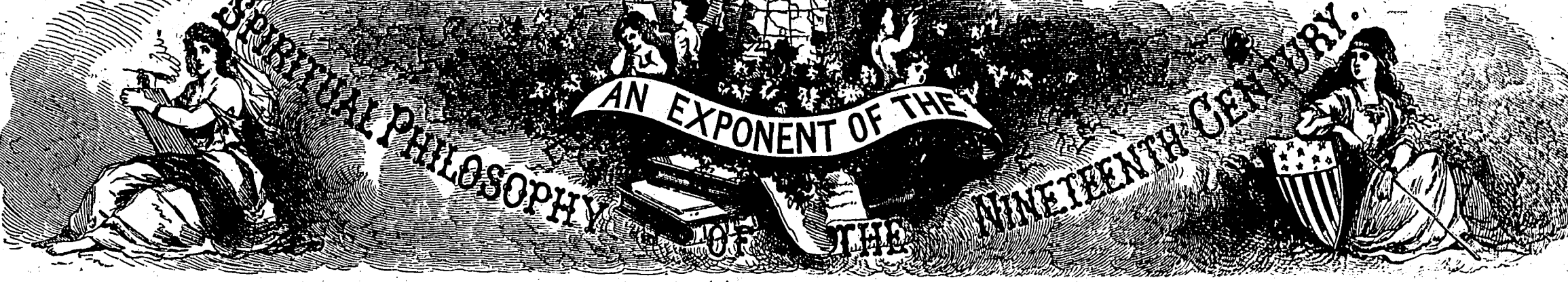


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## Original Essay.

### SPIRITUAL GIFTS.

NUMBER THREE.

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

#### On the Rationale, Philosophy, and Mode of Producing Physical Manifestations.

It is now an accepted axiom, at least amongst those who are worthy to be called educated people, or reasoners, that physical laws cannot explain physical. However well versed in the properties and powers of the material universe the man of science may be, his knowledge avails him nothing when he attempts to gauge spiritual force, nature or being, by the laws of matter.

It may almost appear presumptuous, on the part of any finite mortal, to enter upon the hitherto unknown and most mysterious realms of spiritual existence with a view of analyzing, much less of defining, the principles which govern its action; but the fact that the spirit-medium can become the mouthpiece for the expression of a purely spiritual idea, encourages us to believe that, as far as spiritual ideas are susceptible of translation into human speech, we may begin to apprehend those relations between spirit and matter which form the links of connection, and have a common origin in both worlds. Whilst the writer of these papers is the last to found upon the "ipse dixit" of spirits any purely authoritative guide for human action, we must allow that those subjects which especially belong to spiritual, rather than material existence, should be better known to and more susceptible of explanation from the spirits, than from mortals, however advanced the latter may be in the departments of physical science. In vain the astronomer seeks to discover the location of the spirit-world by pointing his glass to the stars. The surgeon explores in vain with probe and scalpel-knife the citadels of vital force, to discover the principle of soul, or the shrine which conceals the springs of thought. Whilst none who acknowledge the fact of spiritual existence can question that it is somewhere inherent in the mortal casket during its earthly sojourn, or an inhabitant of realms appropriate to its nature and functions when life's silver cord is loosed by death; yet the science of the astronomer and the art of the surgeon are more at fault to solve the problem of the soul's whence, what and whitherward, than the youngest and most ignorant child whose lisping accents can be influenced by the controlling magnetism of a disembodied human soul. It is this view of our subject which induces the writer to reproduce the ideas conveyed by spirits through her organism as a medium, for communications concerning "The Rationale, Philosophy, and Mode of Producing the Physical Manifestations."

Spirits claim that for every branch of knowledge which involves the principles of physical science there is a corresponding realm of spiritual science, only that the spiritual is the sphere of causation—that of the physical, the mere effect. Thus, any two material substances coming suddenly in contact, produce a concussion in the air, which impinges upon the ear, and causes the result called sound. Now, the spirit-rap cannot be explained upon the general principles of acoustics thus. The floor, wall, table, ground, ceiling, &c., &c., may serve for one material substance, but where is the other, the contact of which is necessary to produce that concussion which ultimates in sound? No one can deny the fact that spirit-raps by the million have been heard, but no one has yet been able to explain their production upon any known physical law, and until such an explanation is rendered, material science ends where spiritual commences, and of that spiritual science we have yet to find the student who has mastered even the A, B, C.

In the mystery of the force by which spirits move ponderable bodies, a similar marvel of scientific action is involved. The principles of motion acting through and upon physical substances, may be detailed with all the elaborate formulae of exact science, but what mechanical or animal power, what pneumatic, hydrostatic, galvanic, or electric action has yet been discovered, that would account for the gyrations of a table moving without known cause, or material force of any kind acting upon it? How many long months of embryonic growth, and through what wonderful processes of material life-building does Creative Wisdom construct the tiny hand of the new-born babe? And yet a single minute of time suffices the invisible chemists of the higher realms to organize out of un-

known pabulum, and through unknown laws, spirit hands, feet, forms, flesh, blood, hair, nails, throbbing pulses, vital warmth, fabrics resembling the product of earthly looms, in a word, a fully grown and fully fashioned human being, garments whose manufactory by human means would cost years of time and various mechanical processes to make, and then—to dissolve them all back again into invisibility just as rapidly! Whence comes this wonderful building of the human structure thus suddenly reared up? Whence these garments, jewels and panoply of earthly fabrics? And, again, into what are they dissipated? Into what realm of being thus magically resolved?

Most learned scientists! world-renowned doctors, sages and schoolmen! you who claim to lock and unlock the stores of all philosophy and wisdom by the key of your own well-furnished intellects, answer! whence comes the man and his attire? not only flashing before us in a single instant of time, and that in a space where all was emptiness before, but proving by the solid appeals he makes, to touch as well as sight, that he is a warm, living, sentient being? Now he is before us, his hand in ours, his form pressed against us with all the array of forces, elements, and substances that make the man, and in another second of time he vanishes—his place is empty; man, garments, all are gone, evolved from the invisible, and resolved back into the invisible. Where is the human chemist who can explain the process? and yet where is the bold skeptic who, in the face of tens of thousands of witnesses, can deny the truth of such transformations?

Setting aside the hindrances occasioned by mercenary impostors and over-credulous fanatics, the actuality of spiritual materializations is a fact beyond denial, and involves revolutionary ideas of science, life, death, and the limitations of the soul's possibilities, which transcend all the other marvels that the page of human history records.

We cannot dismiss this part of our subject without some brief illustrations, and for this purpose we beg to offer two or three excerpts from the London "Medium and Daybreak," and the "Daily Telegraph," two English papers, the one published in the interests of Spiritualism, and the other only second to the "London Times" in influence and extent of circulation. We quote from these papers not because the phenomena they record are equal in marvel to many of the materializations described in the American Spiritual journals, but in each case the narratives are furnished by gentlemen whose high social position, reputation for learning and probity, and non-professional positions, render them indisputable witnesses of the truths they vouch for.

It must also be remembered that the media of whom they write, being private individuals, had not the temptations to deceive which, unhappily, too often seem to influence the professional mediums. Add to this, the narratives themselves, condensed as they are, may be fresher and less tedious to the reader than the voluminous records of similar doings which fill up the columns of our American papers.

Nos. 1 and 2 are statements furnished from the experiences of T. P. Barkas, Esq., a well-known and highly scientific investigator, of Newcastle-on-Tyne, England.

#### NO. 1.

"I shall quote some phenomena that occurred at a séance which was held in a private room under my own control, and to which neither mediums nor sitters had previous access. The séance was held on Saturday evening, February 13, 1875; there were present two lady mediums and seven gentlemen sitters. We met at 8:10, and the two lady mediums were securely fastened by strong, soft, silk cords; they were tied and knotted round their necks and wrists, and were nailed to the floor and the partition of the recess. Each knot and nail-head was sealed with wax, and marked with a signet ring; they were fastened in such a manner that it was impossible for them to move, or leave the cabinet without breaking the cords or seals. The seven gentlemen sat in a circle across the room. Mr. M. and I being at opposite ends of the circle. After we had sat for a few minutes, one of the controls said, through her medium, she would materialize herself and touch all the sitters in the circle. She then more than fulfilled her promise. After we sat ten or fifteen minutes a small, white figure was seen to emerge from the door of the partitioned recess; it gradually approached and touched Mr. M., and kissed his hands. It then passed across to the side of the room near where I sat, played with the tongs and fire-iron, took up a heavy, ornamental coal-scuttle and lifted it to near where I sat, took some China ornaments from the mantel-piece and presented them to me first, and then to the three gentlemen who sat next to me. This little, child-like form, which was voluminously draped in white, came close to me, affectionately patted and kissed my hands and cheek, caressed my hands, placed itself closely against me, reclined with its head against my shoulder, allowed me to take its hands in mine, permitted me to embrace it round the shoulder while it lay with its head upon mine; the shoulders were narrow and childlike, and its feeling was like that of embracing a stout child. This little, playful and affectionate psychic took some papers out of the side-pocket of my coat, and after looking at them replaced them in my pocket; it then took my watch out of my right waistcoat pocket, and presented it to a gentleman in the centre of the circle. It placed itself closely against me, as if nestling for protection, and permitted three of the gentlemen present, and myself carefully to feel the garment that covered its shoulders—it was like fine bishop's lawn. While it thus lay against me I felt the peculiar odor which prevails in circles where strong manifestations are taking place; it is somewhat like ozonized air, and resembles the odor produced by electrical discharges from a powerful Ruhmkorff coil. I also observed, while the breath was playing on my hands and face, that it was abnormally warm; the hands and lips were warm also. I measured the height of the figure by the mantel-piece, and induced it to stand close to me while I stood up. I placed my

hand on the top of its head, and found its height to be that of the lowest button of my waistcoat, which is three feet six inches. It then patted and caressed the hands of other gentlemen who were present. This little psychic-form was in our presence one hour and a quarter, and was engaged in some little, childlike acts during the whole time. It then retired and stood near Mr. M., outside of the recess. We asked it when in our position if it could de-materialize itself in our presence without visibly entering the cabinet. It bowed assent, and gradually and slowly sank away, leaving a light patch of dim white raiment on the floor, which also gradually passed away. Mr. M., who sat within two feet of the figure, says, 'the figure gradually declined in height, bent toward the opening of the cabinet, and flowed in like a vapor, covering the medium with a gauzy white cloud, which gradually vanished. A moderately tall white figure then appeared. After this séance the mediums were carefully searched, and all the cords, tapes, worsted, sealing-wax and nails were found intact.'

#### NO. II.

"Séance II. The second séance was held a few hours ago. On Saturday, May 1st, I prepared the cabinet, and carefully excluded everything that had the appearance of whiteness, and everything that by any possibility could be used for clothing. Having arranged the cabinet, I locked the doors of the rooms, and carried with me three different keys that required to be used before the cabinet could be entered. At 6:15 P. M. I unlocked the doors, and with my friend, Mr. Ashdend, of Derby, entered the séance room. He and I carefully examined the rooms and cabinet, and I found everything as I had left them the day before. I then shut and fastened the door of the cabinet, so that the space was entirely enclosed. At 6:36 the medium, William Petty, a youth seventeen years of age, arrived, and entered the room adjoining the séance room; when in that room I requested Mr. Ashdend to join me and observe the medium, unless, and address in dark clothes which I had provided. He stripped himself absolutely naked. I removed all his clothing, and furnished him with a dark striped shirt, a pair of dark brown stockings, a pair of black trousers, and my own top coat, which is blue, and lined with black silk. He had not a white or light article of any kind upon his person. When so dressed, I led him to the cabinet, and placed him upon a black sofa cushion, with his head on a black sofa pillow. We sat in good light for about thirty minutes, after which the light was reduced to dimness, and a figure draped in white, about four feet high, came from the cabinet, and moved about the room. It took up a pair of scissors I had placed on the floor at my feet, and cut from its garments a piece about seven inches by two and a eighth inches, which it gave to Mr. M., who sat next to me. This garment we afterwards examined, and found to be very fine lawn. The figure then entered into the cabinet, and reappeared, walking or rather gliding round the entire circle of sitters, touching their hands with cool, small fingers, and also placed its garment on the hands of the sitters, and rubbed it across them. It had the feeling of soft, fine cambric. After this the figure reentered. This form was succeeded by two forms at the same time, one being a tall female figure, about five feet four inches high, and the other a smaller and more slender figure, about four feet four inches high. They followed each other out of the cabinet, and entered the circle of sitters, and stood on foot apart from each other. The tall figure placed its arm on the smaller figure, and stooping toward it audibly kissed it. These two figures frequently retired and reappeared, and finally they came out quite into the centre of the room, within four feet of the sitters, and stood apart from each other; they gradually approached each other, and apparently coalesced, and again separated and retired, like the *Sein-Lessa*, partially vanishing as they retired. After these figures had entered the cabinet, a chair, which stood within three feet of the entrance, was drawn partially within the door of the recess. On the chair had been placed paper and pencil. A lady who was present rested her right hand on the top rail of the chair, and immediately the pencil, apparently without being held by any visible hand, wrote a letter to a gentleman in London, which letter I have to day forwarded to the gentleman for whom it was written. Shortly after this writing phenomenon, the light in the room was turned fully on, and the medium came from the cabinet dressed exactly as he was dressed at the time of his entry. There were present two ladies and seven gentlemen; and all will, if required, authenticate this statement.

During the whole of this séance I had in my possession the keys with which I locked the doors of the séance room.

From the London Daily Telegraph we select the following brief excerpt, written by a gentleman employed on that most popular of all the London dailies as a reporter. Omitting a considerable amount of equally interesting detail concerning other séances in which ladies of rank figure as the media, and the circles are all composed of the *élite* of fashionable European life, we commend the following quotation to the attention of any doubting Thomases who may require still stronger evidence, even, than the preceding accounts:

"I was invited a few weeks ago to a very select séance indeed, where the same medium was to officiate. This family, who spared no expense in their investigations, had actually got a large, handsome cabinet standing in their dining-room as a recognized piece of furniture. It was only used, however, on this occasion, for the imprisonment of the medium. The evolutions of 'John King,' who soon appeared, all took place outside the cabinet door. He was only 'materialized' to the middle; and to our utter amazement, came up to the table, and apparently through the table, into the very middle of the circle, where he disposed himself in various ways, keeping up an animated conversation the whole time, and frequently throwing himself into the attitude of a person swimming on his back. He also went upwards as high as the gaselier, and altogether did a good many marvelous things, considering that all this time he presented the appearance of only half a man illuminated by his own light. On one occasion only have I been seated next to the medium during the manifestations of any of these forms. At this séance I held him firmly by one hand, and a slightly skeptical lady had the other. We never let go for a moment, but during the whole of the sitting, while 'John King,' 'Katie' and 'Peter' were talking, tiny children's hands were playing with my arm, hands and hair."

Comment on such statements as these is unnecessary. Either we must discredit human testimony, even when rendered under the most in-

disputable of circumstances, or acknowledge in these narratives the agency of a force at once powerful, intelligent and supermundane.

At a lecture given by the writer some four years ago in London, the question selected by a committee of scientific gentlemen from the audience and given as the subject of the evening's address was as follows: "What new light have spirits brought to bear upon science, or what new ideas have spirits contributed to the realm of science?" As the writer has found no reason to change the opinions which her spirit guides then rendered through her lips in response to these queries, we will ask permission to quote the summing up of that address, omitting for the sake of brevity the more elaborate illustrations given of each phase commented on. The report of the lecture was published in the London Spiritualist, and in a condensed form reads as follows: "The spirit raps open up a new page in the science of acoustics. Whilst all known methods of producing sound originate in the concussion of two material bodies, the origin of that concussion is *POINCE*. Now the spirit rap is produced by the agency of *one* material body only, to wit, the substance on which the detonation is made. Hence the original cause, namely, *POINCE*, must exist in or with the spirit, as the producer of the sound heard, and hence the cause of sound, which is force, exists in the realm of spirit and obviously under the control of spirit.

"The movements of tables, chairs, and other ponderable bodies require, to originate them, some adequate material force. Exhaust the whole realm of material forces known to man, and you shall find to find any that has ever explained the motion of the ponderable bodies claimed to be moved by spirit agency. Whilst one single well-attested case of a dancing-table moved by no known cause or material force exists, therefore spirits, as the alleged authors of the motion, present you with the long-sought-for phenomenon of a new motion power—that is to say, all motion originates in force, and the force that moves the dancing table is with, or in, the spirits; hence the cause of motion also exists in a spiritual realm. Anatomy can find no difference between the elements that compose one human body and another; physiology can find no difference in the powers of motion, by which all humanity lives and moves and has its being. The changes occurring under the influence of disease, or natural decay, do not affect the original elements of the human structure, take away or add to one single new or common function; and yet, in the experiments of the spirit-circle, it is a fact proved by the experience of tens of thousands of reliable witnesses, that whilst one human being shall enter an empty apartment, and save for his presence it shall remain empty, silent, and every object in it untouched by himself, motionless, another shall enter that same apartment, and instantly it shall become resonant with knockings, or vocal with music; every object, inanimate before, shall exhibit the power of locomotion, and though untouched by him, manifest in every motion human intelligence. Forms shall come and go, men, women and children once deemed dead, people whose bodies are crumbling into dust and ashes, shall flit through the chamber with all the ruddy hues of life and the panoply of mortal existence, and the one human being in whose atmosphere all this occurs without will or design, without touch or movement, with no agency perceptible to the eye or appreciable by science, shall people that chamber, through his single presence, with a host of beings, who have no place, name or existence in this mundane sphere.

"If anatomy and physiology agree to determine that the cause of life and the origin of all its powers and functions is force—a force unknown, but present during life and absent in death—then is it evident that the mystery of life-force is in the spirit, with the spirit—must come from the realm of spirit—and at death returns to the realm of spirit. What is it that causes the marvelous difference between the man who enters the silent and tenantless apartment and causes no change, and he who enters it and becomes at once a key to unlock the mystery of the hereafter, break the seal on the awful wonder of the grave, and people the mundane world with supermundane inhabitants? This also is a phase of spiritual science, and one which the physiologist cannot discover, though he be endowed with the acumen and learning of a Carpenter; nor anatomy dissect out of the medium's dead body, though possessed of all the skill of a Brodie or Abernethy.

"Clairvoyance, as we have shown, reveals a new phase in the science of optics, and whereas mortal sight depends on a physical object to observe, the physical eye to observe with, time and space to define the sphere and focus of observation, spiritual sight exists without any of these limitations. It sees without human eyes; beholds objects that have perished out of material existence perhaps; is bounded by no limitations of space, and sees as well in time past or future as time present; yet clairvoyance is a fact, and hence a fact based upon principles, the discovery of which would add the grandest page to the science of optics ever yet recorded. Motion, sight, sound, chemistry! Are the laws which underlie these elements of human science worth the study? Have they not cost the race centuries of time to comprehend their laws, and do not the discussion of their principles occupy the attention of our most profound scientists, and fill our Lyceum shelves with tens of thousands of learned essays? And yet there are motions, sounds, sights and chemical transformations going on in the world by the thousand and the tens of

thousand, which no treatise has discoursed of, no schoolman explained, no doctors of science accounted for, and which all the learning of the nineteenth century can only dispose of by rude and useless denial, or a scornful indifference which reflects back upon every school, college, or philosophic society of the nineteenth century, the foolscap inscribed with 'Dunce,' and the bad mark, written over with 'Don't know his lesson.'

It may be argued either that the significance of spiritual science is valueless, and not worth the knowing, or else that it is enshrined in the realm of the unknowable, and cannot be understood. To both these positions we return an answer of emphatic negation.

The study of acoustics has given to the world of uses the most subtle principles of architecture, aided in the construction of musical instruments, &c., &c. The science of optics is not only the key to unlock ten thousand mysteries of Nature, but it is also essential to master some of its noblest and most useful powers; yet in the outset of such studies the ignorant would have cried, 'Of what use is it seeking to understand how we hear and see? We do hear and see; that is enough; what need have we to know more?' The uses which may grow out of the study of any science are not to be gauged by man's ignorance, but by the illimitable possibilities of being. All the difference between the unfettered savage and the civilized philosopher results from the mastery of science, the elements of which are subjects of as much scorn and indifference to the savage as spiritual acoustics, optics, chemistry and the laws of motion appear to be to a Tyndall, Huxley, or Carpenter. To us, however, who are neither too proud to learn or too wise to question our own ignorance, it is a sunbeam of hope in our darkened path to believe that the day will come when we can not only understand the scientific principles by which spirits communicate, but, being spirits ourselves, although bounded by the limitations of matter, we may take part in the working of the spiritual telegraph, and utilize spiritual gifts now lying dormant within us, which will as much transcend our material powers as the sphere of the clairvoyant's vision transcends that of our dim and bounded mortal sight. Spirits claim that the true realm of spiritual possibilities lies in the functions of the spiritual body. We are, they say, 'as we believe, a trinity of elements—matter, life, and spirit. Matter is the gross element in which, as in a mold, our soul grows, expands, and takes on individual form and character. The soul is dual, and consists of spirit and life, the latter of which is composed of all the fine unparticled and infinitely sublimated elements which make up, in combination, *POINCE*.'

The attributes of matter are impenetrability, density, divisibility, &c., &c. Those of life or force are two only: attraction and repulsion; whilst those of spirit are only one, namely, intelligence.

In matter we have all the properties necessary to constitute an ever-changing and temporary mold or envelope, aggregating atoms together so as to form an outer covering or body; easily changing them, and when injured by disease, accident or decay, readily breaking them up in the chemical action of death, so as to permit the soul to go free, unhindered by an useless body. In spirit we have the illimitable, boundless, and indestructible properties of mind—powers only feebly displayed whilst enclosed and bounded by the limitations of matter, but sufficiently luminous, even whilst gleaming through the rifts and rents of its earthly prison house, to promise all that the wildest and loftiest flights of aspiration can dream of in endless stages of progress.

In life we have those two modes of motion between which the whole universe is oscillating, namely, attraction and repulsion, the right and left hands of *POINCE*, by whose everlasting and indestructible movements, suns, systems, satellites, men and things have birth, life, death, resurrection, and keep moving on and up the spiral rounds of eternal progress.

Assuming the assertion of the spirits to be correct, namely, that the life-principle or spiritual body within us is *force*, and that the life-principle or spiritual body which clothes the spirit departs with it in the act of mortal dissolution, and becomes the outer covering or body of the soul, we have then all the elements necessary to form a magnetic rapport between disembodied and embodied souls. That the life or soul-principle within is somewhat analogous to the electricity and magnetism of the physical universe we have a thousand reasons for believing. Electricity and magnetism (both being but exhibitions of one original force) act in the two modes above noted; in fact, there is but one force in the universe, and light, heat, electricity, magnetism, and the life-principle of the vegetable and animal kingdoms, are all different exhibitions of one, and the same original force. That this force is vastly modified by the medium through which it operates is certain, and it is the almost infinite variety of the atomic arrangement of matter which causes any difference between material forms. And thus it is that we see the vast differences which prevail not only between the various kingdoms and species, but also between the individuals of species; for example: In the human race, whilst the generic term of 'man' applies to all, there are not perhaps in existence two individuals of the species who in point of exact shape, color, feature and make are precise duplicates of each other. When the subtle causes of organization are fully understood, we shall find that all shades of difference proceed from the action of the great factor, which makes and unmakes forms, namely, the







## The Reviewer.

## "PEOPLE FROM THE OTHER WORLD."

To the Editor of the Banner of Light:

With a strange glow of pleasure I took up Col. Olcott's handsome book, *People from the Other World*; but, somewhat oddly, had my attention first riveted upon its very last pages—the "Bibliography"; for here, under their respective dates, we have an array of those writers, from Plato down, who have stepped with timid feet, perhaps, into those mystic waters whose waves break musically upon the shores of eternity. It was a great boon to the scholar who owned Mr. Olcott's sublime work, the "History of the Doctrine of a Future Life," to have in it, for an appendix, a classified list—a wonder of itself—of the Literature, or a Catalogue of works relating to the subject of which he treated.

I had read with increasing interest Mr. Olcott's letters as they appeared in the Graphic; and I was prepared to see in his work only their repetition; but I was greatly and agreeably disappointed with the new garb, the bright, the fresh, the auroral drapery with which he had rehabilitated his dramatic persona.

A week's stay at the quaint old homestead of the Eddys, at Chittenden, Vt., enables me to verify nearly all the scenes which Col. Olcott has so graphically limned in this new book of his; and though he complains of the meagre aid received from the Eddys in his investigations, I really think he was favored more than most people are who have the temerity to invade that time-hallowed and haunted retreat—that old home of the Indians, where the wooded heights that, like majestic sentinels, frown around, seem still to hold the echoes of the voices of these strange people who now only as spirits revisit them. If the Eddys were not, certainly the ghosts of the departed were especially cognizant of the Colonel's honest endeavors; Honto and the sweet little Mayflower did wonders for him, and his souvenir of the latter, that wreath of silk and shells, must ever be dear to him. Indeed, such gentle fingers as Mayflower's will ever be ready to play upon the chords of a heart that is pure and loving; and in this instance this little angel may have been the agent of another little spirit still more dear to the Colonel; and every loop in his wreath may represent a month or year of earth-life, and every shell betoken some bright spot in a mundane career. Spirits often act in this way, and weave into their work much beauty of thought that may for a time be hidden from us. I have a drawing, under celestial control, of a large, exquisite wreath, traversed by a fair arm and hand. Hardly any one examines it without discovering in its flowers or angles some new face or bird or butterfly.

That the Colonel has dealt most fairly and honorably, both toward the public and the media, there is no question. Perhaps no one could have been selected who would have acted with so much impartiality, who, without prejudice, fear, or bigotry, with only a simple desire for the truth, went earnestly, and with a remarkable amount of shrewdness, to the end in view. And while I see that he is not always satisfied with his own work, I think the public will adjudge him an amount of success that would have fallen to the lot of few others. Is materialization a fact? This was the all-important question, and was not lost sight of. To be sure, our author quotes occasionally, but very rarely, from other writers, and sometimes states what he has heard; but this is not done to fortify his opinions—he relied upon his own observations and experiments.

To the mass of people who pool-spool Spiritualism in their utter ignorance of it, and to those who, in their popinjays, esteem themselves more astute than all the Spiritualists put together, it is well to add, for their benefit, corresponding facts to those presented, if they should be of a very marvelous character. Take, for instance, the following on page 44 of the work before us:

"Much account has been made of the story told by Lord Dunraven and Lord Adair (and I may mention, confirmed to me personally by the latter gentleman), of Mr. Home's having been 'floated' out of one third-story window at Ashley House and into another, but what will be thought of Horatio Eddy having been carried, one summer night, when he was but six years old, a distance of three miles to a mountain-top; of Webster Eddy, when a grown man, being carried out of a window and over the top of a house from the presence of three witnesses (from two of whom I have the story), and landed in a ditch a quarter of a mile off; of William being carried to a distant wood and kept there unconscious for three days, and then carried back again; of Horatio being 'levitated' twenty-six evenings in succession, in Buffalo, in the Lyceum Hall; of Mary Eddy being raised to the ceiling of Hope Chapel, in New York City, where she wrote her name; of her little boy, Warren, five years old, who is floated in dark circles, screaming to be let down all the while; of a little son of Stephen Baird, of Chittenden, a neighbor of theirs, who has been handled in the same way?"

"Mr. Home is not the only one besides the Eddys who has been thus transported through the air, for, since 1847, authenticated reports will be found in the books of a like thing happening to Edward Irving, Margaret Rule, St. Philip of Nerl, St. Catharine of Columbia, Loyola, Savonarola, Jennie Lord, Madame Hauffe and many others."

On page 70 Col. Olcott says: "The case-hardened skeptic, driven, like me, from his first position of ascribing all these Eddy phenomena to trickery, and anxious to believe anything or everything rather than admit them to be spiritualistic, will ask me to try if they are not electrical, magnetic, mesmeric, or odic in their character."

Now, as to the matter of electricity, that has long since been settled in the negative by Prof. Hare, Mr. Varley, Mr. Crookes, and others; while the Committee of the London Dialectical Society cover the whole ground by saying that: "No philosophical explanation of them has yet been arrived at." As to animal magnetism, the Society's sub-committee No. 2 reports that they "have not discovered any conditions with those ordinarily deemed necessary to the production of the so-called electro-biological or mesmeric phenomena—but often the reverse." And as to their being the product of odic anterior causes, the great discoverer of *Od* himself ought to be good authority.

Further on our author adds: "Well, if, like Saul of Tarsus, we are to be knocked off our high horses of prejudices and unbelief, and blinded by the great new light that is to pour upon us from the 'gates ajar,' let us at least console ourselves that we are only getting back to where our ancestors and the ancestors of the whole race stood from the remotest ages. The Hindu Vedas, Puranas, Bhagavat-Gita, and Ramayanas; the Chinese Confucian writings; the Koran; the discourses of the Roman and Grecian sages; the Egyptian records; the Persian Zend-Avesta; the Jewish Kabala; and, lastly, the Christian Bible, attest that a belief in the ministrations of good and evil spirits prevailed among all peoples, in all times."

Col. Olcott gives a very interesting history of the Eddy Family—the persecutions, the sufferings it was called upon to endure for the truth's sake—before he enters upon the phenomenal under his own observation.

It was the opinion of Col. O., and of some of the most bigoted skeptics that ever entered the beautiful Chittenden valley, that every child, man and woman who issued from the Eddy cabinet must have first entered by the visible cabinet doorway. The little two-by-nine room in which the medium sat, having been thoroughly examined on all sides, above and below, and the little window in said cabinet covered with netting and sealed, the above conclusion was necessarily reached; and since the séance-room was sufficiently lighted to enable all to see if any one besides William Eddy entered the cabinet, all the "spirits" that appeared thence must either be William Eddy or an apparition from the other world.

In confirmation of the last hypothesis let me cite briefly as possible (doing thus, I own, anything but justice to Col. O.'s full and concise analysis of the phenomena) a few of those almost heart-breaking, weird and wonderful scenes that are nightly enacted at the Eddys: Mr. Pritchard, a retired merchant of Albany, for instance, would be called to take a seat on the platform near the cabinet door. Almost invariably as he passed by said door on his way to his seat a small old lady would come out of the cabinet and walk and talk with

him; and this, Mr. P. would say, "is my mother." Mr. Max Lenzberg, a German music-teacher of Hartford, was requested by Mr. Eddy to play on the flute during the séance of a certain evening. Mr. L., consequently, occupied a seat a few feet from the cabinet. "After Mr. Brown's disappearance," says Mr. O., "the curtain was again drawn aside, and we saw standing at the threshold two children. One was a baby of about one year, and the other a child of twelve or thirteen. Behind them, very indistinctly, could be observed the form of an old woman, who held up the curtain with her left hand and supported the baby with her right. Mrs. Lenzberg, with a mother's instinct, recognized her departed little ones, and with tender pathos eagerly asked in German if they were no hers. Immediately there came several loud responsive raps, and the little Lena, as if drawn from her mother's side by an irresistible power, crept forward and peered at the forms that stood just at the edge of the cabinet. There was a moment's silence as she strained her eyes in the gaze, and then she said joyfully: 'Ja! ihr seid meine kleine schwestern! Nicht wahr?' There came again responsive raps, and the spirit forms danced and waved their arms as if in glee at the reinjoin." In a letter from Mr. F. Bolles to Mr. Olcott occurs the following: "On one evening during our stay (at the Eddys) my wife's mother, a former resident of Hartford, who died March, 1859, appeared to us in white clothing, looking so natural that we recognized her instantly. She stood outside the cabinet curtain and stretched out her arms to her daughter as though she were longing to embrace her." One evening, Honto, an Indian girl, came out and stood a moment at the railing at the edge of the platform. "To our amazement," says the writer, "she began to settle down to the floor and dissolve, until all form of a human being disappeared, and there seemed nothing but a mass of drapery lying close to the railing. This also melted slowly away." Now this same Honto, at another séance, actually came down from the platform and played upon the organ; at another time she was weighed upon a pair of platform scales and varied her weight greatly, seemingly at will. She also frequently dances with Mrs. Cleveland, a neighbor, and makes shawls (a kind of knit-work) in number and size as she fancies, and allows people to handle them. One evening when weather and all things were favorable for the manifestations of the spirits, "seventeen showed themselves," says the Colonel, "and all were white. There were of babies, 2; small children, 3; women, young and old, 5; and adult males, 7." In an utterly dark circle one night, a spirit calling himself George Dix gave our author "one of the grips of a Master Mason." Under like circumstances he gave me also his hand, saying: "I see that you are a brother Mason." It is during these dark séances that the most direful confusion sometimes reigns, such as is produced by an alarm of fire or a storm at sea; but each is followed by an equally impressive silence, out of which grows the most ravishing music. A lady from Malden, Mass., who went with my family to Chittenden, in the hopes of seeing her dear little departed boy, (and Mr. Pritchard, who sat near the curtain, exclaimed, when the little fellow made his appearance, "How beautiful!") said that the music alone paid her for her journey.

But there is at the Eddys another class of phenomena—occurring in a perfectly lighted room. Spirit hands and arms, large and small, white and delicate and mailed and dark and tattooed, and wearing bracelets and rings, appear; and these hands write upon cards and play upon instruments and caress their friends who sit near by, and are perfectly visible to all.

These things that I have stated are but as a single leaf from the great forest of facts with which Col. Olcott's book abounds. And these phenomena, startling and incredible as they may appear, are surpassed by those witnessed at Havana, N. Y., under the shrewdest test conditions possible, I believe, imposed by the Colonel.

Mrs. Compton, the medium at Havana, is said to be a good, plain, hardworking woman. She sat, dressed in black, in a very little triangular cabinet in the corner of the room, and allowed Col. Olcott to remove her earrings and pass a thread through the holes they had occupied, and fasten said threads to the back of the chair in which Mrs. C. sat, and secure them with sealing wax sealed with his own seal. There then appeared outside of the cabinet a delicate female form draped in white, that allowed itself to be weighed (varying twenty-five pounds in three different weightings), and actually cut a piece from its dress which the Colonel retained. Then, more wonderful than all! while this spirit was outside, the Colonel went inside of the cabinet, but no person was there—the chair was vacant. It was a transfiguration of the old time, and may account for many of those marvels witnessed and practiced by Oriental sages, savans and saintly thaumaturgists. When the séance was over Mrs. C. was found secured in the cabinet exactly as left, save being pulseless, with a cold sweat upon her, and requiring long and energetic treatment to restore her to her normal condition.

But I really despair of giving to the reader of this article any good idea of the wonderful book under review. "A drop in the bucket," that is true. "A pebble from the seashore," the pebble may lack brightness. A handful of stars from the great firmament, suits me better. And when I add that this "People from the Other World" contains fifty-eight engravings illustrating the most wild, thrilling, beautiful scenes witnessed by Col. Olcott and others, I give only as it were the mere husk and not the spirit of the volume. Thanks, many thanks, Col. Olcott, for your bold, patient, impartial efforts to reach truth.

In closing I cannot do better than to quote one of the author's brilliant paragraphs: "Alas! when they have wrested from space the secret laws under which matter accretes and forms itself into systems and worlds, and by which the myriad types of vegetable and animal life are evolved, the mind will return weary from its search after the Infinite Power that established those laws and holds them to their appointed work." (p. 171.) G. L. DRISON.

[The above named work is for sale at this office. Sent to any part of the world on receipt of price and postage.]—ED. B. OF L.

Written for the Banner of Light.

THE STARS.

BY WILLIAM BRUNTON.

Full well might mortals bless the shining stars  
That come and fill by night our darkness sky.  
Like radiant gems we see them sparkling lie,  
With varied sheen, like soldiers from the wars;  
There shine the planets, Venus, Jove and Mars,  
And all have beauty for the seeing eye,  
And all can some great good to man supply,  
For lo! their light the gate of Heaven unbars!  
We are not closed in this our earthly round,  
For these other worlds are ours, we know full well.  
In you, oh stars, our soul her rest hath found,  
And there, through endless future, we may dwell;  
And so my heart with joy doth childlike bound,  
As night by night the stars this story tell.

SPIRITUAL PRESENCE.—We know not the laws of the spiritual life; but if even while here on earth, and while it is confined to the body, the mind has, through its material organs, a kind of universal presence, and its thought outstrips the sunbeam, can we suppose that they who have advanced before us are more restricted in knowledge, and that eclipse falls on all that they leave behind? I cannot doubt that this world lies open to their view. With enlarged powers, with higher faculties, while all seems darkness to us, all their purer vision may be light around us. And I would fain think that there are blessed thoughts coming unawares, and holy impulses, and better purposes, which visit the soul in its struggles, from the helping love of the departed. Sure I am that our danger is not from too great faith in the reality of the spiritual world. That world, where is life? Is it not the teaching of reason that it is all around us? God grant that we may feel the moral power of this idea of spiritual presence.—*Peabody's "Christian Days and Thoughts."*

## Spiritual Phenomena.

## EXPERIENCES IN SPIRIT-GRAPHY.

BY A. G. W. CARTER.

To the extraordinary experiences of Col. Cross and Mrs. Compton, I think it will be interesting and useful to append some photographic experiences of myself alone, which have recently occurred in this city, at the rooms of Mr. A. C. Maxwell, 302 Bowery, where the spirit-artist Thomas R. Evans manipulates for photographing the denizens of the other world, and at the well-known parlors of our medium friend, J. V. Mansfield.

A week ago last Wednesday, June 23d, I went to the rooms where Mr. Evans takes the spirit-photographs, and at his request, the day being a bright one, giving forth a light good for picture-taking, I sat down for my picture, the artist having duly prepared a glass plate and put it with the holder in the camera. He stood by the camera and placed his right hand upon it for about forty seconds, and then covering the lens with the black cloth, took out the plate and holder, went to his chemical room, and preparing and washing the plate, brought it out, and behold! there was my picture, but nothing else. So far as the spirits were concerned it seemed and was a failure. But says Mr. Evans, "We will try again." I accordingly again seated myself before the lens, and Mr. Evans, after preparation, again put a glass plate and holder in the camera, and stood beside it with his right hand upon it. Pretty soon—not more than forty seconds—his arm seemed to be seized as by a violent hold, and his hand jerked the black curtain over the lens, and tremblingly he took the holder out of the camera and went to his chemical rooms. He had not been there long when forth he came with the glass negative in his hand, and playfully saying "another failure," invited my attention to the picture on it in a tone of triumph. There, sure enough, was my likeness, and above and around it were the appearances of fully twenty-three other strange and foreign faces, of course not to be recognized on the negative. This was, we both thought, a great success in spirit-photography.

I patiently awaited two or three days for the printed pictures, and when I obtained them the important question with me was to whom do those faces belong? whose are the near two dozen faces on that picture? I looked and looked; took a magnifying glass, but that magnified the paper and its particles as well as the picture. I could recognize none of them; and yet I was somehow or other impressed that I would know sometime who they were. I finally resolved to consult the spirits through Dr. Mansfield, and yesterday, by his invitation, I repaired to his rooms. I sat down at the table and wrote the following to my former teacher, so long in the spirit-world, and who may be remembered as the leader of the Spirit Band of the "Select Circle at Dr. Mansfield's Parlors" some time ago:

"ALEXANDER KINMONT—Please tell me who are the spirits on the photograph which I hold in my hand. Please tell me what you can about the picture. Tell me whether your picture is there, and who are the others?"

Your pupil, A. G. W. CARTER.

Dr. Mansfield took the folded paper, fastened it with muck-lage, and the spirit wrote the following answer in back-hand, (as Mr. Kinmont wrote in life with his left, having lost his right hand), and with his autograph:

"Here we are again, dear Carter. I have been near you much of the time since we thought it best to allow our medium rest."

But, say you, who are those faces which are exhibited on the cardboard at the artist Evans's, the same that you hold in your hand yonder seated? (I was holding the card-picture in my hand; and seated in the opposite corner of the room at the time.) As to that, allow me to say that there you have not only the land that we formed in the room you now sit in, but some thirty more that you do not see who are lost in the distance. But among them that do appear on the card are: Francis Saligne de La Penelon, Francis Constantine Volney, John Baptist Rousseau, Corneille, James Renagues Bossuet, John Francis La Harpe, Louis Ellis Dupin, Charles Barronier, John Joseph Expilly, Eliza Fenton, Benjamin Hoadley, Peter Cloud Chassell, Renatus Chartier, John Gaetano Bottori, John Racine, Francis Le Malherbe, John Fletcher, Hannah More, Felicia Hemans, Hannah Adams, Margaret Fuller, and your humble servant, ALEX. KINMONT."

After receiving this, I wrote again this question: "ALEXANDER KINMONT—Will you, as I point to the faces on the picture, designate them by name?"

Your pupil, A. G. W. CARTER.

And in the usual manner received the following reply: "I could, I think, if they were numbered. Make a diagram, or number them, and then let me try. As said before, you do not see one-half of the number that intended to appear on the photograph. ALEX. KINMONT."

At this suggestion, Dr. Mansfield himself made a small diagram, giving the relative positions of the different faces in reference to my picture, and numbered them (or rather I numbered them) from one to twenty-two. But here I must state a circumstance of mark, as will be seen hereafter. The first face, which I marked No. 1, was so very indistinct—a mere blur—that I resolved not to count it, and so began at the next apparent face. Dr. Mansfield told me then to go away from the table, leaving the diagram on it with him, as he would have a hard work to do, and he did have; but finally he succeeded in giving the names of the faces according to numbers, the list of which, written by the medium, I have, and will show to any one interested; but it will be a repetition of names to put it down here. At the end of the list, Dr. Mansfield wrote from a spirit as follows:

"The one you (referring to me) marked out was my place, my dear grandson Alfred. ADAM HURDIS."

And he numbered it "23." Was not this remarkable? The name of my grandfather had not before appeared, and his face—if it is his—seems a mere flash or white blur on the picture; and he was one of the Spirit Band of our "Select Circle" at Dr. Mansfield's. Is not this noteworthy as a spirit-test?

Now it is quite impossible for Dr. Mansfield or me to say that these faces on this photograph are the faces of these remarkable persons according to the list made out. But thus it seems the spirit of Mr. Kinmont writes through the medium; and if the numbering and diagram and manipulation are all right, we will take the spirit at his word: Of the twenty-three appearing spirit-faces on this picture I count thirteen of distinct feature and lineaments; there are four or five failures—because out of focus perhaps—and the rest are flashes, but having the contour of faces; and then, under the magnifying glass, and even with the naked eye, a crowd of flashes, designating faces no doubt, can be seen above all these, constituting the "thirty more," perhaps, spoken of by the spirit Kinmont.

In the list of names it will be found that all are names of the Spirit Band of the "Select Circle," which have heretofore appeared in the columns of the Banner, except three—those of "Fletcher," "Le Malherbe," and "Hannah More." But we never did get all of the names of our spirit-band, as we were informed that there were many more than were given to us. I am pretty well convinced, then—and so is Dr. Mansfield and others—that the faces which appear on my photograph are the faces of members of the spirit band of the former Select Circle, who, for so many months ago, assembled at the parlors of J. V. Mansfield.

I have thus told about this picture, not because it is my own, but because of its most absorbing interest. Andrew Jackson Davis, Dr. Mansfield, and other eminent Spiritualists say that it is a most remarkable evidence of spirit fact and existence, and that the photograph, as a specimen and example of spirit-photography, is beyond precedent. I hope this brief account will be as interesting in its facts to readers as the picture has been to me and those who have seen it. I sent the editor of the Banner one of the photographs, and it will speak for itself. The facts about it are given for what they are worth, and it is sincerely hoped, will prove meritorious. And now let me add some other facts about a spirit-photograph, taken by Mr. Evans and now in my possession, which illustrates the

## TAKING OF A PHOTOGRAPH OF THE SPIRIT OF A LIVING MORTAL ON THE SAME PICTURE WITH THAT OF ANOTHER LIVING MORTAL.

Some months ago, during cold weather, Mr. Demarest of this city went to the rooms where Mr. Evans is to be found, to procure, if possible, a photograph of some spirit friend. The spirit-photographer told him he would do what he could for him, and abide the pleasure of the spirits in cooperation. A glass plate for a negative was accordingly prepared, and Mr. Demarest took his seat in the chair before the lens of the camera. Mr. A. C. Maxwell, the proprietor of the photographic rooms, was present, and feeling tired and drowsy took a seat by the warm stove, and fell into a sort of doze. The stove was quite a distance—some eight or ten feet—back of the camera, and thus the situation was: Mr. Demarest before the camera, getting his picture, and what spirit faces might appear, taken; Mr. Evans, the spirit-photographer, at the camera, with his right hand upon it, between Mr. D. and Mr. Maxwell, who was sitting dozing at the stove. In a few moments the curtain was turned over the lens, and the plate and holder taken to the chemical-room, and there for some moments prepared and washed, to bring out the picture. The negative was then brought out, and lo and behold! there upon it were the distinct full form and features of Mr. Demarest, and the plain and distinct lineaments of the form and face of Mr. Maxwell, or of the spirit of Mr. Maxwell, beside him.

The picture was printed, and Mr. Demarest was not only disappointed, but chagrined, and suspicious of it, saying to Mr. Evans: "It would not do to have that picture go out of his rooms, for it seemed a fraud; that that spirit beside him was no more nor less than the picture of Mr. Maxwell, produced no doubt by some house-poison on the plate." Mr. Maxwell at this blushed and reddened much in the face, but said that he had nothing at all to do with it; that he could not at all account for his profile face and figure being on that picture; that Mr. Demarest himself knew that he (Mr. M.) was sitting dozing at the stove, entirely behind the camera, at least twelve feet from Mr. Demarest, when the picture was taken; and that he could not have had anything to do with it. Mr. Maxwell took the picture to an adjoining room to his wife, and, that he might be sure, asked her whose likeness was that beside Mr. Demarest. His wife replied at once, "Why, yours, to be sure," and, thus assured, and more confused and confounded about how his likeness got on that plate, he returned the picture to Mr. Demarest, saying: "He knew nothing at all about it." It seems that Mr. Demarest took the curious phenomenal picture and showed it to his friend, Mr. Fanshaw, the artist, and an experienced Spiritualist of this city, who, after hearing the particulars, at once recognized it as a repetition in New York of the remarkable phenomenon of taking the picture of the double in photograph in the city of Paris, about which so much was said in the French and English papers some time ago.

I have a copy of this singular photograph, so illustrative of the fact that while we are yet living upon earth, we have a dual existence—a true being existence—and I have particularly compared the profile lineaments and features of the spirit with those of the normal mortal Mr. Maxwell, and they are just alike. So that I am compelled to pronounce it the figure and face of Mr. Maxwell; and I am also impelled to the conclusion, on the evidence of Mr. Evans and Mr. Maxwell, the circumstances and the nature of the case, that while Mr. Maxwell, the mortal, was dozing at the stove, his dual existence—his spirit—was having his likeness taken, with that of Mr. Demarest, on the photographic negative.

As a part of the intrinsic evidence of this conviction, I must mention that the background used in taking the picture was painted canvas, and the spirit-likeness of Mr. Maxwell appears upon the picture absolutely between the painted figures on the canvas and the painted frame of the canvas—a fact, or feat, that could not possibly be accomplished by any natural laws known to us, and can only be accounted for by the fact that it is the work of the spirits. I wish readers might see this curious picture, and examine it for themselves.

We have, then, performed here in the city of New York, right before us, what created so much sensation as a performance some time ago, in the city of Paris—a photograph of the spirit of a mortal while he was asleep or in a doze—a proof, beyond peradventure, of the saying of Paul—so little understood—that "there is a natural body, and there is a spiritual body"; and further, that we have them both while yet on earth. New York, July 8th, 1875.

## G. B. STEBBINS—EARLY EXPERIENCE—IN THE FIELD AGAIN.

To the Editor of the Banner of Light:

In the coming season I shall be in the lecture-field, and this brings to mind my first address to a Society of Spiritualists. In August, 1856, on my way to my then home in Rochester, from Detroit, I reached Buffalo on a steamboat Sunday morning too late for a train East, and stopped at a hotel for the day. Looking over a newspaper at the breakfast table, I saw a notice of a conference at Townsend Hall, and a lecture in the evening. Going to the place, I found a company of some fifty persons, and listened to a two hours' interesting discussion, taking a little part therein. At the close, a gentleman came to me and said their lecturer for the evening was sick, and asking if I would take his place. I said yes, if they were willing to hear my first public effort in that way. At the appointed hour I was surprised to find six hundred people in the room, and spoke for an hour to an interesting and appreciative audience, went to the hotel and to the cars home, and found myself taken by surprise in being recognized as an advocate of this "New Philosophy." I have never regretted this, have spent considerable time in the field since, and been a good deal occupied otherwise; but to this hour the broad scope and wondrous wealth of the Spiritual Philosophy, the wisdom and love of the religion that goes with it, and the significance, value and beauty of the facts of Spiritualism, have grown in my thought, and seem of more value than ever as help and inspiration to a higher life here and hereafter. So I am glad again to see the way open for me to take a larger share of my time for speaking on these vital subjects, and on the practical aspects and duties of life as related to and influenced by them.

Spiritualism, "free religion" and "liberalism," touch and mingle in many ways. All inculcate the free use of reason, judgment and conscience, for the discovery and application of truth, and it were well if we knew and appreciated each other better, especially in view of a coming time when all the power of free thought must unite in the great struggle against ecclesiastical power and authority. To me the spiritual idea of what a man is, and is to be, is richest and best of all, but "let every man be fully persuaded in his own mind." Give us not "God-in-the-Constitution," but good in the soul; not hell for many and heaven for a few, but the "Gates Ajar," and hope for all, that good may conquer evil at last.

But I did not intend to do more than tell my story of the Buffalo experience, and say that I hope to speak many times the coming season. In addition to the subjects that come up at the hour, and for the audience, I have some topics of historical interest and of present value, such as Buddha, Confucius, Zoroaster, Mohammed, and a lecture on "Scientific and Industrial Education," in which we need information and reform greatly. For societies, individuals or lyceums, my address is

G. B. STEBBINS,

420 Second street, Detroit, Mich.

Plus IX. has created ninety-nine cardinals during his pontificate of twenty-nine years. Of these fifty-seven were Italians, thirteen French, two English, one Irish, nine Spanish, three Portuguese, nine Germans and Austrians, three Hungarians, two Poles, one Belgian, and one American. Fifty-one of the cardinals created by Plus IX. are now dead, including Cardinal Capalti, who died recently. Only seven of the sixty-one cardinals who witnessed the Pope's elevation to the Pontifical throne are still living. The total number of cardinals is now fifty-six, of whom the oldest is Cardinal de Angelis, Archbishop of Fermo, who was born on the 16th of April, 1792, and is therefore just four weeks older than the Pope.



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## The Weights of Spiritualism.

There is no cause without its faults in the following. This is not to be laid to any lack of the merits of the cause itself, but to a deficiency of qualifications in others to understand it. Some men become enthusiastic over the sudden entrance of a new ray or two of light into their minds, but in the endeavor to discover its meaning they are incapable of getting beyond the standard that rules their thoughts. If it be money that is uppermost in their minds, they will give even to spiritual developments a money meaning. If it be personal ambition, they will consider themselves in the new disclosures only to consider how they may rise by their aid. The unselfish and absolute love of truth, for its own sake first, and for the good it contains next, is something altogether beyond their conception.

It is for so perfectly obvious a reason that so pure and holy a cause as Spiritualism, which comes to instruct man in regard to his true relations to the present and the future, has attracted to itself, along with the higher and larger minds, those which take but half views, are muddled with conceit, refuse to wait upon knowledge, and refer all new movements to a mercenary principle. Great movements, like the rushing of the wind, naturally excite the straws and dust while they profoundly stir the sober and thoughtful. In general, too, those of the shallowest capacity for comprehension make all the noise about such things, and bring into temporary disrepute what might be launched with no obstructions from its ignorant and miscalculating friends. It is the fate of all great awakenings in the world's thought.

The hasty, prejudiced and ill-conceived judgments on Spiritualists and Spiritualism are therefore to be accepted with great allowance. More knowledge, or a wider comprehension, would change them at once. In point of fact there is the same incapacity in these judges that there is in the inconsiderate zealots for Spiritualism themselves. Every cause, and especially every new one, is afflicted with such a class of followers, who, in trying ambitiously to control and guide it, do all the mischief of which they are capable, but which is never more than temporary at least. It has always been so, and it promises to be so to the end. But then, say these half-sighted persons, who care more to rule than to comprehend, who shall be the leaders in the new movement? Assuredly, it is impossible to do the work needed except through human means at last.

An inquiry that shall not wait for an answer. He who is busied more about himself than about the cause to which he professes to be attached, is unfit to become a leader, and never will be one for a long time together. Especially is it true in spiritual matters, as contradistinguished from intellectual, that humility, which is the condition of all receptivity, characterizes those best qualified to guide and direct others. Humility abjures everything like self-seeking ambition and conceit. It bends itself to the revelation that is making instead of calculating the advantage to be got from it. It is content, and indeed prefers, to be silent, knowing that in that track the spirit works with the greatest power and the surest success.

Human nature is of course to be taken as it is, in its employment of these high instruments upon human hearts. Of course the work required to be done, is done but imperfectly at best; but for that very reason it is the more necessary that the best qualified should be made to bear the greater responsibility. And they are certainly the best qualified who are the most receptive of pure and exalted influences, that is, the humble and unambitious. Were the needless weights to all progressive movements in the world to be removed, it would amaze us to see how much faster we should all get on. It is this unnecessary friction that causes the larger part of the trouble, and gives rise to discouragement. And that is caused by those who either are incapable of appreciating the merits of the movement, or those who take an interest in it only to promote their own apparent advancement.

Not until Spiritualism has succeeded in sloughing off such influences as these, that have fastened themselves upon it from motives of different degrees of selfishness, can it be expected that it will take that stand and make that stride which awaits it as a crowning triumph. People who are already sympathetic with its revelations and philosophy recoil from actively engaging in its service, because they are unwilling to approve and bolster up any form of charlatanism. Conscious of the inner truth, so priceless, that it contains, they nevertheless decline to engage in its propagation, for fear that all the good they may do will be more than offset by the inevitable mixture of their own disinterested service with the errors and falsehoods of unsympathetic pretenders.

We are informed by Judge Carter that Thomas R. Evans, the spirit-photographer of New York City, is at present, by invitation, at the Edgelys, Chittenden, Vt., with his apparatus, hoping to obtain pictures of the mysterious ones who there do congregate.

## Robert Dale Owen.

PROF. RICHARD D. OWEN ON HIS BROTHER'S CASE—IS HIS INSANITY HEREDITARY?—LETTER FROM NEW HARMONY, IND.—MR. OWEN'S RESIDENCE, AC.

All the letters we have received confirm the original opinion we expressed to our readers in regard to the nature and causes of Mr. Owen's insanity. The Courier-Journal of Louisville, Ken., publishes the following:

"Prof. Richard Dale Owen—the middle name of each of the sons is 'Dale'—is a member of the faculty of the Indiana State University, at Bloomington. He has been on a visit to friends in Jeffersonville for several days, and yesterday, a reporter of the Courier-Journal was sent to him with the request that he should give such facts as he was willing to furnish concerning his brother's condition. Prof. Owen said that there have been so many statements made and published on the subject of Mr. Robert Owen's insanity, many of which—doubtless unintentionally—are so calculated to mislead, and even those from reliable sources are so mingled with error, that he felt justified in giving the following facts and reasons in regard to the matter.

The condition of his brother is now much better understood than formerly, and the best physicians and superintendents of asylums concur in the belief that a disturbed mental condition is always connected with a disordered physical condition. The Commercial's correspondent stated that insanity had been hereditary in the Owen family, several members, including the father, having been insane at the time of their deaths. Prof. Owen says that the correspondent asserted correctly that the mind of Robert Owen, his father, and of William Owen, his brother, gave way before death; but he says that the writer seems unaware of the fact that the father was in his 84th year when he died in Wales, and that his body and mind were in a sound condition until a few weeks before his death.

Further, Prof. Owen calls attention to the failure of the correspondent to note that the wandering of mind evinced by William Owen was proved by a post mortem examination to result only from the same sympathetic cause, which showed that his long-continued dyspepsia had also involved heart and liver in functional derangement.

The mind of Dr. David Dale Owen was so clear at the last that, although racked by painful, unfated portions of his arthritis, he was able to write in twenty-four hours of his dissolution, and the same clearness characterized the death-bed of his sister, Mrs. Fannier, who died of beriberi.

Prof. Owen conversed freely with his brother Robert in April last, and he was then in remarkably good health of body and mind for a man of his age. All his life, although his brain was large and active, he was of a quiet temperament, so much so that he was never known to get excited in political debate or religious controversy; he could also sleep quietly immediately after an evening lecture delivered with energy, or soon after drinking several cups of coffee, a stimulus which over-excites many persons, and often induces insomnia. He usually slept and digested well, and during his whole life averaged five or six hours of sleep every day, usually without feeling that any unusual effort resulted. Even when he unfortunately gave himself up to Spiritualism, and took a strong interest in everything connected with it, he never became over-excited. At no time of his life did his hand ever tremble. Although seventy-four years of age (being born November, 1800), he wrote, last April, as clear, bold and distinct a hand as at twenty years of age. Under all these advantages of organization, the question naturally occurred to the reporter, 'What, then, produced the present disorder of his mind?'

Prof. Owen replied that doubtless his brother had become somewhat dyspeptic after he left the family and lived at hotels in the East. His daughter Rosamond (not Rosalind, as stated in the Commercial) is undoubtedly correct in believing that, with his body thus somewhat enfeebled, he should not have performed his usual amount of mental labor. But Prof. Owen thinks there was another cause. That cause was not Spiritualism, as some journals have suggested, although he thinks that the study of Spiritualism is not calculated to give the mind the same cool reasoning power which would result from a study of acknowledged physical facts and laws, or a life devoted to a useful profession. Had Spiritualism been the cause, either remotely or immediately, his brother's conversation in his excited condition would be of something connected with Spiritualism. Why should he be so deeply mortified about Katie King? He had stated what he believed, and as soon as the imposture was exposed he honestly confessed himself deceived.

He was still in a healthy condition of body and mind when he went to the water-cure at Dansville, and, however, he took that may be, especially for those who get their air and exercise and submit to the rule of perfect rest, the entire change of diet and habits at seventy-four years of age, with continued mental labor, was exceedingly imprudent, and, in the opinion of Mr. Owen's medical friend, this was the chief, perhaps only, cause of the aberration of intellect. It is well known that even the suppression of an abnormal discharge, such as hemorrhoids, may, by metastasis, induce insanity. Here was a change calculated to alter all the secretions, under some circumstances, perhaps, for the better. But at seventy-four years of age, no one who has constantly lived on three meals should at once reduce to two; no one should suddenly change from the ordinary diet of a New York hotel to the diet of a water-cure, usually giving up meat and coffee and all condiments, as is done by the patients.

Fortunately, Mr. Owen is now in the hands of Dr. P. Everts, who has for about fifteen years been the superintendent of the Indiana Asylum for the Insane, located near Indianapolis. Should not Mr. Owen be too old or too debilitated to recuperate, Prof. Owen thinks that his changes there are the best. If the sudden changes be produced, suppressions and consequent undue flow of blood to the brain, the result may be paralysis and death, but if otherwise, the most favorable results may be hoped for soon, and he may yet live comfortably for some years, although it would be improper for him again to resume his literary labors.

The following letter from New Harmony is published by the Evansville (Ind.) Courier; and we learn it is pronounced 'correct in the main,' by Mr. Owen's son, Ernest Dale Owen:

"For eight years previous to his late attack, Mr. R. D. Owen had been a stranger to his beloved home. He spent this long time in New York and the East in literary and scientific labors, but most of the later years were devoted to the investigation of Spiritualism. Of his acceptance of the latter doctrine the world is already aware. Six or eight weeks ago, while recovering from fever, he was invited to address the Tenth Association of Rochester. Although he had never before taken even ordinary interest in matters concerning the turf, his address was much admired, and he became strangely imbued with much concern about matters belonging to only professional horsemen. The first symptoms of insanity that displayed themselves were his strange actions on the Rochester race course. After witnessing the trials of speed, the old man took the reins of his coachman's team, and carried quite a sensation by driving the horses about the grounds at a rapid rate.

After this experience at Rochester, Mr. Owen commenced work on a very labored literary treatise, his daughter acting as his amanuensis. While in the preparation of this work he became slightly deranged, and, by advice, was taken to Dr. Jackson's Danville Water-cure, in Livingston County, New York. Rapidly becoming worse, his sons were sent for. The eldest, Mr. Julian Dale Owen, responded, and found his father hopelessly insane. He was brought home, arriving at New Harmony last Sunday, to the astonishment of the citizens, who had not anticipated his return, and at any rate in the condition in which they beheld him.

Mr. Owen has not been confined to his residence, but has spent most of his time on the streets. When he met his old friends he would

recognize them; and greet them sanely, but if they called him Mr. Owen, his unsteady mind would soon display itself, by his informing them that his name was not Owen. He was now, I am told, giving himself a lordly title. One of his sons invariably accompanied him in his rambles about New Harmony, and the embarrassment and affliction of the entire family was painful to behold.

Mr. Owen labors under no particular hallucination, but always believes himself to be a powerful English nobleman, with unlimited wealth. The philanthropic plans he has proposed with his imaginary wealth would make 'Tobey's' head swim. Sometimes he imagines he is a great horseman, and during these moments his mind wanders to wonderful turf displays, and he then proposes to buy the whole State of Kentucky for stock-raising, and offers \$100,000 therefor. At other times he will remain in one chair and in one spot for hours, believing that if he stirs therefrom he will be assassinated. His children are naturally sensitive regarding their father's affliction, and do not allow him much conversation with persons outside of the family, but sometimes this cannot be helped. Those who have talked with the old gentleman say his memory has not deserted him, as he frequently refers to minute matters which they supposed were forgotten. What is equally strange is, that since his insanity he has not referred to his connection with Katie King, or to that individual at all, and in no other way except by prayer, has he ever spoken of Spiritualism. He talks more of horse-racing and stock-raising than of any other monomania.

During the past two or three days he has become exceedingly troublesome, and made threats of a murderous nature. Yesterday his son filed affidavits before John Killinger and Joseph A. Barrett, two life-long friends of the venerable man, charging their father with insanity, and offering that he should be allowed to go at large without risk. In the afternoon the Justices held an inquest at his residence, at which Mr. Owen, the physicians and others were present. The proceedings were very quiet, and during them the old man babbled incoherently all the time, intermingling his talk with fits of weeping. He was adjudged insane, and the proper papers were sent to Mr. Vernon to the County Clerk, who will make application for his admission to the State Lunatic Asylum at Indianapolis.

This morning at daylight, before the village was awake, the two sons and the daughter of Mr. Owen left with him in a private conveyance for Grayville, Illinois, where they take the cars for Indianapolis. As I did not arrive till half-past eight o'clock, I did not see the unfortunate man. I was shown his photograph, however, by Mr. James M. Watkins, an old resident. The picture was taken about a year ago, or rather about the time of the affair with Katie King. The face is a fine one, with a benevolent expression. The features are large and prominent, and he would be taken at once for a distinguished man. He has a high forehead, large mouth, prominent nose and ears. His hair was thick and white, and he wore snowy whiskers under his chin neatly and closely cut. Those who saw him before his removal to Indianapolis, say he was little changed from this, except that his face was haggard, and the light had faded from his brilliant eyes. He was not as neat in appearance as he had formerly been, and his white hair and beard were allowed to grow to shagginess. He was as robust as ever, but was bent under the weight of three scores and twelve years.

It is well known that the cause of any information was acquired by the citizens showed a decided backwardness in telling anything they knew in regard to Mr. Owen. It was even at the risk of incurring great displeasure that I asked questions. The denouement in this great man's life has cast a funeral gloom over the community of which his father was the founder, and this son the champion. I saw the physician who attended Mr. Owen while he lay, and hesitated to share the general feeling of his fellow-citizens. He is a native of New Harmony, and enjoys all the town's peculiar sympathies. In a conversation with him, he said there were no physical evidences of insanity, such as softening of the brain, which had been attributed to him. He concurred in the belief, however, that Mr. Owen was hopelessly insane, and could not long survive the confinement incident to his insanity.

Mr. Owen's residence is one of the time-honored mansions of Indiana. It was the home of George Rapp, leader of the German Colony which founded New Harmony, and which sold out to Robert Dale Owen's father. The house is a big, old style, one-story brick, built very high, on an elevation. In front there is a wide porch, supported by heavy round pillars, and at the side is a portico of the same pattern. The doors are very wide, the windows still broader in proportion with monster lattice shutters. The halls are wide, and divide the house into quarters. It is furnished comfortably, the appointments showing that the occupants are persons of taste and refinement. The place is provided with numerous surrounding houses, and has a large yard, and reminded me of the pictures I have seen of Monticello, Jefferson's old residence, being quite a happy appearance. Mr. Owen did not keep house himself, but his son has had charge of the mansion since the death of Mrs. Owen, about five years ago.

## The Narrow Gauge to Lynn.

The shore line to Lynn, which bears the title of the Boston, Revere Beach and Lynn Railroad, was officially opened on the afternoon of Thursday, July 23d, by an excursion of the officers, stockholders and invited guests over the entire route. Nearly five hundred passengers embarked in the Company's ferry boat, among whom were members of the Lynn city government and prominent business men of Lynn and Boston. The excursionists took the new cars at Jeffries Point and proceeded slowly over the road to Lynn. The grand affair terminated with a banquet at Odd Fellows' Hall, where superintendent Blake and others made practical speeches, and much enthusiasm prevailed.

## Mrs. Mary M. Hardy.

The Medium and Daybreak for July 9th speaks as follows concerning the success achieved by this lady in London:

"Since Monday morning, when Mrs. Hardy opened her rooms, she has been thronged with sitters, and has had to turn away more than she could receive. The satisfaction and success derived from her mediumship has been upon the whole exceedingly gratifying. \* \* \* Mrs. Hardy receives sitters from ten in the morning till two in the afternoon, at 2 Vernon Place, Bloomsbury Square. We hear that her time in the evening is almost fully occupied up to the date of her departure from London."

## Spiritualism in Australia.

W. H. Terry, writing from Melbourne, Victoria, under date of May 3d, gives a good showing for the cause in that city, and says: "I think I mentioned in my last that Charles Bright's lectures, under the auspices of our Association, were drawing large audiences; they continue to do so; in fact our congregation is the largest in Melbourne. The lectures are doing good, and paving the way for the more general reception of spiritual truths. The Banner of Light is much appreciated here by its readers."

DIED.—At Shanghai, on the 15th inst., Annie Josephine Kelly, aged 16 years and 4 months.

The North-China Herald, published at Shanghai, in its issue for Saturday, May 22d, thus tells the story of another instance of that physical separation which is the lot of all mortality, but whose bitterness is now so much alleviated by the sweet knowledge of angelic presence and communion! Our sympathies are with the bereaved.

## "A Ghost—or What?"

While certain Spiritualists are unduly exerting themselves, at this time, to prove mediums unreliable and the materialistic manifestations in their presence false, new mediums are being almost daily developed in the families of respectable people who are not and never have been Spiritualists. This fact alone should, and will in time, mantle the cheeks of such captious Spiritualists with the blush of shame. Vide the interesting case in Maine, that a respectable secular journal there records as *bona fide*, which account we have transferred to these columns. Here follows another account of the visible presence of a spirit, which we copy from a secular print, going to prove beyond doubt, as was told us long ago by spirit-friends would be the case, that within a few brief years spirits of the departed would bodily walk the earth and be palpably seen by mortal eyes:

"For the last four or five nights the men working at the New Caledonia shaft have seen a female figure in and around the works, from one o'clock till three o'clock in the morning. Several of the men made attempts to get near enough to talk to and discover who she was, but could not succeed in doing so. One man, in going home about three o'clock in the morning, two or three days ago, passed her at the powder magazine, a short distance away from the mine, and was followed by the figure until he came to the old works of the Caledonia, when it suddenly vanished from his sight. He is firmly persuaded that no live woman could have kept as close to him, at the rate he was going, as the figure did. It will be remembered that a man met with a violent death at the shaft some time ago, and this fact, together with what is stated above, leads some of the men to the conclusion that the figure is not that of a material woman. Some people may scoff at the idea of spirits revisiting the earth, but it would be hard to convince the men at the mine that it was a live woman who made the unseasonable visits referred to."

## Mrs. Louie M. Kerns.

The Spiritualists of California are well acquainted with this lady medium by reputation, and as she is about to visit the East and finally Europe, some words of introduction to the public generally would not seem to be out of place. We are in receipt of a letter from John M. Kelley, Esq., book-seller in Shanghai, China, wherein he pays Mrs. Kerns the following high compliments:

"I want to call your attention to the mediumship of Mrs. Louie M. Kerns, of San Francisco, Cal., who, I understand, intends visiting the eastern portion of the United States during ensuing year. Her phrases are clairvoyance, rapping and mechanical writing. I have seen a number of the best mediums in England, France and America, but consider that her writing phase is superior to any medium's I ever visited. I have seen her write from twenty to thirty messages, containing more than twenty (and some of them forty) lines, during a space of two hours. In addition to her being a good medium she is a perfect lady, and her integrity is unquestionable."

Mrs. Annie Lord Chamberlain, writing from Chicago, Ill., under date of July 24th, thus speaks of a visit received from Mrs. K:

"Last week I was favored with a call from Mrs. Louie M. Kerns, the famed test medium of San Francisco, Cal., who is now en route to Europe for her health; and while we were conversing her attendant spirits made their presence known by loud raps upon her chair, the floor and wall near her. It was indeed pleasant to hear the invisible friends who have Mrs. Kerns in charge manifest their presence and pleasure at the first meeting of their medium and myself."

## Lake Pleasant Camp Meeting.

A correspondent writes from Springfield, Mass., July 20th, as follows concerning this popular movement:

"The caterers, Dunklee and Austin, are already at the Lake, and have been putting up their large dining tents the past week. There will therefore be ample boarding accommodations at the very beginning. Harvey Lyman is building a cottage on First avenue, which he will have ready for the next year. Prof. Robert C. Eccles, William Brunton, Mrs. S. A. Byrnes and John Collier have been added to the list of speakers since the last publication of names. William Brunton will speak on Sunday, August 8th. Dr. Jack, of Haverhill, will have a tent in the medium's quarter. While and Susie Fletcher will be found at their old place on Lyman street. There is some prospect that one or both the Eddy brothers may be present. The opening day will find many people pitching their tents to stay through."

## "Travels Around the World."

Dr. Eugene Crowell, author of "Identity of Primitive Christianity and Modern Spiritualism," writes (thus of Mr. Peebles's late book of travels:

"I have just finished reading 'Travels Around the World,' and I have accomplished more than I was for the last year. I can say that it is a book that you will find a place which has hitherto been a vacant space in your library, and it is a book that will give you a new and a true Christian spirit and tone; its pure and noble and abounding facts are represented in a most attractive manner."

As Dr. Crowell says, this volume of travels fills a "vacancy in spiritualistic literature." It should be in school and secular, as well as Spiritualist libraries. We issued a second edition some time since. For sale by Colby & Rich, No. 9 Montgomery Place, Boston, Mass.

Rev. Edward F. Strickland (late Baptist minister) and his daughter (Miss Katie Strickland) are now prepared to negotiate with Spiritual and Liberal Societies for fall and winter engagements. We are informed that Bro. Strickland, during his recent tour through the Southern States has prepared several lectures of deep and absorbing interest, which he proposes to deliver this winter, illustrated by the surprising and wonderful character-reading or inspirational recitation of his daughter Katie, whose fascinating and beautiful impersonations created such a favorable impression and drew such large and intelligent audiences, both of skeptics and believers. In the various places they were engaged in during the last season. In these days, when the beautiful philosophy of spirit-communion is assailed through the efforts of imposition and deception, it is highly refreshing and gratifying that a late eminent clergyman, of irreproachable character and standing in the denomination from which he seceded after nineteen years' labor, and his young and interesting daughter (so wonderfully aided by the angels and blessed with such remarkable spiritual gifts), should be found boldly advocating and expounding a gospel everywhere spoken of as evil, and who testify (as did Paul) "both of these things they have seen and of those things which appear unto them—to open the eyes of the people and turn them from darkness to light, and from the power of superstition and bigotry unto wisdom and understanding." Bro. Strickland may be addressed 13 Chestnut street, Chelsea, Mass.

The Edinburgh Courant (secular paper) comes to us for July 13th, with a long report of a lecture which it says was "delivered with remarkable eloquence" at New Waverly Hall, on the evening of the 12th inst., by Mrs. Corp L. V. Tappan.

## Mrs. Maud E. Lord

Has left Montreal, Canada, and is now on her way Westward. Read the following testimony from a correspondent in Lima, O., concerning the remarkable physical and test phenomena which there occurred in her presence:

To the Editor of the Banner of Light:  
The people of our little city for the past few days have been excited and mystified over two séances given here by that excellent medium, Mrs. Maud E. Lord. Having attended one of her séances in Boston, with most satisfactory and convincing results to myself, I prevailed upon her to stop here on her way West. She remained here only two evenings, limiting her circles to twenty persons, and had she stayed here another evening I could easily have raised her one hundred dollars for the séance. The manifestations were of the most startling and convincing nature. One of our prominent and most respectable citizens who lost his son a few weeks ago by being run over by the cars. His life had been such that our orthodox friends would have feared for his happiness in the other world. He came to his father, speaking so as to be heard by all present, imploring forgiveness for the trouble he had caused him while in this life, sending endearing messages and advice to all the members of his family and his friends, and giving them the assurance that he was all right and better off than when here, and not to grieve for him. My own dear wife, who passed to spirit-life about a year ago, came to me, and with loving tones and fond caresses removed the last doubt as to a joyous reunion and a future happy existence. Many other overwhelming tests of personal identity were given, such as perfect imitations of voices of loved ones gone before, calling and giving names, &c., all given under the strictest test conditions. In conclusion, allow me to express a most fervent wish that this excellent and refined lady may long be spared to give consolation and hope to the bereaved and doubting ones. Respectfully yours,  
EDWARD P. KING.

Lima, Ohio, July 24th, 1875.

## Sickness a Teacher.

As chaff to wheat, as husks to corn, and instruments to music, so are bodies to souls. And as the musician's instrument must be full-kept, and in perfect tune to discourse choice melodies, so the soul should have a sound and refined body to make to the outer world harmonious manifestations. Disease is obstruction. Pain follows. It is a necessity of violated law. Nature deals in no remissions. Over the portal of her temple is inscribed—"No Forgiveness." Prayer will brush away no penalty. The cause being adequate, the effect must follow. But these penalties, instead of being evils, are blessings in disguise—are pleading invitations urging the erring to return to the obedience of natural law.

The storms that so fiercely howl purify the air; and even the hard flinty rock that made the feet to bleed furnished refreshing moss to rest the weary head. So sickness with its throes and fevered restlessness is replete with lessons of wisdom. Who so prize health, who so readily tender sympathy, who so appreciate fraternal kindnesses as those who have long pined upon pillows of disease?

And then again, sickness and sorrow more sensibly connect the soul with the invisible and the spiritual. Royal souls standing on the verge of heaven often suffer most in this world. They are more sensitive—more deserving of care and thoughtful attention. Sweetly sings a poet:

"Go to the pillow of disease,  
Where night gives no repose,  
And on the cheek where sickness preys  
Bid health to plant a rose."

## Sad Accident at the Silver Lake Camp Meeting.

On Tuesday morning, July 27th, at an early hour Henry W. Marcy—son of Charles D. Marcy, of 55 Clarendon street, Boston—who was camping at the Lake, went out with a companion for the purpose of taking a bath, and it is supposed, lost his balance while wading from the shore, and fell into deep water. His body was not recovered for upwards of an hour, and all efforts at resuscitation failed. Dr. H. F. Gardner, at the request of the selectmen of Plympton, examined the body and pronounced an inquest unnecessary.

In the afternoon a special funeral service was held at the speakers' stand, remarks of a deeply impressive character being made by Dr. T. B. Taylor, J. J. Morse, Dr. Gardner and A. E. Carpenter. Bond's Band furnished appropriate music, and a hymn was touchingly rendered by the choir. The deceased was but nineteen years of age; he was an only son, and was much beloved for his fine qualities of mind and heart by a large circle of acquaintances. He was an active member of Children's Progressive Lyceum No. 1 of Boston.

## Persecution of Spiritualists in Paris.

The appeal trial in case of M. Leymarie, the martyr-editor of the Paris *Revue Spirite*, is fixed for August 4th, and J. L. O'Sullivan writes that "We are endeavoring to make Lachaud [Leymarie's counsel] go this time into the real question of spirit-photography."

We have just received from M. Leymarie a letter, in which he makes an appeal to American Spiritualists to unite with those of Europe in helping to defray the extraordinary expenses which the Spiritists of Paris have incurred through the late infamous persecution. We shall publish a translation of said letter in our next issue. We have already expressed in the Banner our opinion, in strong terms, as to the grossness of the outrage upon Messrs. Leymarie and Firman.

## Miss Susie F. Nickerson.

The widely known test medium, was united in marriage Thursday, July 15th, with Mr. Isaac B. White, of Boston. We join with the many friends of the newly wedded pair in wishing them a happy and prosperous voyage over the ocean of life.

A correspondent writing from Washburn, Wis., recently, says: "Dear Editor, thousands of us love you—those in the body and out of it—for the noble work you are doing for humanity. You are the poor mediums' friend, and the friend of all who are oppressed and weak and lonely and poor. We look to you as you stand upon the mountain of true progression; we try to hold up your hands even as the hands of Moses were upheld, so that you grow not faint and weary. May you be blessed indeed; may your ascent to the other life be made very pleasant, and your awaking in that life be to you glorious beyond all description. Dear sister Conant! I pray the dear angels to comfort and lead her into a good degree of health. Long may she live to do their work and ours."

"THE SPIRITUAL SITUATION, *Exposés and Exposés*," is the title of a strong article from the pen of Mrs. Emma Hardinge Britten, of New York, which we shall publish in these columns on Saturday next.







The Principals of Belvidere Seminary would respectfully inform their friends and the public generally that their Institution is not a "Charity School," nor an "Industrial School," as has been erroneously reported, but is a literary

gymnastics, mathematics, ancient and modern languages, history and natural science.

While talking about the education of young ladies, I was making an especial course of two years, or a complete course of four, are graduated, receiving a diploma. Upon a few boys, seldom more than three, I have conferred the same diploma, but generally the brothers of some of the young ladies. This statement is made because it has been said that many objected to sending their sons to a school where they would be in the presence of young ladies, no objection, as the principals had that the presence of even a limited number of boys is an advantage to the girls, and that the boys are thereby advancing in their studies. An experimental testing of this matter for the first ten years confirms them in their belief, that the coeducation of the sexes, under proper moral restraint, is altogether a plan.

In this connection they would also state that the term *free-lance*, or *free-lance*, a name whose *very* name is hateful to them, as significant of the most perverted and depraved character of human nature, is not only not to be used, but is lovely and of good report; whatever will ennoble and ex-

vate humanity. *That they desire to understand and to educate the people in the principles of the Christian religion, which covers a multitude of sins, but not their sins, which falls to distinguish between good and evil, right and wrong, calling them only relative terms, and that the purpose of their mission is to teach the people that all things are pure.* To the innocent and teach no such pernicious doctrines. To the Unwashed and irresponsible, such as false prophets, and others, who have been the cause of so much grief men and women there must ever exist the separation of ideas of good and evil, and to such some things they see as evil, beautiful, and others as good, and that they have a desire for personal integrity and purity of character, a dislike for all sham and pretensions, an earnest purpose to become useful men and women, are the principal reasons why we are not to be too ready to give them to cultivate, and their instructors are happy to say that that many who have been with them are now illustrating the principles of the Christian religion in their daily lives.

A proposition was made two years ago to connect with the Institution an Industrial department, for the benefit of many who were seeking education, and who were unable to do so by the usual means, and with the response necessary to carry it into effect to any extent, but the plan is still in contemplation, and is being advanced as rapidly as circumstances will permit.

In the meantime they are compelled to say to their friends and patrons that they have done *all* by way of free tuition and

It is possible for them to do. They would be glad to do more, would rejoice could they lay aside all money considerations. But they are not alone. They have others with them, and themselves and others demand that they should be content with what is offered. They insist on the prompt payment of their salaries, and they insist on the prompt payment of their pupils. Without knowing whence the means are to come to meet the entire expence for the school year.

To enable persons of limited means to send their children to them, they are willing to sell scholarships at reduced rates, and only to those who can pay in advance. The rate fixed for these scholarships will vary in price from \$200 to \$250 a year, for board and tuition in English department.

They would suggest to those in the liberal ranks who have plenty of means and are inclined to be generous, that they should be allowed to have the privilege of purchasing of the school for some of the many who are anxious to enter the school, and that the school should be allowed to accept of a very limited number.

The school has been in its usual prosperous condition for the last year, and has been able to pay its bills, and has not having occurred among them during the entire year. The recent general examination of its pupils showed a higher average than in any previous year.

For catalogues address, MISSES PIERCE,  
Belvidere, Warren Co., New Jersey.

**PUBLIC MEETINGS, ETC.**

**Medlums' and Spenkera's Convention at Lockport.**

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

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

GEORGE W. TAYLOR,  
A. E. FIELDS, *Committee.*  
J. W. STALKER.

June 24th, 1875.

**Convention.**

The New Jersey State Association of Spiritualists, Friends of Progress, will hold their third quarterly Convention for 1875 in Vineland, on Friday, Saturday and Sunday, August 6th, 7th and 8th, three sessions each day commencing at 10 o'clock. All are cordially invited to address the people. This will be one of the most important Conventions ever held. Persons going by way of New York City will obtain excursion tickets at greatly reduced prices. Leave New York City at 10 o'clock for Vineland, N. J., via the North River. The celebration of the anniversary

of the settlement of Vineland will take place on Aug. 6th and an opportunity is thus offered to visitors to witness the event. Further particulars next week.

E. R. CONDELY, *Pres.*, Newark, N. J.  
D. J. STANBURY, *Sec'y* *in*

**Grove Meeting at Columbia, Pa.—Ninth Annual Meeting of the Pennsylvania State Society of Spiritualists.**

A three days' grove meeting, in conjunction with the Pennsylvania State Society, will be held at Heiler's Wooded Grove, Columbia, Pa., on Sunday, July 31st, Sunday and Monday, Aug. 1st and 2nd. Mrs. E. O. Hyster, Mrs. Kate B. Robinson, Prof. Rehn, Dr. H. H. Child and others will address the meetings. The friends throughout the State and all others are cordially invited.

**Excursions from Philadelphia.**

August 13th, Excursion to Cape May, tickets \$1.50. The tickets will be sent to Vineland to Dr. David Allen at \$1. each.

To Atlantic City, August 23rd, 26th and 31st, tickets good to return either day, \$1.50 each.

Children and fare excursions.

J. R. RITCHEY, M. D., *98 Spring Garden St.*  
*for the Committee.*

**Notice.**

There will be a meeting of the Executive Board of the Connecticut Association of Spiritualists at Commerce Place, Aug. 11th, at 1½ o'clock, to appoint the time and place for the annual meeting and the transaction of such other business as may come before it. *E. ANN HUNNAN, Pres.*  
*New Haven; July 18th, 1875.*

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**North Collins Yearly Meeting.**

The Annual Meeting of the Friends of Human Progress of North Collins and vicinity will be held at Henning Hall, in Tucker's Grove, August 27th, 28th, and 29th. All speakers are expected. A cordial invitation is extended to all who admire goodness and love the truth.  
*By Order of Committee.*

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**Grove Meeting.**

The Spiritualists of Enfield, O., and vicinity, will hold their yearly Grove Meeting and Basket Picnic on the last Sunday in August next. Good speakers will be present and all are invited.

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BOSTON, SATURDAY, JULY 31, 1873

MR. MORSE'S ADDRESS.

The subject treated by the controlling intelligence was "The Resurrection of Humanity." Orthodoxy painted a fall which humanity had

The pursuit of happiness was another inalienable right, which, if truly followed, would le-

in our every-day experience, which does not  
 vor strongly of fraud, or at least *sharp practi*  
 Now am I to condemn everybody as a cheat,  
 refuse to live among my fellow men because ho

proofs stronger than lectures.

J. F. SNIPES, Sec'y

It is reported that the Indiana apple-crop will prove a failure.

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