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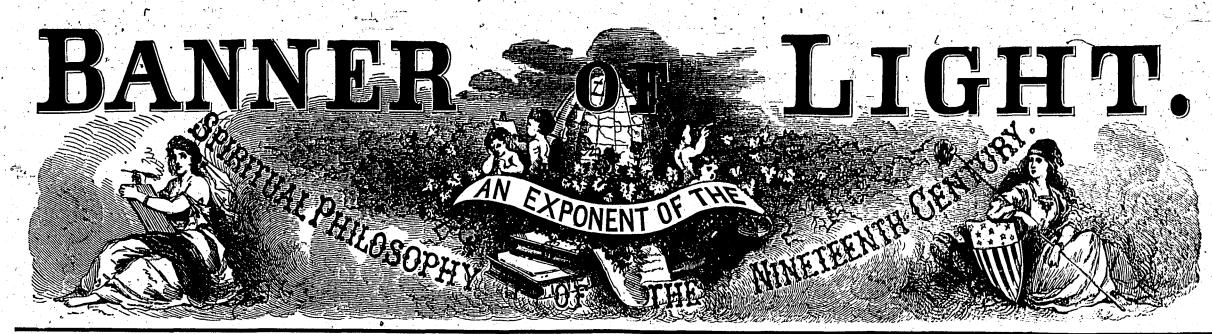
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Banner Contents.

FIRST PAGE.—"Spirit Materialization." by A. G. W. Carter; "Mediumship and its Laws," by Prof. J. R. Buchanan,

BECOND PAGE.—Poem—"A Promise," by Hattle E. Carr; "The Harmony and Divinity of all Religions," by Mrs. Cora L. V. Tappan,

THIRD PAGE.—"Four Spirit Communion Tracts;" Poem—"Our Dogs," THIRD PAGE, - "Four Spirit Communion Tracts;" Poem-"Our Dogs," by S. S. Colt; "The Sylph of the Air;" "Serious Accidents;" Banner Correspondence; "Belvidere Seminary;" List of Spiritualist Lec-

FOURTH PAGE.—Editorials on various interesting topics. FIFTH PAGE.—Briof Paragraphs, New Advertisements, etc.
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Dickerson;" "Patience, Faith and Forbearance;" Oblivary Notices SEVENTH PAGE,-"Mediums in Boston;" Book and other advertise

EIGHTH PAGE. - "The Persecution of Spiritualists in Paris;" "Spiritualist Lectures and Lyceums;" "Unprincipled Adventurers."

Phenomenn. Spiritual

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 II-CONTINUED.

Postscript.—It will be interesting and perhaps proper to add to what has already been written the following stateguides of the spirit artist Wella Anderson, the pictures of the Indian, "Big Water," the alleged guide of Col. Cross, and of "Katie Brick," are finished, and are the same in likeness as the first remarkable sketches, but much more elaborate, and executed in the finest detail, so that they could well be called the most finished portraits. It will be remembered that the spirit guides said that the portrait of the Indian would be done in the course of ten days, and that of Katie "would be completed at noon on the 21st day of May next." This was said on the 30th of April. In about ten days from the latter time the Indian's full picture was ready, and on last Friday, the 21st of May, at noon, that of "Katie" was finished by the spirits. On the afternoon of that day I was at the studio of Mr. Anderson to see if the spirits would, or had, fulfilled their promise, and I found it emphatically so, and saw the pictures themselves! That of the Indian is very strong in shades, the face more delicate and refined than of our Indians, and the dress equally so. From a sort of coronet adorned with jewels there springs a single large ostrich feather, of natural size, and I do think that the art execution of this feather is the most remarkable I ever saw. Nature hardly could have done better. This white feather with its delicate shades contrasts well with the dark raven, long flowing hair of the Indian, and is a great adornment to the picture, as it was undoubtedly in natural condition to the Indian in life here. The spirits say that "Big Water" was of the ancient Montezumas, and from his picture we would be beautiful picture was the sketch, but this, in every respect, far surpasses it. It is very elaborate in execution, and in general and particular effect, superior and peculiar. The beautiful, expressive face and the hair of flowing curls are covered with a gossamer lace veil, with diminutive figures all over it, and a border of exquisite thread-lace. It extends almost to the waist, and underneath it you can see all of Katie's face, neck and shoulders, and covered bust, most distinctly. The veil (a very remarkable effect, seldom attained by artists in the normal condition) seems to stand out from the head, face, neck, shoulders and bust, in a sort of curve, and this is accomplished by the most minute and delicate shading. The jewel in the brooch on the neck, which is surrounded by a soft, frilled lace collar, seems to stand out from its frame, so that apparently you could pick it out with your fingers. Between the original sketch and this picture is this difference of importance: There is more of the person in this, reaching below the waist, and the right arm in all its singular curvature and anatomical beauty is shown, holding in the hand a bouquet of flowers, which Katie told the artist, Mr. Anderson, was as near a likeness of the bouquet Col. Cross gave her at Hayana as the spirit artists could make it, and which vanished its delicate shading, that it seems to stand out quite from the body, as do the marble arms of Powers's Greek Slave, looking, however, more like pure white Parlah marble than flesh andbones. The sketch did not have this arm, hand and bouquet, but at the time it was done, the spirits said through Mrs. them, and sure enough it has got them. This addition to the sketch will be a gladsome surprise to Col. Cross, no doubt.

I was curious to know from the spirit guides of Mr. Anderson how long it took them-working time-to execute these portraits. I was answered, in writing, signed "Raphael," that in the case of the Indian there were thirteen sittings of the medium required, each occupying from nine to ten minutes; and in the case of the picture of Katle there were twenty-two sittings in the eleven days following, two a day, of eight minutes each. So that the working time of the Indian picture was, say one hundred and thirty minutes, or two hours and ten minutes; and that of Katie one hundred and seventy-six minutes, or nearly three hours. I would like to know the mortal artist who could execute such pictures in such short time. Mr. Anderson, besides, for a long time ed to him in a colonel's regimental uniform, he asked him if past has been an invalid, afflicted with paralysis, and it is a wonder that the spirits can do anything through him at all. It is his purpose about the first of next month to quit active work, and retire into the country for recreation and rustication, and we sincerely trust that he may be completely restored; for such mediums as he are "few and far between."

A word or two more as to the mediumship of Mrs. Elizabeth J. Compton. Of all mediums who have yet appeared for spiritual manifestations, she is, perhaps, "take her all in all." the most remarkable. Born in a manger, as it were, and not yet out of it, reared in humility and without education-a rough working-woman-the materializations which occur with her, it seems, are more real, definite, distinct and cognizable and appreciable than those which occur with any other-the "Eddys" not excepted. Through the medium, Mrs. Berry, I have been informed by the spirits, that in the whole world at present there is but one other medium like Mrs. Compton, and she, they say, is now living in the south of our country, and yet undeveloped, but will be one day soon. The point of remarkable difference between Mrs. | net. Mr. Richardson was a friend of Colonel Cross; they Compton and all other mediums is in the wonderful feature of DEMATERIALIZATION: the use of the body by the spirits to

but all on herbody at the time: her clothes and raiment, even to | of the Potomac. This interview of friends-spirit and morher black alpaca goion: and this demonstrated beyond all per- | tal-on this occasion, must have been very surprising, interadventure, by the experience of Col. Cross alone, who carries some of the proofs with him in his pocket. The spirits make use of all the chemical elements which the body, flesh and bones of Mrs. Compton can afford, so that nothing is left of at his residence in this city, No. 18 Twenty first street, and her in the cabinet but her spirit quintessential form sitting | while there, and talking about the medium, Mrs. Compton, in the chair. The spirits have told me that they cannot succeed in dematerializing any of the Eddys, and they have tried. If they could, the materializations through them would be much more plain and distinct. They can only use the elements of their bodies partially, and they need help and assistance from the harmonious circles, whereas in the case of her that night, thinking we might disturb her. Mrs. Compton they take all of her chemical elements, and use them for their purposes, even to what she wears and has about her. What a remarkable, wondrous medium, then, is on a visit to Mrs. Compton, and found her in a very weak Mrs. Compton, and how careful Spiritualists should be of could have Mrs. Compton in better conditions and surroundings than she is—if she had not to work so hard and live so. nourishment, they could do a great deal better through us to Mr. Anderson's studio, to see the finished picture of her than they have done. They seem to want to have her Katle, and more than surprised was she to see upon the placed beyond want and necessity, so that she could be free large roll of white paper the elaborate and remarkable and untrammeled, and left to their more complete and perfect uses. And yet Mrs. Compton is permitted to live, persecuted, in that village of Havana-I had almost said "Naza- ances, but she has frequently seen her clairvoyantly; and reth "—as she is, and no one yet sufficiently interested in the great facts of Spiritualism to take her from thence and give in every particular that of "Katle:" So also says her ments: According to the promise and prediction of the spirit her new and favorable surroundings. We do not treat any of our mediums rightly, and Mrs. Compton suffers, as do all. Who, with means, will see to this remarkable medium?-

Col. Cross told me, in reference to this matter of dematerialization of Mrs. Compton, that while at her house he heard learned, obstinately skeptical professor, of Cornell University, was present, and while the spirit of the Indian, "Seneca," was in materialized form before the circle, this professor laid ruthless hands upon the form. As an immediate consequence breast that the unbelieving professor had roughly handled "Seneca." Col. C. obtained from Mrs. Compton a piece of her lace collar stained with the blood on this occasion, and showed it to me. What a heartless piece of conduct that on the part of the professor. To what abuses mediums are subjected! We have more than doubting Thomases among us.

I saw the piece of gossamer which the spirit Katie cut from her spirit dress and gave to Col. Cross. It is gossamer, and yet has the appearance of soft wool, or down, of a creamy white cast of color, and evanescent in appearance. It may have beenwas made of the very interior texture, without color, of Mrs. Compton's coarse black alpaca gown; but then there must be very fine elements in coarse materials, and without a doubt there are. I also saw the piece of black alpaca cut out of the chased an entire new dress for the medium, and rewarded her

We frequently hear it said that scientists should undertake as well as those who are not familiar with the spiritual phedirection. The last person I would call upon to investigate dematerialization, for my interior satisfaction, would be your present man of science. Pshaw! I could get more wisdom from the mouths of suckling babes in reference to these things than from all your scientists! Next to the religious bigot is the scientist bigot-both bigoted alike. Accustomed to ways that they never can get out of, they follow merely the beaten tracks and ruts of what has already gone before. And besides, what could all the present scientists of the world do with this matter of domaterialization? These facts of materialization and dematerialization are far above the knowledge of earth, and men will have to become piritual chemists bein the presence of the circle. This arm is so exquisite in fore they can understand these things. The material and spiritual worlds must be in cognizable and really visible, apcan be so uplifted; and at present, in reference to these things, I would rather take the word of one experienced and intellectual spirit than all the scientists that ever did, or do now, Berry, a medium present, that the finished picture would have exist on earth. Indeed, we must be spirits to see and understand the chemical elements and relations which pertain to these phenomena. We must be in a position to see and understand spiritual chemistry—and this we can only see and understand in the spiritual world. Away, then, with the appliance of mere earthly and earthy science to these phenome-

na! They are in and of the spirit, spiritual! New York, May 23d, 1875. A. G. W. C.

PART III.

THE MEDIUM, MRS. COMPTON, IN NEW YORK CITY. I find necessity and propriety for an additional chapter. Col. Cross is now in this city again, and he reminds me of one or two particulars not narrated in his letter. One of these is the fact that, when his spirit-brother Edward appearhe (Edward) remembered the last words used by him before his death. His brother delayed an answer, and finally said, 'Dick, you remember my words as well as I." "I know I do. but I want you to repeat them." "Well," said the spirit, 'as I lay dying in your arms on the field of Gettysburg, you asked me if I was afraid to die. And I answered emphatically, 'No, I am not afraid to die,' and expired." The Coloof identity, apart from all other recognition, it was!

The other remarkable incident is, that the spirit-form and figure of A. D. Richardson came from the door of the cabinet at the last night's seance, and walking forward toward Colonel Cross, directed the attention of the Colonel and pointed to a book which the spirit had under his arm; and then he took the book in his hands, and turned over the leaves of it; apparently it was, of cloth, and gilded binding. After himself and his book being thus recognized, the spirit receded, and returned into the door of the cabibecame acquainted and friends with each other during the progress of the war, when Mr. Richardson was the war co poreally clothe themselves -nay, not only the use of her body, correspondent of the New York newspapers, in the army good name dies never for him who gained it.

esting and agreeable to both parties.

On last Sunday evening, by previous invitation, Mrs. Berry, wife and myself, were at a remarkable scance with Mr. Slade, we were surprised to learn that she was in the city of New York, and in the very house in which we then were, under the care of Dr. Gray, who had been treating her for neryous prostration and disease, caused by overtaxation and exertion at her home in Havana. None of us called upon

The next morning Colonel Cross arrived in New York, and coming to our residence, accompanied my wife and Mrs. Berry condition, but convalescent, and learned from her that she her. And let me say here that the spirits say that if they had been brought to this city an invalid, by her friend and manager of her scances. Since she has been here she has kept herself very privately, and of course has given no roughly, on such rough food and in such poverty of other | séances. Last Tuesday morning, Mrs. Compton went with likeness of her darling spirit, "Katie." Mrs. Compton of course has never seen Katie at her materializing sefriend, who at the repeated materializing scances has become so familiar with the face, form and figure of Katie. The next day, Mrs. Compton, visiting Mr. Anderson at his request, he was influenced by his guides, and in his sanctum in a very short space of time executed a likeness of as follows: That at one of her circles several weeks before, a a little Indian child of apparently about nine years of age, very marked and expressive face, and dark eyes and hair, and dressed in a very ornamented manner, with a coronet on her brow, on each of the points of which was a bright, particular star. Mr. Anderson did not know whose the spirit form shrunk all away. But this was not all. The potrait he had pencilled, but so soon as Mrs. Compton saw it medium in the cabinet was hurt-violently injured-and the she exclaimed: "That is my little STAR-LIGHT-my Indian members of the circle found her face and her dress about the | child guide, who is always with me! Oh! what a beau!iful bosom bespattered with blood; and it was on the face and picture, and a beautiful likeness!" Of course we were all especially pleased with this picture. Mr. Anderson has generously given the portrait to Mrs. Compton, to hang up in her home, and has also, under conditions, promised a picture of 'Katie," which Mrs. Compton so much desires for herself and visitors. The picture of Katle, beautifully framed, is nowes dorning the ropins of Mr. Anderson, before the time

that golongl Cross designs to take it away to his home. At my suggestion Mrs. Compton, in company with her friend, visited the gallery of the spirit artist, Mr. T. R Evans, and while there, having had a sitting for a photograph of herself, was surprised to see beside her own likeness that

of her spirit mother, who has been in spirit-world many years. Mrs. Compton remained with us at our home for two or three days, and of the life of so remarkable a woman I took induced to think so. But the picture of Katie! A good and | dress of Mrs. Compton by the Colonel, and the hole in the | occasion to gain many particulars. She was born in Havana middle of it, which the piece of white gossamer from "Ka-kwhere she now lives, of very humble parentage, and from tie's" dress fitted exactly. The Colonel, I must add, pur- | girlhood she has been compelled to labor hard for her living. She is now forty-five years old. At nine years of age is was, that she remembers her first distinctive manifestation of mediumship, although at that time she did not so recognize it the investigation of these spiritual phenomena, and make She says at the house of a certain family she was serving as known the results to the world. This is said by Spiritualists, nurse-girl, and one morning early she was sitting on the stoop of the house, when she distinctly saw a gentleman in a buggy nomena; but I am not among those who are anxious in that | driving a spirited horse in the street, and, stopping immediately before the house, he got out of his buggy, deliberately the phenomena of materialization, and more particularly of | hitched the horse to the post, and came up the stoop, passed her, and opened the front door and went into the house. She recognized the gentleman as a relative of the family, who; coming from abroad, had been stopping some days with them, and who she thought, until she saw him get out of the buggy was in his own room? in the house. Pretty soon, continued Mrs. Compton, the gentleman came out of the house again, passed again down the stoop, and to the post, and un hitched the horse, took the reins and was getting into his buggy, when on a sudden fright, the cause of which she knew not, the horse reared and pitched, and finally rearing up fearfully, fell back on the buggy and the gentleman, and instantly killed him. Convulsed with fear, the little nurse girl ran into the house and announced the sad catastrophe. She was preciative connection and union, before the science of earth | thought to be insane, or in a dream, for, said the family, Mr. — is up in his room, not yet out of bed; and they went up and saw for themselves, and sure enough their friend and relative was in his bed, in his own room, all safe and sound. The little nurse-girl, confused and confounded, did not know what to make of this, or of herself, and abashed and ashamed, she turned from the presence of the members of the family Some hours or so after this she again sought and took her place upon the stoop at the front door, and she was not there long before again the real scene, and nearly just as it happened before, was presented to her astonished material vision the same gentleman, buggy and horse, coming rapidly along the street, stopping before the house, the gentleman getting out, hitching the horse, and going past her into the house Again, after a short time, the gentleman came out of the house, unhitched the horse, attempted to get into his buggy, and then she saw, what she did not see before, a little boy in the street throw a burning fire-cracker under the horse's nose (it seems the day was a national holiday,) which caused the horse, from sudden fright, to rear and plunge, and finally fall back upon the man and kill him. Again she ran into the house, crying out the same story, but more loudly than before and aroused the family." This time, as they knew their friend was out of the house, and had gone off in his buggy, they rushed out of the front door, and there, too seriously and soberly real, they saw the horse gone, the buggy all in pieces, and their friend and relative lying in the street quite lifeless. What s nel says this is true—this is the conversation that occurred wonderful experience this of a little girl of nine years of age between them at the death-scene. And what a fraternal test and what did the people think of it? Plainly and simply they did not know what to think, or say, or do; but ever afterwards they entertained a superstitious fear of the little girl, and looked upon her as in league with evil ones.

[Concluded in next issue.]

What will people say? This question makes the mind homeless. Do right and fear-no one; thou mayst be sure that with all thy consideration for the world thou wilt never satisfy the world. But if thou goest straight forward on thy way, not concerning thyself with the friendly or unfriendly glances of men, then thou hast conquered the world, and it is subject to thee. By heeding the question, "What will people say?" thou becomest subject to the world.—Auerbach.

Riches depart, kindred die, man himself dies also; but a

Original Essay.

MEDIUMSHIP AND ITS LAWS, With some References to "Spiritual Chemistry."

BY PROFESSOR J. R. BUCHANAN.

The "bration" purporting to be from Prof. Mapes, through Mrs. Tappan, is one of the best specimens of a very remarkable species of literature, which is likely to prove a puzzle for many years to all our scientists and literati.

There is a dim suggestiveness-a richness of promise and tope, a generosity of impulse, a spirit of philosophy, and an ever-renewing but never really fulfilled promise of positive evelation and scientific explanation which please and attract the reader, but never satisfy a scientific mind. A philosopher may find in such utterances food for thought-hints which he may organize into forms of rationality; but the skeptical physical'scientist, who desires and tolerates nothing but precise and well-defined knowledge, will turn aside from the whole production as dreamy a incomprehensible bosh.

The first question occurring to the mind of a critical reader is whether Mrs. Tappan actually was controlled by the spirit of Prof. Mapes, or was simply in a clairvoyant condition of somnolence, in which her own intuition might reach out into any sphere of thought, and interpret, not only the principles of sciences, but the peculiar modes of thought belonging to any spirit, in or out of the flesh.

A dogmatic criticism could say that these two states were distinct and incompatible—that if, in the exercise of her own faculties, it was a fraud to assume to speak in the name of Prof. Mapes, and, if a passive organ for the utterances of Prof. M., she should exhibit that mediumship by thinking and speaking precisely as Prof. Mapes would do, and be condemned as fraudulent or deceptive if she does not. Such dogmatism as this proceeds from very honest and logical thinkers, who have not learned the vast difference between spiritual and physical science; and who cannot appreciate the vast possibilities and subtleties of psychic science, in which the vigorous methods and narrow conceptions of common science only lead to confusion and falsehood.

The two conditions of independent intuition and of obsessed mediumship are not so distinct as most readers supposo. They blend by innumerable gradations, and the majority of mediumstic utterances exhibit this blending in a style which leaves, the observer often at a loss to know how to regard them. Hence arise innumerable errors. A simple minded, confiding inquirer takes every utterance of a medium-every writing purporting to come from a spirit-as unquestionably that spirit's utterance, for which it is as responsible as we are for our own writings or speech. A more critical speciator observing this, wonders why Spiritualists should receive as the language of departed literati communications so far below their capacities when living, as many of them certainly are, and turns aside from mediumistic literature with a feeling of contempt, which is even a greater delusion than that of the credulous Spiritualist, who has been led on by honest observation until be accepts a great deal without evidence.

Spiritualists are generally convinced by test communications, in which a departed friend gives positive evidence of his identity, and being once satisfied that these friends have communicated, they are apt to lity aside the extreme skeptical vigilance with which they began, and receive long essays or speeches as coming from spirits, which bear intrinsic evidence of their mediumistic origin. They are unwilling to criticise because they think it would be an unjust impeachment of the integrity of the medium. But in reality the medium himself is often as much in the dark as his friends, and unable to decide positively whether that which he has written or spoken originated in this town brain or was originated by spirits and imparted to him.

An honest and intelligent medium will be glad to have his friends aid him in investigating the origin of his impressions, and guarding against two sources of delusion. The automatic action of his own brain and mind may continue long after the spiritual influence has left him, in a style so entirely similar as to make discrimination sometimes difficult or impossible. A habit of thought under spirit influence may become established by long practice, and so confirmed by habit that it arises voluntarily or automatically, and seems to be the very same as when the spirit control was in operation; and the medium, unless very vigilant, does not himself know the difference. for in many cases his own powers are entirely adequate to the intellectual work that was done by the spirit in the first in-

The spirit influence, when operating, operates in every imaginable degree, from full control to the faintest sympathetic influence. The feebler the influence the more the mental peculiarities of the medium appear, and it is not impossible that even Franklin, or other intelligent spirits, may have prompted a communication which is badly spelled or illiterate in style, or that scientists of renown may have been the inspiring spirits in some degree of a medium whose utterances are exceedingly unphilosophical, obscure or erroneous, of which we have many examples. Such mediums are entitled, nevertheless, to all kindly regard and respect. To censure them or speak of them with contempt, would be as irrational as to pronounce microscopes a fraud if we were unable to construct and adjust them for accurate observation. The hasty denunciation of mediums because their outgivings are not satisfactory, is a very serious error in the investigator. Common justice requires that we should extend to the medium our cordial sympathy and respect; and, under the influence of such intercourse, we shall seldom find a medium that is not ready to cooperate candidly in developing the truth. I do not think that many mediums are really dishonest in themselves; but from their very impressibility and their liability to be affected by the influence of frivolous, insincere and overbearing, sometimes even brutal visitors, they may fail to maintain their integrity until they are brought into the society of honorable

-A medium may have established, beyond all doubt, his power to express the thoughts of our departed friends, and yet he may at the next interview give off an effusion which is evidently the product of his own imagination and prejudices, though purporting to emanate from some spirit. To attribute this to fraud would be gross injustice indeed. It is due to a law which few seem to appreciate—the law of subjectivity and objectivity. In this material world, in which subjective and objective are widely contrasted, we seldom confound them, but in the spirit-world, in all matters of psychic science, we tread upon the border in which subjective and objective blend, and the creations of our own dreamy fancy are often indistinguishable from the visions imparted by spirits-the

train of thoughts projected upon us by them, or the actual apparition of supernal forms, for the creative powers of mind in the body are analogous touthose of the disembodied, and we know that their creations assume an objective reality which may even be tested by the steelyard.

When we recognize the law that the contrast of objective and subjective in earth-life diminishes and disappears in proportion as we rise to a higher sphere, and finally almost ceases to exist in any sense that we can realize, much of the mystery of spiritual communications is removed, and we can patiently inspect the revelations of, Swedenborg or Da' .s, without being shocked, if we find what is intrinsically improbable and purely subjective.

The separation of objective reality from subjective conceptions (which, by the way, are not always absolutely delusive) is the great task of pneumatology hereafter-a task in which I may engage with some hope of removing the mists which are penetrable by the light of science, though not with the expectation of removing entirely that mistiness which is as inseparably mingled with the higher spheres of thought as the clouds, fogs and haze with our earthly atmo-

The haziness of mediumistic communication does not appear in the clear, sharp, practical messages from friends just returned to speak to their survivors, through a good medium, telling about their death and giving advice to their family; but in essays and lectures, in disquisitions on philosophy or science, and revelations of the supernal life, it is very abundant, and sometimes quite dense. The lecture of Mrs. Tappan, as the mouthpiece of Prof. Mapes, abounds in suggestions characteristic of the Professor, and presents rather largely some fine philosophic conceptions and sanguine hopes; but it is not very clear that any of these suggestions are at all above the range of Mrs. Tappan's own discursive and intuitive thought, or that she needed any direct and intimate contact with the spirit of Prof. Mapes to have reached such ideas. There is no proof that Prof. Mapes did not inspire many of her ideas, but there is a lack of positive evidence that he did. And, on the other hand, it is not clear that, if he did inspire her utterances, he could have given us a very scientific lecture; for the sphere of spirits generally is not the sphere of physical science: their minds are subtle; they deal in philosophy and sentiment, not in the concrete facts of science

If we expect to obtain from spirit-life the details of positive science, we must seek those (who have not been too long absent from the body) whose minds were not only highly scientific, but were powerfully developed in the lower plane of thought and life, whose physical perceptions take hold of reality strongly, even after their hold on life has been broken by the loss of the body. Then, with a medium of similar organization, and a philosophic inquirer who knows how to conduct his investigations, we may expect valuable results.

In the Mapes-Tappan lecture we have speculative hints and glimmerings, but very little that has any available value in itself. The dimness of the thoughts is clouded by a still greater obscurity and looseness of expression. I can perceive that he is endeavoring to express ideas which are familiar to my own mind in reference to force as the basis of reality, and other conceptions to which the spiritual facts must give rise in the mind of every good thinker; but it is difficult to suppose that Prof. Mapes could have originated. some of the confused, cloudy and erroneous sentences of the lecture, which could hardly be charged on the skillful awkwardness of a reporter. Thus, for example, we have the assertion that matter has no absolute weight, but "only an apparent weight, the result of its position with reference to the motion of the earth, vide earth's atmosphere." Again: "At the height of three miles your body is robbed of its weight to such a degree that all the forces of the system have a tendency to fly to the brain." Such scientific nonsense as this could not have originated at all in the mind of Prof. Maples, and is sufficient evidence that if he participated at all in the production of this lecture, he was certainly innocent of participation in some of its expressions.

"It is known that in seven years there is nosingle atom of your body that existed previously," says Mrs. Tappan—but it is not known to any scientist, and Prof. Mapes could not have uttered such a piece of slipslop sciolism; nor could be have uttered such a piece of confused nonsense as the following: "Now any substance that could be introduced-through this wall in a sufficient space of time to allow the attraction of cohesion to remain between the particles and fibres would not disturb the wall."... If Prof. M. was present, the medium failed to obtain any distinct idea.

Such sciolism and feebleness as the foregoing repel a great many cultivated minds from the whole sphere of Spiritualism, which remains in the possession of those whose love of truth is not discouraged by difficulties or obscurities. It is necessary to their respectability, however, that they should not by silence or tacit approbation allow it to be supposed that the vague and erroneous utterances of mediums are a criterion of the intelligence of those who recognize spiritual communion.

These remarks are not made, in any spirit of disrespect to the brilliant and pleasing lecturer, Mrs. Tappan, whose services as a medium under many difficulties and misfortunes entitle her to the sympathy and kind regard of every Spiritualist and friend of humanity.

But it is necessary to place a just estimate upon a species of spiritual utterance and literature which has served, and is serving, a valuable purpose, but which needs, like the free growth of the grape-vine, the pruning, training and supporting agencies of scientific culture and management, if we seek for rich fruit and wine, instead of megely ornamental foliage.

Louisville, Ky., June 26, 1875.

SINGULAR COINCIDENCE.—A singular coinci dence occurred a few weeks since on one of the last days of the sickness of a young lady named Agnes Ledgerwood, in the town of Putnam, Ct. expressed a desire for a boiled partridge; but her friends, knowing it was almost impossible to procure one at this season of the year, endeavored to persuade her out of the year, endeavored to persuade her out of the notion by offering to obtain a squirrel. This idea did not seem to suit her, as her appetite craved the partridge alone; and, strange to say, during the same day a partridge flew against the house, and becoming disabled was readily caught and cooked for the dying girl. It was about the last of earthly gratifications she was permitted to enjoy, as she soon after expired.—Er. as she soon after expired.—Ex.

The herd knows when to go home, and it leaves the pasture; but the foolish man knows not the measure of his stomach.

Written for the Banner of Light. A PROMISE.

BY HATTIE E. CARR.

A drop of dew has sped its way, And lies within my heart; It gleams and beams and sparkles there, And cools away life's smart.

It is a tiny drop, so bright! And oh! of how much worth; Its birthplace is in far-off spheres, Its errand is to earth.

It sought me out, so sad and lone, And nestled in my breast, And ever since its advent here My life has been more blest.

And its fresh presence shall disperse (Oh, promise sweet that 's given!) The shadows that lie thick between My wounded soul and heaven.

The Rostrum.

THE HARMONY AND DIVINITY OF ALL RELIGIONS.

BY THE ENTIRE BAND OF TWELVE GUIDES. [Mrs. Tappan's Oration at Carehdish Rooms, London, Eng., on Sunday evening, June 13th, 1875.]

Reprinted from the Medium and Daybreak.

DR. WILLIAM HITCHMAN ON SPIRITUALISM. The following paper was read by Alexander Calder, Esq., from the Chair, on the occasion of Mrs. Tappan's closing oration, Sunday evening, June 6th, in Cavendish Rooms. Dr. Hitchman had been expected to preside on that occasion by invitation of the guides, but was unavoidably absent owing to professional duties:

absent owing to professional duties:

Probably there never was a time in the history of Modern spiritualism when the world of science and bearing assumed such an attitude of calm and dispassionate sentingent in regard to its facts and phenomena as at present. I know, from actual observation or official correspondence, that some of the foremost philosophers of our age, at home and abroad, have arready witnessed certain results, which they can ascribe hot to imposture, fraud or delusion, but to the genutinency in God or nature. Yes, although their investigations were conducted in the absence of what is called a "professional" medium, and rather, it may have been, in a frame of mind more avowelly skeptical than otherwise; in Russia, as in other nations, heavy bodies have risen very slowly in the air, and remained suspended for a longer or shorter period, without visible or material support. Hands, teet, taxes or figures, not appertaining to any, mortal being, lifte-like in all their various movements, these scientists of St. Petersburg, and other academies, in the year, 1875, have touched, grasped, and other wise carefully examined. Moreover, voices of intelligent spirits, or other unknown existences, have been brought through the walls of closed apartments, securely locked, accompanied with trance speaking, automatic writing, &c.

It may be said, therefore, with truth and justice, that the medium of mediums who this day closes her third course of tectures in our metropolis, does so with the most blessed encouragement that could possibly befail our common humanity, manely, the faith founded upon facts, and tested by the touchstone of science, or an experimental knowledge of mature, whether called spiritual, mental or physical, that leaves not a tear behind, save that of confort and joy.

What appears to me the distinguishing feature of true Subitualism is touc research.

and joy., hat appears to me the distinguishing feature of

What appears to me the distinguishing feature of true Spiritualism is pure reason, or the science of man's soul as distinguished from theological abstractions, so to speak, in form of angels of light and devils of darkness evertastingly. In the best of beings, it would seem, there are some blots, and even in the worst there is some trace of goodness, from matter to spirit inclusive. In the flesh or out of it, we are not without passions, feelings, thoughts, hopes, fears, joys and sorrows, especially distributed, conformably to culture or neglect; and that something of individuality of life, which actuates the dweller of every sphere in the boundless universe of God, material or liminaterial, is consciousness; the highest, lowest, most virtuous or debased—the brave t. Tike the meanest coward, is constituted in regl, original, transcendental elements. thous or debased—the brave-t. like the meanest coward, is constituted in real original, transcendental elements, of the same spirituality of nature, and infinenced by the same incentive to nobility or necessity. For example, it is neither illogical nor untenable to say, in the light of spiritual philosophy or mental science, that the heart of Faistaff was sad and that of Jaques gay, or that Fagin and Sykes were not hopelessly wicked. The highwayman has a spirit as well as the soldier; the thief on the cross, like the great Saylon'r himself, was spiritually a partaker of the image of God in the kingdom of hevien; and in the hast resting-place of the down-trodden and oppressed may be more bright and beautiful, in spirit and in truth, than the gore-stained despot's living sout, though his tomb were graced by all the pomps and vanities that heraldry or wealth cambestow.

graced by all the pomps and vanitues man across year bestow.)

The Spiritual Cosmos is to be unfolded to you here by the whole band of twelve guides, now controlling this worthy and excellent and nost distinguished medium, for the diffusion of that knowledge of time and eternity which cannot but tend to make even the robber lituself generous, the drunkard sober, the miser just, the cruel man conscientions, the rake honorable, and the fop, if foolish, yet manly or more brave, from generation to generation. Macbeth shall still become more kind and gentle, the bloody Richard less brutat, Shylock increasingly affectionate and good-natured. Claudius the better for his remorse, Angelo-oubliely muright, though privately tempted to do cyli-Blemishes have we all, and the merits of the common "shall redeem them in the selence and practice of Spiritualism—a ray of that diviner light which shall purify each vision of mortality, and enable the Othello of all in tions shortly to look down upon the feet of lago, and resustred that it is a fable, false as hell, which attributes cloven hoof to the devil himself for ever and ever.

noof to the devil himself for ever and ev Through the circles high and holy, Of an everlasting change, Now more swiftly, now more slowly, Form must, pass and function range. Nothing in the world can perish, Death is life, and life is death; All we love and all we cherish Die to breathe a nobler breath.

Lay that truth in lavender of the sweetest in the choicest portion of yoff only paradise, since, I doubt not, it is revered as one of the highest and most majestic amongst the immortal guides of this cosmopolitan medium, our gifted sker; and I pray that the peace of God may dwell with all spiritualists righly in thought, word, and deed, a sour gangel-

ADDRESS.

The world of spirit, as the world of matter, is governed by law. That law is as fixed and undeviating in its course as the law which regulates any system of material power. Whatsoever selence has discovered or learned is no encroachment upon, nor does it satisfy, whatever spirit may learn. The laws that govern the material universe have not been created by science, only discovered. Science changes her opinion with each new or added discovery; therefore the laws of science are not permanent but changing; the laws that govern spirit have not been discovered by science. These laws are unchanging, and for ery ultimate spiritual truth which the world has ever known, there has never been the slightest deviation or change. Upon this basis, and founding solely the argument of the spirit upon all that which lies beyond the grasp of science, and beyond the claim of scientific scrutiny or in vestigation, we make our broad propositions that the spiritual kingdom is all that kingdom that permeates-matter, governs it by laws either discovered or undiscovered by man, and that whether there be a human mind to comprehend, or a human formula to state, the laws that govern the spiritual and the material universe alike move on forever in their harmonious courses. The mind, herefore, which governs, regulates, directs, controls, and has caused every arrangement of the material universe, alike governs, regulates, directs, controls, and has caused the arrangement of the spiritual universe. The centre of material ystems, the centre of the solar system, the centre of the earth, implies a spiritual centre—the centre of souls, the centre of spiritual spheres of life, the centre of the great cosmic whole of spiritual existences; and this centre may be clearly known. and defined without knowing the circumference. We may arrive at the exact elements of the spirit and of the Godhead without ever knowing the magnitude or infinitude of the extent of their power. Therefore to claim a central spirit for the individual soul, to claim a central source for each individual class of souls, and to claim an Infinite centre whose Infinite circumference is beyond the grasp of the finite mind, yet equally possible, is the proposition of the spiritual cos-

That this spiritual light and centre does not require to be demonstrated by matter, does not require to be demonstrated by matter, does not require to be proven by any propositions of material science, is not mindful, and does not in any way regard the changeful forms of human thought, is evidenced by all that is known in the world of spirit or mind as connected with man. The minutest insect that spends its life in the sunshine, basking there for its brief period of existence, fluttering perhaps for even a moment, is as typical of the divine consciousness and power as the loftiest sun or world may be. This insect, undiscovered by man and unknown in his science, moves on to its appointed task and purpose, fills its little moment of life and passes

lished on earth the spirit of man knew it before, and science is the tardy messenger that spreads it abroad over the whole world. Galileo dreamed of the wonderful thought of the earth's motion, but dared not prove it, and could not. Herschel knew what planet lay beyond the range of the vision of any instrument yet made by man; his mind's eye had traversed there by the sure pathway of mathematical intuition, and when his instrument was perfected to the orb was there. lished on earth the spirit of man knew it before, strument was perfected, lo, the orb was there. Did he create the planet by creating the telescope with which it was viewed? Are any of the worlds made because men have discovered them? Is any type of existence just formed because science for the first time recognizes that type? And are all the truths in science and in the vocabulary of its interpretation new truths because first dis-covered? Worlds come and go, planets have their birth and decadence, rise and fall, unmind-ful of human discoveries. The spiritual firmament is alike governed by laws that may or may not be known to the outward understanding of man, but fulfill forever their infinite purpose, and through cycle upon cycle of eternal systems perform the functions intended by the Infinite. Those fortunate souls that on the verge of time clasp hands with matter, and see God glimmering through the atoms, may somewhat know of the Infinite purpose; but he who would know aright must turn aside from the usual pathways of what is called outward or scientific investigation, and revert to that which we announce, and which ever must be the only incontrovertible principle in nature, the intuition of mind itself. It is said that the spiritual science of to-day is based upon reason; it is not, it is based upon intuition. Reason is its handmaiden; knowledge outwardly is its means of diffusion; but if based upon reason it must falter and fail, where reason falters and fails which is the limit of matter and of the material senses. Base any philosophy upon an outward predicate, and with the outward predicate it vanishes; base it upon that which is more eternal, and though time and outward things may change, it never vanishes. The spiritual manifestations of to-day are an appeal to man's reason through the senses, but the spiritual phi-losophy is a revelation from the innermost soul ition, thought, and all that pertains to the highest qualities of man's nature.

It has ever been the theory with the divinest minds of the earth that the spiritual, like the material firmament, is governed by these fixed and undeviating laws; and it has ever been a correct estimate with the highest inspired minds of all ages that these spiritual laws bear distinct and special relationship to every individual soul in existence, and to every particle of intelligence animating the entire system of worlds. The animating the entire system of worlds. The cosmos of Plato was none other than this, and through his intuition, imperfectly stated to the divine import of whatever comes to the human spirit when disenthralled from merely technical letters, either of a scientific or theological na-The truth is, that underlying all foundations of outward life is a spiritual basis; that the superstructure of worlds and of outward existence has no form save from within; and that, wherever there is an indica-tion of law, or intelligence; there is a conscious source of law and intelligence. Human beings worship at the shrine of this intelligence, for getting that they place themselves above that which they worship if they deny a conscious-ness animating the nature which they are bound to obey. Human beings, in seeking to espouse reason, divorce themselves from the Infinite Soul, that they may clandestinely worship them selves, instead of the Deity whom they deny, Human beings resolve themselves externally into demigods, setting up in the halls of human science a false image of the outward man, saying, "Behold! this alone deserves homage," for getting that they deny to themselves any attri butes for worship, or any cause of admiration, by denying any spiritual source of existence. The true and entire basis of life is that which predicating its existence upon the infinite moves from the infinite outward, and disentan gles the sophismy and webs of metaphysical life. Under this direct line of thought we arrive at the innermost—we find the cause. We are not shamed to confess that the Godhead is revealed to every living spirit who seeks that Godhead within; we are not ashamed to confess that the divinity is revealed to every human soul from within; and not from without, and that the only office of the external province of reason, or of science, or of human knowledge; is an elaboration of that intuition of which man is the entrone. that intuition of which Therefore when we state that the spiritual is governed by as unalterable laws as the material, on will understand that we refer not only to those laws that are discovered by man, but to those that are yet undiscovered, since every age proves to the human mind that his supposed sci entific truths are only approximate truths; and since, in every epoch, man must unlearn that which he has learned in the previous epoch. As the ancients placed their earth upon the back of a tortoise, and the tortoise upon a serpent, and had stars revolving in crystal grooves, so science has its tortoise and its serpent, which it is bound to unlearn with the next cycle of scientific development. You do not forget that the Gopernican system of astronomy is of recent growth and that all the revelations of geology and chemistry overthrow the learning of the an cient alchemists and the scientific sarans of past ages: You do not forget, also, that to-day are obliged to discard some of the theories of th first portion of this century, and that scientific truth is so far in its infancy that, save mathe matics alone, there is no scientific finality in the world to day. The science of mathematics was just as perfect two thousand or six thousand years ago as it is to day, in the principles of it. You must not forget, therefore, that when we refer to natural laws, we mean natural laws, not man's comprehension of them. You must not forget that we mean all those underlying principles of which the present discoveries in human science are but the results, and not causes, those fundamental bases of the ris animus of life which constitute all that there is of being. Therefore we say the spiritual firmament is governed also by laws, and that from God to man, manifest in the human form, is a direct succes sion of spiritual causes and results; as absolute and potent and undeviating in their course as th development of the flower from the germ which is planted in the soil; and that this spiritual scale is as perfect as the highest conceptions of harmonics, or the loftiest blending of hue and

and to man, as any process of outward science or any formula of technical learning. The first or outermost state in that revelation s man's visible, palpable contact with matter the innermost revelation is man's idea of the di vinity. Between these two lie all the intermedi ate stages of spiritual life, spheres and circles of being as palpable in their nature and as perfect in their own sway as any spheres of external life can possibly be. Therefore, when we state that around every planet and between all worlds there is no space unfilled, and no portion of the iniverse unoccupied, it is not even in contradic tion to science; but if it were so, it would nev ertheless be equally true. As science abhors a vacuum, so the spirit abhors space, and there is no space. That which you move in and call the outer air is known to contain the most subtle and vitalizing properties of existence more necessa ry to being than rock and tree and plant and soil. The atmosphere is vital; within the at-mosphere, as within the stone and tree, is another vitality, an innermost essence, without which there can be no outer, as there could be no flower without the germ, no fruit without the seed. This atmosphere which you think immeasurable, void, is therefore peopled with vitality; and that space, which is only space to your outward sense, and because of the grosser substances of the physical body, is filled with infinitesimal refining substances. These substances constitute all there is of what is known as the interstellar spaces. Around every planet is a corresponding aura, both of physical and spiritual

color in the one undivided ray of white light, and that these are as capable of being revealed, understood, known, demonstrated, and by man,

away, though no body of scientific men ever dreamed of its existence. The mind of man sees beyond science, and whatever science has established exact proportion to the advancement of the planet itself, so that if you with knowledge? If, in pursuit of gain, or pleas-have from an outward furnace an emanation of ure, or commerce, or curlosity, the adventurer reto their spiritual state, are allied to any planet, must, for the time being, exhibit the prevailing aura that exists upon it, indeed are the cause of

it. If, from a densely-populated city, like that which you inhabit, upon a little eminence at a surface itself, and presents an atmosphere many hundred miles from the earth of a cloudy or smoky appearance, arising from and caused by the outward condition of the earth. Correspond ing to these is the pervading spiritual atmosphere caused by the spirits that inhabit your earth and the spirits that inhabit the immediate spheres surrounding it, and if we tell you that this sphere is also cloudy, you will not wonder when you consider the average state of the human mind, and the average condition of the human spirit upon earth. The only redeeming feature is that at intervals there is been up feature is that at intervals there is born up on earth a guiding light which represents the prophecy of a race and the hope of humanity. But that you may not be without hope, and that there may be something to look forward to even in the history of the earth, we will state that those spirits that arrive at the degree of angelic states wherein they do not any more especially belong to the earth, but occupy an intermediate interstellar sphere, have been at liberty, and are at liberty, to visit other worlds and other planets, witnessing the states of spiritual advancement upon those planets, and fully informed concern-ing the various stages of spiritual growth conected with those worlds. You will understand that in the cosmic theory

of science avowed by such minds as Humboldt and Strauss, it is the belief that the entire stellar system was once a mass of vapor, that this gradually becentres of which the present worlds in the solar and stellar systems are the result. Whether or not this be true, we shall not here discuss, but it is a fact that the spiritual firmament, after the same manner with the material firmament, presents a successive line, a graduated scale of developed and undeveloped planets, and that if you go to the outermost world in the solar system you will find the highest degree of spiritual advancement, and if you go to the innermost world of the solar system you will find the lowest degree of spiritual advancement. We learn by this that the outermost planet must be the oldest and the innermost planet the newest world in the solar sysem. Hence that the state of Mercury spiritual-is infinitely lower than that of the earth which may be some consolation), that the state of Venus is approximately lower, in some direc-tions only of intellect being higher, as the earth has been at a previous epoch higher in some directions than it now is, but that these fluctuations after a time yield the fruition of an even or an average scale of spiritual advancement, and that upon the planet Mercury there are no hu man beings at present able to abide, because the planet is not as yet perfected to the degree of maintaining human life, and that it corresponds in its present condition to the geological epoch of the earth in its carboniferous period. The planet Venus possesses human inhabitants, but these are in their outermost or sensuous periods of existence and correspond to the carth under the istence, and correspond to the earth under the dominion, perhaps, of the first Angel or Dispensation that came to earth (Osiris). The Earth itself is third in rank, and occupies that position between the material or external life of intellect ualism which is the prevailing atmosphere of the earth to-day, the religious atmosphere being very inconsiderable. Although the earth has been visited with prophets, seers, saviours, those prophecies and those visions and that Saviour have not yet left their prevailing atmosphere upon the entire portion of the earth, nor even upon any appreciable portion of human beings.

aura that is next in degree in advance of the Earth, namely, an inclination to spirituality or religion, instead of an external materialism or The planetary system, as you will rescience. member, has a break here, and we come to the Asteroids. It was a favorite theory among the ancients, and was, perhaps, even entertained by Copernicus himself, that the Asteroids, occupying precisely the proper place of a planet, were at one time a planet which, by internal fires or some kind of revolution, volcanic or otherwise, was rent or divided, and that they constitute the various fragments of the ancient world, and that this may possibly account for the world which was supposed to be lost by the ancient astrologers, and which under the name of Lucifer has been handed down as a favorite means of ac-counting for his Satanic Majesty. However much truth there may be in this, the Asteroids occupy a middle position, presenting a sphere of spiritual art in its varied light of music, poetry, sculpture, painting and literature. They are occupied by souls or spirits who, graduating in hese various degrees of art, find their spirituality in the highest expressions of outward harmony Belonging to the spiritual atmosphere attending these planets or small stars is the sphere, or one portion of the sphere of Harmony, which typifies the Nnk between the pure materialism and intel-lect of the planets that lie nearer the sun and the pure visdom and spirituality of the planets that lie be ond the Asteroids. Jupiter, Saturn, Herschell, all-the-way in direct line to the outermost planet (which has not yet been discovered) present a gradual and inclined plane of wisdom— upon the planet Jupiter, of Justice; upon the planet Saturn, of hope and love; and in the outermost of wisdom and absolute truth, and the spiritual states surrounding, these planets pre-sent a gradual sliding scale of development, of which the highest height that man on earth has dreamed is the feeble expression, and of which the lowest depth of man on earth, or on any planet, presents a glimmering hope and prophecy And we assure you that between the earth and each of these worlds there is not a point of space unpeopled by souls or spirits intent upon the perfection and development of their own beings through the perfection and development of others, and that the lesson which is given to man in his lowest earthly or planetary state is the lesson of vanquishing that substance over which he, after a time, shall become a ruler.

It is stated by science that Nature is governed by learn the statement of the

by law. We state that atoms, worlds, systems, and systems of suns, are governed by mind; not only the Infinite mind, but the Infinite mind working through individual conscious beings. We will prove it. Garibaldi proposes to change the course of the Tiber. The Egyptians changed the course of a river. You have altered the meteorological conditions of the atmosphere above you many degrees by manufactures and com-merce. The plains and prairies of the West have been made fruitful by the screamings of the steam engine that bring rains in unfrequented quarters. Egypt rescued from her ancient state of desolation; the deserts in Arabia made to blossom as the rose, are the prophecies of men on earth. If you could estimate the actual change made by man in the atmospheric conditions of the earth itself, you would find that the propor-tion is as 99 to 100, and that within the epoch known as history by man.—If a race of human beings without knowledge can cause thus much change in the temperature, atmospheric conditions, magnetic and electric currents, and if by the adaptation of elements like steam, electricity, and other undiscovered motor powers, you shall alter the entire purpose of the atmosphere end of bringing to the deserts rain, and taking primal thought alone remains. The intelligence away from the morasses the superfluous moist sabides behind the substances. But for this

have from an outward furnace an emanation of smoke, so you have from an undeveloped world an emanation of cloud and vapor and of spiritually darkening substances. If you have from an earth developed approximately to a sphere of science and learning an atmosphere that is proportionately clear, so you have around that planet an atmosphere that is spiritually clear, and all spirits who are valuted to or eggoding. planet an atmosphere that is spiritually clear, and all spirits who are related to, or, according pression of knowledge? The earth itself is as a gigantic ball in the hands of an ancient soul must for the time belief earth itself. who, moving upon spirits and men, sways the atoms of matter to the purpose of bringing per-fection of the highest possible kind to this earth, which you inhabit, upon a little eminence at a distance you may discover a vast cloud of smoke, which you would be unwilling to enter if it did not seemingly disappear as you approached it, so from a world like your earth, that we shall presently show is in an incipient state of development, there is a visible and cloudy emanation which forms ten times the bulk of the earth's waiting patiently through long epochs of unfold-ment, that matter, through the process of infinite pare these productious (pointing to a choice bouquet on the table) with the wild rose of the wilderness, and you see what man may do. Compare the world in the outermost sphere of the solar system with the earth in its present state, and you will see what spirit can do, aided by knowledge, wisdom, and the fulfillment of its perfected powers. The world of spirits is not a world of idleness, but of work. The unfolding cycles of human life present to the soul the fullest opportunities for the development and expression of every power; and all intermediate states of spiritual life, as well as man in his lowest state upon earth, are swayed and governed after their kind and type even by this highest mind, who uses them for the intermediate labor of developing and unfolding a world. If Frank-lin upon earth can, seemingly by accident, draw lightning from the heavens, which now is made your messenger, what cannot that soul do sitting in the midst of those elements and governing with the flames of thought the actual power wherewith to create and govern worlds? spheres of spiritual life are, therefore, spheres of intensest activity and thought. The individual mind that follows its groveling aims, mindful only of the petty personality which is enveloped by the outward form, has very little in common, is true, with the spirits and angels of those spheres who, forgetting personality, are more in-dividualized and capable of governing and con-trolling others. What poor and narrow limit the human thought of daily life affords, caring for the outward body, and intent upon its pleasures merely! What narrow compass or sphere of vis ion is embodied in the individual mind that is more intent upon the praise of men than knowl edge of them, and values more the esteem of his outward consciousness than all the truths developed in the starry firmament! Small, indeed, are these beginnings; but as the child must, be-fore it can walk, many times seemingly fall, so the spirit, before it finally grapples with matter and overcomes it, must seem to be the petty thing that every human being sometimes feels him or herself to be. And before an angel can be aware of its surpassing powers it must have struggled through contact with and supremacy over matter to the extent of vanquishing every possible tie that can bind to the outer man or the mere personality by which human life is known. The man Christ, revealed in Bethlehem, unmindful of the person so that the individual soul was spared, presents the ideal type of man when, forgetting himself, he remembers only the truth, pursues it, and serves it, and becomes thereby an individual. Persons are not individuals; they are too much absorbed in their outward selves they form too small and narrow a compass to be considered as such. Individuals are self-forgetful, and by their surpassing sacrifice of martyr-dom, heroism, or the expression of it, reyeal the The worlds of spirits that surround each planet partake of the nature of the minds upon those planets; but the worlds of angels that abide be-tween and through all these partake of the nature of no planet, and belong to no class of personalities, but are in themselves cosmical, and may govern a world, or a system of worlds, in the realm of thought, and abide each as a consciousness without the petty thought that occu-ples and is the prevailing idea of the human mind. Such great souls as these fill all those spaces that are supposed to be void, and occupy worlds which they themselves have aided to evolve, or caused to be formed, in exact proportion to their ideal of harmony. All that distant stellar and beautiful realm wherein is revealed Beyond the Earth is the planet-Mars, developsystem upon system of worlds, so remote that they seem as nebulous masses—all the stellar way whereby the space of heaven seems cleft in twain with a pathway of light, is made of sys-tems of worlds, each one of which is governed and guided by a master mind who has, even from the nebulous mass, moved upon those planets and bade them do his bidding, each governed and directed by a soul that, having vanquished in lesser states of being material substance, outwardly guides and directs it now, to the end that all other souls may likewise become as he, pos-sessed of the master-key of knowledge and of science, able to unlock the secret mysteries of creation, and reveal the potent spell whereby the atom and the world are made.

Strauss and the modern philosophers must have a primordial cell before organic life is made, and must have the atom before a world is formed. The soul thus risen and disenthralled is not in need of any such beginnings, since it knows whereof the primordial cell is made, and sees the atoms ere they are whirled into outward form, and knows that the beginnings of all life are the spirit. Science cannot go behind the molecule, or the duad, or the monad of atomic structure. The soul that is behind nature knows whereof the monad and the duad of outward structure have their beginnings, and sees that a thought from the primal centre of one of these souls is able to people a planetary world. Jupi-ter swaying the heavens and governing the lightnings in their course might be a fable to modern interpretation, but the thought of it was born in the gigantic soul that, ruling the earth and swaying the solar system, looks forward to the perfection of every human spirit even unto angelhood crowned and glorified. Thus are worlds thade, not from the outer to the spirit, but from the spirit to the outer. But the thought which is within the soul may have shape and form and expression, and so sway and govern itself that instead of slumbering in the godhead the soul it-self shall,-like God, though in a finite degree, express the Infinite.

To what end is all this formation of life? To the end just stated, that a veiled divinity, or a soul self-contained, possesses no expression of its power. Consciousness is that expression. Contact with matter affords that; and the spirit of man is the fragment of a soul sent into outward form for the purpose of revealing its conscious-ness by longing for the other fragment duos. These are the sublime truths upon which hinge all piritual life and existence, and without which the hope and aspiration of immortality were as a bauble and all worlds were as toys. Time was when the solar system was not. Time never was when the entire substances in all the systems of when the entire substances in all the systems of the universe were not shaped in some form of planetary life. If chaos was here, there was or-der elsewhere. If there was no room for a soul upon the earth because it had not yet been born, there were other worlds and other room whereby souls were still developing their contact with mat-ter. Time will be when the world and all the solar system shall have expressed the highest purpose possible for matter to express, and will then merge again into the original chaos or cosmos; but this in turn will be again evolved, and other worlds, while the solar system is chaos, will express the highest thought, and be peopled by races, and give forth angels that shall be borne to the worlds of spirits with added powers be-cause of this contact. The ultimate of matter is to perfect and develop this individual property of soul. When the outer sheath which contains the germ yields the fruition and the germ, the sheath perishes. So when the earth has done all that it is possible for matter to do, it will fall again into the hands of the Infinite, and be outwrought in other forms and other worlds. The primal thought alone remains. . The intelligence

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thought the wreck of worlds might bring the wreck of souls likewise. If the spirit were the result of the outer, when the outer had perished the spirit also had fied forever. But because the soul is self-centred and self-contained, when worlds perish the soul shall not perish. Because the soul is self-centred and self-contained, when systems and suns fade, triumphantly it shall mount upon the heights of seeming destruction, and behold all decaying forms, and yet not per-ish. All outward substances have their birth and decay, but the soul of man has not its decay; while matter changes it abides forever.

Souls themselves must have their ultimate. If we have stated the ultimate of worlds—to evolve the highest type of matter—and give to the human spirit the loftiest expression possible, then we must also state the ultimate of souls, which is that every soul intent upon its loftlest attain-ment becomes the possessor of the power of creation. If outward form manifests to man his power of changing matter, the ultimate spiritual form manifests to man his power of creating matter, and the soul becomes the instrument of the Infinite Mind of evolving and perfecting worlds and systems where other souls may abide for ever and every lf such transcendent themes and hopes are ill-suited to the present purposes of human life, they are not ill-suited to those who seek for some glimpses beyond matter, are striv-ing to penetrate and probe even to the highest recesses of the human spirit. Therefore we give this as the prophecy of the coming time, the loftiest hope which can be given to man, the no-blest prophecy that can be revealed to the human understanding: that no spirit is so low, and no soul so engrossed in outward substance, but that through other lives and other worlds and other processes of change, it may at last blossom into an angel of light, wearing upon its brow also the fruition of the power of Delty; that no spirit is so down-trodden upon earth, or oppressed by matter, but that the Great Infinite Soul of the universe holds it within the hollow of his hand. and by such processes of uplifting and elevation presents to it the locks and sublime fruition of creative power. When that perfection is attained, no longer men and women, no longer spirits merely, but angels, with the two-fold attributes of Deity centered in your minds, you reach out your thoughts and behold all that are in chains and in bondage and in the darkness of the senses, uplifted and disenthralled by the one magic power of the perfection of the Infinite Soul, of which man is the image.

Before withdrawing the present control, we have to express our thanks to the committee who have had in charge these lectures, and to the audiences for their uniform interest and attention to our utterances. Whatever may not be in accordance with or may be beyond the accepted methods of human thought, we make no apology for. We are glad of the opportunity to give ut-terance to our ideas, and leave entirely to the minds of those who have followed us to judge, and to the future to decide as to their adaptation

The Reviewer.

Four Spirit Communion Tracts, Compiled by Thomas R. Hazard, 1875.*

The compiler of these tracts is an earnest and intelligent Spiritualist. He is a persistent truth-seeker. He investi-gates carefully, and then most fearlessly, yet with modesty and precision, declares the result. His contributions to the Banner of Light, on MEDIUMS AND MEDIUMSHIP, his Eleven Days at Morayia, and his startling, truthful essay entitled "Blasphemy, or Who are the BLASPHEMERS? ORTHODOX CHRISTIANS OR SPIRITU-ALISTS? have made his name almost as familiar as a house hold word to many of the readers of this journal. He loves mental freedom, and though now nearly eighty years of age, he vigorously assists in leading prisoners out of the

house of bondage.

"Learn of me," said Jesus, "for I am meek and lowly in heart." Mr. Hazard apprehends the meaning of this direction, and learns of Jesus. But where does he find him? Not in sacred fanes, long drawn alses, not under fretted vaults, not in churches, nor in steepled houses not among purple-clad cardinals, white-robed bishops, nor black-coated ministers. All these are hirelings, Jesus is

not there; he is risen.

On December 15th, 1831, was born a male child of floor parentage in Hampton, Connecticut. Before he was eight years old his father died, but the lad obtained a situation in a cotton factory, where by his wages he helped to maintain his mother's family. When fourteen years of age, he went to work on a farm, and there labored until in his seventeenth year he was taken sick with typhus fever. His sickness, and the interest and other medicines he took, produced inflammatory rheumatism, which rendered him nearly helpless. At the end of six years the doctors left him, with timbs and feet so swollen that every time he moved he thought they would burst. His heels were drawn backward nearly to his back, and his head and chin drawn down to his chest. His desh was so sore that for nearly a year he could not bear the weight of his clothes. But when about twenty-five years of age, the good angels, as he wrote, came and delivered him.

The death of the body is the birth of the spirit. The set ting of sense is the rising of truth, says the Mystic. So it would seem that the long sickness of this young man's body had tended to develop and quicken, as it did in the case of the Secress of Prevorst, the inward spiritual perceptive power. He had never learned from books nor practitioners of disenses, remedies, or physiology, yet after his clairvoyant vision had opened, he could see the diseases o people, and, guided by spirits, could prescribe the prope botanic remedies. During fourteen years he examine about thirteen thousand patients, and had as good success in healing them as other clairvoyants had, which, as every one knows who knows anything about it, is far superior to what is attained by ordinary allopathic physicians.

This young man, whose name was John C. Grinnell, havinto rapport with the spirit-world, continued in close relationship with it for the rest of his mortal life. to was not a shrewd man, not skilled in worldly wisdom; though he worked for the good of mankind he could not accumulate property. Pecuniarily he was a poor man. Mr. Hazard became acquainted with him. ed, and ye gave me meat. I was thirsty, and ye gave me drink. I was a stranger, and ye took me in; naked, and ye clothed met sick, and ve visited me. !! These words from the Gospelaccording to Matthew Intimate one of the many places where Mr. Hazard has found Jesus. Mr. Grinnell was a spiritual medium; his physical

organism from time to time was controlled by spirits, While he was in an unconscious state many communica tions from the spirit to the earth sphere were made through his vocal organs; explanations on the nature and facts of Modern Spiritualism were given, and some of these, reduced to writing by Mr. Hazard as they were uttered, constitute Tract No. 1 of the series of Spirit Communion Tracts. It treats of Inspiration, Spirit, Soul and Body, Immortality, Spirit-life, Spirit Families, Spirit Communion, the Two Memories. How Spirits Communicate through itualists. Tracts Nos. 2 and 3 contain essays on moral spiritual and divine subjects as they were written automa ically by the hand of Mr. Grinnell while controlled by another spirit than his own. Many of them were written by the deceased wife and daughters of Mr. Hazard, and though addressed in the first instance to him, yet, as they treat on matters of universal concern, may be instructive to all spiritual inquirers. Among these essays are explanations why spirits visit their loved ones on earth; of the Laws of Health; How to Prepare for Spirit-life; Outlines of Scenes in Spirit-life, and many words of love from the angels. In Tract No. 4, thesides messages from the de-parted relatives of Mr. Hazard, there are valuable communications on mediumistic laws and spirit-life from other spirits.

Each of these tracts comprises 72 pages, 24mo., and is supplied with an index, which facilitates readers in finding the topics therein treated of. There is a sweet and holy calm pervading many of these essays, which indicates that they originated in spheres not darkened and swent by earthly cares. Not unlikely many a person now-a-days, harassed in mind and perplexed by business anxieties would find, by taking up any of these tracts (as he would newspaper, and reading a paragraph or a page, as he should open to it), an atmosphere of peace and relief open-ing upon him, and a consciousness of inward growing strength that would calm the surges of his mind and speak peace to his troubled soul. Such tracts as these shed refining influences both at home, in the counting-room, and in the marts of trade.

*(These Tracts may be obtained at the Banner of Light Bookstore, at ten cents apiece, or thirty cents for the series.—Ed. B. of L.]

Bear thyself irreproachably toward thy brethren. Be slow to avenge-thyself on them, even though they injure thee. This, it is said, will profit thee in death.

Children's Department.

OUR DOGS.

BY 8. 8. COLT. "I am the greyhound, so slim, you know; I came from Asia long, long ago.
In Turkey, I'm called the 'dog of the street;' In Ireland, I the wolf can beat;

In Italy, I am a lady's pet;
All over the world my race is met." 'Shaggy and guant, a deerhound am I. Chasing the deer with death in my eye. Swift, steady, and sure, I follow the trail; I never tire and I never fail.
To the stately stag no mercy I show, And little of friendship with man I know."

'I am the bloodhound, and man is my game, As the sleuthhound of old I won my fame. 'Twixt England and Scotland I helped keep order, And many a thief I've chased o'er the border. I am known afar by my deep-toned bay, And my terrible race is passing away.

'I was born in the Kingdom of Snow; For my mistress deathless love I show. I'm wayward, and will bark evermore, When friend or foe knocks at the door. There's fire and love in my soft, black eye, The white and shaggy Spitz-dog am I." Behold me here-of the bull-dog race, With short, strong jaws and a sufly face, The mighty bull I venture to fight; And even the lion dreads my blte.

But, as a breed, we're not very wise, And not much soul looks out of our eyes." "I am the Newfoundland, trusty and bold; I love the water and do as I 'm told. I am sometimes rough in my bounding play; Please to excuse it—'t is only my way.

And many a life I 've been known to save From the cruel depths of the treach'rous wave.

"The Spaniel am I-in Spain I was found, But in every land I have been renowned. I am always faithful, docile and wise; I have silken hair and beautiful eyes. You may treat me well, or treat me ill, While I live, and you live, I 'll love you still."

"Black and Tan Terrier! Yes, I am one, Bold, handsome and faithful—brimful of fun! A hundred rats lay slain in a day; From earth-retreats I drive out my prey. And so it happens, from terja, 'earth,'
(An old Latin word,) my name has birth."

I am the Mastiff—a watch-dog true; Many a noble deed I do.

In England I'm yellow—in Europe, white—
And my bay sounds far through the silent night.
I've fought the lion, and conquered the bear;
My friends I protect—let my foes beware." "My name is Barry, of the St. Bernard; When the snows drift, deep and the wind blow

hard, You may hear my bark, and see me flying, To guide the lost, and rescue the dying! Although I wear no collar of gold, All over the world my praise is told."

I, the Irish Wolf dog, next appear, With my pointed nose and ears so queer.
I guard the meek sheep by hills and vales,
And keep them safe when the wolf assails; As much as the shepherd's dog I know, And I'm stronger far to fight the foe."

"I am the Dog of the Esquimaux-1 drag their sledges over the snow; I can run and leap—I laugh at the cold; I'm kind and true, and I'm strong and bold.
In ice-bound huts with my masters I dwell; toil for them, and they love me well.'

THE SYLPH OF THE AIR.

[From Stories for Our Children, by Hudson and Emma Tuttle,]

It was a season of drouth. The south wind was like a gust from a furnace, bearing broken leaves and thistle down with clouds of dust. Day after day it came with the rising sun, to fan with hot breath the dewless fields, and like a vampire drink every drop of moisture from the cracked and flinty earth.

Though it was yet summer, the forest grew able to expand its bloom, and even the rough wild sun-flower grew still more rough and russet. In the thickest shade the birds sought refuge, and their parched throats refused to swell with

song even in the cool of the evening.
Then the flowers with one voice said to the Air: "Oh, beautiful Sylph, give us rain. We are willing to perish when the legions of the Frost-King come down from the North and pitch their white tents on the mountains, but, kind air,

let us not perish before our appointed time."
The Sylph of the Air was as beautiful as dream. Her forehead was as fair as a white cloud; her hair was a sheen of gold; her eyes ike the deep blue of the starry night; her form

slender and clastic as a wreath of smoke. Her heart was touched by the appeal of the withering flowers. She spoke to them gently, kissed them with her soft lips, and her breath the Cloud-Giant," she said, "and his minions shall work for you."

She stamped the earth with her delicate foot and cried: "Cloud-Giant, arise!"

Far beyond the trees in the West, slowly and with artiful strength, the Cloud-Giant, lifted with a control of the cloud-Giant lifted with a control of the cloud-Giant lifted with a control of the cloud-Giant lifted with the cloud-Giant lifted wit

with awful strength the Cloud-Giant lifted up his black and wrinkled forehead. He shook wildly his massy locks in the wind, and with hoarse voice called his thunder-dogs and thousand, thousand bucket-bearers. He lifted up his gigantic form, obscuring the sun. While his legions poured out their burden, he tossed the red lightning from hand to hand, and laughed at the

Then he strode into the East, and over the gateway through which he passed was flung an arch of purest colors, as though painted by the spirit-ual emanations of the dying flowers. There, pausing on the horizon for hours, his black locks were seen and his hourse laugh heard,

and long into the night came faint flashes as he still played with the lightnings. The Giant passed in time to allow the sun to look for an hour on the earth before his depart-He looked out of clouds of fleecy gold and carmine on world hung with pearls and diamonds. The flowers stood erect, every petal expanded, and oh, how delicious the fragrance of the gentle West wind, which seemed like wine of rarest vintage! The birds drank it and became intoxicated. They filled the wood and field with melody. Even the herds of cattle and the snowy sheep, far off on the hillside, were overloyed with the kindness of the Sylph of the Air.

BERIOUS ACCIDENTS.

What a dreadful place a school-house must be and what shocking things happen there, if the talk of school-children is to be relied upon! Yesterday noon I heard a dozen of them speak-ing about the various incidents of the day. It impossible to catch all they said, as three or four talked at once, but I managed to learn these

Nelly Jones coughed fit to split her sides!
Kitty Carson nearly died of laughing.
That Lawrence boy actually boiled over with

The teacher's eyes shot fire. Nelly-Murray recited loud enough to take the roof off the house. Rouby Fitz's eyes grew as big as saucers. Tommy Hudson almost ran his feet off. Ellen Walters broke down completely

GOOD ADVICE .- A gentleman, meeting a Wall-stree friend, said: "I've just mortgaged my house, and have several thousand dollars to spare. Can't you tell me something neat and safe to go into?" "Yes," replied the broker, "I can put you to a sure thing: buy that mortgage on

And yet it was an ordinary school day.—St.

Banner Correspondence.

Vermont.

ONE OF THE MARVELS.-Among the many strange occurrences taking place in our day which once would have been looked upon as very marvelous—and even now would be viewed

in that light by many—I will, by your leave,
Mr. Editor, make record of the following:
On the "East Hill," in Northfield, Vt., is situated what is known, far and wide, as the "Bennett Place." On this place stands a large two-story house—the old family mansion. The location will at once he referrible by mansion. Vermont readers of the Banner, for, near by, is an extensive artificial pond, in which are many fine trout, which tempt thereto the anglers from far and near. More than one generation of kindred have lived here, and from here started on that journey from which there is no reprieve, and from which we have so long, and oh, how falsely, been taught there is no return!

In this mansion, venerable with years, and almost sacred with family recollections, stands an old clock—the old family clock—venerable with years and service in marking the departing hours. Since the departure of the two older generations, in whose service it had for many long years swung its pendulum, and who had, year in and out, kept it well "wound up," it had stood silent and uncared for. It literally "rested from its labors." Uncleaned, unoiled and unwound, its stood, a hallowed relic of bygone times. But, as if stirred by the memory of former usefulness and labor, in the latter part of the last year it repeated a part of its old-time labors—that of striking. At two or three different times did it send its ringing tones echoing through the house. Away by itself it stood, its door unopened for weeks or months, its pendulum unmoved and motionless in its dark enclosure. What nysterious power caused this comsure. What mysterious power caused this com-bination of dead mechanism, so to speak, to per-

form this marvel—to thus, as it might seem, out rage the connection between cause and effect? Not few are the numbers of those who would find the solution of this question an easy matthe Not a solitary stroke was it that surprised the occupants of the house, but some eight or ten repeated blows of the hammer at one time. The writer will only add that the evidence that could be adduced that fucts only have been here-in recorded, would be deemed amply sufficient to send a person to prison, if not to take his life. D. T. AVERILL.

Massachusetts.

SPIRITUAL GIFTS.—I desire to call the atten tion of your readers to the mediumship of Mrs. J. C. Ewell, who has an advertisement in your paper. Mrs. E. having passed through church creed discipline, and, being sensitive by nature at the time of her first revelopment did not fee it right to take money for the use of her spiritual gifts, therefore for several years devoted her time and strength to healing the sick and giving communications free to all who called upon her. I doubt if there can be found a medium who has worked so successfully and faithfully for the cause with such small remuneration as she has. Her gift of prophecy and spiritual insight in

nany cases have been wonderfully correct. A short time since a noted Orthodox minister, letter and answered it by giving him a communication, some of it being in vision and symbols, which he seemed to understand and was delighted with. She does not claim to be a test medicontrol imparts to her. At times an ancient band of spirits attend her, who seem to under= stand ancient teachings and the philosophy of life in a high degree of perfection. Her guides and the church discipline have fitted her to excel in meeting a class of investigators who are seeking Spiritualism on a mental and intellectual plane of development. Her terms for suggestions on spiritual and temporal affairs are one dollar to all who cannot afford or are not willing to pay but that price.

Indiana. SHELBY .- A correspondent writes that "Mrs.

E. T. Trego, who is on a lecturing tour through brown, the corn rustled, and the grassy carpet of the fields became a faded rug. The late violets drooped, the rose withered, the lily was un-"Our city was visited last week by Mrs. E. T. Trego, who entertained the public with a course of lectures, she being a trance and inspirational speaker, of Philadelphia, on the subject of Spiritualism. The first lecture being: Spiritualism of the Present, Past and Future, Scientifically and Religiously considered." It was a most able production, full of pathos and eloquence. She spoke in a voice full and clear, holding the very large audience in close attention for over two hours; proving her position, not only by material substances and scientific truths, but also taking up passages of Scripture to meet and harmonize with her illustrations. The last evening's subject was 'The Immortal Home.' We think no one could have listened to that lecture without feeling that the currain was indeed drawn, which separated the earth from the spirit-world. Vivid descriptions of scenes and visions of the spirit-world were given, which were truly grand. The speaker closed her descriptions of second was a second to the spirit world were truly grand. scriptions by presenting a view that she had witnessed of the reunion of her parents; also with the different members of the family who had gone before; and a description of their spirit home—beautifully and clearly representing the words of Christ, 'In my Father's house there are many mansions.' After the lecture she gave a number of most striking tests. This is a great change. At no time have the people seemed so interested in this great cause. We hope the time may come soon when Mrs. T. can again speak to us here." She expects to be in Denver, Col., by the first of July.

New Hampshire.

WASHINGTON. - George A. Fuller writes June 30th, as follows: "I have just held a three days' meeting in this place, and had good audidays meeting in this pine, and me good menes. Spiritualism is flourishing here. There are a few earnest ones engaged in the work who battle nobly, for truth. Washington is noted battle nobly for truth. Washington is noted for its beautiful scenery and magnificent hills. Far off in the distance—over fifty miles—can be seen the Green Mountains of Vermont. Nature seems to have combined to make it a fitting place for spiritual development. Meetings have been held here for years. Here the greater part of the spiritual pilgrims sent forth by the angel-world have sojourned for a season. Dr. Sylvester Wood, Mrs. Hattle Newman, Mr. and Mrs. Charles French, Mrs. Hurd and others are stanch workers in the cause of truth. They have battled long and well, and will certainly reap the reward of their labors in the next, if not in this world. In spite of hard times the world is asking for

"more light!" And Spiritualism, through its demonstration of man's immortality, is fast dis pelling the dark clouds which have hung so long between this world and the next. Spiritualism also unfolds the grand possibilities of this life and prepares man to live. It is not ceaselessly prating over the golden age long since passed but points to the golden age yet to dawn upon the world. No longer do we say that we hope to meet our friends in the land beyond the clouds but we know for a certainty that our loved one are waiting to receive us when our earth-work is done."

Maine.

PITTSTON. - Mrs. A. B. Castor writes: heard J. M. Peebles lecture in Gardiner last April to a large audience. He is a very interest ing speaker, and his discourses seemed to please all, though many were present who could not o course accept all he said, but went away feeling greater respect for Spiritualism and Spiritualists

PORTLAND.-The venerable J. Dunn, in renewing his subscription, writes: My belief it the true gospel of Spiritualism grows stronge

every day. I am in my eighty-third year, and not being in good health, expect soon to experience the realities of spirit-life. Dr. T. B. Taylor's lectures here on Spiritualism were liked very much, and the tests by, Mr. Ripley were also good. also good.

Texas.

BRENHAM .- J. S. Norton writes: There is an awaking or a shaking among the dry bones, such as man has never before known here, in regard to Spiritualism. Sectarianism is losing its

Belvidere Seminary.

The Commencement exercises of this Institution took place on the 21st, 22d and 23d June, opening with a concert by the students. The programme comprised seventeen pieces by some of the best composers and authors. On Tuesday evening, June 221, the Adelphian Society gave a dramatic entertainment. The plays selected for the sccasion were, "My Brother's Keeper, 'a drama in three acts, and "The Little Treasure," a comedy in two sets. The characters in both plays were well taken and admirably sustained throughout. This entertainment was considered one of the most brilliant ever given by the Society. On Wednesday afternoon June 23d, the closing exercises took place. They consisted of German, French and English recitations, music and essays. The salutatory was given by Miss Jennily Moore, of Olympia, Washington Territory, and the valedictory by Miss Neille A. Carter, of Newburyport, Mass., a fact significant of the widespread influence of Berral ideas which brought together sister

representatives from the Atlantic and the Pacific coasts.

The exercises on this occasion were varied and interesting, eliciting at their close marked expressions of approval and congratulations from many in the audience. The floral offerings were numerous and beautiful. Those given to the valedictorian consisted of several elegant bouquets and a basket unlouely made of the choicest flowers. The attendance on each occasion was such as to make al-

most every one sigh for more room. Friends and patrons from New York, Philadelphia and other places were present, and expressed their surprise and pleasure at the pro-gress evinced by the pupils in each department represented. This Institution has been in successful operation over nine years, and notwithstanding the hard times of the last two years it has had its usual number of students, and we are happy to say that the preliminary steps necessary to have been taken. Seven trustees, the number required by the laws of New Jersey, have been chosen, and will hold a meeting shortly to elect officers and choose an advisory educational board, to consist of one hundred persons residing in different localities. The company formed is called the Relyidere Seminary Association. The names of the seven trustees are as follows: Henry J. Newton and Mrs. Elvira Lane, of New York City; Dr. S. B. Brittan, of Newark!

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scribed for the pupils by those having it in charge? The next term begins September 15th. -

LIST OF LECTURERS.

(To be useful, this list should be reliable. It therefore appointments, or changes of appointments, whenever and who has been convinced of the truth of Spiritu-alism, desired some information. She took his to becurers, without charge. If the name of any person not wherever they occur. This column is devoted exclusively a lecturer should by mistako appear, we desire to be so infornted.]

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

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



BOSTON, SATURDAY, JULY 10, 1875.

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Attempt to Crush Out Spiritualism in France.

Modern Spiritualism, it would seem, like other great revolutionary truths, must have its martyrs. This has just been illustrated in the trial in France of Buguet, Leymarie, editor of the Rerue Spirite, and Firman, an American medium. The first two have been sentenced to imprisonment for a year, the last named for six

The story is this: Some two years ago one Buguet, a photographer in Paris, professed to take spirit-photographs. That he got some genuine likenesses, which, if we may believe human testimeny, could not have been fraudulently obtained, appears to be certain. There is a crowd of witnesses to substantiate the fact. If we may judge of him from his own portrait he is a coarse, sensually disposed man, ready to yield himself, for his own advantage, to any influences, good, bad or indifferent. Having made a little money by spirit-photographs believed to be genuine, he seems to have conceived the idea of increasing his business by offering to take likenesses without the presence of the living friend of deceased parties, and with the aid solely of a photograph of the former.

Mr. O'Sullivan, formerly American minister at the Hague, and a gentleman of high personal character and intelligence, says of Buguet's mediumship:

"There can be no doubt whatever of its genuineness or its power, though its exercise was very exhausting to him, and could not therefore yield him the means of supporting the two households with which it seems he indulged himself. M. Leymarie has hundreds of letters attesting the correctness of the spirit likenesses obtained by Besides those of the Count de Bullet. the De Veh family, and Mr. Gledstane's, I have seen others of a very distinct, marked and conclusive character, in which appeared persons to-. tally unknown to Buguet, and of the obscurest ___nosition,in life."

Having been caught in the act of supplementing reality with fraud, Buguet turned against Spiritualism and repudiated his mediumship. . His motive seems to have been, by the hope of a confession, to escape punishment. Possibly the enemies of the cause may have encouraged him in this hope. Furthermore he charged two innocent persons, Leymarie and Firman, with having had cognizance of his fraud, and of having been accomplices therein. In one of his letters in relation to this monstrous charge Leymarie

"Moved by considerations which I will not now enlarge upon, Buguet has stated that I'was cognizant of his deception—a statement which I clare to be an utterly baseless calumny; and he has further stated, in his declaration to the police, that he is not, and has never professed to be, a medium, that all who profess to be mediums are rogues and charlatans, and that all who profess to believe in the existence of the medial faculty are liars or fools.

Thus - according to Buguet's declaration. and according to those who are using him for their own purposes—to study Spiritist phenomena in company with tens of thousands of serious investigators, to admit their importance, and to publish the results of such investigation in a periodical, is to commit a crime, and to subject yourself to prosecution and imprisonment as a willful deceiver, if it suits the interests of a selfconvicted scoundrel to declare that you were mistaken in representing him as a medium, even though that scoundrel himself declares (as Buguet has done) that you had no pecuniary or other interest in aiding his deception!"

Clearly and truthfully does M. Leymarie here put the case. But it was known and predicted beforehand what the judges would do. The ani mus of the authority of the Palais de Justice (as it is called) is strong and bitter against all Spiritualism. Leymarie's crime is the prominence of his position in Spiritualism, his zeal and activity, his fearlessness and intelligence in the cause to which his soul is devoted. So off with his head! Lachaud's speech in his defence at the trial, is said to have been powerful and brilliant. He exhibited Leymarie as living an honest and honorable life; laboring from rise of sun till the hours of sleep on the merest pittance of income; blameless in all the relations of life; sincere and spotless. And yet the counsel for the prosecution, in his questioning of Leymarie, taunted

him with having been a tailor! Finally Lachaud produced a series of letters from Buguet himself to Leymarie, from Jan. 1874 down to April 21st, 1875, the very day before the arrest, on the face of which stood mani; a man of letters has resulted in the attachment

good faith and total absence of any sort of complicity in deception. Buguet's mendacity in regard to his mediumship was clearly proved, and this from his own letters, "And yet," writes Mr. O'Sullivan, "after all this, Buguet and Leymarie are sentenced in common for escroquerie (swindling), and each to the penalty of a year's imprisonment. It is enough to take one's breath away in the telling of it. I have never known anything more monstrous in the worst courts of injustice."

The production of Buguet's letters was a surprise, and ought to have settled the case at once in favor of Leymarie's innocence. Yet they not only did not prevent his condemnation, but probably aggravated his sentence, because they aggravated his judges, who had made up their minds and were impatient of any impediment. There is no grosser instance on record of judicial iniqui-

ty. The members of the bar present regarded Leymarie as virtually acquitted after the letters were produced. But the production of evidence which stamped with absurdity a predetermined sentence only exasperated the judges. The defendant's insolence in making his innocence patent to the whole world, and converting the badge of disgrace into a badge of honor, entitling him to the sympathy of all honest men, only made the judges the more wrathful and malignant. Such is justice in France!

Firman's offence, as we have already shown, was in allowing the materialization phenomena to occur in his presence." That these phenomena were genuine Mr. O'Sullivan and other gentlemen bear witness in the strongest manner. But the French authorities seem to have been resolved to make a raid upon the Spiritualists generally, and so Firman must go to prison with the rest.

Such a mockery of all justice in the nineteenth century is enough to make the blood boil in the veins of any true man. And yet American newspapers, like the Boston Daily Advertiser, are giving the French version of the affair, and presenting Leymarie and Firman to the public as swindlers. In this the editors are merely the vehicles of the most cruel calumnies, which, if they do not retract, when their attention is called to the clear and manifestly true statements of Mr. O'Sullivan, which we have here condensed, they will be lending themselves wittingly to such assaults upon duman liberty and human rights as are without parallel in any civilized country.

Mr. O'Sullivan has won the gratitude, not only of all Spiritualists, but of all honorable men, by his earnest and active efforts to have justice done to Leymarie and Firman. If he has failed, it has been through no lack of zeal or ability on his part. His letters to the London Spiritualist describing the progress of the persecution and its culmination are excellent.

Robert Dale Owen.

Robert Dale Owen.

Mr. Robert Dale Owen's many friends in this city are aware that he went a few weeks ago to a water-cure called the Home on the Hillishde, at Dansville, in Western New York, where he put himself under the charge of the super-intendent, Dr. James C. Jackson, for purely physical allments which had been troubling him for two or three years past, and manifested themselves chiefly by indigestion. They will be startled by a letter which appeared in The Rochester Express last evening, and amiounces that he has been taken to his home in Indiana as insame. We are reductant to believe that the inferences of the writer are correct as to the cause of Mr. Owen's mental disturbance. If the allegations of insanity are indeed well founded, We have conversed with him personally within a few weeks, concerning the "Katle King business," and the imposture which was practiced on him with regard to it, and no one possibly could have talked with greater simplicity and candonal the error of another, than he of his own deficient observation in his-experiments in Philadelphia, and of his earnest desire to correct the impression of the authenticity of the "Katle King "manifestation, so far as he had been the cause of its acceptance by anybody. But at the same time he carnestly avowed that his fath in the doctrines of Spiritualism was not impaired by his own error; nor was his self-depreciation expessive: it was frank, but moderate and reasonable, and was consistent with the devont tenor of his character. With these few words we print the letter, which bears date at Dansville, June 30th.

"For some time Dansville-has been the stopping place of a distinguished visitor, Robert Date Owen, the well-known

words we print the letter, which bears date at Dausville, June 30th.

"Fot some time Dansville-has been the stopping place of a distinguished visitor. Robert Dale Owen, the well-known writer and Spiritualist. He came here hoping by freedom from care and trouble to recuperate and repair his shattered energies, and to enable him to continue his literary labors. Occupying his time mainly with recreation, for a time nothing unusual was observed in his conduct, and he was pointed out as a rather, eccentric old gentleman. An upholder of Spiritualism and a writer of acknowledged merit, his society was sought after and his conversations were coherent and instructive. Invitations to lecture were occasionally accepted, and some of your readers will no doubt remember the lectura on "Spiritualism" delivered by him not long since in your city. If any one at that time considered him insane they failed to give others the benefit of their judgment. During the past week, however, his eccentricities increased to such an alarming extent that the great mind of Robert Dale Owen had lost its reason. His wild, excited actions on Friday last at the grounds of the Dansville Driving Park Association were clearly those of an insane person. Driving furiously among a crowd of carriages, accosting strangers and gesticulating violently, he was a source of annoyance to his friends and a surprise to strangers. His son was telegraphed for immediately. He reached here Sunday night, and on Tuesday morning started for his home in Indiana with Mr. Owen.

"Mr. Owen is a man over seventy years of age, apparently strong and healthy, being especially active for a man of his

mediately. He reached here Sunday night, and on Theoday morning started for his home in Indiana with Mr. Owen is a man over seventy years of age, apparently strong and heaithy, being especially active for a man of his years. As to the immediate cause of his insanity we can only conjecture. His life has been one of toll, and any one who read his chapters of autobiography, published from time to time in the Altantic Monthly, though they are remarkably free from offensive individuality and egotism, will plainty see that his life has not been void of results. On him as a supporter of Spiritualism the severest strictures have been placed, and there seems something of plausibility in the report now current that the loss of faith in his religion consequent upon the Katle King 'czpość' was the immediate cause of his insanity; and this theory is supported by facts from his life. Prior to his embracing Spiritualistie doctrines he was an athelst, and, as every athelst must, became dissatished with himself and his position. As a relief from this unfortunate condition he fell into a bellef in Spiritualism, and in its doctrines his whole mind and soul became engrossed. Together with Judge Edmonds he has for years been pointed out as the great decider of Spiritualism in this country. Though his position was often assalled, yet he defended his cause nobly, and to the time of Katle-King had answered every objection in a manner salistactory to himself, if not to the great mass of the reading public; and his success may be judged of by the late rapid increase of Spiritualism in this country. But his unfortunate statements were not so easily explained, and it was perfectly apparent that his own explanations never satisfied himself; he tried in vain, and could see no way out of his difficulty. Robert Dale Owen was a man who believed in reasoning, and what he could explain to his own satisfaction by reasoning, that he believed in implicitly; and it is fair to suppose that it was a great blow which caused him to lose faith in the bel nind, an able reasoner, and the purest writer of the Eng-ish language which she has seen for years."

It will thus be seen by the above article from the New York Evening Post, that Mr. Owen's illness has resulted in insanity, and that he has been taken from Dansville, N. Y., back to his home in Indiana. The theory that his insanity has been to any extent caused by any diminution of his belief in Spiritualism is wholly gratuitous. We need not go so far as that for an explanation. The whole explanation may be found in the imprudent overstraining of his mental faculties at an age when repose and cessation from labor were essential to continued health. This cerebral excitement, coupled with a peculiar form of indigestion, explains at once the nature and the inciting cause of his malady.

There has been no sign whatever that Mr. Owen's faith in the fundamental truths of Spirititualism was shaken in the least by the supposed frauds he had discovered in the Holmes case. He is a thoroughly sincere man, and if his belief had undergone any change he would have been eager to avow it. On the contrary, all his protestations have been to the effect that the proofs of the materialization phenomena are all-sufficient, even if those for which he had too hastily youch-

ed were ruled out. Mr. Owen's prominence as a public man and fest, as though in large print, Leymarie's perfect of an altogether undue weight to the importance real. Let the wise in their own conceit define Addie Engle, Secretary.

of his investigations in Spiritualism by public opinion. The only legitimate importance of those investigations springs from his perfect truthfulness and candor; and those very traits of sincerity and guilelessness which make us trust his word have rendered him often too easy of belief, too slow to suspect imposture or exaggeration in others. If we will compare his investigations of the materialization phenomena with those carried out by Mr. Crookes, Dr. Gully, Mr. W. H. Harrison, and others in England, we may readily see the imperfection of his method.

His guilessness was a two-edged sword. It cut both ways. Having given his faith too easily, he withdrew it too abruptly. The moment the suspicion of a possible fraud dawned upon him, he was for throwing everything up, and, with what we must always consider an undiscriminating and unwise precipitancy, he came out with an announcement which had the effect upon the public of making them suppose that Mr. Owen repudiated all the important phenomena of Spiritualism as spurious.

Of the purity and elevation of Mr. Owen's motives in his course, no one who knows him can doubt for a moment. But a profounder insight into the phenomena of Spiritualism would, we think, have made him more cautious, and led him to realize the fact that sensitives and mediums are often influenced by designing or mischievous spirits themselves to do what may reverse the faith of the unwary in their manifestations: It requires a long and varied, experience to qualify one to deal with all the phases and incongruities of mediumship.

Inheriting a vigorous constitution, and having been always abstemious in his habits, we hope that Mr. Owen, though now upwards of seventy. will soon rally from the effects of that overtask ing of his mental faculties which has resulted in the temporary dethronement of his reason. Our latest letters from him-and we have them as late as June 18th-give no sign whatever of any mental disturbance. In referring to the Philadelphia Holmes exposé, he says:

To the writer, whoever he is, of the brief editorial in your issue of May 15th, entitled "Mr. Robert Dale Owen," my grateful acknowledgments are due. He has correctly interpreted alike the features of this bewildering case and my own motives and conduct in connection with it. In proof, I refer you to the exact facts which go to make up this case. These will be found in my paper entitled "The Mystery of Katie King," which appeared in your issue of May 1. The chief of these are rerbatim, as follows:

of the alleged confederate, and of the mediums themselves, except in so far as this testimony is corroborated by other evidence, is worthless Column 2.

In other words both lied, and neither the one nor the other can expect to be believed even when they speak truth. 2. The mediums in question "undoubtedly have, under certain conditions, powers of mate

rialization."—Col. 4.
3. "They have dishonestly supplemented these powers to a greater or less'extent."-Same col. As to this supplementing of genuine spiritual

gifts by fraudulent trickery, I said, (Col. 1.) The lamentable fact is that among such inheritors of exceptional powers, which they and all men ought to regard as sacred, we find those who, turning money-changers in the temple of Spiritualism, prostitute, for purposes of unhal-lowed gain, the holy gifts of which they are the

That the mediums through whom I witnessed what is described in the article in question did thus prostitute holy powers, I have asserted, and I here reassert. In regard to those guilty of such prostitution, I said, in my December letter to the Tribune:

"If such sacrilegious fraud be pardoned, it can only be by imitating the spirit evinced by Christ toward his murderers, when he prayed, 'Father, forgive them, for they know not what they do! crime. In the case of one of the two mediums concerned, that crime is aggravated by the fact that several brief passages in his letters to "Frank' were so grossly coarse that they were omitted as Col. Olcott knows this too vile for publication. well, for he and I read together, in the original

manuscript, the dirty trash.

If I was "drawn into a net," it was in assenting, as I did, to the suppression of the expres-

sions here alluded to But if it were to do over again, I should do the very same thing. The American public, through the papers of the day, have had obscenities enough of late from Orthodox sources, with out any contribution from the secret history of heterodoxy, in the form of Spiritualism. writer, I suppose, knew no better. 1 forget who it was who said:

Perhaps the distich ought to have been worded "Immodest words admit but this defence,

That want of decency is want o Fools are hardly responsible for anything they write; and as the ecclesiastics of the olden time, when they committed crime, had the "benefit of so may our modern offenders be allow ed to plead, in mitigation of their sins, the bene I think that Colonel Olcott and I did the right

thing when we refrained from sending to the periodical press what no decent journalist would put in print. It was a matter of morality as If others choose to associate with such people and to seek, through them, holy convictions, that is their affair. I have never knowingly

done this, and I never shall. My "Atlantic" article was certainly a faithful transcript of phenomena as they appeared to me at the time; and, as such, it may be all well enough for you to republish it, as you did last week. But it turned out to be a relation of mixed truth and error. And, though you might very correctly say that it came as near to the truth as I was then able to get, (and was thus justifiable, so far as I was concerned,) yet there is no propriety whatever in saying, as you have said, that "it is true to the letter." If I do not blame myself for that paper, it is only because I like all my fellow creatures, am liable to honest

Nothing is more difficult than critically to sep arate the false from the true. There is seldom a alsehood without some substratum of truth underlying it. There is scarcely a truth that has

not some admixture of error.

Henry Ward Beecher and I may justly say to the public, when its self-righteous ostentationists, flaunting our short comings in our faces, bring against us, Satan-like, a railing accusation, what Jesus the Christ, when judging in the tem-ple a convicted offender, said to officious Scribes and Pharisees: "He that is without sin among you let him first cast a stone at her.'

Elsewhere I have said as to this case: "In re gard to what I witnessed in Philadelphia last summer, I do not undertake to draw the line be ween the genuine and the spurious.'

My resolve was, and is, and ever shall be, ir all future publications of mine, in every such case of doubt, to exclude from such every part and parcel of all doubtful evidence for marvelous phenomena.

I regard Dr. Fellger, Mr. Blöede and Mr. Roberts as honest and earnest investigators. What they have seen may all be genuine. But because they, in their recent investigations, may have been fortunate, are we thence to conclude that I made no mistake last year? That is very

That some of the epiphanies which I have described, and which I then believed that I was witnessing, were fraudulent, I know now as certainly as I knew then that some of them were

the line of demarcation if they can. I am unable to do so.

I have rarely discharged a more unpleasant duty to the public than in writing the above. ROBERT DALE OWEN.

Dansville, New York, June 18th, 1875.

Spiritualism at the Centennial.

The Spanish Spiritual Societies have issued circular from Madrid, appealing to the Spiritualists of America and the world to make a demonstration of their power at the Centennial at Philadelphia, and present many considerations of a forcible character. They say that the great International Exhibition of 1876 "calls together all the efforts made toward improving the physical, intellectual and moral condition of man. Among these efforts there is none at the present day so powerful and efficient as that which Spiritualism offers, and for this reason we deem that we answer the call of duty, reason and necessity in having Spiritualism, there exhibited in all its Providential development and under all its phases for the instruction and enlightenment of he human race."

They add that, "in order to insure Spiritualism the due rank to which it aspires, from its importance and from the influence which it exercises, and promises to exercise in the world, the efforts, activity and cooperation of all the Spiritualists of the planet are necessary." And they take the liberty to start the project for others to seriously consider. "We should present to this generation," says their circular, with much impressiveness, "hungering for truths and aspiring to gigantic enterprises, in order to improve and ameliorate life, this truth for a moment's meditation; amidst its manufactures and machinery, its productions of art and intelligence, revealing our communications with the invisible world, full of hope for the future, full of bright promises of work, for virtue, and for knowledge." The Spanish Societies have already addressed the Spiritualists of Philadelphia on the matter, who ought, in their opinion, to take the initiative; and they propose to appeal to all Spiritualist societies to second their proposal "to march united to the great meeting." Such an exhibition of the progress made by the sublime doctrines to which. Spiritualists are devoted could not but create an impression that would strengthen our noble cause all over the world.

The Sixth Annual Camp Meeting of the Liberal Spiritualists of New England, at Silver Lake Grove, Plympton, Mass.

Messrs. H. F. Gardner and A. H. Richardson, the competent and indefatigable managers of similar camp meetings in past years, have announced the opening of their Meeting this year, at the above-named charming retreat, on the 23d inst-closing August 9th. Some of the finest lecturers in our ranks have been engaged as speakers, among the most prominent of whom we may mention one whose fame has preceded his advent among us. We allude to Prof. R. G. Eccles, the eloquent Western orator. The public press wherever he has spoken has lauded him to the skies. The Eddyville (Iowa) Advertiser remarks, "He is one of the finest lecturers in the land" the Spring Hill (Kan.) Western Progress says, "He is one of the most logical and entertaining speakers we have ever had the pleasure of hearing "-and therefore those who attend the meeting will undoubtedly enjoy-themselves, both intellectually and physically, for, in addition to speaking, there will be dancing, boat-excursions on the Lake, etc., etc. For information in regard to the starting of trains and other particulars, see the managers' programme in another column.

Facts are Stubborn Things

A reliable correspondent in this city sends us the following facts, with a request that we publish them in the Banner, especially for the information of such bigots as Rev. Dr. Talmage and Parson Fulton:

"For the benefit of the cause of Spiritualism and your readers, I will relate a conversation that occurred between Maud E. Lord and a clergyman. Previous to Mrs. Lord's scance, Sunday, June 13th, Mrs. L. made the following statement: 'I was called upon a few days previous by a clergyman, who came for the purpos of persuading me to relinquish the use of my spiritual gifts, or, as he termed it, 'humbugging the people.' I gave him my experiences in mediumship, and touched upon the subject of Spir-While doing so I said to him, 'I see spirit by you who gives his name (repeating it) and he calls your given name also. There is a and he calls your given name also. young girl near you, who met her death by being The reverend gentleman acknowledged that he had a friend in spirit-life by the name given by the medium, and that his name was given correctly; also that he had a sister an swering the description given, who was by acci-dent burned to death."

Island Grove Picnic.

The Spiritualists of Abington and surround ing country had a grand picnic on the 5th of July t Island Grove. It was a lovely day, and every body seemed to enjoy the occasion well. Two of the most radical speakers in the field were on the platform and addressed the people-Dr. Tay lor in the forenoon, and Professor Denton in the afternoon. Dr. T., by request, spoke a few min utes in the afternoon, and was followed-by-the Rev. Mr. Jones, Congregational minister at Ab ington, we are informed by a correspondent What does that augur? An Orthodox preacher on the platform with two "outrageous" Spiritualists, pleading for Liberty? Good, we think.

The Adventists are now settling up their earthly affairs preparatory to the end of the world, August 4th, to be again signally disappointed. Human brothers, why do you not comprehend the great fact which your translated Brother Miller told you long ago in the message department of this paper, namely, that he was mistaken while on earth in relation to the destruction of this physical world? The great change, he said, and truly, was to be in the mental world instead-the world of mind; meaning that a new order of things was to be inaugurated; in other words, that the old religions of earth, having about fulfilled their mission for good, were to be replaced by a more liberal, more natural, more truthful religion. Mr. Miller was right. We have no doubt that creedism is to give place to a universal brotherhood of man, with woman his equal in all things.

Lincoln Hall, under the auspices of the First Association of Spiritualists of Philadelphia, will be for rent Sunday and Thursday evenings during July, August and September. For further information, address the President, Wm. H. Jones, 1621 Market street, Philadelphia, or E.

Spirit-Photography.

We have just received at the hands of Judge A. G. W. Carter, of New York City, a largesized photograph of Mrs. E. J. Compton, the spirit materializing and de-materializing medium. Beside her stands a full-length figure of a female, represented to us as her spirit-mother. The spirit stands on the right, and slightly in the rear, of Mrs. C., the left hand resting upon the latter's shoulder. A wreath of flowers adorns her head. The countenance is very distinct-so much so that there can be no mistaking the like. ness. It was presented to us by the artist, Mr. Thomas R. Evans, of 392 Bowery, New York City. It is on exhibition at our counting-room.

We have also, by the same artist, a small-sized photograph likeness of Judge Carter. On the plate behind him are to be seen-some of them very distinctly-twenty-two heads, representing both male and female. We have no information. however, whether any have been recognized as spirit-friends or not. It is a very singular specimen of spirit-photography. We say spirit-photography, hoping it to be such. But, on the contrary, if a fraud, it is a cruel one. But we have no right to premise that it is not genuine, in the absence of proof to the contrary. We would be the last person in the world to knowingly endorse as real, bogus pictures. An attempt was made to impose upon us in this respect by a couple of impostors in a Southern city several years ago, who forwarded copies of their nefarious work to this office, accompanied by a communication, to the effect that the photographs were spirit-pictures. Having suspicions in our mind in regard to them, we submitted the specimens to Mr. Black, the noted photographer of this city. who, after critically analyzing the prints, instantly pronounced them bogus !-at least, so far as spirits were concerned. Subsequent investigations proved we were both correct,

In alluding, however, in this connection, to our past experience in regard to real and bogus spirit photographs, we have not the remotest idea of casting suspicion on the New York artist alluded to above. He may or he may not be a medium, through whom the spirit chemists can, under the proper conditions, produce on the negative plate spirit forms. He should be thoroughly tested, however. If he is a genuine spirit-artist, he will have no objection to the strictest scrutiny. This the public have a right

When the photographs, purporting to be of spiritual origin, first arrived here from Paris, we had our suspicions raised that they were bogus; at least, had not made up our mind that they were genuine; but subsequently, on receiving evidence from noted individuals of the highest respectability, both in England and France, that they were real spirit-pictures, we had no alternative but to give that evidence to our readers. Since then-indeed, very recently-M. Buguet has been arrested as an impostor (with two other persons as confederates), in the same manner as, some years ago, certain bigoted skeptics in New York-then in power-arrested a Boston spirit-artist; but-unlike the American, who proved by-the very best of evidence that the pictures made through his instrumentality were genuine spirit productions, and who was therefore acquitted-M. Buguet has been found guilty, by a French court, as we learn by late foreign journals, and sentenced to imprisonment for one year. [We allude more fully to the arrest and imprisonment of M. Buguet and the editor of the Revue Spirite in another article, and also publish on our eighth page an account of the trial, etc., reprinted from The London Spiritual-

Real, genuine mediums are martyrs at best, and should be protected at all hazards by loyal Spiritualists, no matter to what nation they may

And now, while having this important subject under consideration, we will repeat what we have often said before, namely, the palpable fact-demonstrated as it has been to-day to so many thousands of the most intelligent people in the world-that the so-called dead can and do return to the children of earth and communicate with their loved ones left behind, under the proper conditions, through media. That they are recognized by their friends by unmistakable evidence cannot be blotted out, though millions of impostors, through sheer selfishness, should swarm among us. Such impositions will only retard the progress of the greatest and most momentous truth of the ages for a brief time.

That some genuine mediums cheat at times, through the influence of their extreme avarice, there is no sort of doubt-as we are now having evidence to this effect in certain quarters. They are but human, however, it should be remembered. In drinking from the fountains of living waters, we do sometimes, through our ignorance and anxiety to partake, ourselves roil the fountains. Remember this, all ye seekers after truth. Are we any wiser than the disciples of Jesus? Not one whit. Did not Peter deny his master? Did not Judas betray the divine man of Nazareth to his enemies? Are Spiritualists ready to do the same in regard to the broken vessels from which they partake the nectar of life? It would seem so. Notwithstanding Jesus was denied by one in whom he had great faith, and yet in advance advised Peter of the fact; and notwithstanding he was betrayed by another of his followers; yet the great work in which he was then engaged, as he said it would, has come down through the ages to us, and the world has been made better thereby. But the spirit of Christ has departed from the churches, and they are getting to be a valley of dry bones, because Mammon has crept in-leaving nothing but the husks, as he foresaw would be the case-hence his prophetic saying that there would come, after him, those who would do the things he did, and even more. And although that time is Now, the Pharisees of this era, as of old, ignore the divine gift of mediumship manifested all around them, and cry out with the rabble, "Crucify them! crucify them!"

This very fact of crucifixion is alluded to in the Message Department of the present number of the Banner, by Spirit Professor Bush, who says martyrdom comes because the finer elements of the being are brought into contact, and active contact, with the coarser elements. Therefore many mediums will undoubtedly be crucifiedare being crucified this very moment-and yet the mighty work of spiritualizing the nations will go on, until the inhabitants of earth learn, through tribulations innumerable, that the powers of Good will eventually overthrow the powers of Evil.

Mrs. Gibbs says she didn't make a mistake in her article the Banner of June 26 in relation to Slade's sittings. It is of no consequence now, one way or the other. The mistake evidently occurred from the fact that the printer left ids of Judge ity, a largeompton, the ilizing medih figure of a pirit-mother. lightly in the ing upon the owers' adorns y distinct-so ring the likehe artist, Mr. y, New York ounting-room. a small-sized rter. On the some of them , representing o information, recognized as

singular specisay spirit-phout, on the con-But we have enuine, in the We would be knowingly enn attempt was spect by a cou-/ several years heir nefarious by a communitographs were is in our mind ie specimens to er of this city, the prints, in--at least, so far equent investi-

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ere from Paris. t'they were boour mind that ently, on receiv. uals of the highnd and France. s, we had no alence to our readecently-M. Bupostor (with two in the same manigoted skeptics in rrested a Boston American, who ence that the picumentality were who was thereeen found guilty, by late foreign isonment for one o the arrest and ind the editor of article, and also n account of the London Spiritual-

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ms cheat at times, r extreme avarice, we are now having in quarters. They nould be rememberiountains of living. ough our ignorance elves roil the founseekers after truth. disciples of Jesus? er deny his master? ivine man of Nazapiritualists ready to broken vessels from ir of life? It would Jesus was denied by faith, and yet in ade fact; and notwithy another of his foln which he was then ld, has come down the world has been . the spirit of Christ irches, and they are dry bones, because ving nothing but the be the case—hence here would come, aflo the things he did, hough that time is era, as of old, ignore aship manifested all with the rabble, "Cru-

ixion is alluded to in f the present number Professor Bush, who use the finer elements to contact, and active elements. Therefore ibtedly be crucifiedry moment-and yet tualizing the nations itants of earth learn, nerable, that the powoverthrow the powers

ike a mistake in her article tion to Slade's sittings. It ray or the other. The mise fact that the printer left

The Lake Pleasant Camp Meeting and Picnic of the Spiritualists and Liberalists

Bids fair to be a very large gathering. Although some three hundred tents have been secured, yet the committee may have to order another lot. Frequent letters of inquiry are coming in from all quarters, ending often with, "Save a tent for me," so that already a large number are allotted. "I am coming to Lake Pleasant Camp Meeting," is the remark of many people from Maine, New Hampshire, Vermont, New York, Rhode Island, Connecticut, New Jersey and Pennsyl-

vanla. The great success of the meeting last year, the healthful grove, the purity of the atmosphere, in a moral as well as physical sense, incline thousands to select Lake Pleasant as their place of rest and amusement this year. From Boston and vicinity especially we learn of numbers who will be at the lake on the opening day, the 4th of August, and begin early to rest and enjoy the delights of the woodland scenes and the mountain air. The committee have made ample preparations for entertaining all who may come. So none need fear that they will not have tent and boarding accommodations. In another column our readers will find particulars about speakers, music, board, tents, &c.

Charitable Sentiments.

Among the excellent sayings of Jesus was this -"For I come not to condemn the world, but to save the world." Is it not true, that noble, royal souls have the most charity for the erring? A celebrated writer, in a late English magazine,

"It is a curious thing that the man, in all England, whose duty it is to know most about crime, has been heard to say that he finds more and more to excuse in men, and thinks better of human nature, even after tracking it through its most perverse and intolerable courses. . . . It is the man who has seen nothing of life who is intolerant of his fellowmen. . . Misanthropical people have, in most cases, been made misanthropes by hoping too much. But go on, thinking the best you can of mankind, working the most you can for them, never scolding them because they will not be wise your way; and, even then, being sure that, think as gently and as lovingly as you can, you have dealt but a scant measure of tolerance to your fellowmen."

New York City.

Mr. J. J. Morse delivered two able lectures be fore the Spiritualists of New York City last Sunday morning and evening. At the close he received hearty congratulations on his complete success. He lectures there again on Sunday, 11th inst., and expects to speak in Brooklyn the 18th. On the 25th he will be at the Silver Lake Camp Meeting.

Lake Walden, Concord.

The grove meeting to be held at Lake Walden Sunday, July 18th, will be a grand affair, no doubt. See Mr. J. S. Dodge's notice in another column.

It will be seen by reference to the Message Department that the following-named persons report from spirit-life: Margaret Barclay, who says she died of consumption, on Cross street, Boston, three years ago. Paran Stevens reports to his friends. Harry Smith tells some friend he will show himself at one of the Eddy scances, if the person alluded to will go there. Black Prince, formerly a slave in Charleston, S. C., sends word to his former mistress, Sally Henderson. Margaret Callahan reports having died recently at Cambridgeport. She sends a mes sage to her sister Mary. "One who knows" (Anonymous) sends word to friends in France that a genuine republican government will in due time be inaugurated there—not a bogus one. as at present—and asserts that the "Napoleonic star will yet emerge from the clouds, and shine is a "blue" pill for desperate and greedy gold-hunters. with renewed brightness" over that country.

If is said there are forty thousand more females in Massachusetts than males, and of course they need business. When we visit a retail dry goods store, and see a robust young man behind the counter, we always say, mentally, "Young man, go West; you should not fill a woman's position; you should be ashamed to." Another thing: 'why would n't it be a good idea for young women out of work to meet at Boffin's Bower, and form themselves into an association. and ask for aid to open barbers' shops. Why should n't a female learn that business, which is light, as well as a male? There are female barbers in France. Why not introduce the custom here?

The Boston Daily Advertiser thinks that the prospect now is that "long before the nation gets through celebrating the anniversaries of the Revolution there will be such a revival of patriotic sentiment in every section of the country that the animosities of the civil war will be practically blotted out," and adds: "There is no longer need to strive to make our countrymen of the South ashamed of their folly. Let us henceforth act the nobler part, and bend every energy to the work of making them glad that, in spite of all, we are still one nation; not weaker, but stronger, for the conflicts it has passed safely through."

The daughter of Father Hinshaw, of Indiana, several years ago sent us an oil paint ing of her father-said to have been the work of her own hands. It was a present to our Public Circle Room. From a carte de visite of the painting we have recently had executed by a portrait-painter of this city-Mr. Joseph G. Chandler, of 48 Essex street, Boston-a faithful, life-size copy of our venerable friend, whose great devotion to the cause of Spiritualism, while a solourner in the earth-life, was well known to the many who enjoyed his hospitalities. It will replace the one consumed in the great fire.

MEDIUMSHIP AND ITS LAWS," by Prof. J. R. Buchanan, of Louisville, Ky., is a very able article—as indeed is all matter from his facile pen. It opens up much food for thought in regard to mediums generally, their condition, reliability, and lack of it, and the causes brought to bear upon them which produce unsatisfactory results, etc.

We have recently seen a specimen of quartz, taken from a mine in Byfield, in this State, which evidently contains a large percentage of lead, sprinkled all over with gold and silver ore in small quantities.

A spirit now, but an English gypsey in an earthly body, said recently through a medium in this city that she knew who stole the English crown ewels many years ago, and knows where they are tc-day.

BRIEF PARAGRAPHS.

It is impossible, friends, to print one-twentieth part of the correspondence we receive. When you make afforts to increase our subscription list—thus ENABLING US TO EN-LARGE THE BANNER—we can afford more space for correspondence. The lukewarmness of Spiritualists to increase the circulation of the papers devoted to their cause is one

It is said that fashionable swells are arriving at Long Branch. The swells of the sea are also coming in

Mackerel are plenty off the coast of Maine. The catch is

A man must not only desire to be right—he must be right. You may say, "I wish to send this ball so as to kili the lion crouching yonder, ready to spring upon me. My wishes are all right, and I hope Providence will direct the ball." Providence won't. You must do it; and if you do not, you are a dead man.—Beecher.

The mayor of Brooklyn offers \$2,50 for the man who tries to shoot Mr. Shute.

It is indeed melancholy to witness men of refined minds abusing their God-given intellects by drunkenness. Is it Fate, or what?

Sulphur and chloroform are recommended for extinguishing fire in ships' holds and other inaccessible places. The fumes of burning sulphur will not support combus-tion, but will penetrate to every recess, making a dense atmosphere, in which combustion cannot continue.

Many "boarders" in this city are crying out to-day Let us have peas !"

LABOR.

'T is Labor works the magic press,
And turns the crank in hives of toil,
And beckons angels down to bless
Industrious hands on sea and soil,
Here sun-browned Toil, with shining spade,
Links lake to lake with sliver ties,
String thick with palaces of trade,
And temples towering to the skies. . LABOR.

China has appropriated forty thousand taels to the com

It is said that a Cleveland woman has cut out of the newspapers all the accounts of the Tilton-Beecher scandal, and pasted them together, making a slip three miles in length!

Victor Hugo says "woman is the conundrum of the nineteenth century." Then "the proper study of mankind is "woman, because we don't propose to "give up" that conundrum. -Ex.

Peaches and cream to The very words excite an irresistible sensation of juiciness and joy in the neighborhood of the tongue that is felt all over the corporeal system.

The estimate of the loss of life in the floods in the south of France has now mounted up to 3000! a greater destrucbetween great armies. No such disaster has been known

Savonarola was roasted at the stake in Florence three hundred and seventy-seven years ago. Now the Floren-tines are erecting a monument to his memory.

Those ladies proud of being led by little dogs on street omenades should dress in purp-le.

Love crowns the heart, as flowers the brow.

Rev. Robert Collyer's version of the statement that no nan can serve two masters is, "You can't have the dyspepsia and serve the Lord at the samp time;"

Benevolence is the cream on the milk of human kindness. According to the report of Commissioner Stone, who is just retiring after serving a period of ten years, the Savings Banks of Massachusetts are in an admirable condition, He says that during the time mentioned there has not been single case of embezzlement or defalcation.

An appetite for intoxicating drinks may be cured, it is said, by eating an orange every morning before breakfast,

The distinguished healers, Dr. D. C. Dake and Dr. Charles A. Barnes, will heal at Huff's Hotel, Winona, Minn., one week, commencing July 12th, and give a course of lectures on Health, and the Healing Art, during August. They will visit St. Paul and Minneapolls, Invalds in that section should bear in mind this important risit from these noted physicians.

Prince Louis Napoleon, the future ruler of France for a ime, will be attached to Major Ward "Ashton's battery of artillery during the coming autumn manceuvres in Eng-

QUESTION OF GRAMMAR. - "In an hospital."(?) -

THE LATEST RAILROAD MURDER. -By a collision of two passenger trains on the South Side (Long Island) Rail road, on Monday afternoon last, ten persons were killed and twenty-eight others injured.

Mr. Janney, the geologist of the Black Hills Expedition, writes that gold has been found in very small depos its in the Black Hills region, and that nothing has been discovered to warrant extensive mining operations. This

What's that to do with the feet?

Mrs. C. A. Warfield, author of "The Household of Bouverle," has completed a new novel, entitled "A Double Wedding; or, How She Was Won," which will be pub lished by T. B. Peterson & Brothers, Philadelphia, on the 14th of July. She has also made an arrangement with this house whereby they have become the future publishers of all her works, and they will issue at once a New "Author's" Edition of all her books, in uniform style with her new work, "A Double Wedding; or, How She Was Won." Each book will be complete in one large duodecimo volume bound in morocco cloth, price \$1,75, and the first one to be published of the new edition will be her celebrated work, 'The Household of Bouverle."

Tale-Bearing.

The weakness-of human nature is nowhere exhibited in darker lines than in bearing about rubbish concerning others. Discreditable as it may be, is it not the common tendency to suppress the good we know of others, and report the ill? When other than good is to be spoken. let it be spoken to the parties themselves. Swedenborg says: "The proximate sense of the command, 'Thou shalt not kill,' implies, in its spiritual sense, thou shalt not hate nor injure the reputation and honor of others."

If spirits can draw from the atmosphere the elements necessary for the materialization of tangible objects, cannot the Infinite Spirit draw from the universal fluid the elements necessary for the formation of worlds? and if so, how are these worlds condensed into solid, persistent bodies like the planet on which we live? and cannot these solid worlds, by the action and power of the same Infinite Spirit, be-resolved at will back again into the universal fluid in a similar way to that in which finite spirits resolve back the objects which they have materialized into their original elementary state? [See Kardec's Book on Mediums, Chapter 8. Laboratory of universal worlds, Nos. 130 and 131.] J. L. M.

On our third page will be found a brief selection from the contents of that eminently interesting work, STORIES FOR OUR CHILDREN, by those popular writers, Hudson and Emma Tuttle. The reader who desires to make further acquaintance with this beautiful little book for the young will find it for sale at the counters of Colby & Rich, No. 9 Montgomery Place, Boston, Mass.

We are in receipt of a carte de visite of Baroness Adelma Von Vay, of Austria. The lady is undoubtedly highly intellectual; her countenance fully indicates this fact, and she is evidently above the average of the female sex in beauty. According to the accounts we have of her, the Baroness is an excellent spirit medium.

A lady patron of ours, in renewing her subscription, says: "I like the Banner of Light as well as ever. Indeed, I could not do without it. I use no flattering words when I say it is by far the best Spiritual paper in the country."

The American Spiritual Institute Grand Basket Picuic.

Here a favorable opportunity offers to those who would breathe the fresh country air for a brief period, to do so by visiting Silver Lake, Plympton, Mass., on the 12th inst., on the occasion of the Basket Picnic held under the auspices of the American Spiritual Institute. Full particulars in another column.

A correspondent informs us that Mr. J. Wm. Fletcher and Mrs. Susie Willis Fletcher, of Boston, addressed the Spiritualists of Putnam, Conn., on Sunday, July 4th. These lectures have been attended by large audiences. The meetings have been suspended until September next. On Monday there was a Union celebration, held at Dow's Grove, at which place the above named speakers addressed the people on subjects suited to the hour.

Charles H. Foster, having closed his highy successful séances at the Parker House, in this ity, after a brief tarry in Providence, R. I., will visit Bangor, Me., for a short time, and be the guest of our old friend, E. P. Baldwin, Esq., so well known in that city, through his efforts to advance the cause of spiritual truth. After leaving Bangor, Mr. Foster will spend the balance of the summer at Island Ledge House, Wells Beach, Maine.

It will be seen by a notice in this paper, that Dr. Fred. L. H. Willis, the excellent clairvoyant physician, will be at the Sherman House, Boston, on the 14th, 15th and 16th insts. He has of late made some remarkable cures. Dr. Willis is a highly educated gentleman, and can be relied upon under all circumstances.

The prospectus of the Banner-of Light, the leading Spiritualist newspaper of this coun-try, will be found in this issue. The Banner is elegantly printed on fine paper, and conducted eleganty printed on the paper, and conducted in all respects in a manner to inspire the respect and confidence of all who are seeking, or have already found, the Better Way in matters of religion.—The Fulton (N. Y.) Times.

Spirituál and Miscellaneous Periodi cals 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-PHILOSOFHICAL JOURNAL: Devoted to Spiritualism. Published in Chicago, Ill. Price 8 cents.
THE LITTLE BOUQUET. Published in Chicago, Ill. Price 10 conts.

The Lyceum. Published monthly at Toledo, O. Designed for Progressive Lyceums, Price 7 cents-per copy;

signed for Progressive Lyceums, Price 7 cents-per copy; 75 cents a year.
The Spinitualist at Work, Issued fortnightly at Chicago, Ill. E. V. Wilson, editor. Price 5 cents. Summerland Messenger. Monthly. Published at Brattleboro', Vt. Price 10 cents.
The Crucible. Published in Boston, Price 6 cents. The Herland of Health and Journal of Physical Culture. Published in New York. Price 15 cents.
The Phrenological Journal and Illustrated Life. Published in New York. Price 30 cents.
The Spinitual Magazine. Published monthly in Memphis, Tenn. S. Watson, Editor. Price 15 cents.
Science of Health. Monthly, Published in New York City. Price 20 cents.

RATES OF ADVERTISING.

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

SPECIAL NOTICES, - Forty cents per line Minion, each insertion. BUSINESS CARDS.—Thirty cents per lin-agate, each inscriton. Payments in all cases in advance.

**For all Advertisements printed on the 5th onge, 20 cents per line for each insertion.

Ar Advertisements to be renewed at continued rates must be left at our Office before 12 M, or Monday.

SPECIAL NOTICES.

THE WONDERFUL HEALER AND CLAIR VOYANT! — Mrs. C. M. MORRISON No. 102 Westminster street. Magnetic treatment given. Diagnosing disease by lock of hair, \$1,00. Give age and sex. Remedies sent by mail.

Specific for Epilepsy and Neuralgia. Address Mrs. C. M. Morrison, Boston, Mass.

Across THE CONTINENT.—The Distinguished Analytical Physician and Talented Lecturer, Dumont C. Dake, M. D., and the Gifted Medium, Charles A. Barnes, M. D., on their way to the Pacific Coast will Lecture and Heal in the following cities through Minnesota and Iowa. All who value Health and Health a All who value Health and Happiness should no fail to attend these important Lectures on Health and the Healing Art.

and the Healing Art.

Will commence Healing at Huff's Hotel, Winona, Minn., July 12th to the 18th; Rochester, Minn., Bradley House, 19th to the 21st; Faribault, Minn., Barrow House, 22d to the 25th; Minneapolis, Niccolet House, 26th to Aug. 1st; St. Paul, Park Place Hotel, Aug. 2d to the 8th; Charles City, Iowa, Union House, 10th and 11th; Waverly, Iowa, Bremen House, 12th, 13th and 14th; Waterloo, Iowa, Central House, 16th, 17th and 18th; Des Moines, Savery House, 20th to the 28th; Omaha, Grand Central Hotel, 29th, 30th 28th: Omaha, Grand Central Hotel, 29th, 30th and 31st; Denver, Col. Ford's Hotel, September 5th, and remain until further notice. Will reach San Francisco about October 1st.

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 Sherman House, Court Square.

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

SEALED LETTERS ANSWERED by R. W. Flint. 374 West 32d street, New York. Terms \$2 and three stamps. Money refunded if not answered.

J. V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 361 Sixthav., New York. Terms, \$5 and four 3-cent stamps. REGISTER YOUR 7 THE MAGNETIC HEALER, DR. J. E. BRIGGS, is

also a Practical Physician. Office 24 East Fourth st. Address Box 82, Station D, New York City.

HENRY SLADE, Clairvoyant, No. 18 West 21st

A COMPETENT PHYSICIAN. - Dr. J. T. Gilman Pike, whose office is located at the PAVILION, No. 57 TREMONT STREET, (Room C.) BOSTON, is cordially recommended to the Public as one of the most competent practitioners in the State. He compounds his own medicines, is a mesmer-izer, skillfully applies the electro-magnetic 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 com-

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

BUSINESS CARDS.

NERVOUNNESS.

It affords me great pleasure to bear testimony to the bene-fits I have received from using Fellows's Compound Syrup of Hypophosphites. I have recommended it to many of my friends, and it has proved an excellent curative for

nervousness and general debility. . It is also a first-class tonic, enables a person to take or flesh rapidly, and is free from the constipating effects char acteristic of other tonics I have tried.

HENRY JOHNSTON, Montreal.

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

VERMONT BOOK DEPOT.

J. G. DARLING & CO., Lunenburgh, Vt., keep for sale Spiritani, Reform and Miscellaneous Books, published by Colby & Rich.

WANHINGTON BOOK DEPOT.

RICHARD ROBERTS. Bookseller, No. 1010 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritual and Reform Works published by Colby & Rich.

NEW YORK ROOK DEPOT.

A. J. DAVIS & CO., Booksellers and Publishers of standard Books and Periodicals on Harmonial. Philosophy Spiritualism, Free Religion, and General Reform, No. 24 East Fourth street, Nov York.

11-Nov. 1.

SAN FRANCISCO, CAL., BOOK DEPOT. At No. 319 Kearney street (up stairs) may be found on sale the Bannen of Itel (up stairs) may be found on sale the Bannen of Itel (up stairs) may be found on stimilist and Reform Books, at Eastern prices, Also Adams & Co.'s Golden Pens. Planchettes, Npence's Positive and Negative Powders. Orton's Anti-Tobicco Preparations, Dr. Mtorer's Nutritive Compound, etc. Catalogues and Circulars mailed free, Hemittances in U. S. currency and postage stamps received at par. Address, HERMANSNOW, P. O. box 117, San Francisco, Cal.

ROCHESTER, N. Y., BOOK DEPOT.
D. M. DEWEY, Bookseller, Arcade Hall, Rochester, N.
Y., Keeps for sale the Spiritual and Beform Works
published by Colby & Rich. Give him a call.

CLEVELAND, O., BOOK DEPOT.

LEES'S BAZAAR, 16 Woodland avenue, Cleveland, O.
All the Spiritual and Liberal Books and Paperskept for

ERIE, PA., BOOK DEPOT.

OLIVER SPAFFORD, the veteran bookseller and publisher, keeps on sale at his store, 633 French street, Erle, Pa., nearly all of the most popular Spiritualistic Books of the times. Also, agent for Hull & Chamberlain's Magnetic and Electric Powders.

HARTFORD, CONN., BOOK DEPOT. A. ROSE, 58 Trumbull street, Hartford, Conn., keeps constantly forsale the Banner of Light and a full supply of the Spiritual and Reform Works published by Colby & Rich.

LONDON, ENG., BOOK DEPOT,

J. BURNS, Progressive Library, No. 15 Southampton
Row, Bloomsbury Square, Holborn, W.C., London, Eng.,
keeps for sale the BANNEHOF LIGHT and other Spiritual
Publications.

AUNTRALIAN HOOK DEPOT,
And Agency for the BANNER OF LIGHT, W. H. TEJRRY,
NO. 98 Russell street, Melbourne, Australia, has for sale all
the works on Spiritualism. LIBERAL AND REFORM
WORKS, published by Colby & Rich, Boston, U. S., may
at all times be found there.

ADVERTISEMENTS.

COLBY & RICH. Publishers and Booksellers No. 9 MONTGOMERY PLACE,

BOSTON,

KEEP A COMPLETE ASSORTMENT OF Spiritual, Progressive, Reform,

MISCELLANEOUS BOOKS, AT WHOLESALE AND RETAIL.

TERMS CASH.—Orders for Books, to be sent by Express, must be accompanied by all or part cash. When the money sent is not sufficient to fill the order, the balance must be paid C.O.D.

Orders for Books, to be sent by Mail, must invariably be accompanied by cash to the amount of each order. Any Book published in England or America, not out of print, will be sent by mail or express.

AF Catalogues of Books Published and For Safe by Colby & Rich; also of Books Published by S. R. Wells & Co., on Phrenology, Physiolo-gy, Hygiene, Home Improvement, &c., sent free,

SPIRITUALISTS' AND LIBERALISTS' Second Annual Camp Meeting The Phrenological Journal

Picnic

At Lake Pleasant, Montague, Mass., August 4th to 30th.

TENTS will be ready the 4th. Prices: Large Tents, \$10,00 for four weeks, \$8.00 for three weeks; small Tents, \$6,00 for four weeks, \$5,00 for three weeks. Advanced the control of the cont vance payments.
PUBLIC EXERCISES begin August 8th. Addres

PUBLIC EXPINATES COMMONAYS, when a Conference will be held. On Sundays, two addresses and a Sacred Concert of Music, excel Concert of Music, and evenings, (except Sundays), DANCING aftergrooms and evenings, (except Sundays).

PICNIC DAYS.—Thursdays will be Plente days.
DANCING aftenpoons and evenings, (except Sundays).
Music-Fitchburg Cornet Band and Russell's Orchestra.
((wenty pleces.) arrive the 12th and stay till the 20th. A choir of singers will give vocal music. J. Frank Baxter.
of Plymouth, will assist.

RAHAROAD FARES.—Call for Lake Pleasant Camp
Meeting tickets, to which are attached free return tickets.
EXCURSION TRAINS to the Lake will run from Fitchburg, Hoosac Tunnel and Springfield, on Sundays, Aug.
15th, 22d and 20th. Special train from Boston, Sunday,
the 15th. HOUSEKEEPING.—Bring bedding, crockery, &c Provisions can be bought at the grocery store on th grounds.

ROARDING.—Mr. Dunklee, of New Hampshire, and
Mr. Austin, of Springfield, will furnish table board at

Mr. Austin, of Springfield, will furnish table board at \$6,00 per week.

SPEAR EERN.

August 10, Mrs. M. S. Townsend, of Bridgewater, Vt. 12, Miss R. Augusta Whiting, of Albion, Mich. 13, Rev. T. B. Taylor, of Boston. 14, Mr. N. Frank White, of Seymour, Conn. 15, Or. J. J. Morse, of England. 15, Dr. H. B. Storer, of Boston. 17, Mr. Lyman C. Howe, of Fredonia, N. Y. 19, Mrs. N. J. T. Brigham, of Ein Grove, Mass. 12, Mr. A. E. Shimons, of Woodstock, Vt. 12, Mr. Francis E. Abbot, of Boston. 12, Prof. William Denton, of Wellesley, Mass. 12, Mr. N. Frank White, of Seymour, Conn. 12, Mr. A. A. Wheelock, of Chicago. 12, Mrs. E. Hardinge Britten, of New York. 12, Mrs. E. Hardinge Britten, of New York. 12, Mrs. Lizzle Doton, of Boston. 14, Mrs. Lizzle Doton, of Boston. 15, Mrs. E. Hardinge Britten, of New York. 16, Mrs. E. Hardinge Britten, of New York. 16, Mrs. Lizzle Doton, of Boston. 16, Mrs. Lizzle Doton, of Boston. 17, Mrs. Lizzle Doton, of Boston. 17, Mrs. Lizzle Doton, of Boston. 18, Mrs. E. Hardinge Britten, of New York. 18, Mrs. E. Hardinge Britten, of New York. 18, Mrs. E. Hardinge Britten, of New York. 19, Mrs. Lizzle Doton, of Boston. 19, Mrs. Lizzle Doton, 19, Mrs

Grand Basket Picnic OF THE

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

"Of the People! For the People! By the People,"

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

A corollal invitation is extended to all Spritualists 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 Irlends of this new movement.

Aspecial 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., making the usual stops between Boston and the Grove. Passengers between Boston and the Grove will take trains leaving the several stations as follows: Harrison Square, 8:42; Neponset, 8:47; Quincy, 8:55; Braintree, 9:01; So. Braintree, 8:147; Quincy, 8:55; Braintree, 9:01; So. Abington, 9:901; So. Abington, 9:901; So. Abington, 9:901 and all other stations, will take regular morning trains for Bilver Lake Grove, Plympton.

Fare from Beston and return, 8:00. Children 50 cents Excursion tickets, at the usual reduced rates, may be had at all ottles a stations. Refreshments for sale by the Caterer, at the Grove. "Of the People! For the People! By the People,"

At the Grove.

J. B. WILLIAMS,
J. B. HATCH,
July 3,-2w

July 3,-2w

A. A. WOODS,

WANTED-AN AGENT IN EVERY TOWN in America so all can inspect or get "THE THRILLING ECHO."

Mailed to any address on receipt of 25 cents. Also, "VIVID TRUTHS,"

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THE SIXTH

ANNUAL CAMP MEETING

Liberal Spifitualists of New England WILL be held at NILVER LAKE GROVE, Plympton, Mass., commencing July 2sl and closing August

WILL be held at NILVER LAKE GROVE, Plympton, Mass., commencing July 2d and closing August 19th, 1875.

All, who believe in Liuerty, (not anarchy.) Fovality and Frateristy, under whatever name they are known, are cordially invited to Join us. This Grove, of over fifty acres, with its spaceous intillings for Speaking, Dancing, Bowling, etc., the magnificht Lake, Steamer, Sail and Row Boats, has no equal in New England, and affords every facility to seekers of health or recreation-to spend a summer vacation. Good board at Watson's Manmoth Dinling and hestaurant Tent or at the Dinling Hall at \$6 per week.

As far as practicable, those intending to camp should furnish their blankets and campequipments. Tents and longings may be obtained by applying by letter or in person to DR. A. H. RICHARDSON, No. 35 Monument avenue, Charlestown District, Mass.

Many of the most prominent Spiritualist and Ilberal lecturers will address the people during the continuation of the meetings. A mong those already engaged are Mr. William Denton, Miss Lizzle Duten, Mr. J. J. Morse, and Prof. R. G. Eccles, the cloquent Western orator. Mr. A. E. Carpenter, the psychologist, will be in attendance during the sex-lons and render his assistance at the meetings.

Bond's Band will be in constant attendance, and humish music for the Meetings, Dancing, Ac.

The regular trains will leave Boston daily (Sundays excepted) for the Grove on Saturday, July 21, at 12 o'clock, for the expectal arconimodation of CAMPLIS.

From all stations on the Old Colony Ratiroad and its branches the regular trains will take passengers to and from the Grove at reduced rates of fare. Excension TREETS, good from July 20, a CAugust 8th inclusive-may be obtained at all railroad stations only. For full particulars of the running of REGULAR, SPECIAL and NEN-DAY TRAINS, see times jable posted in each of the stations on the Old Colony bream of the achors.

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chance for Agents. For further particulars, address E. STONE, 103 Court Stort. Roston, or MRS. CRA W FORD, 56 film street, Northampton, Mass. No letters answered without an enclosure of 25 cents. (w-July 10, DR. P. B. RANDOLPH,

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RE ON HAND POR the GROVE MEETINGS at Lake Walden, Con-cord, commencing SUNDAY, JULY 18711. For full particulars, see posters and Boston Herald of 16th and 17th, July 10.-1w. J. S. DODGE, Manager. \$250 A MONTH - Agents wanted everywhere.
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Message Department.

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

MRS. J. H. CONANT,

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

undeveloped state, eventually progress into a higher condition.

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

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

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

LEWIS B. WILSON, Chairman.

Invocation.

Thou Holy Trinity of Wisdom, Love and Power, we come to thee seeking thy blessing. Not that we are ever away from thee, but in conscious love and thanksgiving we come to thee this hour, to ask thy blessing to rest consciously upon us, that we may receive a new baptism of thy love and thy power, and a new inspiration of thy wisdom, that thus, triple armed, we may go forth in the world, seeking for those who have need of aid, and ministering unto their needs. Holy Spirit, may we ever walk in thy way and obey thy law, and may we understand enough of the workings of thy holy law to know that we are ever in its keeping, and ever slowly, slowly marching on, nearer and still nearer to thee, higher and still higher in life, until at last wisdom, love and power, the holy trinity, shall crown us with peace. To this end we labor, oh Lord, our God, in divine anticipation of that which is to be for us a heaven of peace and joy.

Questions and Answers.

CONTROLLING SPIRIT.-If you have queries to offer, Mr. Chairman, I am ready to hear them. Ques. — [By Dr. B. F. Clark, Charlestown, lass.] Are not the influx of undeveloped spirits, morbid conditions inherited from parents, and unfavorable planetary Influences, enough to make some people crazy without the uncharitable criti-

cisms of society? place her ban upon the brow of unfortunates. Nature and God are quite able to manage them. Q .- Is it right for society to punish such unfor-

A .- No; it is right for society to restrain them gently, kindly, and protect itself against them in their inharmonious life, but to punish is absolutely wrong, because it not only begets a vindictive and retaliative spirit within the sufferer, but that same morbid life is carried on, on, on, from one to another, until the evil effects are not to be counted : they are infinite.

Q .- Will the controlling influence explain why a band of spirits have adopted the method of de veloping a medium through the outside of the body, instead of the shorter way from within?

A .- Your correspondent seems to take it for granted that he knows which is the best way. Sometimes the gift of mediumship is more easily unfolded by acting upon the medium; at other times it is more easily unfolded by acting through God and his hosts in heaven, will receive your the medium, and no one can so well determine which is the best way as can the spirit disembodied who is acting in that direction.

Q.—[From the audience.] Why are so many mediums before the public in a crude state? How long does it take to develop them thoroughly?

A .- You must first have the unripe fruit before you can have the ripe fruit. There are times and seasons belonging specially to mediumship, as to any other condition of existence. The time taken for unfolding the flower of mediumship depends very much upon the surroundings of the medium, very much upon the vigorous condition of the gift itself, very much upon the means used to unfold the flower. We cannot determine concerning time; it may be years; it may be done in the twinkling of an eye.

Q.—Why is it necessary mediums should go through such a martyrdom, in order to be fully developed?

A .- This martyrdom is incident to the unfoldment of mediumship always, because the finer elements of the being are being brought into contact, and active contact, with the coarser elements. These finer elements suffer immeasurably in consequence of the contact, but that must needs be in unfolding mediumship: it comes in as one of the conditions necessary in the premises; there never was a medium exempt from it; probably there never will be; but as you come to understand the laws of life and mediumship better, there will be less of suffering, yet, I take it, they will never be so fully understood as to exempt the medium from suffering. Jan. 26.

Margaret Barclay.

My name was Margaret Barclay; I was twenty-three years old; I died of consumption, on Cross street, in the city of Boston, three years ago three years ago this winter. I left a brother older than myself, and a sister younger. Our parents left us by death when we were all very young, and our life on earth was hard-mine was, at least. My brother, who inherits consumption, is still battling between life and death, and longing to be free. My sister, so far, see ms to be free from the disease, but the miseries attendant upon a life of poverty she is constantly being plunged into, and I wish her to know that there is something better for her than what she receives in this world, be it ever so good; and when shadows fall upon her, I want her to think of the life that is to come, of the happiness that is in store for her when we all meet, a happy united family, in the glorious spirit-land; for it is a glorious land-not at all, your own dear and true dear sister, like what you have supposed it might be, but natural and beautiful. .

Dear brother Tom, it was me who restrained you from entering the spirit-world as a suicide, last month. Oh, venture not on that dangerous ground again, for you will look upon yourself, after having committed the deed, as many others do, as being a coward. Bravely stem the tide of sorrow, dear Tom, awhile longer yet, and you will not be sorry for it. I would not have it said that my brother had entered the spirit-world as a suicide. Wait - wait - wait, dear Tom, and take as good care of the house you live in as you can, and by-and-by the crevice will be large enough to let your spirit free-then. you will be happy indeed. Jan. 26.

Paran Stevens.

To the friends who have asked me if I would meet and communicate with them, through the Eddy mediums, if they would put in an appearance there, I have to say, "I will, if I can; I cannot promise; I do not know how much I could control conditions there, or what I could be could control conditions there, or what I could be control conditions there, or what I could be control conditions there are could control conditions there, or what I could be control conditions there are condits are conditions there are conditions there are conditions there

do, but I certainly will be there with you, if you go, and will manifest if I can. Paran Stevens. Jan. 26.

Harry Smith.

There's an old gal wants me to come here and ell her if I really did manifest, and clearly, too, through the Eddy mediums. Yes, old gal, I did. Now, are you going to be any better satisfied because I come here, and say so, or are you going to ask me to go somewhere else? I know you were not there to see me; but if you will take the trouble to go, I will come-and I assure you it's uite as much trouble to me as it will be to you. I suppose you will think I can dead-head it. So I can, in one way, but then I have to pay for it roundly in another; but, however, L'Il be, there, and do my best to satisfy you that I am there.

Now if you aint a mind to take that trouble, don't call on me to know if I-really did go there and communicate, as I said I would. Harry Smith. Good day, Captain-General. Jan. 26.

Black Prince.

Good day, massa. Old missis, she went to one of these people in New York to get old massa to come and tell her something, or young missle, who is here with him. Black Prince is here to say they could n't come, sar. They try, but they could n't come. She go away and say it's all humbug. Now, missis, better try somewhere else. You know old Massa was particular; he didn't always like to mix with everybody. Maybe if you try somewhere else, he come. Black Prince, to his old missis, Sally Henderson. She ive, when things go right, in Charleston, S. C. Since that she be toting round here in the North -since old massa die. Jan. 26.

Margaret Callahan.

I've been dead three-months-little better than three months. My name was Margaret .Callahan. I lived in Cambridgeport. I left two children, and my sister has got the care of 'em. She don't know what to do. She try to get a chance to put 'em' to a Catholic charity school, but she didn't succeed, and she feels discouraged bad. Mary, I'll help you to take care of 'em. I'll help you, Mary. You won't be sorry you Ans.—Oh yes, certainly. Society need not kept 'em. Keep 'em, at least, until you hear from James, and then he'll help you and you'll get along well. Do n't be afraid you won't, Mary. I tell you, as God and the Holy Virgin live, you will. Jan. 26.

Anonymous, (One Who Knows.)

The question which comes to us from sunny France, I answer. The Napoleonic star will yet emerge from the clouds, and shine with renewed brightness. The shadows that have obscured its light will pass soon away-very soon, and by its light France will be led to peace, and in the future will be, educated to, and fitted for, what she seeks to obtain-freedom from monarchical rule, and a genuine republican government will be there then, which is not the case now. So, fear not, worthy sire! the star will shine again ere many months, and you who have watched in the darkness, and failed not in full allegiance to reward.

From one who knows.

Séance conducted by Prof. Bush.

MESSAGES TO BE PUBLISHED

Thursday, Jan. 23.—Angella Sampson, to her mother; Capt. William Credeford, of Kennebunk, Me.; Mary Eliza Robinson, of Brighton. Eng., to her children; Solomon Stebbins, of Stebbinsville, Ohlo.

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

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

N. Y.; Major Henry W. Denning, of Second Alabama Infantry; Ellzabeth Atwood, of Blackstone, Mass.; Col. Tom Chickering.

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

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

For the Banner of Light. Inspirational Messages, ADDRESSED THROUGH THE MEDIUMSHIP OF THE

LATE MRS. JULIETTE T. BURTON, OF NEW YORK, TO THE COMPILER, THOMAS R. HAZARD.

My husband in the body, my husband out of the body, I attempt no vain task in the trial of writing you affectionately, for it is the pleasure of my heart, the desire of my mind, and the expression of my will. You are to me more than all angels, and dear as myself. I cannot abide with you as a mortal woman, but I can send you

my spirit, which is true.

There are heights in my sphere which I have never reached, fields of beauty which I have never explored, and truth after truth, knowledge unto knowledge is garnered away, which we two together shall share, and the fullness of joy awaits me in your coming. With children, husband, fa-ther, mother, and every family tie relinked to-

gether, my cup will run over.

Dear one, make your calling and election sure by active work of virtuous conduct. Make every hour musical with some rich deed, that the choir of guides around you may report the harmony and set to music your future. Make your face to glisten with the satisfaction of having accomplished a kindness, that it may reflect upon the walls of your future house a picture indelible.

Make your voice touch to the core, with words of comfort, some sad heart, that the daughters of your loins may transcribe the same on the records of your existence. Lighten the wants of the feeble and needy, that the healing of their wounds

may cicatrize the ears of the slanderer.

Turn to me, husband of my heart! let me speak to you in such strains soever as may suit my mood, through this one whom I have adopted for my amanuensis. In all things I am yours-by all things you are mine, and, when through all things I have been made perceptible to your own sense of touch and vision, you will find me still FANNY.

I am glad when I see the pencil of the medium suspended over the paper, and I bring my un-prejudiced influence to quicken the motion whenever a stronger power does not interfere. How it is that so many can control so feeble an instrument and yet not exhaust her, is explained by the process of give and take. As fast as she is exhausted she is resuscitated, and when the nerve force is attenuated the sequences are full to repletion with magnetic vigor. She is like the quill peu which gives thoughts, ideas, plans to the paper, and from the inkstandyls-refilled, replenished and adapted to go on.

I speak these things to you because I know that the science of a medium's uses would always interest. I have nothing old, nothing new, but one thing grows out of another, one thing comes away from another, until causes evolve is

comes away from another, until causes evolve is-sues, and issues involve revolutions, and life is always changing. Every method adjusts itself to the circumstances of its development, and all consequences are beginners of new epochs. I could as well try to scramble back to earth and take up old phases of existence as to regret the plan of progress which marches me on foremost, topmost and above. I like the strong flourish of

makes me happy to talk with you; and am your own loving daughter,

I am as happy as usual, always endeavoring to discharge my duty. I received a conscious acknowledgement through my senses which is in itself sufficient to create some new enjoyment. I have brought many pleasant little unforeseen benedictions to our home, and in your very midst. I find more harmony existing and a greater degree of progress than ever before. I hope yet to see the whole scheme of the gospel of spirit communion fully established in every household; so that the alter of learn way he the entre of union that the altar of love may be the centre of union, that with one mind and one heart every member of every family may unite in invocation to the interior forces which, through the power of harmony, shall then be able to demonstrate their mission to inspire and to exalt. I am your own dear wife,

DEAR FATHER-All men try to rise above their circumstances, and the most sanguine are sometimes gratified by realization. Others are not satisfied with their lives and cannot get comfort. You may suppose that the men who have achieved the greatest victories while in the body have the best places in heaven; but this is not so. There are some poor creatures whose whole lives were failures, who get higher and have made greater conquests of wisdom, righteousness and honor than the strong-minded victor whom all men honored

whom all men honored.

Dear Father, try the whole plan of life in all its parts, and cast out whatever seems vain from your eyes and heart.

MY DEAR BROTHER-I will help you to gain knowledge sufficient to elevate you spiritually. There is no law in nature that is not capable of bringing satisfactory results to matter and enjoyment to spirit. I must tell you at another time something of my scientific attainments. I am your friend.

MY BELOVED HUSBAND—Not many more years can roll between us. We are drawing together. You lessen the breach by your efforts to humanity-by benevolent desires and unselfish acts. At the time your physical powers fail, your spiritual resources shall be greater. Do not fear that heaven will not be wide enough-for your unfinished plans. There are opportuni-ties here for every half finished project to be per-fected, and you may work for the good of hu-manity with more accuracy than while in the body. I know that you have faith sufficient to sustain your hope; and that knowledge of our ministrations gives you much peace and for. ministrations gives you much peace and joy. I come to You at all seasons, in all places, and siently work up benefits for your temporal as well as spiritual interests.

My children are dear to me, but if I witness their mortal disappointments, it does not pain me as much as you might suppose, for I know that the sorrow lasteth but for a season; that the joy and rest that cometh is eternal.

Every atom of dust beneath your feet has its appointment, and souls are of much greater value. ly love, I shall soon control the medium more fully, and hope to speak to you after awhile face to face.

I am,

FANNY.

[From the Aldine.] PINK AND PURPLE.

Pink and purple arching over Meadow-slopes thick set with clover— Pink and purple and blue together— On the perfect summer weather! On the corn, with green leaves gleaming!
On the roses deep in dreaming!
Wherefore, darling, dost thou tarry?
Come and bind the spell of facry!

Pink and purple slowly fading, Fainter colors intershading— Hid in dusk, the insect chorus Tells that night is falling o'er us. In the east a star is burning— Signal, dear, of thy returning; And the baby's eyes are weary; Come and bind the spell of faery!

Pink and purple gone together. Oh the perfect summer weather! Oh the dark blue, arching over Meadow-slopes, thick set with clover! Oh the ceaseless insect-droning! Oh the tender baby-crooning: And the love that does not tarry, Making all a world of facry!

Spiritual Seance.

Mrs. Louie M. Kerns gave her farewell scance before an appreciative audience in Little Music Hall, Sunday evening, and further ingratiated herself in the good graces of the people of San José and vicinity, by a faultless, faithful exercise of the gifts she lays claim to. Several communications were received, and all remarkable for unprovided-for coincidence. A reply was written to some question and no name signed, but, by the raps, the medium ascertained the question was written on some one of the folded ballots, and the particular ballot was also designated by raps. The message proved a direct and full reply

to the question asked to the question asked.

The medium was impressed very strongly to go over and sit down by a lady in the audience, and plump down after the manner of tailors on their benches. This impression was repeated several times, but the lady did not recognize any departed gentleman friend who sat in that way, intil, finally, the medium wrote out an inquiry if the lady referred to did not remember a gentleman who used to come to her and write messages on a slate. The lady replied that she did now recall such a friend. "What was his occupation?" asked the medium. "A tailor," replied the lady, and this snug fit convulsed the audience

A message was written, signed by name of a lady whom no one, save one, in the audience recognized. Itstated that the spirit, purporting itself to be, had been with the wife of one of the persons present, all that Sunday afternoon; assured him his wife (then in New York) was well, and had that day written to him a letter. This is a prophecy now awaiting Uncle Sam's mails for fulfillment. In due course of time any interested person can learn how the prophecy is

fulfilled by applying to this reporter.

Mrs. Kerns, at the close of her scance, expressed, in a pleasant and hearty manner, her gratitude toward her friends in San José, and announced that she was soon to undertake a trip to Europe to benefit her health, and should be absent some six or eight months. This jour-ney, she said, was to be made by advice of her spirit controls. Mrs. K. leaves many warm friends in San José, some of whom do n't feel at all certain "how these things are done," but do believe the medium entirely free from attempts to deceive.—San José (Cal.). Weekly Mercury, June 17th.

Hon. David Dickerson.

The relatives and many friends of Mr. Dickerson will hear with regret that his earth-life has Our speakers, whose way led through Harden,

Iowa, will remember with blessings the old brick house surrounded by trees and flowers. Many of us remember the hospitable welcome extended to us by Mr. and Mrs. Dickerson. The honest merchant, the just judge, the good State senator, will live in the hearts of those who loved and honored him.

At last ill health and an overworked brain induced Mr. Dickerson to seek a milder climate. He came to California. The last of May he left San Francisco by steamer for Southern California. From the steamer he came to my cottage. He was sick and dispirited. Life to him had no charms. "My work is done," he said, "and I have come here to die and to be buried by strangers." We hoped rest and change would bring healing and the standard and the said. healing and health to body and mind. But the sea-breeze, the flowers and song-birds, had no

was to behold no more forever. He retired early was to benoin no more forever. The tented early without the accustomed "good night." Sunday morning broke in brightness; the whole world seemed flooded with a soft golden light which is peculiar in this locality. A little excursion had been devised for our guest, hoping thereby to dispel the clouds that darkened his soul. But to him the world had no brightness, and as to the seasidation it was not to be liking the was look. seaside trip, it was not to his liking; he was looking beyond, to the eternal Land of Peace.

As he predicted, strangers buried him; but his

remains were borne away by loving hands, and laid tenderly under a canopy of flowers. Peace to the risen spirit.

H. F. M. Brown. to the risen spirit. H. F. M. BROWN National City, San Diego Co., Cal., June 15.

Patience, Faith and Forbearance.

The following significant communication was written by the hand of the late John B. Conklin, New York, whilst in an unconscious trance, in the presence of Thomas R. Hazard, about the vear 1860:

"Friend, thou hast not been forgotten, nor hast thy interest been overlooked by those who have labored incessantly since the first influx of spiritual light in its present phase upon earth. I have ofttimes been one of the number of disem-bodied minds who have from time to time convened with thee at thy circles, and I can youch for the truthfulness, as to its spiritual origin, forall thou hast received. Thou must take into consideration the important fact that when necessity compels the introduction of a grosser spirit to act as the operator on our side, much which may be transmitted will be contaminated more or less with the mind of the spirit medium and earthly instruments, and that which bears apparent evidence of falsehood or inconsistency viewed from the external plane, when seen with the spirit eye all beats in unison with truth. Thou wilt, notwithstanding thy present misglyings, in a few weeks have revealed to thee, through thine own mind, a clear and satisfactory solution of thy four years' experience with the spirits. Faith, it has been said, when well developed will remove mountains, and all that is asked of thee by those who labor day and night for the furtherance of truth is an exercise of pa-tience, faith and forbearance. GEO. Fox.

Passed to Spirit-Life:

From Hebron, Conn., on the 15th of June, Mrs. Betsey Billings, wife of George Billings, aged 78 years. Billings, wife of George Billings, aged 78 years.

She was a firm believer in our bequitful philosophy. She leaves an infirm husband, a son, daughter-in-law, and a large circle of friends and relatives to whom she has made herself dear by a warm and affectionate nature, to mourn her loss. Her funeral was well attended by people of different religious viows, and I was glad to have the minister of the place near me while I endeavored to give the views of our philosophy, to which he listened with attention. He went with us to, the grave and back to the house, and on our way we were engaged in asking and answering questions, which was very pleasing to me.

[Hartford Post please copy.]

[Hartford Post please copy.] From Southboro!, Mass., April 17th, Edna F., wife of

D. C. Nichols, and daughter of N. S. and M. A. Thompon, aged 26 years. Loving and beloved, with a keen appreciation of the beautiful, with much to make life desirable, she passed patiently and cheerfully through a painful and lingering decline. To visit her sick room, was to be taught lessons of courage and resignation, and triumph over the fear of death.

of courage and resignation, and triumph over the tear of death.

She will long be remembered as one whose sweet voice in song (as one of a quartette of which her husband and mother were members,) enlivened many a social gathering, and helped to lift the heavy cloud from the house of mourning. The friendly hands that dressed her for her bridal, arrayed her in the same garb for burial, and wreathed her casket with beautiful flowers. Looking upon her thus, we could but rejoice that for her the long, dreary nights were o'er, and the "good morning" of the angels had greeted her.

her, and the good manning her field the good manning

From Circleville, Ohio, May 3d, 1875, after a long and painful disease had reduced her to an almost unparalleled low condition, Mrs. R. F. King, wife of C. A. King. The doctors called the disease pus or poison in the blood. Notwithstanding all her suffering for ten long weeks she never murmured. She not only was a firm believer in the communion of the inhabitants of the spiritual world with this, but her ballef had become positive knowledge. She had frequent communication with scores of her summer-land friends, through her own mediumship, when in a perfectly conscious condition, by dial and planchette, She had a grand vision about ten days before she died. She saw very distinctly her father and mother and a little girl she raised (her stop-daughter). Mrs. King affirmed to me the next day, that if all the world should say it was a delusion she would still say it was a truth. Mrs. King was a sister of the undersigned.

[Obituary notices not exceeding twenty lines published graduliously. Twenty cents per line required for additional matter. A line of agute type averages ten words. Thus by counting the words, the writer will see at once whether the manuscript exceeds the stipulated number of lines, and is requested to remit accordingly.]

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:

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Vol. I.

Vol. I.

Preface.—As the story of Jesus is in mythical drapery, we may begin with John as the apt customer in the fashion of those days, as shown him in his vision. Whether a person, or a personification of the Sun, the name of Jesus or Savior is so clothed upon as to make it impossible to say where the personification ends, and the person begins. He was the "I am" before Abraham was, and also embodied in the name of him "who was, and is, and is to come," and "no other name under heaven whereby we could be saved." Of cratemporary, authentic history of the person of Jesus, there is none; but of personification there is a large amount in floating mythology of all the regions, round about, and blended therewith were the esoteric doctrines or mysteries of the kingdom of heaven. These were revealed only to the initiated, and not to them unless they had reached the most advanced degrees of their sacred Free Masoury, where the Sun and his phallic emblem in the Cross were in all the fullness of the Godhead bodily, and interchangeable with the Most High in Jehovan, Jove, or Lord. There was strong meat for men, and milk for babes, and as the fruits of the earth were of the Sun, who fed from heaven, so the initiates, or those who had ears to hear, could eat his body and drink his blood—eat from the seven or twelve baskets or signs, and drink of the Cup filled from the wine-press as trod in the flereness and wrath of Almighty God. Moses and the prophets had testified of this Jesus or Savior; nor less the Apocryphal fringe of the Old Testament. The Bible is not exceptional in the natural and spiritual order of its evolution from the Ancient of Days, when the sky Father was the Highest, and the Sun his only begotten. What Mr. G. W. Cox says of the Aryan, will apply equally as well to the Semitto the ology, that "there was a constant tendency to convert names into persons, and then to frame for them a mythical history in accordance with their meaning." See also Dr. Imman's "Ancient Faiths embodied in Ancient Names." We never

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Ranner of Night.

BOSTON, SATURDAY, JULY 10, 1875.

The Persecution of Spiritualists in Paris.

To the Editor of The (London) Spiritualist: SIR-My previous letters will have prepared your readers for a very mockery of Justice in the trial of our friends Leymaric and Firman before the Seventh Chamber of Correctional Police, but not for the length to which it has been carried. In my last I wrote: "I do not regard Leymarie as being in serious danger; he is accused only on the word of Buguet, and in view of the abundant proofs of the mendacity of the latter, I cannot conceive how Leymarie can possibly be convicted on the statements of such a patent liar." And yet Leymaric, that devoted and conscientious Spiritualist, successor of Allan Kardec as editor of L. Rerue Spirite, and managing director of the Societe des Spirites, has been sentenced to a year's imprisonment, and Buguet himself to no more: Firman, to six pionths' imprisonment. Leymarie's crime is the prominence of his position in Spiritualism, his zeal and activity, and the usefulness of his labors, editorial and other. to the cause to which his soul is devoted—off with his head! I have no doubt but that his enemies would have been glad to off with it in a more literal sense if it had been in their power. Happily, imprisonment for opinion and its propagation is too common in France, and has been the penalty paid/by too many honorable ment or crime of having a conscience and a fearless spirit, to involve any real disgrace.

Lachaud's speech in his defence was one of the

most brilliant, powerful and convincing efforts of forensic pleasing I have ever listened to. His thesis was simple. Leymarie was a sincere zeal-ot, deceived by Buguet, and honestly parading in his Review, as proof of his doctrine and cause, the spirit-photographs produced by the latter, in hundreds of which the resemblance was recog-nized and attested by the sitters. He had no complicity with Buguet, and it is impossible to condemn him on the authority of such a manifest liar saying that he had. This, I repeat, was a thing, and it was developed in a mos masterly manner by Lachaud, and with a cer tain dramatic action whose only fault is that of being a little too theatrical. He exhibited the man living an honest, and honorable life, laboring from rise of sun till the hours of sleep on the merest pittance of income; blameless in all do-mestic relations as husband and father, working off a balance of debt resting on him from an old failure in business which had grown solely out of a too confiding character, and having, with aid from his family, nearly accomplished it, and al-lowing himself no personal indulgence till he should have fully done so. He then showed how he had not accepted Buguet apirit-photographs until he had put them and him through a series of test investigations with the aid of persons the most competent to detect fraud or error; and, long after having thus become himself satisfied. continuing to pester Buguet for further testing trials to satisfy other friends, photographers and others. He referred to the hundreds of letters of attestation of resemblances from sovereign princes down to the humbler strata of society, all which continued to confirm Leymarie in his sincere conviction of the genuineness of Buguet's pictures. And finally he produced a series of letters from Buguet himself to him, from January, 1874, down to April 21st, 1875, the very day before his arrest, on the face of which stood manifest, as though in large print, Leymarie's perfect good/faith and total absence of any sort of com-plicity in deception. He showed Buguet's men-dacity in regard to the mediumship, which he repudiated his having ever even asserted, and this on the face of his own letters. And yet with all this, and after all this, Buguet and Ley marie are sentenced in common for escroquerie (swindling), and each to the penalty of a year's imprisonment! It is enough to take one's breath away in the telling of it. I have never known anything more monstrous in the worst courts of in-

The production of Buguet's letters was a sur-rise. The Procureur Substitut de la Répub-Houe, M. Dubois (a man of first-rate ability, whose speech also was, artistically, a master-piece), intimated a complaint that these had not been produced before, on the *instruction*. La-chaud retorted that he was the judge when and how to produce his arguments, and that he rather itself to receive his best for the alone. Learner of the little Leibert Rnowledge of the facts of Spiritualism to the understanding of the explanation of them. The explanation is, that Madame Huguet herself pulled or knocked Firman to the ground in the dark, as she rushed out of her hidding-place; that liked to reserve his best for the close. I am sure that there were few among the most hostile hearers in the court (the middle-passage of which was crowded with lawyers in their black gowns, and with those becoming round, flat topped black caps which are so much more dignified and graceful than your absurd grey horsehair wigs) who did not feel sure of a triumphant acquittal of Leymarie after this production of Buguet's own letters. But it is ill reckoning without the host. The judges remained out in consultation over half an hour, but when on their return the President (named Millet) read the

return the President (named Minet) read the lengthy judgment, it was clear that it had been prepared beforehand, since it contained no allusion to the important incident of the letters.

Leymarie intended to appeal to the Courd' Appel, where it was hoped that this judgment would be reversed, but he gave up the idea for reasons I will state further on I will state further on.

There was only one material point wanting from Lachaud's argument, and here we see the influence, upon the best of advocates, of a want of knowledge and belief in that which constitutes the very basis of the case to be treated. He is not a Spiritualist, and admitted his non-belief, while treating the doctrine and the school with great respect by reason of the millions of its adepts, and the high rank in science, philosophy, literature, general intelligence and social standing of so many amongst them. Not being a Spiritualist, I suppose, is why he could not argue what was the truth, and what would have material-What was the truth, and what would have materially strengthened Leymarie's case, namely, that Buguet's mediumship was a reality, and many of his photographs, probably all those of the period before he slid into his later system of fraud, were genuine and true. He did not establish this discrimination, but tacitly accepted the theory of the prosecution, that the draped manual material between beds which nikin and boxful of small cartoon heads which lay conspicuous on a table in front of the bench lay conspicuous on a table in front of the bench represented the whole of Buguet's photographing from beginning to end. Perhaps he too, like Firman's counsel, M. Carraby, thought it would be hopeless and useless anyhow to present that distinction to the inaccessible minds of the judges, and that it might do more practical harm than good, even if the lawyer's own mind could have permitted him to go himself the length of the truth of the reality of this strange thing—Spiritualism. Nor did Lachaud present the material fact of the triumphant acquittal, in America, of Mumler, the first of the spirit-photographers, after a severe struggle in court, on this very same issue of imputed swindling, because he professed to produce photographs of the departed friends of his sitters—an acquittal obtained after full proof of the genuineness of the likenesses, full proof of the graulneness of the likenesses, and Mumler's own readiness at any time to go to other photographers' studios and produce them there on their own glasses under their closest scrutiny of every step of the process. The ques-tion of spirit-photography has not been tried this time, as it was in America. It was not defended, but was allowed to go by default after being betrayed by Buguet himself, under influences of which we shall probably never know the

ences of which we shall probably never know the whole secret, whatever may be the different suppositions of different minds.

You will have seen by the reports of the trial, imperfect as they are, that Buguet made but a poor fist of it, when asked by the President of the Court what he had to say to those letters? He said only that three-fourths of them were written by his caissière (a bright and clean young woman), and that "we all believed that Leymarie woman), and that " we all believed that Leymarie knew," as though the other fourth of them at the said three-fourths, written by his confidential corresponding clerk, must not have been shown to him, and have correctly conveyed his mind. And as though his saying that "they all believed Leymarie to have known" was any vinced against the wisdom of that course, or any least were not written by himself, and as though

proof against his own letters showing that they ad not so believed, and that they were them selves confirming Leymarie in the contrary idea. And yet that shambling explanation of those letters seems to have been satisfactory to French

Let me add one circumstance calculated a lit tle to astonish your English and English-speaking readers. I have mentioned above that Buguet's own letters to Leymarie proved conclu the total absence of complicity on his part (and that was the only charge), and the bar present regarded Leymarie as virtually acquitted after they were presented and read by Lachaud, and passed up to the judges. Yet they not only did not prevent his condemnation, but probably aggravated his sentence, because they certainly aggravated his judges. It certainly may have been provoking to see produced unexpected evidence which stamped with absurdity a predeter mined sentence, but to us foreigners it seems an odd modus operandi of the judicial mind that the accused should be hit so much the harder because he has had the insolence of proving his innocence by documents not before communicated to the prosecution, nor submitted to the tender mercles of a juge d'instruction. I now think it was a mistake of calculation and tactics on the part of Leymarie not to have produced these let-ters to the juge d'instruction. They might have compelled the latter to discharge the case as be ing unsustainable. But the simple fact that he had thought it unwise to do so, and more pru-dent to reserve them for the public trial, serves to illustrate the evils of this French system of a first trial by private inquisition called the in-struction, with no-help of counsel, and no check on the omnipotent and irresponsible inquisitor, whose hostile conclusions can then be overcome at the public trial only by what I before have called a small miracle.

You will naturally presume, ask a matter of course, that Leymarle will appeal to the Cour d' Appel; and, in his place, I would certainly do Such was, indeed, his first intention, but I believe the advice of friends has induced him to change it. It is represented to him that the presiding judge of that court would be worse hands for him to fall into than the two who have thus far dealt with him, and with Spir tualism in his person, that he might go furher and fare worse; and they have a way in this country of discouraging appeals by aggra-vating the first sentence if they do not reverse, it to the benefit of the accused. Innocence, therefore, sometimes thinks it better to bear the present ills we know than fly to others that we know not of. The reasoning in Firman's case is the same; and à fortiori as his term of sentence is only six months. The fines imposed are 500 francs for Leymarie, and 300 for Firman, with the contrainte par corps fixed at four months for each, which means that period of additional imprisonment in the event of their not paying the fines and costs. Those of Leymarie will of course be and those of Firman are already provided for; for it is another of the little niceties of the French way of doing these things, that when friends come forward to give bail for an accused person they do not receive back their deposited money integrally if the accused does not run away but remains to bear the brunt. A fixed part of it is retained to cover fines and costs in the event of a condemnation. In Firman's case it was stipulated that only 5,500 out of the 6,000 francs were to be returned. This is pleasant for bailing friends, who have nothing to do with the offence charged, and encouraging to them and others on other occasions. But what right have they to believe in or sympathize with the innocence of wretches whom police authority suspects and accuses? We speak of civilized nations as being policees. France certainly does seem to

be a *policed* nation with a vengeance.

In Firman's case, besides Buguet's charge against him also of complicity in his trauds, there was the further charge, resting on the testimony of Madame Huguet, of fraudulent personation by him of the materialized little Indian spirit. Be sides the essential impossibility of those judges (or perhaps *any* judges who had never seen it with their own eyes) ever being brought to believe in materialization at all, so that to them it was necessarily imposture ipso facto, there were strong appearances against him. Strong, but false, as could easily be proved to the satisfaction of those who are in a position to bring some andark, as she rushed out of her hiding-piace; that the little Indian thereupon turned back into the cabinet and instantly disappeared, and, as he has since said, had no time to make his shawl invisible, which, therefore dropped on Firman as he was there on the ground under the angry hands of the lady, and so was deemed by the spectators to have been worn by him. Now, against the theory of the prosecution, and in support of the explanation, are the following extreme inumolabilities, the combination of which treme improbabilities, the combination of which raises the improbability into impossibility:

1. It is positively true, on the testimony of four of the best of witnesess-Madame de Veh. Mrs. Watkins, her mother, the Count de Bullet, and Mr. Gledstanes—that on other occasions (several times before, and four times since the Madame Huguet scene) Firman and the little Indian were not one, but toain, both being seen together, Firman asleep, and the materialized spirit by his side, and twice floating in the air, so as even to touch the ceiling with his feather head-dress. Why then should Firman, on this occasion, have had recourse to an unprecessary disruise at the had recourse to an unnecessary disguise, at the risk of having his person searched before going into the cabinet? and a shawl, a long piece of muslin, a mask, feather head-dress and dark gloves must have suspiciously stuffed out his per-

2. The little Indian was standing at the table in front of the half-opened curtain when he was visible to the spectators, his body being at least partly outside. If it was he who was seized by the lady, that operation must have been seen by them, which is not pretended, and it is extremely improbable that it should not have been seen; while the fact that it was inside the small recess serving as a cabinet that the lady and her victim were found, corresponds only to the theory of the explanation.

3. The spectators rushed immediately forward with light. The whole scene could only have been a matter of seconds of time. Within those few instants how could Firman have disposed of a mask, metal head band, feather head-dress and dark gloves, and moreover also have unwound a yard and a half of muslin from round his body, and taken off a shawl, while under the lady's hands, without any of these operations having

4. If Firman was believed to have worn and concealed these objects, mask, gloves, &c., why were he and his wife allowed to depart without having been made to give them up? No one pretends to have seen anything of any of them, yet they would have been indeed pièces de conviction. Nor was anything of the kind found by the police when they arrested Firman, and made a search so minute that scarcely a pin could have scaned them.

Your readers can judge for themselves of the Your readers can judge for themselves of the strength of the case in Firman's favor, which could have been presented by the combination of these improbabilities. Yet of what avail would anything have been before judges whose minds were so hopelessly prepossessed that it was possible for them to condemn Leymarie? Independently of his own want of belief and knowledge of Spiritualism, M. Carraby was satisfied that any attempt to sustain the reality of materialization would aggrayate the sentence which rialization would aggravate the sentence which he-regarded as inevitable. I had contended earnestly against this sacrifice of the cause of truth, and it had been almost settled at one time that M. Carraby would not plead the case, but that I should do so, with a special permission from the Court. We compromised on the ground that while he should plead his legal argument and extenuating circumstances, Firman should read (or have read for him) a statement of his own, from the Spiritualist point of view; and that paper Lhad prepared, and handed it to M.

assertion at all of the truth as we understand it, that he concluded not to carry that argument into effect. The result certainly justifies the sa-gacity of his judgment, since Firman gets off with only half of Leymarie's sentence. When Leymarie's year was announced by the president, I certainly expected two years for Firman. Of course, acting on this line of policy, which preferred his client's safety to his doctrine, M. Cart aby made no use of any of our evidences of the reality of materialization. He spoke with admirable talent, from his point of view, though I could not concur with him that the fact of selfpersonation, which was instantly admitted by not being contested, did not constitute legal escroquerie. He used with effect Firman's very creditable letter, in which he declined, as follows, to avail himself of the permission offered him by his friends to go away and forfeit the six thousand francs of bail they had supplied:

sand francs of ball they had supplied:

Treaday, June 15th, 1875.

DEAR SIR—It is needless for me to say how grateful I am for the kind and generous permission contained in the above letter, which I think it my duty to return. I thank you and my other friends from the bottom of my heart for the kind feeling in 'favor of my dear little wife, which I presume to have been the principal motive of the generous offer, and also for the confidence in my innocence (which, at least, you may entirely depend uponf for it is not undeserved); but I could not avail myself of it without forfelting my own self-respect, as well as the money of my gener-

I do not wish to be understood in this letter as meaning to impeach the judicial honesty of the judges who have thus sentenced two innocent men. An injustice which I deem truly mon-strous has been done, but vehemence of prejudice against Spiritualism, pre-condemnation resulting from the report of the *instruction*, and ignorance of novel truth, familiar now to Spiritualists but inconceivable to the judges, sufficiently explain their course and their judgment. Nor do I see any particular evidence to connect the church with this prosecution, or persecution (though most of our friends here entertain no doubt on that point), except in so far as the recent mande ment of the Archbishop of Toulouse may possi-bly have stimulated the action of the police and tended to embitter the minds of the judges.

J. L. O'SULLIVAN.

Unprincipled Adventurers.

To the Editor of the Banner of Light:

Now that the phenomena of materialization are ipon the increase, and public interest and curiosity have been intensely stimulated by the careful statements of many trustworthy observers of these wonderful manifestations, it is not strange that unprincipled adventurers should take advantage of this interest, and seek to impose fraudulent representations upon the public Several impostors, who have been traveling about the country as exposers of Spiritualism, finding that rôle of business unprofitable, now profess to have been recently developed as wonderful physical mediums, and announce genuine phenome na, religious séances, &c., taking public halls, or theatres, and hoping to impose successfully upon an ignorant but curious public.

It would seem to be the simplest dictate of common sense, to say nothing of the imperative demands of scientific investigation, that all me dia for physical manifestations be put under absolute test conditions, i. e., conditions that shall render imposture, on their part, impossible. What may occur under such conditions is of ines timable value in aiding us to study the relations of disembodied spirits to the forces and laws of the material world; unprotected by such conditions, the phenomena, even though genuine, are valueless, and tend to depreciate the importance of the claims which Spiritualism is to-day making upon the world. Such media as are unwilling to submit to test conditions, ought not to be sustained by the patronage of Spiritualists; and these public exhibitions of so-called materializations and physical manifestations, by irresponsi ble and untested parties, should be discredited by every true Spiritualist. DR. H. B. STORER.

Spiritualist Lectures and Lyceums. MEETINGS IN BOSTO

MEETINGS IN BOSTON.

John A. Andrew Hall. — Free Meetings.—Lecture by Mrs. S. A. Floyd, at 24 and 7½ r. M. The audience privileged to ask any proper questions on spirituality. Excelent quartette singing. Public invited.

Rochester Hall, 739 Washington street.—The Children's Progressive Lyceum, No. 1, which formerly met in Joht. A. Andrew Hall, will hold its sessions at this place every Sunday, at 10½ rolcok. Geo. H. Lincoln, Secty.

The Ladies' 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.

Medium? Meeting at Templars' Hall, 280 Washington street, at 10½ A. M., each.Sunday. All mediums cordially invited.

invited.

Lurline Hall, No. 3 Winter street.—Public Free Circles are held in this hall every Sunday morning at 10½ o'clock. Good test mediums and speakers in attendance. Lectures every Sunday at 3 and 7½ P. M. by well-known speakers.

The People's Spiritual Meetings every Sunday at 2½ P. M., at Investigator Hall, Paine Memorial Building, Appleton street, near Tremont. Good speakers always in attendance. tiendance.
Trimouniain Hall, No. 8 Boylston street,—Developing ircle, for mediums exclusively, on the morning of each unday: afternoon, conference and tests; evening, test ircle, each Wednesday evening a test and social circle.

BOSTON. - Rochester Hall. - Two large and intelligen audiences filled Rochester Hall on short notice last Sunda afternoon and evening to listen to Dr. Taylor's two lecture on "Spiritualism, false and true." The Doctor opene the meeting by reading the story of rescue, in Dr. Die Lewis's book on "Prohibition a Failure," of a spaniel dog rescued by some brave men from going over the falls of Magara, at the imminent risk of their own lives. "The one. A comparatively worthless animal is about to lose its brief life; but its pitcous sighs move the heart of humani-ty. Orthodox theology says that millions of immortal bengs weep and wall and gnash their teeth in a lake of fire and brimstone, forever dying with unutterable pain yet can never die; but the great heart of God is unmoved, untouched. Suppose it was your wife, your daughter, your son, your father or mother, beautiful in spirit, good, noble and true, as many wives, husbands, sons, daughters, fa-thers and mothers are yet unconverted! There they are! Hear their shricks for help! But they shrick in vain. And do we sit still, supinely down, fold our arms and make no effort to rescue them? Why, that is utterly unnatural. Suppose it were only a poor black slave; would the spirits of Parker and Lincoln and Wright be content to have it so? Would any of us agree that devils and hell should have it all their own way? I tell you no! What would we do, do you ask? I'll tell you what: We would raise a brigade of archangels in less than twenty-four hours, and go through hell so quick it would make the universe trem-

This terribly wild dash into the absurd dogma of eternal damnation, uttered in the most impassioned manner, created intense excitement and long continued applause. After the audience became composed, the Doctor sat by the plane and played and sang one of Thomas Paine's favorite pieces, which was received with the most hearty approval by the people, after which the preacher announced his subect and his text: "Prove all things and hold fast that which is good.

"Strictly speaking," said the speaker, "there can be no false. Spiritualism, for the reason that, what there is of Spiritualism is a series or succession of actual facts. Therefore whatever is not of these facts is no part of Spiritualism. There can be, is, and has been, no doubt, false Ju daism, false Christianity, false Masonry, etc., but all this can be accounted for, when we come to see that all these systems are mere dogmatic assumptions; and the original spirit and intent may be trifled with by innovators. But Spiritualism proper, being based on well established facts of the most indisputable character, if that which claims to be spiritual phenomena has not the facts. It is no part of Spiritualism, and never can be. [Applause.] If the phenomen are real, genuine, of spiritual and not mundane origin, then it is Spiritualism. So here then is an end of all controversy. Why then should people quarrel over Spiritual Ism? Settle the facts of the phenomena, and you have settled the whole question. [Applause.] There need be no more quarrel over Spiritualism than over chemistry, for they are just alike-made up of facts that are easily enough demonstrated. If a medium refuses to be placed under reasonable test conditions, that is a reasonable presumption that the facts will not be forthcoming if the medium is so tested. The true plan is to secure the test condition, and if the facts are forthcoming, stand by them and the medium till the last day, and late in the evening at that."

So the speaker continued to argue, this proposition at

some length, and in the conclusion took up and examined the positive side of the question at length; and at the close of the lecture Mrs. Ireland, who sat on the platform with the doctor, gave a number of most beautiful and remarkable tests. In the evening the same subject was resumed and for three-quarters of an hour and over listened to th words of instruction and edification, the speaker being frequently interrupted by applause from the audience. There must be much to Spiritualism, if enthusiasm can be awak-ened on such a night as Sunday last. The doctor exhibited and explained a number of remarkable spirit painting and photographs, which added to the interest.

Children's Progressive Lyceum .- On Sunday, July 4th Children's Progressive Lyceum No. 1 held its usual session at the above hall, 730 Washington street. The follow ing named members took part in the literary exercises : Reading-W. A. Williams, Miss Lizzle J. Thompson, Albena Smith, Helen M. Dill, Miss Frank Wheeler, Mr. Vaughn, Recitations by Mabel Edson, May Potter, Rudolph Bertlesen, Jennie Miller; Duett-Saunders Sisters. Remarks were then made by Judge Ladd, of Cambridge. John A. Andrew Hall .- Mrs. S. A. Floyd gave two ex-

cellent lectures Sunday last; good attendance considering the hear. The singing was excellent.

Investigator Hall .- The chairman sends us the following report: "The union meeting at this hall last Sunday was a decided success. The hall was well filled with an intelligent audience, and the speaking all good. Avoluntary on the organ by Mr. Hare, and singing of 'America' by the congregation, reading a portion of W. S. Barlow' poem, 'The Voice of Prayer,' by the chairman, and an invocation by Mrs. Abby N. Burnham, were the opening exercises. The 'Star Spangled Banner' was then very finely sung by Mr. Anthony, the audience joining in the chorus. May Potter gave a fine rendering of 'All quiet along the Potomac.' Dr. Peter West then gave a short address, full of earnestness and enthusiasm. Mr. E. Cas tillo, of Gloucester, formerly of Cuba, gave an interesting account of his conversion from Catholicism on his arriva in this country. Prof. A. E. Carpenter congratulated the last speaker on his progression from 'darkness to light,' and also expressed a sincere hope that the days of war-and bloodshed had forever passed. Mrs. E. A. Cutting spoke of the part that women took in bearing the burdens of the fathers in the Revolution, by tilling the soil and taking care of home matters while the men were fighting for lib erty. Mr. Horace Seaver spoke at some length with his usual fire and earnestness, followed by Mrs. Agnes M. Hall Mr. Verity and Mrs. Abby N. Burnham, who gave the closing benediction.

Another union meeting will be held next Sunday after oon, at which some of our best speakers will be present All are invited. Seats free.'

Moses Hull's Tent-Meetings, at the corner of Bunker Hill and Marion streets, Charlestown District, have proved so interesting to the people that he has concluded to stay over another Sunday. Spiritualists and Liberalists from abroad are invited to be present—to bring their baskets and enjoy a picnic dinner in the tent. Several speak ers have volunteered to be present and assist in the meet

Spiritualist Convention.

The Central New York Association of Spiritualists met at North Bay, N. Y., on the 19th and 20th insts. This place is honored as the residence of Warren Woolson, the medium through whom the eloquent Indian, Red Jacket, speaks so many good and instructive words to the world. And his voice was heard on this occasion with great effect not only for the truths of Spiritualism but for the cause of the red men. May this good and faithful spirit pever fail to find ways of communication with us. Mrs. Wiley, of Vermont, was present, and while she led our minds i thought and philosophy, she filled our eyes with tears as she spoke of the bearing and application of our beautiful religion to the trials and sorrows of this life. She flows over with sympathy for the, bleeding and bereaved hearts that see no light beyond the wave called death. She pours obtains beyond in a very interesting manner. She is much esteemed by all who hear her lectures. Mrs. Martha Kellogg, of Cato, N. Y., a sunny and clear-sighted young ady of rare promise, was also present, and gave us many fine descriptions of the spiritual members of the audience as she could see them. The meeting throughout was quiet and full of attention. No harsh or unkind words offended the ears of the audience, and the demeanor of all who took part in the exercises was such as to win respect from all present. The secretary, Miss C. Hubbard, of Waterville N. Y., tendered her resignation, which was accepted with much regret, she being called West to attend to the wants of a sick relative. L. D. Smith, of West Winfield, N. Y, was duly elected to fill the vacancy. The next meeting will be held at Oneida, N. Y., on the 16th and 17th of Octo L. D. SMITH, Sec'y. West Winfield, N. Y., June 25th, 1875.

Movements of Lecturers and Mediums.

Mr. and Mrs. Fletcher will remain at their office in Boston until August 9th, after which it will be closed for one month. They will both be present at the Lake Pleasant

Mr. Henry C. Lull spoke in Salem, Mass., last Sunday afternoon and evening, to a very acceptable audience, giving tests at the conclusion of his evening lecture, which were fully recognized. Mr. Luli intends to make a tour the 15th of July; and those wishing to communicate with him as a lecturer will please address him at 25 Indiana place, Boston, where they will be forwarded to him and at-

P. B. Randolph, having returned from his lecturing tour in California, has located at Toledo, Ohio, Mrs. E. T. Trego's address at present is Denver. Col.

where she will tarry for a time, lecturing and holding testséances.

THE

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