydropheola; but what of that? Something must be done for the health and safety of the citizens. Kill the dogs and let the saloons go on with their work of death!—Oleveland (O.) Inquirer.

A German chemist has demonstrated that the addition of one drop of the oll of mustard to 308 grains of milk will keep it from curdling for many weeks.

Nothing is more common than for great thieves to ride in triumph when small ones are punished. But let wickedness escape as it may, at the last it never fails, of doing itself justice; for every guilty person is his own hangman.—

No war between Burmah and England for the present. The king of Burmah has his hands full to quell a rebellion of his own subjects, so he has, with great suavity, affixed the seal of his kingdom to a treaty with Brittania.

PSYCHOLOGY.—We learn that the Psychological Society has made a contract with Mrs. Miller, a celebrated materializing medium, for a series of scientific experiments in the new science before the members of the Society, and that the lady is expected to arrive here during the Wesent Week. It would be acceptable if the Society would make "Some arrangement that will permit those who are not members to witness its experiments. The subject is one of growing interest to all classes in the community.—Civilian, Galvesian, Texas.

At length the heated term has fully come, And water seems to cool us bipeds some: Imbibes, to cool him, filthy whiskey punch!

Rear-Admiral John Decamp (on the retired list, U. ! Navy) died at Burlington, N. J., Thursday, June 24th, at the age of 64. He entered the navy in 1827.

Whether from the Carolinas or from Maine, from the Gulf or from the glant West, we are all American citizons, with one flag, one country, one destiny. That is the Bunker Hill platform, and so it shall stand, let us hope and pray, for all time to come.—Charleston, S. C., News and Courter,

PARIS, June 29. - The damage to property by the inundations in the cities of Toulouse and Agen alone exceeds \$21,000,000. The heaviest losses are in the departments of Haute-Garonne and Lot-et-Garonne. The destruction in the department of the Hautes Pyrenees is comparatively light. Contributions for the relief of the sufferers are pouring in from all parts of France, Switzerland and Belgium,

For Brigham Young: What is bigamy? Utahslizing the female sex, -Figure. Files are the scavengers of vitlated air, where they fat-

ten on the parasites that settle upon them in myriads; while they grow lean and starve in a pure atmosphere where their favorite game is scarce. / To suppose that in the divine economy there can be an existing necessity for the retrogression contemplated in

the theory of re-incarnation, would involve an absurdity too gross to be seriously entertained for a moment. - H. N. S. NEW MUSIC. -- We have received recently four new songs bearing the following titles: "Two Little Shoes," words and music by Mattie Sawyer; "The Bright Celestial Shore, " music by Robert Cooper, words by S. W. Tucker; "Pretty Little Jakey," words by C. J. Marks, music by

P. M. Strokes; and " Darling Aroon," words and music

by Harry Percy. The latter two are from the music publishing house of F. W. Helmick, 278 W. 6th street, Cincinnati, O. The June number of the London Spiritual Magazine is a capital one. Indeed, every preceding number contains valuable reading matter. It astonishes us that the Spiritualists of this country do not order more copies. So able a magazine, and devoted, too, to the cause of Spiritualism, with one of England's most talented writers as editor, why, friends, do you know you lose an immense amount of highly instructive

reading?

Fourth of July! Appropriate exercises will be held at Investigator Hall, Paine Memorial Building, next Sunday forenoon, in honor of the nation's birthday. In the afternoon the People's Spiritual Meeting will hold a Union Conference of Spiritualists and Liberals. Good speakers will be present, and an interesting occasion may be expected. All are cordially in-

Our correspondent, John Wetherbee, has handed us a pamphlet from his pen and experience upon the subject of the reduction of ores, to which he has paid great attention. He wants cooperation. He makes some statements that are somewhat startling this warm weather. He will mail a copy to any one who wishes to read what he has to say on the subject.

The experiment of opening the Dunedin (New Zealand) Athenaum and Mechanics' Institute on the Sabbath-which measure was stoutly opposed by the clergy, who prophesied a loss of membership, and a succession of dire calamities for the Society should it adopt the coursehas been tested by time, and has proved a pleasing success.

"Popular Resorts, and How to Reach Them," by John B. Bachelder, is a capital directory of 346 pages. It is properly indexed, giving the reader a clear and concise idea of summer resorts of note. The work is full of descriptive illustrations, executed in the finest style of the engraver's art. For sale by Lee & Shepard, Boston.

Read the interesting review on our second page of J. M. Peebles's new work "Around the WORLD," which we copy from the columns of the Golden Age. Those desirous of making a closer acquaintance with the book will find it for sale at the counters of Colby & Rich, No. 9 Montgomery Place, Boston.

Moses Hull has purchased a mammoth tent, in which to hold public meetings during the warm season, and he desires all liberal-minded persons to help him along pecuniarily in his original enterprise. See his card in another column.

Peruse Emma Hardinge Britten's essay on our first page. It is a grand production.

Movements of Lecturers and Mediums. Mrs. Susie Willis Fletcher will lecture in Putnam, Ct., Sunday, July 4th. On Monday, July 5th, she is to address

the citizens at the town celebration. Mrs. Elzina Baker, of Granville, N. Y., will speak i Bartonsville, Vt., and, give tests, July 4th, in Spiritualist

R. G. Eccles is engaged to speak in Jefferson, Ohio, till July 8th; Linesville, Pa., 13th; Jamesiown, Pa., 19th; Clay, N. Y., 24th. These engagements will close his summer work. From Clay he will proceed homeward via Bos

Mrs. Julia M. Carpenter will do no more business until after her summer vacation, which continues until the first of September.

N. Frank White has just closed a very active year's labor in the lecturing field, and will rest during the month of July, at his home in Seymour, Com. He is filling up his time for next season's work, and will respond to invitations at once. He is engaged as one of the speakers for the Lake Pleasant Camp Meeting, in August.

Mrs. A. Dwinells, the medium, will be absent from this city for a few weeks, on account of the death of her father. Rev. W. S. Bell speaks in Rochester, N. H., Sunday, July 4th.

L. Hutchison, writing from Bishop Creek, Cal., informs us that 'Dr. P. B. Randolph is on his way East, and will be at Toledo, Ohio, about the middle of July, where he can be addressed. He proposes to give a series o lectures on California, its mineral wealth, its gold and sliver mines, and also its agricultural and other resources, with an account of many of the scenes and adventures of its first settlers and prospecters for gold. He will receive calls to give these lectures for a few months, when he con templates returning to California to remain, giving up

#### Spiritualist Lectures and Lyceums. MEETINGS IN BOSTON.

MEETINGS IN BOSTON.

John A. Andrew Hall, - Free Mestings. - Lecture by Mrs. S. A. Floyd, at 24 and 7.5 r. m. The audience privileged to ask any proper questions on spirituality. Excellent quartette singing. Public invited.

Rochester Hall, 730 Washington street. - The Children's Progressive Lycoum, No. 1, which formerly met in Joht. A. Andrew Hall, will hold its sessions at this place overy Sunday, at 10% o'clock. Geo. H. Lincoln, Sucy.

The Laddes' Aid Society will until further notice hold its meetings at Rochester Hall, on Tuesday afternoon and evening of each week. Mrs. C. C. Hayward, President; Miss M. L. Barrett, Secretary.

Mediums' Meeting at Tomplars' Hall, 280 Washington street, at 10% A. Mr., each Sunday. All mediums cordulally livited.

invited.

Lurline Hall, No. 3 Winter street.—Public Free Circles are held in this hall every Sunday morning at 10% o'clock. Goost test mediums and speakers in attendance. Lectures every Sunday at 3 nd 7/5 p. M. by well-known speakers. The People's Spiritual Meetings every Sunday at 2/6 p. M., at investigator Hall. Paine Memorial Building, Appleton street, near Tremont. Good speakers atways in attendance. Appleton street, new Armster Constitution attendance. Trimountain Hall, No. 8 Boylston street.—Developing Circle, for mediums exclusively, on the morning of each Sunday; aftersoon, conference and tests; evening, test circle; each Wednesday evening a test and social circle.

BOSTON, -Rochester Hall .- On the morning of Sunday, June 27th, the following literary exercises gave interest to the session of Children's Lyceum No. 1: Recitations by Mabel Edson, Maria Adams (by request), Jennie Miller. Geog-Pratt; Albert, Boytlesen. Songs by Maria Adams, Esther James and Edith Packard. Readings by Helen M. Dill, H. A. Johnson, H. J. Johnson, David Brown. Dr. Samuel Grover read an original poem dedicated to

the Lyceum; badges were presented by Assistant Conduc-tor Hatch to five members of the Lyceum for meritorious conduct and interest in the organization. A communica tion was read purporting to be given through a medium by Mrs. Hattle Wilson's son in the spirit-life. W. S. French recited a poem by J. H. Clark. Emblems of onlice were also presented to Mr. Drisko, illurarian, and Mr. King, assistant, by Assistant Conductor Hatch, as a token of the esteem and confidence.in which they are held by the Lyceum. Mr. Hatch was made the recipient of a fine bouque at the hands of Miss Maria Adams.

John A. Andrew Hall,-Mrs. Sarah A. Floyd delivered two lectures at this hall, Sunday afternoon and evening, June 27th. Fine singing enlivened the exercises:

#### To Correspondents.

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

B. C., MATTAWAN, MICH. - We have no time to attend to your request? Write to the parties, and you will get all the information you desire much better than in any other

Mediums' and Speakers' Convention at Lock-port.

A Quarterly Convention of mediums, speakers and others, will be held in the city of Lockport, N. Y., Saturday and Sunday, August 7th and 8th, commencing each day at ten o'clock, and holding morning, afternoon and evening sessions. A cordial invitation is extended to all truth-seekers to attend.

Our Lockport friends, as heretofore, will do what they can to entertain attendants from abroad, and to make this a pleasant and profitable meeting.

GEO. W. TAYLOR,

A. E. TILDEN,

J. W. SEAYER,

Committee,

June 21th, 1875.

#### Spiritual and Miscellaneous Periodicals for Sale at this Office:

THE LONDON SPIRITUAL MAGAZINE. Price 30 cents, HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cents. THE SPIRITUALIST: A Weekly Journal of Psychological Science, London, Eng. Price 8 cents. THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to spiritualism. Published in Chicago, III. Price 8 cents. THE LITTLE BOUQUET. Published in Chicago, III. Price 9 cents. THE LITTLE BOUQUET. Published in Chicago, III, Price 10 cents.
THE LYCKUM. Published monthly at Toledo, O. Designed for Progressive Lyceums. Price 7 cents per copy; 75 cents year.
THE SPIRITUALIST AT WORK. Issued fortnightly at, Chicago, III. E. V. Wilson, editor. Price 5 cents. SUMMERLAND MESSENGER. Monthly. Published at Brattleboro', Vt. Price 10 cents.
THE CHUCIBLE. Published in Boston. Price 6 cents.
THE HERALD OF HEALTH AND JOURNAL OF PHYSHOAL CULTUIR. Published in New York. Price 15 cents.
THE PHRENOLOGICAL JOURNAL AND ILLESTRATED LIFE. Published in New York, Price 30 cents;
THE SPIRITUAL MAGAZINE. Published monthly in Memphis, Tenn. S. Watson, Editor. Price 15 cents.
SCIENCE OF HEALTH. Monthly. Published in New York City. Price 20 cents.

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Specific for Epilepsy and Neuralgia.

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13w\*—My.15. Box 2519.

WE ARE GLAD. We're glad that the warm season 's come,

When nature, in her best attire, Jpon us smiles where'er we roam, With noble thoughts the soul to inspire. The birds are singing in the trees,
Beneath whose shade the children play, And brightest scenes the senses please

As sweetly pass the hours away.

The Boys are out in liandsome "Clothes,"

Coat, Pants, Vest, Hat and Shoes complete,
Which they have bought at George Fenno's, Corner of Beach and Washington street.

DR. FRED. L. H. WILLIS will be in Boston Tuesday, Wednesday and Thursday, July 13th, 14th and 15th, and will receive patients on those days from 10 A. M. till 3 P. M., at the office of Dr. H. G. Cole, No. 820 Washington street. Jy3.

MRS. NELLIE M. FLINT, Medium, office 200 Joralemon st., opposite City Hall, Brooklyn, N. 'Y. Hours from 10 to 4. 4w\*.Je19.

DR. C. Bonn answers sealed letters at 444 W. Walnut street, Louisville, Ky. English or German language. Terms \$2,00. 4w\*.Je.12.

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

## BUSINESS CARDS.

DR. EARLE'S TESTIMONIAL. MR. JAMES I. FELLOWS, Manufacturing Chemist-Sir: For several months past I have used your Compound Syrup In the treatment of inciplent phthisis, chronic bronchitis and other affections of the chest, and I have no hesitation in stating that it ranks foremost amongst the remedies ised in those diseases. Being an excellent nervous tonic, it exerts a direct influence on—the nervous system, and through it it ipelgorates the body. , it affords me pleasure to recommend a remedy which is

eally good in cases for which it is intended, when so many dvertised are worse than useless. I am, Sir, yours truly,

Z. S. EARLE, Ju., M. D. ST. JOHN, N. B., January, 1968.

DR. J. H. RHODELPHIA ROOK DEPOT.
DR. J. H. RHODES, 918 Spring Garden street, Philadelphia, Pa., has been appointed agent for the Bianner of Light, and wilt take orders for all of Coby & Biel's Publications. Sprittual and Liberal Books on sale as above, at Lincoln Hall, corner Broad and Coates streets, and at all the Sprittual meetings.

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J. G. DARLING & CO., Lunenburgh, Vt., keep for sale Npiritum!, Heform and Miscellaneous Books, published by Colby & Rich.

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RICHARD ROBERTS. Booksoller, No. 1010 Seventh street, above New Yorkavenue, Washington, D. C., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Neptrumal and Beform Works published by Colby & Bieh.

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Any Book published in England or America, not out of
rint, will be sent by mail or express.

And the constant of man of express,

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## Grand Basket Picnic

SPIRITUALISTS. At Silver Lake Grove, Plympton, Mass., under the auspices of the American Spiritual Institute, on Monday, July 12, 1875.

THE, unparalleled facilities provided at this beautiful Grove for varied enjoyment will be supplemented with Speaking, Vocal and Instrumental Music, and Daneing, under the direction of BOND'S POPULAR BAND.

A cordial invitation is extended to all Spiritualists and their friends to unite in this first Basket Plenic of the Institute. Everybody bring such provisions as they may desire to furnish the general table, that there may be a truly social gathering of the friends of this new movement.

A special train will leave O. C. R. R. Dépôt, Boston, for the Grove, at 8:45 A. M., stopping at South Braintree ONLY. Regular train leaves Boston at 12 M., naking the usual stops between Boston and the Grove, Passe 20:3 between Boston and the Grove will take trains leaving the several stations as follows: Harrison Square, 8:12; Neponset, 8:47; Quincy, 8:55; Braintree, 3:01; So. Braintree, 8:19; No. Ablington, 8:59; Abington, 9:01; So. Abington, 9:01; So. Abington, 9:01; So. Meymonth, 8:49; No. Ablington, 8:59; Abington, 9:01; So. Mington, 9:07 A. M. Passengers from Plymonth, Kingston and all other stations, will take regular morning trains for Silver Lake Grove, Plympton.

Face from Boston and return, \$1:00. Chi'dren 50 cents. Exeursion tickets, at the usual treduced rates, may be had at all orthest stations, Refreshments for sale by the Caterer at the Grove.

H. S. Williams, Of the People ! For the People! ... By the People."

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## Message Department.

Rach Message in this Department of the Banner of Light we claim was spoken by the Spirit whose name it bears through the instrumentality of

MRN, J. H. CONANT. hile in an abnormal condition called the trance. These leasages indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether food or evil. But those who leave the earth-sphere in an network of their earth-sphere in an indicate the spirit of t

dition.

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

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

The questions analyzered are often propounded by individuals among the audience. Those read to the controlling intelligence by the Chairman are sent in by correspondents.

LRWIS B. WILSON, Chairman.

#### Invocation.

Oh thou whose love beams in upon us through the glory of this handsome day, we pray thee that we may remember those who cannot see thy glory, who cannot understand thy love, who walk in the valley of the shadow of doubt and human sorrow; and, in remembering them, may we strive mightily to relieve them, to lighten their burdens, to cheer them on the way(of life, and to be unto them as a cloud by day and a pillar of fire by night; so shall we obey thy law, so shall we come nearer to thee and find the kingdom of heaven even upon earth, and see thy great white throne in the hearts of thy children, and be unto thee servants faithful and true. We trust thee, oh our Father and our Mother God, for thy past kindness and love unto us, for that which has come to us in every hour, blessing us, though sometimes the blessing would seem to be a curse. Since thou hast always cared for us, we have learned to trust thee; and oh may we impart something of that trust to those who have it not to those who are doubting, to those who are trembling in the way, knowing not whether thou art nigh unto them or afar off. Father, Mother, receive our praises as thou dost hear our prayers, and answer in thine own time and thine own way. Amen. Jan. 25.

#### Questions and Answers,

CONTROLLING SURIT.-Your questions, Mr. Chairman, I am ready to consider.

Ques -Do spirits that have progressed and united with superior beings in time get weaned from their friends on earth?

Ans.—In a degree they do, certainly, just as the school-boy gets weaned from the playmates of his childhood, just as the man of the world gets weaned from the plain, homely conditions of the country home in which he was born, just as we all get weaned from inferior things; not that love is at any time inferior, not that it ever at any time falls from its high estate, but light is ever destined to overcome darkness; wisdom is destined to overcome ignorance, beauty is destined to overcome deformity, all those things which please the senses and elevate the soul are destined to rise superior to things that ministe only unto the sensual.

Q .- Are there two Indian chiefs by the name of Big Eagle, one in earth-life and one in spirit-

A .- Yes; there are several bearing that name perhaps a great many, but I know positively of five bearing the same name; three of these are on the earth and two in the spirit-land.

O .- (By Dr. B. F. Clark, Charlestown, Mass.) There is talk of another religious war in Europ and America, to commence where the old "Thirty Years' War" was fought. Did that war do any good, and is religion worth fighting

A .- Religion is to-day, as it ever has been, at war with science and reason. I mean that artificial religion that surrounds itself by creed and caste and supports itself out of the ignorance of the people. This kind of religion certainly is not worth fighting for, but that kind which is native to the soul, which the savage has as the civilized man has, is worth laying down one's all for, because it is the divine principle of right. Wherever it is found, it belongs to humanity, and has come to humanity direct from God, therefore it is worth something—it is worth everything.

Q.—If astrology is true, and we are governed by the planets, more or less, what is it in these planets that influences us favorably or unfavorably? Is it the peculiar elements of which the planets are composed, or their inhabitants? and how can we counteract unfavorable planeta-ry influences? or must we "accept the situation," and make the best of it?

A .- That would seem to be the most reasonable conclusion, because these planetary influences have natural law on their side. We are told by astrological scholars that when any two or more planets that were in the ascendency at the time of an individual's birth are in antagonism, or in a certain peculiar position with relation to the earth, then that individual will suffer from various kinds of disasters; perhaps it predetermines the death of that individual, perhaps loss, perhaps sickness, perhaps other kinds of sorrow. Now if you had the power to change the orbits of these planets, and to destroy their special relations to the earth, you might overcome these things; but as you have not, all that can be done is to make yourselves acquainted with the premises, and guard yourselves against disaster. For example, knowing that certain planets are in evil position to the earth-that will affect your destiny, we will say, in the line of accidents; knowing this, then, be very careful; guard yourselves against them. One has said, "To be forewarned is to be forearmed." That is true. Now be wise concerning these things, and to the extent of your wisdom shall be your safety, and yet even then you are not entirely safe, because you cannot be entirely wise concerning these occult laws.

Q.-Do planetary influences make people rich or poor, sick or well, live single or married, &c.? If so, then why blame each other so much as we do, but, instead, charge it to the planets?

A .- Planetary influences certainly have a specific influence in all the relations of life, but that they have an undivided or all-powerful influence I do not admit. Planets have an influence over us, but it is difficult to determine to what extent that influence extends—difficult, also, to tell when it begins and when it ends. Jan. 25.

## Conway.

Shakspeare, in his post mortem existence, savs. "This fear of death makes cowards of us all; and blinds us to our being's best estate." Now if this be true-and thousands, there be that attest the fact-it seems to me that he or she who does most toward destroying this fear of death, does the most for humanity, becomes the greatest of saviours, for in the fear of death lies its sting, and nowhere else.

I was frequently in the habit of asking my friends who were inclined to believe in this Spir- my change the more discontented I am, and if itual Philosophy, What good does it do? How she wants me to be happy she must try and be so much will it benefit a man to believe in it? Now herself. Oh, mother dear, if you love me, dry the ministration of angels, falls into the ruts of | vira, wife of Mr. H. Sawin, aged 58 years and 4 months.

perform its mission, for that, we are told by high spirits, is the mission of Spiritualism, divinely considered. One Jesus, so biblical history tells us, declared that the last enemy to be conquered was Death, and when that was conquered then would dawn the morning of the millennium; the kingdom of heaven would be set up on earth; the reign of terror would have come to an end. So then it would seem that this Spiritualism is the divinely appointed herald of the dawning of the morning of the millennium, of the coming of the kingdom of heaven to be set up upon earth.

"This fear of death makes cowards of us all!" Oh! how true! The church says to its members, "Walk thus and so, for if you do not, the judgments and penalties of death, or after death, will be terribly severe. The line will be drawn," says the churchman, "between the good and the bad-they who believe and they who believe not; and one, at death, is consigned to eternal damnation, and the other to eternal joy."

Now, once show people what death is, and what is to come to them after death, and you have given them the greatest blessing that the Infinite could confer upon them.

The savage has no fear of death-and why? Simply because he is coldly negative and passive, and being so, he is easily acted upon by disembodied spirits, who impressionally show him just what he may expect to receive after death-who give him the thing as it is, in all its truth, in all its simplicity. So, then, he expects better hunting grounds there than here, clearer water there than here, more game there than here: he expects to better his condition after death, hence he is never unwilling to die; but the civilized man, by virtue of his civilization, has become positive, and there is a sea of fire between him and the truth. The angels cannot impress him because he is positive to their impressions, and the natural, the true, can find no resting place in his soul, and so helharbors the terrible ghost, the Fear of Death, in his/soul. and it becomes a sting, eating into his better life, and dwarfing the high aspirations that he might otherwise bask in for the soul's benefit.

The artist, under the ban of civilization, with its churches and its creeds thrown in believes that his work is ended here. He puts away his easel at death, lays down his brush, thinking he has no further use for them, and he goes out in the night, and the consequence is, he wakes up in the night-there. Not so with the savage.

Now, Spiritualism proposes to break down these artificial conditions, and in doing it, must necessarily enter the social circle, as the religious circle; and the political, as the religious and social. It must become a reformatory power everywhere, burning up all those vampires that have been sapping the life of the ages.

I can, for myself, now answer the question 'What good can Spiritualism Ad?" It can destroy the fear of death, and doing that, becomes the Saviour of humanity. Good day. Conway. Jan. 25.

#### Joseph W. Prescott.

I am not used to speech making, and may not be able to give even what I come to give but I can try. I am Joseph W. Prescott; I app from Concord, N. II.; 1 died of consumption of the lungs thirteen years ago. I desire to say to my widow, brothers and other friends that the only reason why I never fulfilled my promise of return, if this thing was true, was because I never lared to trust myself on the ground of return until to day, for I own to being, by nature, a until to day, for I own to being, by nature, a coward; and I have been told that they who return through these means are obliged, at first, to take on all the distressing, uncomfortable conditions of the condition of the condit must come sooner or later.

the fulfillment of the promise, in the shape of a and kept secret between themselves and myself. | greatly multiplied under the later or second com-The word, if my memory of earthly conditions serves me right, was simply this: "Columbia." dom, is my prayer. Good day: ----Jan: 25.

## · Patrick Galway.

Good-day, sir. I want to send a message to my brother; he's in Manchester. His name is James Galway; my own is Patrick Galway. I got here, but not in the way I expected to. I was all ready to come back, tell him, and I took sick of some kind of sickness I got on board the ship in the docks at Liverpool. I'didn't give up hope about coming until the very day I died. You see our father, the old gentleman, died in the old country, and my brother, having a family, couldn't penniless stranger in New York. So severe beso well lave 'em to go on and see to things, so I went, because I had none. I got mixed up there, and had to stay longer than I intended to. I sent to my brother for ready money to get back with. and he sent it. I got it all right, and was coming when I took sick. He's troubling himself because he delayed sending it, thinking if he had sent it before I'd have got here, and not got sick the way I did. I got it in time. I got it all right, but it was the will of God I should go as I did. I suppose, and so I did. That's it, and all there is about it.

.I am happy and well off where I am. I thank him very much; but I think when the spring opens he had better go to the old country himself. and see for himself, and straighten out things for himself, because it's a long story I'd have to tell to clear the matter up for him; and even if I could tell it here, God knows whether he would accept it or not, I don't. Maybe he would n't believe it.

I'll do the best I can to lead him, and that's all I can do. May God help him to see, hear and believe, is my prayer now, and will be until I know that he is all right about it. Jan. 25. -

## Lillian Percy.

old. I was born in New York City, and died there. I died of scarlet fever. I have been dead, it's now about nine days. I wish to send some word back to my mother, my blessed mother, if I can, to let her know the more she sorrows over

If it relieves us from the fear of death, it does an | your tears, turn again to the duties of this life; infinite good to each one who is thus relieved. If | but ever give Lillian a place in your heart and it do n't do that, it is worthless, and has failed to memory; that is all I ask. My mother, sir, was born in Pembroke, N. H. Her name was Stacey before marriage. Good day.

#### Scance conducted by Theodore Parker.

#### MESSAGES TO BE PUBLISHED Tuesday, Jan. 25, Margaret Barclay, of Boston; Paran tevens; Harry Smith: Black Prince, to Mrs. Sally Hen-erson; Margaret Callahau, to her sister; "One Who

Knows "(Anonymous).

Thursday, Jan. 23.—Angella Sampson, to her mother; Capt. William. Credeford, of Kennebunk, Me.: Mary Eliza Robinson, of Brighton, Eng., to her children; Bolomon Stebbins, of Stebbinsville, Ohlo, Monday, Feb. 1.—Mary Darlington, of St. Louis; George Hop. Ins., of Williamstown, Vt.: Jacob Hoigdon, of Charlestown, Mass.; Paul Jaquith, of New Orleans, to his son; Naucy Page, of Rye, N. H.

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

N. 1.: Major Henry W. Denning, of Second Alabama Infantry: Elizabeth Atwood, of Blackstone, Mass.; Col. Tom Chickering.

Monday, Feb. 8.—Bennie Taibot, of Franklin, N. H., to bis mother: Thomas, to Francis H. Smith, of Baltimore, Md.; Hiram Blanchard; Nathaniel Andrews, of Danvers, Mass.; Lydia Perkins, of St. Johnsbury, Vt.

Thesday, Feb. 9.—Shunkazeewa, to Spotted Tail; Eddle Wilkinson, of New York City, to his father; Sylvia Norman, of Syracuse, N. Y.; Eliphalet Barrows, of Barrington, N. H.; Mary Emerson Guild, of Boston, to her parents.

#### For the Banner of Light. MY PILGRIMAGE. Received at the Grave of Achsa W. Sprague, and Dedicated to her Memory.

BY HORACE M. RICHARDS.

I come a pilgrim to this holy shrine, Its saint—a kindly, old-time friend of mine; Not mine alone, but all the world's beside, For her great love was broad as ocean's tide.

In loving heart's she always found her home; So, loving much, in tenderness I come Co To seek the quiet grave of my heart's guest-One whom of all the world I've loved the best.

Ay! and Llove her still, God knows how well! He and my sainted friend alone can tell; For she doth know that graven on my heart Her image rests, of all my life a part.

My morning's first, most tender, loving prayer Is that the noon-time hour may find her there; And when the evening's holy hush doth come, I pray that night still find my heart her home.

And oft my soul, communing with itself, Doth wonder why upon its hidden shelf Her shrined and sainted image lowly lies, While her freed spirit journeys through the skies

But only for a moment doth this last; Then comes the memory of days long past, When hope itself within my heart lay dead, And every friend in life had, sorrowing, fled!

These were of earth; 't was then an angel came! And graven on this stone I find her name; Yes, then she came, with all her angel band, To guide my weary feet to summer-land.

Her mission-oh, how holy to my soul !-To lead from sinful ways to higher goal, To permeate with her own love my heart Becoming of my very self a part.

Oh, angel pure! oh, sainted, loving friend! Be still my trusted guide until life's end! And when I journey on through death's dark night.

Be thine the hand that leads to dawning light. Plymouth, Vt., June 16th, 1875.

## For the Banner of Light,

Spiritual Communion. INSPIRATIONAL WRITINGS OF THE LATE MRS JULIETTE T. BURTON, OF NEW YORK CITY, ADDRESSED TO THE COMPILER,

THOMAS R. HAZARD. INTRODUCTION.

In their attitude toward Spiritualism the ectake on all the distressing, uncomfortable condi- Greeks—the biblical representatives of religion tions that they went out under. I, for one, con- and learning-in reference to the great spiritual fess that I have never seen the time, until to-day, | outpouring that occurred on the advent of Jesus. when I was ready to sacrifice myself: It would | These were prone to affect contempt for the meseem that it was not necessary for me to return | diums of the new dispensation in that day, for a to prove to even my own friends that this was a like reason that the religious and learned classes truth, and yet I am told that they wait for just affect to despise those of the present day, viz., bethis kind of evidence before taking the first step | cause God and the angels under both dispensations to inform themselves of the life to which they have seen fit to select their human instruments for declaring inspired truths mostly from among And now I will do my best toward giving them the weaker and less cultivated orders of men and women. I say mostly, because although Paul of single word which was to be considered a test of | Tarsus was about the only exception to the genmy coming, and to them as infallible evidence of | eral rule when applied to the first great outpourmy identity, because the agreement was made | ing of the Christ-spirit in Judea, exceptions have ing of the divine influx. Of these the late Mrs. Juliette T. Burton, the inspired writer of the fol-And may it be to them a gateway leading to wis- lowing series of letters and written communications, dictated by denizens of the angel world through her physical organism, affords a striking

The idolized child of wealthy and highly cultured parents, Mrs. Burton grew to womanhood attended by all the advantages that a finished education could impart to a mind gifted by nature with rare capabilities, accompanied by a form and face of remarkable grace and beauty. But the devastating civil war came, and soon after the fall of Richmond, where she had always resided, Mrs. Burton found herself a houseless and came her privations that—as Mrs. B. once related to the writer-slie was at the last, whilst sick and despairing, forced to soak the only crust of bread she had in cold water to sustain life. At this critical juncture, just as all hope was vanishing, she heard an angel distinctly whisper in her ear the words, "Make paper boxes." heeded the divine admonition, and in a few days, through the money received for the tasteful work of her hands, Mrs. B. was relieved of her most pressing wants. Very soon after this these were still more amply supplied through the exercise of several beautiful phases of spiritual mediumship, which her severe and humiliating experiences of sorrow and suffering had enabled her guardian ministering spirits to develop in her mind and person, to a degree of perfection seldom displayed by prophets of the present or older dispensations.

Mrs. Burton passed away on the 6th of April, 1875, as her husband, writes, "very quietly, just like one going to sleep." T. R.-H.

There are so many things waiting to be explained that time presses on many vital parts which must suffer in silence-until a convenient opportunity. The one uppermost is, what excuse arises for the folly of infatuation? If a man I am Lillian Percy, sir. I was thirteen years goes with eyes wide open to inspect a picture, and sees, instead, a reality growing up behind the canvas, what exonerates him from the im-putation of fanaticism? If a man hears the silent voice of his own intuitions, and mistakes it for the oral expression of God's voice, who can hope to bring him to common-sense views, or where is the folly of a man to end who balances a weak mind upon accidental impulses? If one accepting the terms of divine revelation through

imposition through excess of zeal to follow an angel too subtle for his feet of clay, who shall help him to observe his equipoise? Who shall bring reason and aspiration, anxiety and conviction to equal terms, and moderate the man I will; it is my mission to go between truth and falsehood, to stand up by the wheel of instinct and regulate the pendulum of uncertainty to a substantial quota of fact. I will, so far as the path may lead me, extend my influence over the zealot, and make the seeming so unlike the real, and the real so much more potent than the seeming, that his judgment shall have time to cool down the fervor of his fancy and he be made more useful.

I have my sphere, and can manipulate another man's aura, and seduce his attention by it, and become part and parcel of his mind for the time being, until the high spirituality of my unprejudiced opinion shall have brought into subjection the coarser elements, the misconceptions and material observation of his opinions. I am a friend whose breast can bear any amount of pressure, whose strength does not fail under the burdens of humanity, whose efforts do not slacken under

misapplication, and who works for all.

Yours, with right good will, HONESTY.

MY DEAR SON-We are all eager to come and to manifest to prove ourselyes, to give and to take testimonials of love and remembrance; and if we at any time seem slow to respond to you, it is not because we are indifferent, but because the mode of communicating falls short of fair service. I am rich in the affection of friends and relatives, and I am happily mated with your father, and the whole season of earthly experience I acquired has been conducive of harmonious results. I loved my children well—I love them still; yet the whole heavens may call me mother; every trodden child of creation may claim tender interest, and it seems to me that I am able to respond to all. I am so full of sympathy that I miss none when it goes out ever so far. I do not give myself any uneasiness about you, for I know that so good a son cannot make any very wide mistakes, or be likely to fall into disrepute. I take a spiritualized survey of you; I enter the inner sanctuary, and find out your moral status; but I cannot conceive of your temporal conditions except through your own mind. I wish that I was capable of advising you in relation to your business affairs. Very few spirits have excellent judgment in monetary interests.

I have a wish for your body to be well preserved, that you may live out your allotted long

years. Be generous to yourself Live simply, but properly. And, my son, I love your dear children, and all that is mortal shall, before a great while, be gathered into the sheep-fold, and, with one loving link binding the whole together, we will well afford to distribute to those less fortunate. Be kind to this our scribe, whom we love and who is of weak physique. I am your affectionate mother, MARY P. H.

There are many of us around. We crowd in and gladly turn the hinge, which will unfold a loopliole through which we may make manifestation to friends, and I welcome the dawn which will usher in many more mediums, for which the harvest is nearly ripe.

## I am, with kind feelings, MARGARET FULLER.

I come, my dear husband, to give you a Christ-mas greeting, warm from the chamber of divine love. I can afford you many caresses, chaste a the atmosphere which spheres an infant, as sin cere as a mother's heart, and as willing as a wife' service. I have not become numb to human I rejoice to find you with warm instincts, quick intuitions, and ready charities, and long to have you set free from the prison-walls of flesh which retard your perfection in right-eousness. I am united in spirit with you to an infinite degree, yet I cannot always enter your daily sphere. I would inquire about the passing out of the bodies of many who have lately left the earth, but I know that you were not present

to witness their passage.

We have seasons of festivity in celebration of certain anniversaries, and have reunions, or

"sociables," as you might call them.

I see that — is doing very well, which gratifies me much; also that —, in carrying out industrial plans, forfeits no man's respect, and en-

hances her merits.

My dear boy I should like to see engaged in may *feet* my breath and so secure a quick *rappor* 

We have a busy time before us. Every man and woman must work who would win, and it becomes a natural ambition for a spirit to rise

and reach out broadly for the best. t broadly for the occi.
I am your own loving wife,
FANNY,

"Sufficient unto the day is the evil thereof," and to every man there must come a holiday. So

I, in part, constitute myself arbiter between superstition and incredulity.

I am content to find men willing to inquire into a truth, for I am sure that they will find out enough to fix faith. I am not an iconoclast, yet I should prefer to see old idols shivered to pieces those which have kept the poor in ignorance, and the rich under gilt fetters. But excuse me. I am shaping myself outwardly, and leaving my inward distorted. Take me as you find me—an escaped lunatic, who went mad from the fear that I had sinned against the "Holy Ghost. RICHARD MARTIN.

#### Epes Sargent's Proof Palpable of Immortality.\*

Mr. Epes Sargent is widely known as one of the ablest of the American Spiritualists. Itis "Planchette;-or, The Despair of Science," is a work that will take rank as one of the standard books which the modern manifestations of Spiritualist have called forth. He is a calm, dispassionate writer, with no tendency either to Ignore what may be said on the other side, or to exaggerate the importance of the facts with which he has to deal. Such books as his are calculated to do a wast amount of good, but the number of them is, alas, too small. The literature of Spiritualism is somewhat scanty, and the really good works may be reekoned on the fingers. We hall, with considerable pleasure, the appearance o' the "Proof Valpable of Immortality" in this country. We read it with considerable interest as it appeared first in the Banner of Light, and are glad to see that it has now been issued in a separate form, which is likely to give to it-a more permanent character. The bare fact that it comes from the pen of Mr. Epes Sargent will be sufficient to recommend it to our readers. It should have a place in the library of every Spiritualist in the world. It contains matter interesting and instructive to those who believe in the modern phenomena, and admirably adapted to convince those who do not. It is printed to excellent paper and well got up.—London Spiritual Magazine.

\*The Proof Palpable of Immortality. By Epes Sargent.

\*The Proof Palpable of Immortality. By Epes Sargent Boston: Colby & Rich.

## To the Liberal-Minded.

As the "Banner of Light Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the test of law:

"I give, devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston, Massachu-setts, Publishers, [here insert the description of the property to be willed] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem ex-pedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

## Passed to Spirit-Life:

From Boston, June 7th, Miss Mary F. Collens, adopted laughter of Gardner and Henrietta F. Winslow, aged 3

years.

Funeral services were held at 89 Bartlett street, Charlesfown District, by the writer, at which a very large number of friends were present, thus testifying to the deep esteem in which she and the afficted family were held,
Twenty of her associates attended in a body, bringing
floral offerings with them. May her memory be as beautiful to them, as well as those to whom she had so endeared
herself as daughter and sister, as were the floral tokens of
their love. At the close of the services the remains were
'taken to Hallowell, Me., for interment in the family lot of
her adopted parents.

J. H. Currier.

From Jordan, Green County, Wis., May 28th, Mrs. El-

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Vol. I.

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BOSTON, SATURDAY, JULY 3, 1875.

REVIEW OF THE BANNER OF LIGHT'S FOREIGN SPIRITUALISTIC EXCHANGES.

BY G. L. DITSON, M. D.

The May number of El Criterio Espiritista (of Madrid) may well be called a Kardec number, since it is almost entirely devoted to discourses poems and ceremonies confiected with the celebration, in Spain's famed capital, of the anniversary of Allan Kardec's translation to a higher sphere. I say a "higher sphere," but this distinguished. Spiritualist and author may have made for himself here (as I conceive all may do) an atmosphere of such exalted purity, of such psychic lucidity, that the change called death hardly rippled the stream of his eternal on-flow-

At 812 o'clock on the appointed evening the large hall of the society of Spiritualists was thrown open and at once filled with the friends of the Spiritualistic cause. The hall was handsomely and appropriately decorated with emblems and flowers. Behind the rostrum there was a portrait of Kardee surmounted by a crown of laurels; beneath it, on a table, were this distinguished writer's printed works. The ex-Deputy of the Cortes, D. M. Corchado, occupied the president's chair. On his right was Dr. II. Temprado; on his left, Don J. Robelledo. A letter was first read from Sr. D. A. Perou, which, in that eminent man's felicitous language, expressed regrets for his unavoidable absence, and in a few sententious paragraphs showed how exalted was his esteem for the great French Spiritualist, the anniversary of whose transmutation they were called together to commemorate. Among other things he wrote: "Allan Kardec, who willrank in future times as the apostle of the nineteenth century, the inheritor of the philosophies of the past, lives among us, hiding his glory under an assumed name. He knew how-to harmonize this common life with his exalted mission, and to realize his calvary without moving the world with his martyrdom. . . . The world congratulates itself that Spiritualism begins to decline, but the world deceives itself.

Spiritualism extends its roots into the earth that it may gain more strength. . . . Spiritualism, the philosophy of the wise, the faith of the simple believer, is called to be the harmonial philosophy of the coming times, and the force of the faith of future ages. . . . Spiritualism has traspasado, has passed over the non plus ultra which nature imposed upon science; has explained death; has quit its terrible uncertainty and enlightened its awful obscurity. Thanks to Spiritualism, thanks to Allan Kardec, death has

A poem by Amalia Domingo Soler graced also the opening ceremonies, and yet another by Don J. de Huelbes, followed by others, and discourses by D. D. Suarez and Huelbes. Such imposing and interesting gatherings in behalf of our "just cause" cannot fail to do a great amount of good.

Among the "Miscelanea" of the present number of this Madrid journal I find a notice of the Davenports, who, it says, do not announce themselves either as mediums or Spiritualists, but nevertheless do such wonderful works that our cause is benefited thereby. Our opponents, however, assuming that they are by profession spiritual mediums, propose to expose and explain all by feats of legedermain.

There is also an announcement (taken from the April number of the Revue Spirite, and cerdetected in dark circles in ringing bells, &c., by using their teeth while their hands were tied. New bells, fans and music box having been supplied, not only the prints of the teeth but the saliva of the mouth was found upon them. Great delicacy on the part of the society caused the names of these charlatans to be withheld. But who are they that can thus act so disgracefully?

The Critic gives a short but touching eulogy of the late Countess de Armendoriz—Senora Dona Manuela Garcia-who though yet young has passed to the land of spirits. She was Ex-President of the Ladies' Society of Spiritualists of Mexico, and was universally esteemed and beloved.

In the Atenco-cientifico-literario they have begun the discussion of the religious question. "We are not surprised at this," says the Critic, "since it is natural and logical. The question religiosa must, among all nations, descend to the arena of debate." Sr. D. Caluete in a magnificent and lucid discourse exposed the errors of Catholicism. Among his asseverations we recognize those conformable to our own, such as: "Revelation is progressive among all peoples in all times; that the principle of Catholicism-outside of the Church is no salvation—is contrary to all truth and all justice. We say the same:"

Among other items, our Madrid journal has: "Curious are the notices respecting the valor of the Jesuits of Central and Southern America, which The Revista Espiritista of Montevideo reproduces from other periodicals. Our contemporary condemns the course pursued by these Jesuits; but he commiserates them, and asks the Father of Light to relieve them of their evil dispositions.'

"We have had the pleasure of saluting, in his passage through Madrid, the editor of the anti-Spiritualistic paper, El Sentido Comun; repeating to him what we have already written: that the Spiritualists sincerely regret what they are compelled to combat, deploring that the illustrious Catholics, who agree with us in many of our fundamental doctrines, do not care to see what a powerful auxiliary these would be for the affiance of Christian faiths, and the destruction of skepticism and materialism which pervade modern society."

"Our brethren in Belgium are pronouncing grand eulogiums on the discourses on Spiritualism delivered there by the learned Mr. Meckenheim. Mr. M. considers the subject under its scientific and religious aspect."

"Dr. Junqua, ex-canonigo of the See of Bordeaux, who separated himself from the Catholic Church at the same time as did his friend, the canon Monlz, which was when the infallibility dogma was promulgated, has given a remarkable lecture in Brussels before the society, The Union Spirite, of that city."

"A new review, called El Buch Sentido, is now published monthly at Lerida, Spain. It is devoted to science and religion"; but, as I have reason to think, is particularly psychical in its

mode of handling these subjects. The Reflexionen aus der Geisterwelt is a neat

brochure of thirty pages, which comes now monthly from Buda-Pest, on the Danube. The present number is devoted to a reply to questions asked by a Mr. Ph. B., of Munich: what constituted the "Fall of Man," so called; and was that the only and final fall, or are we to be subject to a like calamity in the spirit-world?

My friend, Mr. Seman, read with much pleasure the above named pamphlet, but says he could not do justice to it by any synopsis; by anything, in fact, less than a translation of the whole. Of course, it is understood by Spiritualists in America, each individual spirit has its own peculiar notions concerning every particular subject, and may differ from every other, as spirits do in the flesh; or, as the Banner of Light expresses it, at the head of its Message Department: "All express as much of truth as they perceive—no more.

I may say, however, in regard to the spirit's opinion as rendered in the Reflexionen, The Fall" is deemed to be only a receding, more properly speaking, from the great and true Light; and surely if mail (spirit) is a free agent here and falls, and is a free agent hereafter, he may, hence, hereafter fall also. But the temptations of the flesh may alone lead us away from the purer life and light, whilst, when clothed only with spiritual garments, the flood of beauty that must roll in upon us like ocean waves may bear us (faintly resisting perhaps) to lofty and more gleaming rocks, around whose base the murmurs of enticing errors may sweep eternally but harm-

The Dagslyset, the Scandinavian paper published in Chicago, is again at hand. The editorial on the democratic elements in social reform, radicalism, religion, socialism, and the article by Levi S. Meyers must be interesting to those who can sound the profound depths of the language in which they are penned. The correspondence from various parts of the country gives evidence of its being somewhat extensively read. If Mr. Thrane\_(the editor) will carefully read the Banner of June 26th, he will find enough to make him a good Spiritualist.

La Hustracion Espirita (of Mexico) for May, in all its handsome proportions, is also before me. Sr. Don R. I. Gonzales deserves the highestpraise for sustaining such a light in the midst of so much moral, social, spiritual darkness. The leading articles that grace the columns of his magazine are: "The Opportunity of Spiritualism; The Five Alternatives of Humanity; The Seven Sacraments of the Roman Church; Spiritual Photography (quoting from the Banner of Light); Materialism and Spiritualism; Spiritualsm and Positivism," and several "Odes." Owing to recent events that have taken place

in Paris, and the confessions of fraud (so it is said) by M. Buguet, everything relating to spirit-phoography there has now new interest; I will therefore make a brief statement of an account of a-photograph taken by M. Buguet, seen by the writer who makes a record of it in the Ilustravion: "This gentleman, Sr. Don Pedro Vega, having desired to have a portrait of his father," says A. D. (the gentleman being in Paris, and almost for a certainty entirely unknown to the artist), "obtained one; and this image of his father was recognized by all his family and all those persons who had known him intimately. Imagine the extraordinary satisfaction of these persons, and the admiration which it caused among the many who were not initiated into the wonders of Spiritualism-an admiration which changed into a desire to study and practice it." The remarks then made by the writer in respect to the combination of influences probably necessary to produce these results seems eminently proper; and in this connection he quotes from the Banner, though the article in the latter refers to a communication through G. C. Eaton, tainly very mortifying to every American) that and is an attempt to explain the phenomenon of in Amsterdam two American mediums had been the pictures which mysteriously and suddenly appeared on the glass in our windows, that, only a very few years since, bade fair to be a very common occurrence.

I have a dozen or so of those photographs by M. Buguet, and as they (the spirit figures, I refer to) are exceedingly clear and distinct, so much so that I can carry in my mind the particular features of each one, I do not believe it possible for Mons. Buguet to have produced them by any art or trick and deceive the relatives and friends for whom they were taken. If these spirit figures had been very dim, (as many others that I have seen are,) they might, possibly be palmed off on persons exceedingly credulous and as exceedingly anxious and determined to have a spirit photograph. But this is not the case, and Mons. Buguet must have had very perfect portraits of these persons whose spirit he has photographed, or it would have been outside of the bounds of possibility for him to accomplish such results as he has." If, however, I may be allowed to introduce a new theory one of which there is hardly possible chance of its being of the slightest value—perhaps Mons. Buguet's success can be explained. If we carry upon our hearts, (as we say.) or more properly have photographed upon the front and face of our spirit, the fair, the dear image of a loved one, perhaps by a strong will we may project this so that it may become objective to the glass of the camera, or may not the material that envelopes the mind, or soul. where this fair image rests with us, be so transparent to that spiritualistic power, that mediumistic aura necessary in the production of these spirit pictures, that that material ceases to be as a substance, and the portrait desired stands out as it were, in front of it? "Improbable!" So I say. But again, if this image exists in or on the mind, as on a tablet, and the spirits have almost unlimited power and wisdom, (as I believe many of them have,) may they not convey this picture of the heart;" by some chemical process, to the plate in the camera while the real spirit

may lie asleep in the Garden of Paradise? From the long, interesting, valuable articles in Ilustracion enumerated above, I have not space or any extract that would do any one of them justice. I will note, however, that an important liscussion has taken place in Mexico before the Licco Hidalgo-discussions that, beginning early in the evening, have lasted sometimes till half past one in the morning; the disputants being men of learning and eloquence, and the audience overflowing the handsome theatre of the Conservatorio. The subject in hand was the inluence in the unfoldment of science and litera ture': but "the debate turned especially on the ssential point: the existence of the spirit, and the manner in which it dwelt with humanity." liscussion seems to have done no little good; in at least arousing attention, "in the same place," says the reporter, "where Catholic intolerance condemns every step of human progress."

It seems to me that our Catholic friends ought

by this time to discover that to longer command the sun of knowledge to stand still, as it has done for centuries over Spain, France and Italy, is a futile waste of breath; and that if they suceed in their present avowed aims in these United States, it will call down upon themselves a pros-trating tempest from which they will never

Lecture and Concert at Rochester Hall.

Reported for the Banner of Light, ..

On Sunday afternoon, June 27th, Dr. H. B. Storer, of Boston, delivered the closing lecture of the present course at this hall. The extreme heat and frequent rain during the day and evening militated against the gathering of a large audience, either to listen to Dr. S., or to enjoy the music of the concert; but those who attended were much pleased with both occasions.

As an introductory to his remarks the lecturer read selections from the writings of Oliver Wendell Holmes, the leading points of which set forth that it was not so much matter where we stood. as in what direction we were moving, and that grow we must, if we outgrow all we love."

In commencing, the Doctor spoke of the accnowledged nearness of the spirit-world and its inhabitants, and said he was ready at all times o bear witness to the assistance he received from those unseen ones who were ever glad to make known to men their thoughts whenever or wherever a fitting instrument was found. In trusting, as Spiritualist lecturers did in the mainstances, to the inspiration of the hour, both the audience and the speaker might sometimes experience disappointment as to results, but he was nevertheless ready to take his chance with the people before him in this matter. All forms of religious faith acknowledged as true the statement that man was related to God, the source of all life, vitally and directly, and could only be separated from that relationship by the exercise of some method which God himself alone had prepared. He did not propose to criticise the point raised by the theologians, who claimed that God would thus permit man to withdraw himself from all connection with his divine sustenance, but merely to lay stress on the assumption that man was related to God, the source of all life, which assumption was the foundation of all religious faith. He did not think we could deny this portion of the proposition, since experience proved that we were de-pendent beings; it mattered not whether we claimed to be dependent upon the universe, the Infinite Spirit, or whatever name we might assign, the fact remained the same-upon this great unknown Source of all organization we were dependent for our being. And as the greater must include the less, it would seem to follow that our relations to this Infinite Being, who occupied all space, must also influence our rela-tions to all things included in that life—all forms of being of whatever kind. Man was therefore related not only to the universe as a whole, but to all its parts in detail; and the life which manifested itself through that universe was the same that manifested itself through his being; of this the speaker thought we were becoming more and more conscious with the lapse of time. All things therefore were in conformity with law and order, and there was no such thing as chance in the universal economy. The speaker believed as this came to be realized man would recognize his dependence upon the forces that were acting upon him from without, as well as any action of the will that might transpire within himself; in other words, that he would recognize the influence of the circumstances of the environment upon him, as well as the action of his interior will in the effort to make himself what he aspired

Modern Spiritualism comes as a demonstration of this fact that man, passing through the change of death, continues to live in the universe under the conditions and influences of an environment in the spiritual world, which has just as much to do with the development of his character as the circumstances which acted upon him in the physical life; in other words, he is there, as here, the creature of circumstances—the proin him, and that he cannot therefore claim any virtue for being as he is, neither can he decide that he is blameworthy, in the absolute sense, for a failure to attain to his highest ideal.

The speaker did not say this to excuse human conduct, or in mitigation of the verdict which we passed so freely on one another; that was a mat-ter of little concern. If we did not learn from our own experience that it was unwise to critcise others, no array of formulated axioms, however extensive, would lead us to the proper appreciation of the divine principle of charity. Experi-ence and growth were the sources of charity. We had only to look around us to discover that we ourselves were but the creatures of circummust also be operant in regard to that of others. Spiritualism demonstrated that mortals at death were not taken in hand by an Almighty Master, and at once transformed into perfect beings; but that growth was a necessity of perfection, and that the spirit-world was filled with individualities and grades of development which differed from one another as widely as in physical life; that the soul on entering the realm of the hereafter had not to look about it for some outside being who would praise or condemn it for deeds done in the physical, but must simply look at the state in which it found itself, and which was the legitimate outcome of those deeds; and if that state was not a pleasant one, then the individual intelligence must do its best to improve its own

condition by rendering itself fit for a better.

The Pharisees and the hypocrites—which classes the speaker believed constituted the two grand divisions into which the humanity of our times might be safely divided, and yet which were closely related in that the occupancy of a position in one class led naturally to an analogous position in the other-then came in for treament at the hands of the speaker. One of the chief results of Spiritualism had been, to his mind, the exposition of the vast mass of hypocrisy and kindred folly among men. No truth could be more unpalatable to the world than that men and women did not possess, the virtue that they claimed, and that society was putting its trust in falsehood rather than demonstrable fact. The Christian Church, dependent on the stem of vicarious atonement for salvation, inculcated morality and virtue rather as principles to be embodied in daily life out of compliment to its founder, than as salvatory influences; but the progress of human divergence from th of salvation by faith in the atoning blood of one being, however perfect, could be traced in the gradually broadening tenets of Unitarianism, which had reached a point already where it was the influence of the life of Christ which was held to be able to render them fitted for Paradise. The popular theology taught preparation for death and the after life, but the preparation for daily life and right-doing to others had been made a secondary consideration, if not practically ignored by it. Spiritualism, in teaching us the common nature inherent to all, and that we were but the natural result of conditions, had given us a better w of life, both here and herestter, than the old religions—the nightmare dreams of the past -had ever done. No such divine personality as the churches taught had ever been met with by any spirit after death; that divinity had only been seen by them in the different developments of these human beings here and in the higher life. All fear of God or the devil was swept away, and man was left free to tread the path of infinite progression. It has shown us that as we endeavored to lift ourselves we were working to elevate the common humanity of which we formed a part.

We were allied to God; but God composed and ensphered all things, the evil as well as the good. It would not do for the sentimentalist to paint bright pictures of life and label them as the work of God while the shadows were ruled out. We were in a world where surrounding forces were operating offtimes with terrific power, and we must learn their objects and uses if possible. People were not accustomed to find fault with God when the tornado plowed up the sea, or the earthquake rent the land, when fire consumed mighty cities or pestilence wrought its deadly work among their crowded habitations. But they were just as logically called upon to complain of his thus disturbing the peaceful tenor of their lives, as to give thanks to him for the benefits which followed the exercise of their mechanica

skill, or the harvests which rewarded the care of the husbandman. The God of Spiritualism was an all embracing one — not one-sided, as the churches taught—and these terrible lessons in the action of natural forces were given to us by him for our instruction. The same was true of the reverse side of human life—these trials, physical, mental, social, being intended to make man master of all. Some persons supposing, after the old ideas, that Spiritualism must be all loveliness and purity, were not pleased when they learned that the undeveloped intelligences were as free to return to mortals as the good; and on that ground, as did Dr. Lorimer, they supposed it all to be the work of demons. The work of these undeveloped spirits, though it might be evil in present aspect, was in the ultimate for as good ends as that of the refined and elevated ones. The present whirlwind of crime was for a purpose, and how much better (as in the case of natural convulsions) that mortals should set themselves at work to fathom its primal cause, rather than to wreak retributive vengeance upon the instruments for wrong doing, and let the matter go by on the breast of a seething torrent of vituperation. The same rule was applicable to what the world, holding aside its skirts, called the "social evil," and to all vices as well; the desire to screen these manifestations on the part of some of the human family by the residue, was defeated in our day, when the tendency of all forces seemed to be to culminate and demand their attention by society. It was unworthy of all reasoning humanity to shut out from consideration any question looking toward a solution of the present dilemma; it was unworthy the part of thinking men and women to close any mouth, shut any book, interfere with any periodical which sought to give the results of experience and observation on any point which could widen

the scope of human knowledge.
Usefulness and riot, mere negative, sunshiny good nature, was the test of the after life; hu-manity was apt, when they died, to assign the quiet man to heaven and the stormy reformer to lower altitude; but the work accomplished, which had in it the principle of use and continuity, was the foundation whereon the feet of the arisen spirit must be found to rest. Psychometry-which by its mighty power, the extent of whose capabilities was being more and more ap-preclated by the race—was then referred to by the lecturer. By it we were brought into direc sympathy with that which had preceded us—with the entire past! We could not have practical experience with the life struggles for development which that past had known, but by the exercise of psychometry we could come into sympathy with the results of those struggles, learn what charity signified, and that every step made to-ward the attainment of our present development was just as good and pure, holy and virtuous as was the altitude to which we had attained.

In closing, the speaker, in answer to his own query as to how these views affected personal morality, said he supposed personal morality depended upon our conception of whether we were noral or immoral; no man was immoral who believed himself to be in harmony with the universal good or well being; if he felt that he was in harmony, then he was self-condemned as immoral. It mattered not whether his conception of right was in opposition to that of the majority of his fellows; the law of his own consciousness must take precedence of the law of the

The services commenced and closed by singing by the congregation, H. S. Williams presiding at the organ.

THE CONCERT.

On the evening of the same day, at a little past right o'clock, the exercises of the first concert given under the auspices of the American Spiritil Institute, and arranged by its Committee on Music, were commenced. To give an idea of the excellence of the services, a glance at the following programme will suffice, it being only justice o add thereto the fact that the singers and musicians were applauded to the echo, and frequently encored, and that N. Frank White gave additional interest to the meeting by reciting, "Over the Will Frank the Publisher of t the Hill from the Poor House": Overture, (Dichter and Bauer,) Suppe, Mr. J. R. Phelps; Vocal Quartette, Cambridgeport Glee Club; Clarionette Solo, Prof. Alonzo Bond; Song, "O, ye Tears," Abt, Madame E. J. Keene; Piano Solo, Chanson Chorus, "Bright Celestial Shore," Robert Cooper, Cambridgeport Glee Club; Duet—Organ and Piano—Fantasie from Martha, Lickl, Mr. J. R. Phelps and Miss Talbot; Song, "Will you Meet me, Darling?" Robert Cooper, Madame E. J. Keene; Ave Maria, (Plano and Organ Accompaniment,) Cherubini, Miss Emma Talbot; Song, "She Wandered Down the Mountain Side," F. Clay, Madame E. J. Keene; Duet, "Morning Light," Misses Emma and Jennie Talbot; Vocal Quartette, Cambridgeport Glee Club. 'Bright Celestial Shore," Robert Cooper

Rule to Try Mediums.

"I am an ingrained, uncompromising skeptic as to the onesty of every medium, until his trustworthiness proven. That done, nobody will more boldly defend his nonesty of every medium proven. That done, nobod even against himself) than -Banner of Light, June 12th.

I, too, am skeptical, but I\cannot go as far as that. I think Spiritualism has a tendency to make us skeptical. Honest, intelligent skepticism ought to be welcomed, and never decried by Spiritualists. But has not our friend Olcott done himself injustice? Permit me to defend him "even against himself." It is a law maxim that even against himself." that every person is presumed to be innocent until proved guilty. Bro. Olcott reverses this whole-some rule. He holds every medium dishonest—a guilty man (or woman), a knave, a dissembler, a client, a liar—until honesty is proved, thus throwing the burden of proof upon the accused nstead of where it belongs, upon the shoulders of the accuser.

Does Mr. Olcott treat his fellowmen in this way? I think not. Does he consider every stranger he meets dishonest? Why apply a

more rigid rule to mediums? I have in all my investigations of Spiritualism steadily adhered to the rule to condemn no me-dium as guilty of dishonesty until the dishonesty was positively proved against him or her. This rule gives the medium as good a chance, at least as the law gives criminals: the benefit of the doubt. Mr. Olcott's rule does not give them so fair a chance. While I may doubt the claims of some mediums as to certain spiritual gifts, I am not forced to the alternative of doubting the honesty of the person; for there are many in-stances where mediums made false claims, were self-deceived, but not dishonest. I have people in a state of great religious excitement in Methodist meetings, who believed sincerely that the Holy Ghost, or Jesus Christ, inspired them. I had no reason to question their honesty, but oubted their claim.

I may not be a "defender of mediums," but

this much I can say : I have always, since I have been a truth-seeker, defended men, women and children—asserted the intrinsic nobility of human nature. Some people, who have been misinformed as to my views and feelings in relation to mediums and mediumship, have declared that I was an enemy to mediums. A great change in their views has been wrought in ten years. It is now conceded that mediumship can be rigidly investigated, subjected to crucial tests, without impugning the honesty of the person. Such investigation, as a matter of course, leads to the discovery of frauds, but does it not result in the triumph of medium-ship as well? The condemnation of a counterfeit is not an impeachment of the genuine. The counterfeit presupposes the genuine. If we have evidence sufficient to force us to doubt the honesty of a medium, we are not even then justified in condemning the person as guilty of fraud not until there is proof positive.

It appears to me that if the mediums, with

their spirit control, are not abundantly able to defend themselves, it is vain for any on "this side of the river" to volunteer their defence. I have in my mind's eye seyeral who announced themselves as champions and "defenders of mediums" that have given them the same pro-tection the fox in the fable offered the chickens.

I think Brother Olcott's purpose is manly, but he errs greatly, it would seem, in his rule, and I am inclined to believe that on further deliberation he will himself perceive and acknowledge it. Mareppa, Minn. W. F. JAMIESON.

New Publications.

SHELDON & Co., 677 Broadway, New York City, pul tirely new costume, and the effect of the new type and fine tinted paper admirably corresponds with the freshness of the contents, gratifying the eye as well as the mind of the reader. In addition to the regular departments the follow-ing attractive table is offered for the delectation of the readers: "Dear Lady Disdain," chapters XVI., XVII., and XVIII, by Justin McCarthy; "From a Convent," by Nora Perry; "Actxandre Dumas," by Al ert Rhodes; "A Remembered Critic," by Allce M. Wellington; "Can the Trip to Europe Be Shortened?" by Abner W. Colgate; "My Experiences," by Theo. Gift; "A Napoleonic Legend," by Grenville Murray; "English Lecturers in Amerby W. C. Brownell; "A Nuptial Sonnet, B. Dodge; "Leah; A Woman of Fashion," chapters XXVII., XXVIII., and XXIX, by Mrs. Annie Edwards: "On some Pictures Lately Exhibited," by Henry James, Jr.; "Bunker Hill," by Launce Poyntz, and Parrot Wheezers," by Richard Grant White.

SCRIBNER'S and St. NICHOBAS for July reach us by the courtesy of A. WILLIAMS & Co., 283 Washington street, Boston, who offer these standard magazines for sale. SCRIBNER'S leads off with a military poem on "Phil Kearney," and follows up the same with a long array of fine engravings backed up with interesting letter-pr NICHOLAS has a fine frontispiece, entitled "Charity," and is filled to repletion with good things for the young reader-the illustrated articles on "American Orators and "Margaretta" being worthy of special notice

D. LOTHROP & Co., 38 and 40 Cornhill, Boston, have inaugurated the publication of a youth's magazine, entitled WIDE AWAKE, a copy of whose first number we have received. The new venture will be edited by Ella Farman. The present issue begins with a full-page illustration and a poem by Louise Chandler Moulton, and among its table of contributors are to be found the names of many popular favorites. One of the marked features of this promising competitor for youthful favor is a ''inusical page,'' pre-sided over by Dr. Tourjee, of the New England Conserva-

THE NURSERY for July comes as a welcome boon to those who have just ventured upon the elementary ground of literary enjoyment, and its interesting constituency is catered to in a most admirable manner. "The youngest readers" cannot complain that they are not as thoroughly considered as their elders. The present number of the Nursery has nearly a score of entertaining sketches, stories and poems, with a song "Sleeping in the Sunshine," at the end; for all of which the children thank the judicious enterprise of Mr. John L. Shorey, the publisher of this always charming magazine.

We have received from H. PETERSON & Co., publishers, 920 Walnut street, Philadelphia, Pa., the July number of PETERSON'S JOURNAL OF POPULAR LITERA-TURE, upon whose pages are to be found an extended variety of entertaining stories, sketches, poems, etc. The number is also illustrated with a steel-plate engraving.

THE BETTER WAY is the title of a fine-looking pamphlet of some fifty pages, which is issued from the press of Wood & Holbrook, 13 and 15 Laight street, New York City. The work is from the pen of A. E. Newton, and is an appeal to men in behalf of human culture through a wiser parentage. Pre-natal influences, the duties of father-hood and motherhood, etc., are fearlessly discussed, the writer chosing as his inspiration the words "Let us follow truth wherever it leads."

THE HERALD OF HEALTH-Wood & Holbrook, New York City, publishers - has been received for July. This is a lively and tireless worker in the field of better living, and deserves the attention of all lovers of hygienic reform. The Ladies Own-Magazine, which was for somany years successfully edited by M. Cora Bland, and published by Dr. T. A. Bland, is with this number consolidated with the Herald of Health-Mrs. Bland transferring ier labors to the assistance of Dr. Holbrook, thus bringing an additional source of interest to the pages of this useful periodical. Success to the new combination. And let all the subscribers of both publications say Amen!

T. B. PETERSON & BROTHERS, No. 306 Chestnut street, Philadelphia, Pa., have issued THE HIGHLAND Widow, by Walter Scott, in a style uniform with their opular cheap edition.

LEE & SHEPARD, 41-45 Franklin street, Boston, offer fo sale a story by the daughter of Charles Dickens, entitled AUNT MARGARET'S TROUBLE, the same being put forth by T. B. Peterson & Brothers. We have received from the authorities in Washington a

copy of the voluminous report of the United States Fish Commission, on the fresh water fisheries of this untry. The volume is illustrated with many plates, and contains a large amount of practical information. RECEIVED: Copies of the Report of the Board of Com

missioners of the 5th CINCINNATI (0.) INDUSTRIAL EX-POSITION, and of the Rules and Premium List for the SIXTH, which will open Sept. 8th, and continue till Oct. THE GERMAN AND ENGLISH INTERPRETER. By Her

HOURS THAT SHINE ON THE DIAL OF FREEDOM. BY Bryan J. Butts, Hopedale, Mass. Published by the au-

WILLIAMS'S LECTURE BUREAU MAGAZINE for next lecture committees will do well to obtain a copy of the pamphlet, for inspection, which they can do by applying by mail to B. W. Williams, 259 Washington street, Boston, Mass. The following words of praise concerning Miss Cayvan will be pleasant to those of our readers who knew her when an active member of Children's Progressive Lyceum No. 1 of Boston:

MISS GEORGIE E. CAYVAN.—This young lady has been before the public for several years as a reader, and now connects herself with this Bureau. The manager considers himself fortunate in securing her, and with great confidence recommends her to lecture committees. Possess-Indenee recomments her to tecture committees. Possessing a large amount of personal magnetism, with engaging manners, and rich, full voice, she holds her audiences from commencement to close, and never wearles them. She is not yet twenty years of age, and is, in the judgment of those who know her best, one of the most attractive young ladies who has as yet attempted to read in public.

THE DOOTHINES AND MINISTRY OF GEORGE FOX.

Philadelphia: Friends' Bookstore, 304 Arch street.

A Card from Moses Hull.

DEAR BANNER — Some of your readers may feel it a privilege to help in a good work, so I will tell them what I am doing and ask their cooperation. I have purchased a tent that will seat about nine hundred people, and am going into the "highways and hedges" to "compet them to come in." For this work I have given up every appointment. I intend to hold tentmeetings as the way may open, until cool weather.

meetings as the way may open, until cool weather.

My tent, lights and et ceteras cost three hundred dollars; other expenses of running it this season will be about one thousand dollars. This season will be about one thousand dollars. This is purely a missionary work for the good of the cause of Spiritualism. I depend solely for my support and the support of those whom I may employ upon roluntary contributions. I shall charge no admittance tee. Will the friends of Spiritualism contribute to this work? While I ask and need help, do n't put in one dollar with the hope of buying me from always saying what I think. I am not for sale. Persons wishing to help in this good work can send their "mites" to me, at 24 Newcomb street, Boston. Moses Hull. June 28th; 1875. June 28th, 1875.

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