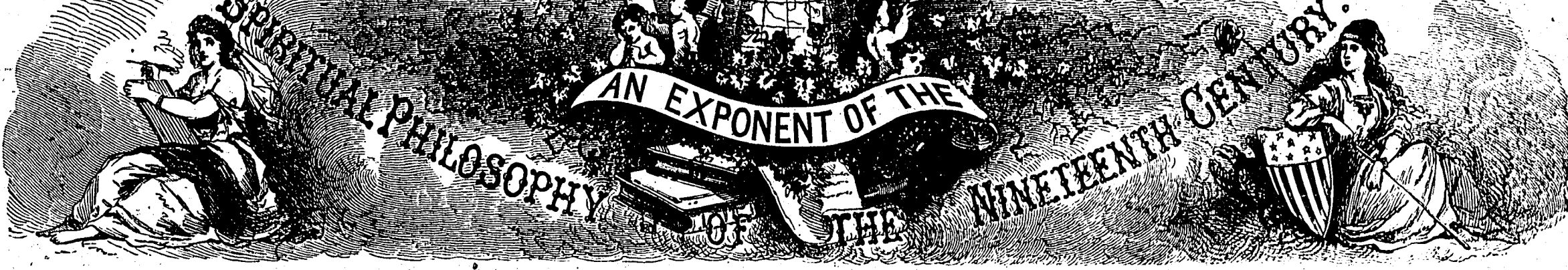


BANNER OF LIGHT.



VOL. XXXVII. COLBY & RICH, Publishers and Proprietors. BOSTON, SATURDAY, JULY 10, 1875. \$3.00 Per Annum, In Advance. NO. 15.

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Spiritual Phenomena.

SPIRIT MATERIALIZATION.

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

PART II.—CONTINUED.

POSTSCRIPT.—It will be interesting and perhaps proper to add to what has already been written the following statements: According to the promise and prediction of the spirit guides 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 induced to think so. But the picture of Katie! A good and 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 Havana as the spirit artists could make it, and which vanished in the presence of the circle. This arm is so exquisite in 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 Pariah marble than flesh and bones. The sketch did not have this arm, hand and bouquet, but at the time it was done, the spirits said through Mrs. Berry, a medium present, that the finished picture would have them, and sure enough it has got them. This addition to the sketch will be a glad 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 Katie 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 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. Compton and all other mediums is in the wonderful feature of DEMATERIALIZATION: the use of the body by the spirits to so "porcellaneously clothe themselves"—nay, not only the use of her body,

but all on her body at the time: her clothes and raiment, even to her black alpaca gown: and this demonstrated beyond all peradventure, 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 her in the cabinet but her spirit quintessential form sitting 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 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 Mrs. Compton, and how careful Spiritualists should be of her. And let me say here that the spirits say that if they could have Mrs. Compton in better conditions and surroundings than she is—if she had not to work so hard and live so roughly, on such rough food and in such poverty of other nourishment, they could do a great deal better through her than they have done. They seem to want to have her placed beyond want and necessity, so that she could be free and untrammelled, 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 "Nazareth"—as she is, and no one yet sufficiently interested in the great facts of Spiritualism to take her from thence and give 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 as follows: That at one of her circles several weeks before, a 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 the spirit form shrunk all away. But this was not all. The medium in the cabinet was hurt—violently injured—and the members of the circle found her face and her dress about the bosom bespattered with blood; and it was on the face and breast that the unbelieving professor had roughly handled "Seneca." Col. C. obtained from Mrs. Compton a piece of her face 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 been 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 dress of Mrs. Compton by the Colonel, and the hole in the middle of it, which the piece of white gossamer from "Katie's" dress fitted exactly. The Colonel, I must add, purchased an entire new dress for the medium, and rewarded her in money also.

We frequently hear it said that scientists should undertake the investigation of these spiritual phenomena, and make known the results to the world. This is said by Spiritualists, as well as those who are not familiar with the spiritual phenomena; but I am not among those who are anxious in that direction. The last person I would call upon to investigate the phenomena of materialization, and more particularly of 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 dematerialization? These facts of materialization and dematerialization are far above the knowledge of earth, and men will have to become "spiritual chemists" before they can understand these things. The material and spiritual worlds must be in cognizable and really visible, appreciative connection and union, before the science of earth can 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, 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 apianance of mere earthly and earthly science to these phenomena! They are in and of the SPIRIT, SPIRITUAL!

New York, May 23d, 1875. A. G. W. C.

of the Potomac. This interview of friends—spirit and mortal—on this occasion, must have been very surprising, interesting and agreeable to both parties.

On last Sunday evening, by previous invitation, Mrs. Berry, wife and myself, were at a remarkable séance with Mr. Slade, at his residence in this city, No. 18 Twenty-first street, and while there, and talking about the medium, Mrs. Compton, 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 nervous prostration and disease, caused by overtaxation and exertion at her home in Havana. None of us called upon her that night, thinking we might disturb her.

The next morning Colonel Cross arrived in New York, and coming to our residence, accompanied my wife and Mrs. Berry on a visit to Mrs. Compton, and found her in a very weak condition, but convalescent, and learned from her that she had been brought to this city an invalid, by her friend and manager of her séances. Since she has been here she has kept herself very privately, and of course has given no séances. Last Tuesday morning, Mrs. Compton went with us to Mr. Anderson's studio, to see the finished picture of Katie, and more than surprised was she to see upon the large roll of white paper the elaborate and remarkable likeness of her darling spirit, "Katie." Mrs. Compton of course has never seen Katie at her materializing séances, but she has frequently seen her clairvoyantly; and she says the picture executed through Mr. Anderson is in every particular that of "Katie." So also says her friend, who at the repeated materializing séances 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 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 portrait he had pencilled, but so soon as Mrs. Compton saw it she exclaimed: "That is my little STAR-LIGHT—my Indian child-guide, who is always with me! Oh! what a beautiful 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 Katie, beautifully framed, is now adorning the robing of Mr. Anderson, before the time that Colonel 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 occasion to gain many particulars. She was born in Havana, where she now lives, of very humble parentage, and from girlhood she has been compelled to labor hard for her living. She is now forty-five years old. At nine years of age it was, that she remembers her first distinctive manifestation of mediumship, although at that time she did not so recognize it. She says at the house of a certain family she was serving as nurse-girl, and one morning early she was sitting on the stoop of the house, when she distinctly saw a gentleman in a buggy driving a spirited horse in the street, and, stopping immediately before the house, he got out of his buggy, deliberately 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 unhitched 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 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 same 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 a wonderful experience this of a little girl of nine years of age; 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.—Averbach.

Riches depart, kindred die, man himself dies also; but a good name dies never for him who gained it.

Original Essay.

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

BY PROFESSOR J. R. BUCHANAN.

The "oration" 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 hope, a generosity of impulse, a spirit of philosophy, and an ever-renewing but never really fulfilled promise of positive revelation 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 and incomprehensible.

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 spirit 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 suppose. They blend by innumerable gradations, and the majority of mediumistic 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 spectator 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 he accepts a grant deed 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 ally the extreme skeptical vigilance with which they began, and receive long essays or speeches as coming from spirits, which bear intrinsic evidence to their mediumistic origin. They are unwilling to criticize 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 his own 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 configured 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 difference, 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 instance.

The spirit influence, when operating, operates in every imaginable degree, from full control to the faintest sympathetic influence. The feeblest 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 people.

A medium may have established, beyond all doubt, his power to express the thoughts of our departed friends, and yet be misled 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

Moses Hull.
of your readers may in a good work so long and ask their friends a tent that will people, and am going hedges" to "compel is work I have given intend to hold tent, until cool weather, teras cost three hundred of running it. This thousand dollars. This for the good of the depend solely for my of those whom I may contributions. I shall Will the friends of his work? While I ask ne dollar with the hope saying what I think, ns wishing to help in their "mites" to me, at.

BANNER OF LIGHT:
devoted to the PHILOSOPHY of the
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Mrs. Gibbs says she didn't make a mistake in her article in the Banner of June 23 in relation to Slado's sittings. It is of no consequence now, one way or the other. The mistake evidently occurred from the fact that the printer left out the date of her letter.

Message Department.

Each Message in this Department of the Banner of Light was written by the spirit who gave it, and is published through the instrumentality of the Editor.

Mrs. F. 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.

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 Monday, Tuesday or Thursday, until after six o'clock P. 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. Amen.

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, Mass.] Am not the influx of undeveloped spirits, or world conditions induced from parents, and unfavorable planetary influences, enough to make some people crazy without the uncharitable criticisms of society?

Ans.—Oh yes, certainly. Society need not place her hand upon the brow of unfortunates. Nature and God are quite able to manage them. Q.—Is it right for society to punish such unfortunate people?

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 developing 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 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 unfolding 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.

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, seems 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, dear sister, like what you have supposed it might be, but natural and beautiful.

Dear brother Tom, it was he 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.

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

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 tell 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 quite 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, I'll be there, and do my best to satisfy you that I am there.

Now if you ain't 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 missis, who is here with him. "Black Prince is here to say they could n't come, say. 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 did n't always like to mix with everybody. Maybe if you try somewhere else, he come. Black Prince, to his old missis, Sally Henderson. She live, when things go right, in Charleston, S. C. Since that she be totting 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 did n't succeed, and she feels discouraged. Mary, I'll help you to take care of 'em. I'll help you, Mary. You won't be sorry you kept 'em. Keep 'em, at least, until you hear from James, and then he'll help you and you'll get along well. Don't be afraid you won't, Mary. I tell you, as God and the Holy Virgin live, you will.

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 God and his hosts in heaven, will receive your reward.

From one who knows. Jan. 26.

Scéance conducted by Prof. Bush.

MESSAGES TO BE PUBLISHED

Thursday, Jan. 28.—Angela Sampson, to her mother; Capt. William Crawford, of Kennebec, Me.; Mary Ellen Robinson, to her children; Solomon Stephens, of Stebbinsville, Ohio. Monday, Feb. 1.—Mary Darlington, of St. Louis; George Russell, of Woburn, Mass.; Jacob Houghton, of Charlestown, Mass.; Paul J. Gault, of New Orleans, to his son; Nancy Page, of N. Y.; Frederick, of St. Louis, N. Y.; Major Henry W. Denning, of Second Alabama Infantry; Elizabeth Atwood, of Blackstone, Mass.; Col. Tom Lickering.

Monday, Feb. 8.—Benjamin Talbot, of Franklin, N. H., to his mother; Thomas, of Franklin, N. H., to his mother; Thomas, of Franklin, N. H., to his mother; Lydia Perkins, of St. Johnsbury, Vt.

Tuesday, Feb. 9.—Shunkaew, to Spotted Tail; Eddie Clark, of New York City, to his father; John, of Syracuse, N. Y.; Elizabeth Barrows, of Hingham, N. H.; Mary Emerson Gull, of Boston, to her parents.

For the Banner of Light.

Inspiration 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, father, mother, and my family I re-linked together, 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 listen 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 the core, with words of comfort, some of which the darkness of your life 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 clearize 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 your own dear and true. FANNY.

I am glad when I see the pencil of the medium suspended over the paper, and I bring my unprejudiced 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 attributed the sequences are full to repletion with magnetic vigor. She is like the quill pen which gives thoughts, ideas, plans, to the paper, and from the inkstand is 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 in series, 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, to the eternal gymnasium, which exercises the parts of us all into their fullest capacity of expansion. I am glad to have you listen, for it

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

I am as happy as usual, always endeavoring to discharge my duty. I received a pleasant surprise, 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 altar of love may be the centre of union, that with one mind and one heart every member of every family 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, FANNY.

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 were some poor creatures whose lives were failures, who got higher and have made greater conquests of wisdom, righteousness and honor than the strong-minded victor 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. ANNA.

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, CLAY.

MY BELOVED HUSBAND—Not many more years can roll between us. We are drawing together. You lessen the breach by your efforts to help 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 opportunities here for every half-finished project to be perfected, and you may work for the good of humanity 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 joy. I come to you at all seasons, in all places, and silently 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 lasts 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. My 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 Adeline.)

PINK AND PURPLE.

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

Pink and purple slowly fading,
Faint colors, intershading,
Didst thou, 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 fairy!

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 fairy!

Spiritual Science.

Mrs. Louie M. Kerns gave her farewell séance 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 faithful, faithful exercise of her gifts. Several communications were received, and a remarkable providence 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.

The medium was impressed very strongly to go to the desk, the 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, until, 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 not recall such a friend. "What was his occupation?" asked the medium. "A tailor," replied the lady, and this snug fit convulsed the audience with laughter.

A message was written, signed by name of a lady whom no one, save one, in the audience recognized. It stated 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 mail 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 séance, 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 journey, she said, was to be made by advice of her spirit guide, Mrs. K. leaves many warm friends in San José, some of whom do not 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 sadly closed.

Our speakers, whose way led through Hardin, 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 became a burden. "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 health to body and mind. But the sea-breeze, the flowers and song-birds, had no power to strengthen, and soothe the troubled spirit.

Saturday, the 12th of June, he was unusually gloomy. He spoke of wife and children as beings he had known somewhere in the past, but

was to behold no more forever. He retired early without the accustomed "good night." Sunday morning broke in brightness; the whole world seemed flooded with a soft golden light which seemed to be a benediction from heaven. 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 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. 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 year 1860:

"Friend, thou hast not been forgotten, nor hast thy interest been overlooked by those who have labored incessantly since the first influx of spirit light in the present phase upon earth. I have oftentimes been one of the number of disembodied minds who have from time to time convened with thee at thy circles, and I can vouch for the truthfulness, as to its spiritual origin, for all 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 this present misgivings, 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 of spirit of those who labor day and night for the furtherance of truth is an exercise of patience, 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.

She was a firm believer in our beautiful philosophy. She leaves an only son, a 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 husband was an attendant upon the religious views, and I was glad to have the minister of our philosophy, which I endeavored to give the views of our philosophy, which I listened with attention. He went with us to the grave and back to the house, and on the way he was very pleasing to me.

[Hartford Post please copy.] A. G. DOUBLEDAY.

From Southboro', Mass., April 17th, Edna F., wife of D. C. Nichols, and daughter of N. S. and M. A. Thompson, aged 29 years.

Leaving a beloved, with a keen appreciation of the beautiful, with much to make life desirable, she passed peacefully and cheerfully through a painful and lingering illness, and her last words were to be taught lessons of courage and resignation, and triumph over the fear 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 burial, arrayed her in the same garb for burial, and wreathed her chest with beautiful flowers. Looking upon her thus, we could not but rejoice that for her long, dreary nights were over, and the "good morning" of the angels had greeted her.

It had been her desire that Prof. William Denton should speak upon this occasion, but in his absence the writer of these lines stepped into the shoes of the deceased. "Lamb," said "Comfort for the Mourner."

JULIETTE YEAW.

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.

Notwithstanding all her suffering for ten long weeks she never murmured. She not only was a firm believer in the communication of the inhabitants of the spiritual world with this but her belief had become positive knowledge. She had frequent communication with scores of her spiritual friends, and her own mediumship, which in a perfectly conscious condition, by dial and planchette. She had a grand vision about ten days before she died. She saw her father and mother and a little girl who she raised (her step-daughter). Mrs. King affirmed to me the next day, that that vision was a truth, a real glimpse into the life of the departed. S. R. FOWLER.

[Obituary notices not exceeding twenty lines published gratuitously. Twenty cents per line required for additional matter. A line of type equals ten words. By the use of the shorthand, the writer saves at once the time and space of the printed word, 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:

"I give, devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston, Massachusetts, Publishers, [there insert the description of the property to be willed] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem expedient, and report for the promotion of the doctrine of the immortality of the soul and its eternal progression."

THE GOSPEL OF THE KINGDOM

ACCORDING TO HOLY MEN OF OLD.

BY THE AUTHOR OF "SAMSON, A MYTH-STORY OF THE SUN."

VOL. I.

Preface.—As the story of Jesus is in mythical drapery, we may begin with John as the apt customer in the fashion of those days, as shown him in the picture. Whether a person of the name of John, the name of Jesus or Saviour is so clothed upon as to make it impossible to say where the personification ends, and the person begins. Hence the "I" of the story is a personification of the person of Jesus, there is no doubt but of personification there is a large amount in floating mythology of all the legends and traditions of the world. Hence the story of Jesus is a personification of the person of Jesus, there is no doubt but of personification there is a large amount in floating mythology of all the legends and traditions of the world. Hence the story of Jesus is a personification of the person of Jesus, there is no doubt but of personification there is a large amount in floating mythology of all the legends and traditions of the world.

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Banner of Light.

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 Leymarie and Firmian 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 Leymarie, that devoted and conscientious Spiritualist, successor of Allan Kardec as editor of *La Revue Spirite*, and managing director of the *Société des Spirites*, has been sentenced to a year's imprisonment, and Buguet himself to no more than six months' 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 men for the social 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 pleading I have ever listened to. His thesis was simple. Leymarie was a sincere zealot, 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 recognized 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 simple thing, and it was developed in a most masterly manner by Lachaud, and with a certain 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 most intimate of relations; blameless in all domestic relations as husband and father, working off a balance of debt resting on him from an old failure in business which had been settled out of a too confiding character, and having with him from his family, nearly accomplished it, and allowing himself no personal indulgence till he should have fully done so. He then showed how he had not accepted Buguet's spirit-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 accept Buguet for further testing trials to satisfy total absence of any complicity in deception. He showed Buguet's mendacity in regard to the mediumship, which he now repudiated his having ever asserted, and this on the face of his own letters. And yet with all this, and 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. The Procureur-Substitut du La République, M. Dubois (a man of first-rate ability, whose speech also was, artistically, a masterpiece), intimated a complaint that these had not been produced before, on the instruction. Lachaud retorted that he was the judge when and how to produce his arguments, and that he rather 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 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 *Cour d'Appel*, where it was hoped that this judgment would be reversed, but he gave up the idea for reasons 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 own 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 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 career of fraud, were genuine and true. He did not establish this discrimination, but tacitly accepted the theory of the prosecution, that the draped mannikin and boxful of small cartoon heads which 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 Firmian's counsel, M. Caraby, 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 client, and that he had obtained after full proof of the genuineness 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 question 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 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 *cassière* (a bright and clean young woman), and that "we all believed that Leymarie knew," as though the other fourth of them at least were not written by him! As though 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

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

Let me add one circumstance calculated a little to astonish your English and English-speaking readers. I have mentioned above that Buguet's own letters to Leymarie proved conclusively 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 have been provoking to see produced unexpected evidence which stamped with absurdity a predetermined 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 submitted to the tender mercies 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 letters to the *juge d'instruction*. They might have compelled the latter to discharge the cases as being unsustainable. But the simple fact that he had thought it unwise to do so, and more prudent 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 *instruction*, with no help of counsel, and no check on the omniscient and irresponsible inquisitor, whose hostile conclusion can then be overruled at the public trial only by what I before have called a small miracle.

You will naturally presume, as a matter of course, that Leymarie will appeal to the *Cour d'Appel*; and, in his place, I would certainly do so at all hazards. 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 a man whose hands for him to fall into than the two who have thus far dealt with him, and with Spiritualism in his person, that he might go further and fare worse; and they have a way in this country of discouraging appeals by aggravating 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 ill than to fly to others that we know not of. The reasoning in Firmian's case is the same; and *a fortiori* as his term of sentence is only six months. The fines imposed are 500 francs for Leymarie, and 300 for Firmian, 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 Firmian 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 others, to be sure, do. A fixed part of it is retained to cover fines imposed in the event of a condemnation. In Firmian's case it was stipulated that only 5,000 out of the 6,000 francs were to be returned. This is pleasant for failing 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 *polices*. France certainly does seem to be a police nation with a vengeance.

In Firmian's case, besides Buguet's charge against him also of complicity in his frauds, there was the further charge, resting on the testimony of Madame Huguet, of fraudulent personation by him of the materialized little Indian spirit. Besides 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, *hypocrisie*, 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 antecedent knowledge of the facts of Spiritualism to the understanding of the explanation of them. The explanation is, that Madame Huguet herself pulled or knocked Firmian to the ground in the dark, as she rushed out of her hiding-place; 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 Firmian, and 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 improbabilities, the combination of which raises the improbability into impossibility:

1. It is positively true, on the testimony of four of the best of witnesses—Madame de Veli, Mrs. Watkins, her mother, the Count de Bullet, and Mr. (Gleadow) Gleadow—that on the occasion of the trial, before and four times since, the Madame Huguet scene, Firmian and the little Indian were not one, but *two*, both being seen together, Firmian 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 Firmian, on this occasion, have 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 person.

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 Firmian have disposed of a mask, metal head-band, feather head-dress and dark gloves, and moreover have had 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 been seen?

4. If Firmian 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 *pieces de conviction*. Nor was anything of the kind found by the police when they arrested Firmian, and made a search of his apartment that scarcely a pin could have escaped them.

Your readers can judge for themselves of the strength of the case in Firmian'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. Caraby was satisfied that any attempt to sustain the reality of materialization 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. Caraby 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, Firmian should read (or have read for him) a statement of his own, from the spiritualist point of view; and that paper I had prepared, and handed it to M. Caraby.

But at the last moment M. Caraby was so convinced against the wisdom of that course, or any

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 sagacity of his judgment, since Firmian gets off with only half of Leymarie's sentence. When Leymarie's year was announced by the president, I certainly expected two years for Firmian. Of course, acting on this line of policy, which preferred his client's safety to his doctrine, M. Caraby made no use of any of the 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 self-personation, which was instantly admitted by not being contested, did not constitute legal *escroquerie*. He used with effect Firmian'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:

Tuesday, June 15th, 1875.
DEAR SIR—It is needless for me to say how grateful I am for the kind and generous permission granted me to leave above trial, while I think of my duty to return. I thank you and my other friends from the bottom of my heart for the act of doing in this way for me, 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 believe for I am not proud of myself) but I could not avail myself of it without forfeiting my own self-respect, as well as the money of my generous friends, and I therefore decline to do so, and remain, your devoted and obedient servant.
ALFRED H. FIRMAN.

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 monstrous has been done, but vehement reprobation 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 *mandement* of the Archbishop of Toulouse may possibly 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 upon 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 expositors of Spiritualism, finding that *role* of business unprofitable, now profess to have been recently developed as wonderful physical mediums, and announce genuine phenomena, religious sciences, &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 media 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 inestimable 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 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 irresponsible and untested parties, should be discredited by every true Spiritualist.

DR. H. B. STORER.

Spiritualist Lectures and Lyceums.

MEETINGS IN BOSTON.

John A. Andrew Hall, Free Meetings.—Lecture by Mrs. S. A. Floyd, at 224 and 754 P. M. The audience privilege of free meetings on Spiritualism. Excellent quartette singing. Public invited.
Rochester Hall, 730 Washington Street.—The Children's Lyceum, at 10 o'clock. Geo. H. Lincoln, Sec'y.
Andrew Hall, will hold its sessions at this place every Sunday, at 10 o'clock. Geo. H. Lincoln, Sec'y.
The People's Spiritual Meetings every Sunday at 2 1/2 P. M. at the Tremont Hotel, near the corner of Washington and Tremont Streets. Good speakers always in attendance.
Lyceum Hall, No. 3 Boylston Street.—Developing Circle, for mediums exclusively, on the morning of each Sunday; afternoon, conference and tests; evening, test circle, each Wednesday. All mediums cordially invited.
Lyceum Hall, No. 3 Winter Street.—Public Free Circles are held in this hall every Sunday morning at 10 o'clock. The audience privilege of free meetings on Spiritualism. Excellent quartette singing. Public invited. Lectures every Sunday at 3 and 7 1/2 P. M. by well-known speakers. The People's Spiritual Meetings every Sunday at 2 1/2 P. M. at the Tremont Hotel, near the corner of Washington and Tremont Streets. Good speakers always in attendance.

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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, a good audience being present, though it was "awful hot," and for three-quarters of an hour and over listened to the words of instruction and edification, the speaker being frequently interrupted by applause from the audience. There might be much to Spiritualism, if enthusiasm can be awakened on such a night as Sunday last. The doctor exhibited and explained a number of remarkable spirit paintings 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 following named members took part in the literary exercises: Reading—W. A. Williams, Miss Lizzie J. Thompson, Alben Smith, Helen M. Dill, Miss Frank Wheeler, Mr. Vaughn; Recitations by Mabel Edson, May Potter, Rudolph Bertenshaw, Jennie Miller, Thetis-Saunders Sisters. Remarks were then made by Judge Ladd, of Cambridge.

John A. Andrew Hall.—Mrs. S. A. Floyd gave two excellent lectures Sunday last, good attendance considering the heat. 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. A voluntary on the organ by Mr. Hare, and singing of 'America' by the congregation, reading a portion of W. S. Barlow's poem, 'The Voice of Prayer,' by the chairman, and an address by Mrs. Abby S. 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. Castille, of Gloucester, formerly of Cuba, gave an interesting account of his conversion from Catholicism on his arrival in this country. Prof. A. E. Carpenter congratulated the last speaker on his progress 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 liberty. Mr. Horace Seaver spoke at some length with his usual broad 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 afternoon, 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 Liberals from abroad are invited to be present—to bring their baggage and enjoy a dinner in the tent. Several speakers have volunteered to be present and assist in the meetings.

Spiritualist Convention.

The Central New York Association of Spiritualists met at North Bay, N. Y., on the 10th and 20th Insts. This place is honored as the residence of Warren Woolson, the medium through whom the eloquent Indian, Red Jacket, speaks so much 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 never fail to find ways of communication with us. Mrs. Wiley, of Vermont, was present, and while she led our minds in 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 oil upon this wave, and shows the peace and beauty that obtain 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 lady 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 free of action. 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 10th and 17th of October.
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 Camp meeting.
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. Lull intends to make a tour through the New England States, and will probably start the 15th of July; and those wishing to communicate with him as a lecturer, please address him at 25 Indiana place, Boston, where they will be forwarded to him and attention given.

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 stay for a time, lecturing and holding test-standances.

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