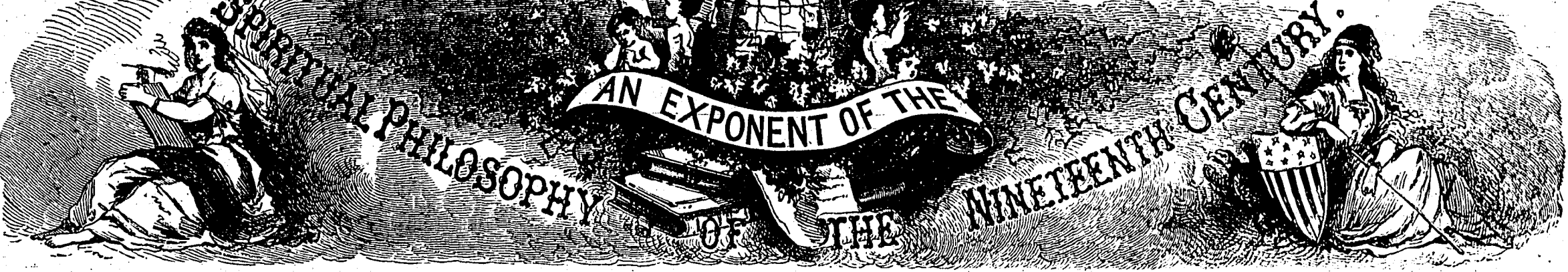


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## Free Thought.

### THE SPIRITUAL SITUATION: EXPOSITORS AND EXPOSED.

BY EMMA HARDINGE.

Three very distinct and somewhat conflicting statements have been made to me this morning, forming a text upon which I am "impressed" to offer a few earnest words to my fellow workers in the spiritual vineyard in reference to the present aspect of the Spiritualistic ranks, especially in reference to expositors and exposed.

A gentleman perfectly unprejudiced in his views and wholly disinterested as regards his relations to Spiritualism, remarked to me this morning:

"There is a committee of Spiritualists in the city of New York, banded together for the purpose of putting the thing through in all its phases. What is true they are going to endorse, and what is false they intend to put down, so that will soon stop the cheating and swindling that is going forward."

"Indeed!" I replied; "and pray who gives this said committee authority to endorse or put down? Who endorses the committee, and will all that they put down stay down?"

No answer was returned, and so I listened to statement number two:

"This self-constituted committee in New York have no right to brand mediums as impostors simply because they think they are so; for my part I think we must all investigate singly and severally for ourselves, and not be so fond of rushing into print, in the endeavor to make others follow in the lead of our opinions."

This remark also proceeded from one whose social position and high character entitle him to respect and attention, and whilst halting in my own mind as to the amount of weight I ought to attach to the views of my two visitors, a third voice was heard enunciating these words:

"If Spiritualism be true, neither the exposed nor the exposers can harm it; if it be not a truth, what then is it?"

The last speaker was a spirit, and spoke only to my own ear; but as the words which he has spoken to the same listening ear have, during the last twenty years, proved their verity by a thousand and many a thousand again test facts impossible for me to invent or reason away, so I rested on my third communicant's address with far more confidence and interest than on either of the other unsatisfactory suggestions. Still the speakers are the echoes of the public voice *pro* and *con*, and suggest to me the expediency of questioning from the well-wishers of Spiritualism what their duty may be in the present crisis, when spiritual manifestations—especially that phase which has outwrought the greatest amount of good to humanity, to wit, the sensuous demonstrations—are on their trial for life and death. In the first place, then, let us ask one another if mere intelligence alone, however transcendent its excellence and beauty, would have ever carried humanity forward to the belief in the wonderful revelation made by Spiritualism? The ages of the past, in which eloquence, mental power and religious zeal have inspired thousands of noble reformers, answer my question, and the history of the race past and present proves that the facts of Spiritualism have done more in the last quarter of a century to convince mankind of immortality and the actual condition of the soul after death, than all the preaching, teaching and propagandism of the previous two thousand years has been able to effect in the same direction.

Now take another step forward and review these same Spiritualistic facts, and the manner in which they originated; mark how they have been tried, tested and proved, until they have compelled conviction from a world which universally was in direct opposition to any such belief before the facts came. Besides the history of the movement stereotyped in its results, its vastness, grandeur and universality; in its abundant records, literature, traditions and parallels with all times past, take the individual experiences of any intelligent investigator and blot them out, *unknown* them, change or palter with them, if you can. To attempt it, as attempted it has been ten thousand times, only results in deepening faith and strengthening conviction, so that Spiritualism stands upon such a rock of unassailable facts that it would be as wise to hammer away at the famous mountain-fortress of Gibraltar as to try and disturb the faith of such Spiritualists as Emma Hardinge, A. J. Davis, Hon. Thomas R. Hazard, John W. Edwards, etc., etc. Now, if this is in brief a

plain but truthful representation of the "Spiritual Situation," what have we to do with the frauds which the base and unprincipled practice "for the greed of gain" in the name of Spiritualism? Being a truth, how can falsehood infect it, and what has it to do with the subject? but, above all, why should our literature be taxed with long accounts of what is not Spiritualism, and the columns of our journals be compelled to exclude more useful and profitable matter for the sake of printing personal abuse, vituperations and assertions, for and against the fidelity of individuals, who can neither make nor mar any cause beyond the circle of their own narrow spheres of influence? The fact is, Spiritualism does not depend for its evidences upon one, but upon thousands, and tens of thousands. It has risen triumphant over every assault, and one or a dozen little committees or large impostors can no more put it down or decide anew upon claims which the intelligence of one-third of the civilized world have settled, than one medium alone could have made it the great and world-wide belief it now is. But a question arises in the present crisis, as to whether we are not running the crusade a little too hard to find out falsehood, even where it does exist. Investigate, test and try, and that with all the stringency the case admits of, but do not let us perpetually enter the spirit circle with the determination to find every medium an impostor and every séance a cheat.

SPIRITUALISM IS TRUE. Hands, feet, faces, and forms have been presented to sight and touch under circumstances beyond all suspicion or possibility of doubt; and what has been done can be done again; but it is equally foolish, discreditable and injurious to true mediumship to start with the assumption that all mediums are cheats and all the manifestations false. There is a gullibility in skepticism as well as in belief, and remember we are all very liable to find just what we seek. The old proverb is not yet exhausted in application—that if you want to beat a dog every hedge will furnish a stick; even so enter the spirit-circle with the determined spirit of suspicion in your mind, and every circumstance will be tortured into food for suspicion. I say nothing of the effect upon the medium, for my allegation is that twenty-seven years ago all the world were skeptics, and that millions of conversions to belief in Spiritualism have taken place independent of skepticism, ay, in its defense, and, therefore, however painful the antagonism of the determined skeptic may be to the sensitive medium, it must not be alleged as proving fatal to the demonstrations. That the immense successes and world-wide renown of Spiritualism have induced a vast army of unprincipled pretenders with and without genuine mediumistic power to simulate its marvels, no candid observer can deny, but that Spiritualists are in consequence called upon to make a raid upon every side of them in search of falsehood, I think no sane person will admit. That which seems to me to be called for, by the intervention of so much spurious coin with our rich currency, is greater caution on the part of investigators, more respect to order and propriety in the conditions, more reverence, gratitude to heaven, and appreciation of the sublimity of the mission of Spiritualism in its teachers and exponents. The media who are for the most part endowed with that wonderful force which qualifies them to become physical mediums, are most commonly *physically* rather than *mentally* unfolded, and those upon whom the gifts of inspiration, eloquence and mentality are poured, should, by precept and example, endeavor to elevate the tone of public sentiment in regard to Spiritualism, instead of striving to secularize it, animalize it, and drag it through the mire, by using it as a cloak to pandering to the lowest instincts of our natures.

If the acts of Spiritualists are degrading and mean, have the teachings been such as always to elevate them? If the mediums not endowed with the gifts of fortune, the advantages of education, or the inspirations of angelic beauty, use their physical powers solely for physical ends, and finding these powers fail, resort to that spirit of trickery and imposture so common amongst all classes of the community, from the head of the nation to the sole of its foot, have the preachers and teachers of the ministry placed such offences in their true light, striven to inculcate a purer morality, or taught nobler aims in Spiritualism?

The truth is, we ought to commence the work of reform by respecting our cause; respecting ourselves for its sake, and determining that it is too high and holy a thing to be soiled with falsehood or deformed with impurity. Teach, preach, and practice these sentiments, and the whole rank and file will become elevated by a higher tone, better aims, and more dignified behavior. Meantime I regret that the charity of the press, or its lack of charity, should be exhibited in dragging forward long controversies about acts that do not belong to Spiritualism at all, and tests which none but the immediate actors in the scene can fairly judge of.

Let family circles become more the order of the day, and now, as twenty years ago, conviction will come home to the hearth fireside which could never arise from the public scene. Let societies be formed everywhere for calm, deliberate, dispassionate investigation, and where proof positive of willful fraud is obtained, let the offending parties be sternly discountenanced and warned against the continuance of such practices, on pain of legal penalties. Let this be done as the duty of those whose word and example are leading others to follow in their footsteps; but I am strongly disposed to think we should institute at the same time methods for the elevation of spiritualistic sentiment; advance to the teachings of Spiritualism as to a religion—to the phenomena as to a noble science; cultivate both in a more reverent and considerate spirit than we have done; excuse our papers from filling their columns with letters of personal abuse and recrimination, and let the vicious severely alone—they will soon sink into the ruin and disgrace they merit—and in conducting our séances insist upon *less equivocal conditions* than we are now in the habit of putting up with.

The poor Fox Family, the Koons and Tipple mediums, and hosts of others who have been years and years before the public, the Davenports in Europe—ay, and delicate, shrinking women, whose position in fashionable European life would seem to exempt them from a possible shade of suspicion, all have submitted and do submit to the most crucial tests and stringent inquiry. Let no one claim exemption from this spirit of strict research when they offer to the world that which the world cannot and ought not to believe without abundant proof. Myself and my husband have quite recently attended séances where the evidences of fraud were too palpable to deceive a child. As a medium myself, I could not, without a hue and cry raised against me, have ventured to denounce the fraud I so deplored, and yet a party of Spiritualists sat by, asking silly questions, toying with a bogus spirit, like children at play, and springing up at the idea of applying a test with indignant anarchy. Pity or six years ago I sat with dear little Jennie Lord, under test conditions, which rendered the least intervention, on her part, impossible. Feats of gigantic strength were enacted, marvels of delicious music were performed, and all through the séance a set of the hardest of skeptics were baffled and subdued into inevitable conviction.

For years I have attended the séances of Mr. D. D. Home—always held in the light—and seen manifestations of marvel and beauty which have defied the world to imitate or disprove. The same may be said of many others; but I declare, in the midst of a long and wide experience, I have not seen any genuine medium who ever shrunk from free, full investigation—nay, who did not court it; nor do I care to pin my faith upon any who are afraid of it; meantime, we who are full in the faith have nothing to do with that which is not Spiritualism—nothing to fear from it, and nothing but a little loss of temper and patience to lose by it. The true and genuine mediums need ask no other defence than their own truth and the power of the spirits.

The fraudulent mediums will be found out, though they should seek to cover themselves beneath the mountains, or hide in the depths of the sea. "A spirit-police is on their track," and sooner or later will take them in charge. To all I would say, "Possess your souls in patience," be firm to your great and glorious truth, and for its success, triumph, and full revelation *bide your time, do your duty*; and for the rest, leave the voice of the spirit, crying, "What is that to thee? follow thou me!"

New York, Aug. 1st, 1875.

### SPIRITUALISM AND SCIENCE.

Occasionally there appear in the writings of Spiritualists such phrases as, "It is difficult to demonstrate to those physicists—who are the only fossil specimens on earth, I think, of the petrified soul—that we are living spirits." The same author says, "Our scientific opponents, 'like the hindmost chariot-wheels are curs'd, still to be near, but never to be first.'"

I call attention to this matter for the purpose of placing ourselves on guard in what we say. I think it has been a generally accepted fact among Spiritualists that Science and Spiritualism are in harmony, being, in this respect, unlike most, if not all, the religions of the past and present. In the Banner Message Department of July 3d, the controlling Intelligence, in answer to a question, said, "Religion is to-day, as it ever has been, at war with science and reason." This is explained to mean not that the "divine principle of right" is at war with human good.

It is fitting that Orthodox Christians should denounce science and its patrons; for it is built upon the "fall of man" and a bloody sacrifice. It is unscientific, unnatural. Why should it feel friendly to science? We have taken many steps in advance of the world's religions, and our proud claim has ever been that Spiritualism is natural, beautiful, scientific.

There are various branches of science, different schools of scientists. Because Agassiz did not accept the conclusions of Darwin, shall Spiritualists straightway follow in the wake of many theologians and condemn science as unreliable? Agassiz, at one time, was as unfriendly to Darwinism as to our "ism." His specialty as a scientist did not any better qualify him to judge of the truth or falsity of Spiritualism—a thing which he "disliked," to study—than Napoleon Bonaparte's military maneuvers prepared him to express an intelligent opinion about the philosophy of revelation, or the theory of final causes. It often happens, too, that the statements of scientists are grossly unscientific, especially so about matters of which they have little or no practical knowledge. The popular error is in supposing that the opinions of eminent scientists are science. No thinker denies the infallibility of science, nor the fallibility of men. The exactness of mathematics does not prevent, but rather exposes the blunders of the student.

We have been amused at the eagerness with which doctors of a feeble divinity have clutched at the mistakes of scientific men, in order to convince the people of the unreliability of science! Could they have taken a surer way to have ex-

posed their own ignorance, and to have made themselves the laughing-stock of the world in after ages!

I trust that not even the semblance of such a record will be made against Spiritualists. We should, then, eliminate from our literature such passages as the following, in one of the grandest spiritual productions (July 3d) that ever appeared in the Banner:

"Is not this something for the poor scientists of earth to look after—IF THEY CAN?" "Where is the science of earth? How vain are the boasts of scientists!"

I am satisfied that there is no class of minds on earth so thoroughly devoted to the discovery of truth as the scientists. With Oliver Wendell Holmes I can say, "We cannot over-estimate our debt to the men who give their lives to the sincere study of nature." Truly, they are teaching us what is of far more value than any specialized knowledge: "to look for truth at first hand, and to be afraid of it when we have found it." We can leave the denunciation of such men to bigoted priests and their followers. It is hardly just to assert that they are "fossil specimens," or their souls are "petrified," because they do not accept all our conclusions. Nor is it true that scientists are "hindmost wheels." They lead the van in the march of mind. Their love of truth puts to shame the Christian worshiper who hugs his sectarian chains and clings to his theological preconceptions, in defiance of scientific fact. Every accurate observer of spiritual phenomena who notes their facts, demonstrates their theories, determines their principles, is worthy to be called a scientist. Science is not the banding of institutions of learning whose power consists in prefixing or appending letters of the alphabet to a man's name.

All-conquering science is lighting up the facts of Spiritualism with the glory of eternal truth.

W. F. JAMESON.

### OCCULT SPIRITUAL FORCES.

To the Editor of the Banner of Light:

Professor Buchanan, in his great lecture on psychometry, delivered in Boston some time since, in speaking of the remarkable faculties of sensitive persons, says that they can experience the sensation of taste by merely pressing their hand on metals, and tell what metals they are by the taste, and that mediums produce their usual effects on them when simply held in their hands ten or fifteen minutes. To illustrate I make some quotations: "The marvelous fact mentioned by Bishop Polk was evidently a demonstration of a law of life and matter unknown in the schools, unrecorded in the books which have any standing as exponents of science. It demonstrates that matter acts by a dynamic agency not limited by its presence or its contact; in other words, that it is not gross matter that produces effects, but something proceeding from it; a subtle aura, which you may call fluid because it flows, or spiritual because it is not appreciable material, but which as an aura is intermediate between the sensibly material and the truly spiritual, which is not bounded by the limitations of matter and locality. When the aura from the solid matter passes up and pervades the arm of the sensitive person there is no diminution of the metal. It might continue to exert that influence for ages without the loss of a particle. We are, therefore, compelled to infer that it is not the ponderable matter, but the imponderable and invisible agencies, that are potential in the realm of life."

Now, I would ask: Are not these dynamic or hidden spiritual forces existent in and transmissible from some wonderfully attenuated medium or fluid which pervades all space, and which by reason of its fineness and attenuateness has hitherto escaped the knowledge of science, and are not these metals, and in fact all objective forms, only good or bad conductors of unknown dynamic forces, and these dynamic forces existent in this unknown fluid? And may not these dynamic forces in passing continually through these metals undergo chemical changes corresponding to the nature of the metals through which they pass, and does not this unknown fluid constitute the basis of all things and all forces? And have we not here a glimpse of the unity and correlation of forces in the universe, and the way by which the Great Spirit of the Universe acts through these forces, projecting them into conglomerations of matter called worlds, and all they contain, and are not these forces the thoughts of God projected into forms or things?

J. L. M.

### FANCY OR REALITY—WHICH?

To the Editor of the Banner of Light:

The sensitive man finds himself at times wandering amid the scenes of a life that is new and beautiful in the extreme. Far above the fogs of earth, he basks in the golden sunlight of a cloudless sky, and feels the inspiring breath transmitting into his being at every avenue thoughts that only give joy. He mounts on exalted ground whence he can look beyond the demands of his physical being—beneath the veil that hangs between this and the future life.

Exultingly he exclaims, "my most exalted fancies are best realities!" bringing him to the high standard nature has set for every soul. These bright fancies will not be lost on the coming waves of life, though they may sink beneath the surf of earth's ebbing and flowing tides. The time is coming when we shall lay off these earthly robes, and who can say we shall not find these gleamings of fancy, that glow around us at periods while yet in the earth-form, are not our purest realities? Then let fancy range the wide fields of thought for gems of beauty, knowing we cannot reach beyond the infinite power that is ever leading us on in the boundless realms of thought. The world's dreamers have been those that have beckoned humanity to higher standpoints in life's high mission. Blessed be the idealists; they are the vanguards in the army of reformers.

N. M. STORCK.

Fredericton, Ohio.

## Spiritual Phenomena.

### A REMARKABLE SEANCE WITH MRS. HARDY.

Last Monday night a private séance, convened by Mr. Harrison, was held in the séance-room of the British National Association of Spiritualists, at 38 Great Russell Street, London, W. C. The sitters present were Mr. and Mrs. Hardy, Mr. J. M. Gully, M. D., Mrs. Makdougall Gregory, Mrs. Schletter and the Misses Schletter, Mr. Z. Test, M. D., Mr. H. D. Jencken, M. R. L., Miss Katherine Poyntz, Miss Kishlbury, Captain James, and Mr. W. H. Harrison.

Before the séance began, two small square tables were placed about four inches apart by Mr. Selwood, who wound a length of green cloth round them, so that it reached from the top edges of the tables to the floor; some more cloths were then thrown over the tops of the tables so as to leave an opening between the surfaces of the tables about sixteen inches long by four broad; thus, by means of these cloths, there was a dark cabinet below the surface of the tables which nobody could enter, and into which not even the knees of the sitters who were round the tables could pass, since the cloths were not merely dropping from the tops of the tables, but were wound all round and nailed.

After the sitters had taken their places, the gaslight was turned down very low for about five minutes, the darkness being stated to be favorable for the materialization of hands by the spirits. The gas was then turned up so as to give slightly less light than a common candle flame, and during the next three-quarters of an hour hands of various sizes and shapes came up through the opening. They occasionally grasped and pinched Miss Schletter and others of the sitters, who, by permission, passed their hands down through the opening between the tables. Some of the hands which came up seemed to have little flexibility or power of motion in the fingers; others could move the fingers freely. Some of the hands had nails, with which they could scratch; others of the hands felt as if covered with a kid glove, perhaps because spirit-hands can resist the light better when covered. When one hand came up through the opening a heavy slate was given to it, which it seized and knocked upon the floor. Then, after two or three minutes' delay, pushed it out once more through the opening, the delay being caused, it was stated, by want of power to lift it again at once. All through this séance Mrs. Hardy was seated with the rest of the sitters, in full view, with both her hands on the top of the table.

After this sitting was over the cloths were removed and the cabinet formed by the tables was pulled to pieces by the spectators; there was nothing inside, and throughout the séance the hands of all the sitters had been on the top of the tables in sight of each other. Next, the visitors seated themselves in strong gaslight round a very large and heavy square table, covered with a blue cloth. Spirit-hands carried a slate about underneath the table, and while one or other of the sitters in turn held the slate with one hand by one corner, under the table, he or she felt the spirits writing on it with materialized hands. As each spirit wrote, the pressure of the hand against the slate was exactly of the same nature as if a mortal had been writing. One of the names written upon the slate was "Lizzie," a spirit who professed to know Dr. Test. When he examined the writing he said, "This handwriting is as characteristic as can be; I can show you dozens of signatures so like this, that you could not distinguish the difference between them if they were put together."

A message to Mr. Jencken about Mrs. Jencken (Kate Fox), who is now in the United States, was given as follows: "Kate and baby are well." Mr. Jencken asked the spirits to give the name of the steamer in which Mrs. Jencken would leave New York; but they did not give the information.

Mr. Harrison asked the spirits to give some general message conveying spirit teachings to the company, and they wrote upon the slate: "Let your lives be such as will be a credit to the age." Mr. Harrison then asked how it was that many spirit-messages so resembled the precepts which children have to write over and over again in their copy-books at school, as, "Perseverance is the chief of time," and so on. To this question no reply was given.

During all these manifestations the hands of Mrs. Hardy and those of all the sitters were visible on the top of the table, except sometimes, when either the medium or one or other of the sitters was requested to hold the slate by one corner under the table. Once or twice the hands on the top of the table and the slate moving about underneath in the hands of the spirits, who then let it fall upon the floor at the moment requested. They repeated this manifestation three times while the hands of all the mortals present were in full view.

After another break in the séance a dark circle was held. Mrs. Hardy sat in the centre of the circle, and all the guests sat round her in a ring, holding each other's hands. At Mrs. Hardy's request, Mr. Harrison put his feet on either side of her feet, to make sure that she did not move them during the séance. Mrs. Hardy then proceeded to clap her two hands slowly together all through the séance, so that everybody could hear the noise. Although, as letters which have been published in this journal have shown, this test of the non-use of the hands of the medium in producing manifestations is not exactly perfect, since the same noise may be made by slipping the face with one hand while the other hand is free, it is quite enough for all practical purposes in any powerful dark séance. For instance, last Monday night spirit-hands were touching the sitters all round the circle, and when Mrs. Hardy requested each sifter to call out when touched, at once became evident that hands were busy all round the circle at the same time, before, behind, and on either side of Mrs. Hardy.

The circle was an exceedingly harmonious one, so that the manifestations were strong, and the spirits did not seem to tire in giving them; in fact, the séance lasted for nearly two hours and a half, and was considered altogether to be of a character calculated to convince the most skeptical. Had any such been present, which was not the case.—*The Spiritualist*, (London, Eng.) for July 16th.



SPIRIT MATERIALIZATION.  
PART VI.

## Amazing Facts and Phenomena in Spirit-Photography and Pictures Occurring in the City of Brooklyn.

I thought I had closed my series of articles under the title of Spirit Materialization, but recently I have had such transcendental experiences in facts and phenomena of spirit-photography and pictures, occurring in our neighboring city of Brooklyn, that I have thought it important to again herald them to the world in a plain, simple and straightforward manner. All I am afraid of is that I shall not obtain credence from my readers in what I say in black and white, for the facts and phenomena are of so amazing and miraculous character that no one will believe unless he sees for himself or hears of it. I know when the matter was brought to my attention first, I was an unbeliever in what was so honestly told me, and was only convinced of the truth by seeing and beholding for myself.

It would seem that the manifestations made by the denizens of the better world for the benefit of us mortals of earth are getting clear beyond the most sanguine expectations of the most advanced in experiences among us, and to keep up with them we shall have to watch, and perhaps pray. It will be remembered that in my account of the proceedings of the spirits and the select circle at Dr. Mansfield's some time ago, published in the Banner of Light, we had conversation with the spirits of Professor Hare and Mons. Daguerre, the discoverer of the daguerreotype process, in reference to the subject of spirit-photography and the taking of pictures. The former told us on one occasion that spirit-photographs could only be taken when there was a *proper medium* through whom the scientific and artist-spirits could efficiently act, and the latter told us that in the spirit-world they had not yet found out the formula of producing photographic pictures in colors, but the scientific and artist-spirits were laboring, and the thing would be accomplished in time, and he gave us some explanations as to how the spirit pictures were produced on panes of glass in the windows of houses. Again, it may be remembered that in my account, furnished some time ago for the Banner, of the manner in which the spirits made pictures and writings on ferrotype plates in a camera, in the dark, through the medium Mr. Thomas R. Evans, it was told me by the spirit guides of Mr. Evans that they did not need camera or lens; all they wanted was a chemically prepared sensitive plate—glass or ferrotype—a box to put the plate into, and darkness and harmonious conditions, to produce their writings and their pictures, and then they did produce them through Mr. Evans. This we thought was miraculous and surpassing belief, when told, and few there are now of those who have not seen with their own eyes, that believe that the spirits can do so through Mr. Evans or any other medium, and there are not many who have faith that Mumbler, Hazen or Evans can take spirit photographic pictures at all, or that pictures can be in any way taken through their mediumship. In consequence they suffer, like all other remarkable mediums, from want of faith and confidence of the people of the world, and are continually more sinned against than sinning. Alas! alas!

But what is to be done now, when the wondrous fact confronts us, that through the mediumship of a gifted woman the spirits are enabled not only to take photographic pictures with-out camera or lens, but without plate of glass or ferrotype, chemicals or apparatus, or anything except the paper on which the photographic picture is taken itself? Will any one believe the statement? I can vouch for it, my wife and friends can vouch for it, and other good people can vouch for and testify to it, and the world will one day see it and know it, and acknowledge it as a truth and a fact. It is now, I believe, first heralded in black and white, and I am willing, quite willing, to take the responsibility, for "bearing witness to the truth," in the truth of which maxim I for the present rest.

—Knowledge hath a silver tongue,  
And she will stoop and lead you to the stars,  
And perfect you with her mystic stores.

On Wednesday, July 14th, Dr. Blake, the husband of Mrs. Dr. Jane C. Blake, of Brooklyn, now residing at No. 119 Clinton avenue, called upon me at my office and exhibited to me some curious crude red-colored pictures, or rather attempts at pictures, and some apparently photographic pictures executed on common paper, and then some exquisitely finished photographic pictures of faces and forms of human beings on prepared albumen paper, which he said had all been executed by the spirits through the mediumship of his wife. He had each of these small pictures pasted on the blank pages of a memorandum book which he carried in his pocket, and there were perhaps some twenty or twenty-five of them in the book. A filled with incredulity, although I was particularly struck with the frankness, candor and honesty of Dr. Blake, I engaged him in long conversation about his wife and the pictures, in the course of which he told me that his wife and himself had been for some long time practicing electro-psychism, and had comfortably sustained themselves and family by their practice; that Mrs. Blake was always a medium of the spirits for many and singular manifestations, but that she had never been a public medium, nor had she practiced in her mediumship for money or means of getting a living; that recently the phases of her mediumship had been much increasing in kind and quantity; that she had the manifestation of the bringing of abundance of flowers, by the spirits frequently, and some other curious demonstrations in that direction; that within a comparatively short time since she had had from a temporary projected cabinet in her room the materialization of hands and faces of spirits, and for these she had had perhaps half a dozen sittings, to see what would come of it. But the most singular and peculiar of all, through her, were the picture manifestations. For about nine months past, by the suggestion and advice of the spirits in her medium sittings, she had placed upon the table before her bits of white paper, and almost invariably after turning off the light of the room, and waiting in the dark for some minutes, and then turning on the light again, she and her company would find on some of the pieces of paper, crude attempts in deep red colors at pictures of faces, full and in profile, and otherwise, and sometimes of heads, hands and fingers, and often of leaves and flowers, and once in a while of other things. At this they were always surprised; and from time to time she was promised by the spirits better pictures. These red pictures improved very much in kind and quality, and once in a while quite a good attempt at a picture would come. Thus the picture business continued until about three or four weeks ago, when, to the astonishment of Mr. and Mrs. Blake, at a friend's house, she sitting as a medium on request, and pieces of paper being on the table in the dark, and to the wonderment of her friends, a well-defined photographic picture was produced upon one of the pieces of paper, which the spirits, through Mrs. Blake, pronounced Mary Stuart, Queen of Scots, and which was said to resemble the existing engraved portraits of her. At all events, Mrs. Blake's friend—a Scotch lady, at whose house she then was, who was going on a visit to her friends in Scotland—took the picture, and has carried it to Scotland with her.

This remarkable success of the spirits in picture-taking induced Mrs. Blake to sit oftener for pictures, and one of the first efforts of the spirits through her, on common paper, resulted in a picture, in full form, of her husband's sister, who died many years ago; and then followed other pictures on these pieces of common paper—one of a cousin of her husband, and various other good pictures, unrecognized however. The spirits, apparently tired now of their efforts on common paper, told Mrs. Blake that if she would procure paper such as the photographers use, they would make better pictures for her. She did not know what kind of paper this was, and the matter was left to her husband, who, on inquiry, found out the kind of paper, and accordingly purchased a sheet of the albumen paper such as the photographers use, and sensitized with a wash of nitrate of silver for their pictures. By direction of the spirits, cutting cards de visite pieces off of this, and placing them upon the table before Mrs. Blake, and turning down the light, the first successful effort of the artist spirits resulted in an exquisite photographic picture of the fa-

ther of Mr. Blake, fully recognized by him and all the members of his family. This is one of the pictures shown me, and it looks as though it might have been taken by a Turney or a Fredericks. I must say here that of the photographs obtained on common paper, Mr. Eldridge, of Vesey street, of this city, got a portrait of his sister, which he fully recognized. When it was taken, the medium, Mrs. Blake, exclaimed, "Delight! Delight!" and Mr. Eldridge, astonished, said, "Why, that was my sister's Christian name! Her name was 'Delight! Delight!'" He got also a spirit-photograph, exquisitely finished, of his daughter, which I have seen. After this, at their various sittings, they obtained more of these photographic pictures, some recognized as likenesses, and some unrecognized; and these, too, I saw, and all of them are first-rate photographs. After telling me all this in a frank and candid manner, and showing me the results as proof, so that I began to have confidence, Dr. Blake invited my wife, Mrs. Berry and myself to a séance at his house in Brooklyn, to be held that evening. I accepted the invitation, and we were present at the séance in the evening.

There were some nine or ten persons present in the circle, including those of my household. We repaired to the back room in the second story of Dr. Blake's house, and were seated around a table, the medium sitting on one side, and her husband opposite to her, on the other side, and the company distributed alternately male and female around the table. Mr. Blake took a sheet of the albumen photographic paper, and, cutting off several pieces of the size of cards, placed them on the table before Mrs. Blake, who began to manipulate them, for the purpose, as was said, of insubing them with her magnetism. The members of the circle in the shining light looked carefully at the eight or ten pieces of albumen paper on the table, and saw there was nothing on them, being blank on both sides. Besides these pieces there were several cut common pieces of paper upon the table. One of the circle asked that he might mark several pieces of the albumen paper, and his request was granted, and he marked them with pencil. I also marked one of the common pieces of paper with my initials in pencil. It was remarked in great candor and apparent simplicity by Mrs. Blake, however, that it was hardly probable that any of the marked pieces of paper would have any pictures on them; she did not know how it was, but somehow or other the spirits heretofore had not put pictures on paper that was marked. "She presumed," she said, "that the handling of the papers by other persons interfered with her magnetizing of the paper by her manipulations." This I relate because it occurred.

The light was now turned down, and the members of the circle had taken hold of hands, including the medium and her husband, and darkness prevailed for about five minutes. In this short interval I heard a rubbing of and rustling among the bits of paper upon the table, and directly there was a convulsive movement of the medium, and a call for light by her. Her husband turned the light on, and in its beams, upon the table, directly before the medium, a little apart from the other pieces of paper, were two of the pieces, having on them freshly executed photographs, one of a lady and one of an old gentleman, in medallion form. The latter was said to be for me, and that I would perhaps recognize it. It is the photographic picture of a refined, intelligent, and good-looking old gentleman, but I have as yet failed to recognize it, or have it recognized, though the face is quite familiar to me, and I entertain confidence that I shall sometime recognize it. I have the picture, and will show it to any one.

The picture of the lady also failed of recognition, and the medium being asked, who it was, she held up her bare arm, and the initials "A. B." appeared in blood-red letters upon her arm, but this did not produce recognition. She added that the picture was designed for Mrs. Berry, and though she has not yet recognized it she has it in her possession for future recognition. On none of the marked pieces of paper was there any picture, but the circle were satisfied that there had been no trick, device or fraud upon the part of the medium or her husband. I forgot to say that by request of the spirits united singing was carried on in the darkness. Mrs. Blake now turned her eyes toward my wife, sitting beside me, and said, "I see a youth apparently between twelve and fourteen years of age standing beside you; he is full-faced, brown hair, and dark eyes, and says that if you and your husband will come over to-morrow night and sit with the medium you shall have his picture." Mrs. Carter asked the spirit, through Mrs. Blake, who the boy was, and she replied, "He looks to your husband, and calls him 'papa.'" Satisfied that the boy was my son "Charlie," by my first wife, now in the spirit-world, we resolved, to be present with Mrs. Blake the following evening, and see what would come. Again the medium said, "There's a lady, Judge Carter, standing on my right side, of full form and face, brown hair and blue eyes." I asked for the name; the reply was, "Surely you want no name from me who was your wife." "Of course not," I added, confident of her presence. And in a similar way she described spirits for the recognition of others in the circle.

Now, by request of the spirits, the light was again turned down, and waiting a few minutes in the darkness—and during the latter part of that time regaled with the sweet perfume of fragrant flowers—the light was again put on, and what was the surprise of us all to find the table strewn with roses, flowers, and leaves, fresh and dewy, just as if plucked from the plants. There were red and white roses, red and white and carnation pinks, red and white and dark colored fuchsias, and the beautiful white, fragrant tube-rose, and green and variegated leaves, all perfect and complete, even to their tiniest details of petals, etc. This manifestation was totally unexpected to us, and we were all highly gratified by it. "Where did all these flowers come from?" I asked. Through Mrs. Blake the spirits said: "We brought them in their spiritual essence from our world, and materialized them with the elements in your world." Will this be credited? I give it as it was said. After this demonstration there were a good many other manifestations, of which, however, I do not propose to give statements now.

The next night, agreeably to appointment, my wife and myself repaired to the home of Mr. and Mrs. Blake, and they and we sat in circle together. The harmonious magnetic power did not appear to be so strong in this small circle as of the night previous, and it seemed to take great effort for the spirits to accomplish the special purpose of the meeting of the circle. We sat in darkness for some time, and we heard and felt considerable movement of the medium, as my wife on one side and I on the other held her hands. After a convulsive movement the medium called for the light, as if something had been accomplished, and sure enough when the gas was lighted the top of the table was covered again with beautiful flowers—roses, pinks and leaves, with a long branch of the green vine and leaves called snailax. We gathered them up, and carried them to our home for preservation. The pieces of common and albumen paper on the table, however, had no pictures on them. And now Mrs. Blake rested awhile, giving, however, manifestations of various kinds, clairvoyantly and otherwise, with a determination upon her part, if there was truth in the spirits, that they should accomplish their promise to me, and give me a photographic picture of my boy.

And here, by way of episode, I must say that in my conversation with Mrs. Blake immediately after the séance of the first night, I asked her if she knew who was the spirit that took these photographic pictures. She said "yes; that the red-colored rough ones were taken by a curious and singular spirit, who called himself George, his name being George Reeside, and being one of three spirit-brothers, who were known in Brooklyn when they were upon earth, and she had been and was quite familiar with him. He had from time to time promised her that better pictures would be made; that he was only doing the beginnings—laying the foundations, as it were; and he had been making his peculiar red-colored pictures for about nine months, with her. The photographic pictures were taken and executed by a little French spirit, who called himself 'Monsieur Degree.'" Said I, "You pronounce that name wrongly, perhaps; that must be Monsieur Daguerre,

who discovered the daguerreotype process of taking pictures, called after his name; and I spelled the name. She replied "that was the way he spelled it, and it must be so; he must be the same Frenchman." She said she had seen him clairvoyantly, and he had materialized his person for her; that he was a small man, with dark, pale face, black hair, long beard and moustache. I have not seen Daguerre's picture, and of course do not recognize the description.

To return to our private séance. Waiting for some time, the funny spirit "George," said, through Mrs. Blake, "If the Frenchman don't hurry up I will make the boy's picture myself." Then, after awhile, and the medium apparently much influenced, the light was turned off, and we took hold of hands, my wife and I having hold of each of the hands of Mr. and Mrs. Blake around the table, between us, and the pieces of common and albumen papers—some eight in all, with nothing on them, as we had seen them in the light—lying on the table before us. In about five or six minutes—during which time we felt convulsive movements of the medium—holding her hands and those of her husband, as we were—and heard manipulations of and disturbance among the pieces of paper on the table, the medium, after one great effort, called out for the light. The circle was immediately broken, Mr. Blake turned on the bright gas-light, and in its blaze, on the table before the medium, were two pictures—a photographic picture of a youth of over thirteen years of age apparently, exquisitely executed, and larger than usual, the bust and face filling up the whole frame of albumen paper; and the other an unsmooth and rude attempt at the picture of a startled-up young female, done in carmine colors, showing themselves through on the other side of the paper, and in the execution of which nearly all the albumen was taken off the paper. The medium said, "There, Judge, is the picture of your boy; the spirit has had a hard time in producing it; there has been much difficulty in accumulating power to take it, but it is done." I took up the picture; it was yet moist, freshly done; and it was a beautiful photographic picture, executed in most exquisite style on the albumen side of the paper, which in size was three and one-half by more than two inches, and the face and small part of the bust filling up the whole face of the paper; and there was a resemblance of my lineaments of countenance and features, of face, the lineaments and features which well might belong to the son of a father. But my boy departed this life nineteen years ago—and can this be his portrait? Is it the picture of him as he was in health, just before he went to the spirit-world? (My son was in health when killed by accident.) I did not fully recognize the picture, but at the same time was pretty well convinced that it was the picture of "Charlie." My memory of the lineaments of face and features of my son has been controlled by a cabinet-size portrait of him, which was painted after his decease, but taken from a small daguerreotype brooch which his mother wore in life, and the picture in which was of my son when he was ten years of age. I have this portrait at my residence, and though there is a strong resemblance between it and the present spirit-photograph in contour, lineaments and features of face, yet there is no striking likeness. I have been thus particular for the sake of truth; but morally sure am I that this spirit photographic picture is a likeness of my son "Charlie," though I might not be able to establish the fact by the iron rules of evidence in our so-called courts of justice. I have in my possession and preserve the picture for my friends to look at; and I call it my spirit-boy's picture, and the more I look at it the more convinced am I that it is his picture.

After the photographic manifestation, and a rest by the medium, it was suggested by her husband that she go into the cabinet for materializations. This we did not want her to do, as we thought she had done enough. She did go into the cabinet, however—we having first examined it, and finding nothing there but a chair—and the gas-light was turned down a little, so as to leave everything in and about the room to be plainly discerned. The cabinet is an improvised one—from an open closet in one corner of the room. The open door of the closet forms one side, and the closet itself and a dark calico curtain form the other sides. In front—near the top of the curtain—is a rectangular hole with double curtain. After the medium went into the cabinet and sat in the chair near the inside front, the spirits, by way of test, lifted up the front curtain and placed the folds of the bottom of it over the lap of the medium, so that her lap and the outlines of her limbs and feet were before us, plainly discernible, and the medium could not possibly move, in a rising or sidewise way, without our knowing it at once. With this preparation, after a while the sides of the little curtain which covered the opening, which could not be reached by the medium without getting up, separated, and at first tiny hands and then large hands were materialized before us. Then a dark, pale face, with long black beard and hair and moustache appeared, announced by the medium (who seemed to be talking all the while to our surprise), to be the French artist, Daguerre. Then a dark face appeared, which was said to be an Indian; and then the face of a lady was dimly seen. The medium now said that the Frenchman would come out of the cabinet, and with peculiar indescribable feelings we waited for him. Directly the calico curtain of the cabinet began to move up and aside, but he did not come out. The medium cried out, "Euny (meaning a spirit cousin of her husband, by name Eunice, as it afterward appeared), is here, and she wants her picture taken, and instead of coming out, Mr. 'Degree' will take her picture." Put in the cabinet some of those pieces of paper on the table.

Mr. Blake took up four pieces of the paper from the table, and put them into the cabinet, and then we heard rustling of the papers, and discerned movements of the medium, and soon all was still. We waited some time, hearing nothing, and then three loud astounding raps inside the closet part of the cabinet were heard, as if made by a sledge-hammer, startling us. At this Mr. Blake sprang to the cabinet, lifting the front curtain, and discovered his wife, in deepest dead trance, thrown back over the chair, and on her forehead what he thought, in the dimness of the light in the cabinet, to be blood. Alarmed and frightened, he called out, "Judge, turn up the full light! my wife has blood upon her face!" I, alarmed, too, with my wife, turned on the full light and rushed to the inside of the cabinet, when we discovered, fastened, as if pasted, upon the forehead of Mrs. Blake, dead to all appearance, one of the pieces of albumen paper, having on it a moist and freshly-executed large-faced photographic picture of a lady. The picture was taken off her forehead, and after a long while Mrs. Blake was restored to consciousness; and when she was told what had happened, and was shown the picture taken from her forehead, she was as much astonished as any of us. She said that she remembered of "Euny" being present and wanting her picture taken, and of the Frenchman saying he would take it instead of going out, and then she remembered nothing else. The photographic picture, now and thus taken, is a remarkable specimen of photographic art. The face, most finely executed, occupies nearly the whole space of the paper, leaving a little room below for neck and collar and a large round medallion locket on the bosom. The likeness was recognized as that of a cousin "Eunice" of Mr. Blake, who was killed by a railroad accident in Stamford, Conn., a long time ago, and the familiarity with the name "Euny" upon the part of Mrs. Blake arose from the fact that she is the spirit who presides at the flower circles and brings the flowers. The likeness of the round medallion locket to one that "Eunice" wore in life, was attested by Mr. Blake, who now has the remarkable picture in his memorandum book.

But what became of the other three cut pieces of albumen paper put into the cabinet? We went to see, and found them all torn up and scattered on the floor of the cabinet. I gathered them up, thinking there might be something on them, and on examination, sure enough there was. We found on them photographic drawings of drapery, and putting them together with the photograph, we found that on them were the extensions of the bust and drapery of the picture of "Eunice." The spirit must have endeavored to put all the four pieces of albumen paper together to make a large picture, but failing for some reason or other, he tore up the other

three pieces and scattered them on the floor. The face on the sound piece is a face large enough for paper the size of the four pieces, and no doubt it was the purpose of the spirit to make a large picture. Mrs. Blake told us that the spirits had frequently said that they proposed to make a large picture, and added that she had no doubt that if a large piece of paper had been put in the cabinet they would have done it then and there; that they had made a great effort, and she had never felt such a strong influence over her before, and the sequel proved this, for it was a long time before she got out of the trance.

Before I am through with the proceedings of this night, I must not forget to mention that when the photograph of my son and the red colored lady were made, Mrs. Blake said "there was something else on the table that the spirits had done. Look at that piece of paper, Judge, which you marked with your initials last night." We hunted among the papers, found the one marked with my initials, and true enough on one side of it was a monogram of my wife's and my own initial letters of both our names put together, and on the other side, in a lady's fine handwriting, was a message to my wife, as follows: "Miranda—I am glad to see you here to-night. Your sister." Now Miranda's name Mrs. Blake nor Mr. Blake knew my wife's peculiar Christian name, and as for the piece of white paper upon which I placed the letters of my name distinctly in one corner the night before, I could affirm to it.

Since this séance, I have attended two or three others held by Mrs. Blake, and at each of them we have had these most remarkable and wondrous, executions of spirit photographic pictures in the mode and manner I have described, besides the flower and other demonstrations. At one of them, I asked Mrs. Blake to tear off the corners of three pieces of the albumen paper and give them to me. She did so, and I put the three torn off corners in my pocketbook. On neither of those papers was there any picture that night, but at the next séance I attended, one of the photographs of the spirits, being the picture of a young lady, was on one of the papers, of which I had in my pocketbook the matching torn off corner, and that evening there was nothing on that piece of paper, which I saw with the two others with corners off on the table before the picture was taken. At one of the séances, a photograph of a gentleman was taken, which Mr. Thurber, of this city, and a member of the circle, recognized as that of a brother who some time ago departed this life, and the paper on which this picture was executed, too, had been marked with a pin-hole through it by one of our company. Again I must not forget to say that curiously and miraculously enough, surely, these photographic pictures are sometimes placed on the albumen side of the paper and sometimes on the unglazed side. How this is done, is one of the wonders—indeed all wonders!

The spirit George and Monsieur Daguerre, so says Mrs. Blake, have promised again and again, and do promise, that they will soon make pictures having all the necessary and proper natural colors in them, and the following facts are in that direction. Several of the photographs taken at the séances have been daubed and patched with the red colors that "George" puts on. I have seen them, and they make such an odd appearance that both Mr. and Mrs. Blake have repeatedly requested "George" not to spoil the pictures in that way. He has continued his work, however, but in a more careful way, and now contrives to put on his red colors, sometimes in proper places, and has added another color, that of a strong yellow. At one séance at which I was present one of the photographic pictures was the portrait of a lady apparently of the time of Louis XVI. of France, with high towered and powdered hair, and rich full dress. This was in medallion form, and the whole picture, in black and white, was relieved by a dark red and yellow background, so interblended as to make the whole effect of the picture as if colored in brightest hues, and these colors are so penetrating as to appear on both sides of the paper. What they are and what they are made of, and how produced, must be solved by the spirits, for surely no present scientist of earth can demonstrate the fact by anything as yet known in the material world.

At a séance at which I was not present, I was told, that the medium Mrs. Blake, was fully entranced at the table and two photograph pictures of herself as she was then and there attired, in every particular, were taken, in the usual way. The next day Mr. Blake showed me the two pictures of his wife, which I recognized as excellent likenesses and pictures, and observed that they were minutely and exactly alike, and I expressed great surprise at the singular and unique manifestation. At the next séance I was present, and after the taking of two photographs as usual, and the manifestation of bringing the flowers, the spirits said, through Mrs. Blake, addressing me: "We will make a picture of Mrs. Blake for you, if you will accept it." "Of course I will," I replied. She then said, "Turn off the light," and that was done, and waiting some five minutes in the dark—I at the time holding the left hand of the medium, in the circle—after a spasmodic movement of the medium, in a deep trance, the light was turned on by her husband, and there, to the astonishment of us all, was a beautiful photographic picture of Mrs. Blake, in the same dress and attire as she then was, but unlike the others of her which had been taken at the previous séance in this only: the ends of the ribbon which formed the bow of her collar, or necktie, were colored a beautiful red, as was the fact on her person at that time, and Mrs. Blake was still in the unconscious trance, from which it took some time to remove her. "George" had evidently been putting the red coloring to some purpose this time, although he did not do it in the neatest manner possible, perhaps. He will improve without a doubt, however, and one day it may be we shall have, in exquisite style, colored photographs made and produced by the artist spirits, thus eclipsing anything yet done, or thought of being done, among us mortals of earth. I have this picture of Mrs. Blake in my possession, and will be pleased to show it.

I could say a great deal more of the facts and phenomena occurring in so miraculous a manner through the mediumship of Mrs. Blake, but as I purpose hereafter to sketch her life, mediumship and spirit manifestations in a more particular and durable form, I shall not detail at present any more of them. From what I have said, it will be observed that she is a very extraordinary woman and medium, and through her gifts, the spirits have been able to accomplish what has never yet been attained upon the earth. I do not expect, however, many of the readers of these lines to give full credence to what they contain. These statements are indeed too much to take upon faith alone, and I full well know the responsibility I undertake in first giving to the world—but I do it, nevertheless, conscious within myself that I am telling the truth of the facts which I have seen and beheld with my own eyes. There are some persons who have witnessed some of these facts and phenomena, who do not fully believe in them. Some are skeptical and doubtful about them, and some even think that they are the result of trick, device and fraud—and I have heard these persons doubtfully say so. But when you look at the intrinsic evidence belonging to them as I have, and consider all the belongings and appertainings—if you are of fair, honest and candid mind you must conclude with me, that Mrs. Blake is an honest woman, and an honest medium, and these demonstrations and manifestations given through her are honest facts and phenomena; and you must conclude, too, that her husband is an honest man, and has no mean motive or ambition to serve in this declared and open mediumship of his wife. Consider of what I have put down in these pages, and say if in them there is not independent of me and my telling, and independent of extrinsic evidence, sufficient intrinsic evidence in them to establish their truth. Sure I am, I do not know how such an array of facts and phenomena could be got together, unless they were what is claimed for them. Trick and fraud might possibly be practiced in one instance, but not together in so many instances. It would take too extensive a conspiracy to accomplish such a result; and such a conspiracy would be almost as wondrous under the circumstances as the facts and phenomena themselves.

From the extrinsic and intrinsic evidence, then, I am convinced that the spirits through the medium, Mrs. Dr. Jane C. Blake, besides other great achievements of spirit manifestation and phenomena, HAVE ACCOMPLISHED THE WONDERFUL CLIMACTERIC FEAT OF PRODUCING PHOTOGRAPHIC PICTURES OF DEPARTED SPIRITS AND MORTALS WITH NO OTHER APPARENT MATERIAL AID THAN THE PAPER UPON WHICH THE PICTURES ARE MADE, AND THE MEDIUM AND HARMONIOUS CONDITIONS, AND I GIVE IT TO THE WORLD FOR WHAT IT IS SHOWN TO BE WORTH, WITHOUT FEAR OR FAVOR.

New York, July 25th, 1875.

A. G. W. CARTER.



MANIFESTATIONS AT SAVANNAH.

This city has been thrown into the most intense excitement during the last ten months by the manifestations witnessed at the séances for materialization of Dr. D. S. Webster, of Fernandina, Fla., a healing medium. Several committees have investigated the phenomena with searching scrutiny, but detected no fraud. The crucial test consisted in having a cabinet made expressly, of a peculiar pattern, placed on casters—size six feet in length, six high, two and a half deep—divided by a partition of fine wire. In the centre of one of the apartments were placed several musical instruments, a speaking trumpet and other small articles. The aperture or window was then encased in a sack, which was drawn up close around his neck and fastened, and then securely wrapped around with cords from head to foot. In this condition the medium was placed in the adjoining apartment, completely shut off from the other by the wire partition, which was so securely fixed that it could not be displaced without instant detection. Almost immediately the musical instruments were played upon, the drum was beaten and rose up to the aperture; the accordion was made to play a tune and, then passed out of the aperture into the audience; the trumpet came out of the aperture, was held there and shaken. Hands were then shown (sometimes as many as thirty are seen at one glance). These hands were of various sizes, colors and forms. Persons from the audience were invited to put their hands into the cabinet window, and on doing so were touched by hands warm and fleshy like. Pieces of candy and other articles were handed out, and then a hand and arm reached out through the aperture and beckoned to a widow lady to approach. She did so, and a spirit purporting to be her deceased husband took her hand in his, caressed and kissed it. At some of these séances faces have been shown that were recognized.

Manifestations of the spiritual phenomena of this character are new to this community, and consequently excite much discussion and interest. Dr. Webster has done a great work in the South during the last four years. He intends, on his return to Fernandina, to establish a Conservatory of Spiritualism.

Wm. Cross.

The above facts are attested to by Dr. E. Neal, Mr. L. Madigan, Mr. J. Harross, Mr. H. Crawford, Mrs. E. Scott, Mrs. A. Williams and Mr. Wm. Andrews.

Savannah, Ga., July 10, 1875.

Written for the Banner of Light.

THE INFANT.

Almighty and Omnipotent, Great Infinite, thou art! Thy form is the vast universe, thy home the human heart. These we would humbly penetrate, with all our powers to see. That with each day's experience we nearer come to thee; Not with a bigot's slavish fear, to have our sins forgiven, But with a child's unfeigned love, to see thee face to face; To seek of thee that wisdom which, clearly understood, we know will give to mortals the highest earthly good—Wisdom which shall to ignorance and weakness impart The strength to live, in our own sight, with purity of heart; For, living truly, in our sight, each thought being known to thee.

We find with each experience increasing harmony. So, when our earthly course is run, we'll have thy assurance given: Come, enter in, your Father calls; you're fitted now for heaven! G. W. T. New York City.

Lady Jane Franklin.

LONDON, July 19—529 A. M.—Lady Jane Franklin, widow of the late Sir John Franklin, died last night. This noble woman, who had many personal friends in America, was a daughter of John Griffin, of London, and was born about 1805. In 1826 she became the second wife of Sir John Franklin, who had fought with distinction under Nelson, and had successfully twice circumnavigated the globe. Eight years later she accompanied her husband to Van Diemen's Land, and aided in securing him the popularity he enjoyed during the six years he was Governor of that colony. One of her acts of practical philanthropy while there was to pay out of her private purse a bounty of two dollars and fifty cents each for the destruction of a dangerous species of serpent, which in consequence was soon exterminated. Returning to England, Sir John Franklin accepted the command of the ships Erebus and Terror, with which he was to discover a northwest passage. He sailed in May, 1845, on this ill-fated expedition, and saw his native land no more. When he did not return in 1847, as was intended, Lady Franklin felt great anxiety for his fate, and began that series of heroic efforts which have secured her imperishable fame. In the spring of 1848 she offered rewards of ten thousand dollars and fifteen thousand dollars to any persons discovering or affording relief to the missing vessels, or making any great effort to do so. In 1849 she addressed a pathetic appeal to the American people, through the President, for active cooperation in the search; which was nobly responded to by the late Henry Grinnell. In 1850, and in subsequent years, Lady Franklin fitted out expeditions, chiefly at her own cost, supplementary to those sent by the Government. Finally she sent out, in 1857, the steamer Fox, under command of Capt. McClintock, who returned after three years later with the melancholy news of Sir John Franklin's death, but with abundant proof that the daring explorer had accomplished the discovery he was sent to make, namely, the existence of a northwest passage. The tidings of the commander's death, McClintock had learned from a document left in a cairn on the shores of King William's Land by the survivors of Franklin's company. The paper, dated April 23th, 1848, stated that Sir John Franklin died June 11th, 1847; that the Erebus and Terror were abandoned April 22d, 1848, when the survivors, one hundred and five in number, started for the Great Fish River. Many relics were found of this party, who perished on their journey soon after they left the vessels.

Although there was no further reason to doubt the fate of her husband, Lady Franklin was henceforth successful in her efforts to learn more of him and his brave companions. She held out liberal rewards to any one who would bring her further tidings, and took a warm interest in every scheme for exploring the polar regions. She offered to pay liberally the late Captain Hall, of Cincinnati, if he would go over to London and tell her the story of his five years' voyage in the Arctic zone. Finding that Hall was too intent on going to the North Pole, and so could not spare time, Lady Franklin set out for this country and arrived in Cincinnati, by way of Panama and San Francisco, in July, 1870. In this journey she was accompanied by her niece, Miss Crockett. Lady Franklin had a long conversation with Captain Hall, and learned his views regarding the fate of the missing records of her husband's voyage, and the prospect of finding a last message, which she firmly believed he had written her. During her visit the venerable lady was treated with great respect, and was waited upon by the city officials and many prominent citizens. In 1872 Lady Franklin bought Franklin House, in Lincolnshire, intending to collect there the relics of her husband's expeditions. In the same spirit of romantic devotion, she offered rewards for further tidings of her lost husband and his men at the recent sailing of a British expedition to explore the Arctic regions, and if possible to reach the North Pole.—New York Tribune.

Why is a church bell more audible than a church organ? Because one will go when it is called, but the other will be "blown" first.

Banner Correspondence.

Letter from Moses Hull.

DEAR OLD BANNER—So far as your columns are concerned my pen has been silent for a long time. The reason has not been a lack of interest, but want of time. I have a paper of my own, which has taken all the time and brain-power I have been able to spare from other duties. Now that I can spare a few moments, I will make for your readers a brief report of the enterprise you were kind enough to commend to the Spiritualist public. I refer, of course, to the tent enterprise. By the way, I see that a correspondent from our meetings in that place. My experience as a tent-prophet caused me to recommend that our missionary work to the Spiritualists as much as ten years ago. I waited until I concluded that they would not act on my advice, and then took it up myself. I am losing about all the faith I ever had in organizations—they won't work. Everything that succeeds must be carried on as an individual enterprise. My tent enterprise has not disappointed me in any respect. I think I have perfectly safe in saying I am getting more "nervous" than all the Spiritualist speakers put together—not more nervous, than almost any of them could obtain by the same method. I speak at least once every day, and sometimes have eight or nine hundred hearers inside and two thousand outside of the tent; two-thirds of all of them listening as for dear life. This idea of taking a camp meeting right into the heart of cities and villages is novel, and no man who cannot be induced to hear Spiritualism in any way, can be kept from doing so. A three weeks' tent meeting, where the speakers go into a discussion of primary principles and develop the arguments and proofs, one point at a time, until the audience can get something of a consecutive view of Spiritualism, will do more good—reach more people than two years' Sunday lectures.

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## Banner of Light.

BOSTON, SATURDAY, AUGUST 7, 1875.

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What is Orthodoxy?

Inasmuch as regular Orthodoxy, or, in other words, Old Theology, assumes to sit in judgment on all the details of Spiritualism, and to condemn what it is not eager to pick out as its inconsistencies, it occurs to us to run through certain extracts from the reported discourses of Henry Ward Beecher, as quoted in his argument by Mr. Beecher before the jury sitting on his case. If Mr. Beecher, guilty or not guilty, is accepted as anything like a fair and proper exponent of Orthodoxy, then it must admit that it is at extremely loose ends. It certainly has no reason to find fault with other liberal thinkers and believers until it has disciplined him. In his own household is the true way for it to turn its gaze, and if it runs abroad to judge and condemn others.

On the subject of the communion, Mr. Beecher is quoted as saying that "the Lord's Supper, if it be administered by a Pope, is good enough; if it be administered by a Cardinal, it is good enough; if it be administered by a priest or minister, it is good enough; if it be administered by the father in the family, it is good enough; and if there is no one else to administer it and you administer it to yourself, it is just as good." To this Mr. Beecher said that "this is not the Orthodox idea of that sacrament; it is a desecration of that sacrament." If Mr. Beecher properly presents Orthodoxy, then, said the counsel, a person has but to sit down at his breakfast table and bless the food before him, and declare it "Christ's body and blood," and he is at once in sacramental communion with Christ, eating the symbols of his body and blood. How does Old Theology like that? If it upholds Beecher as a preacher, it of course accepts all that he preaches, and this is its character and quality.

On the subject of the miracles, Mr. Beecher is quoted again as saying that "there are many parts of the New Testament which have grown old. The miracles have. They were meant to be local and temporal. Their power was substantially expended on the day they were performed." How is Old Theology, *ditto* Orthodoxy, going to swallow that? If it be not "heresy," to deny the perpetual power of the miracles, then pray what does heresy mean? Why not also strike out, asked Mr. Beecher, the Lord's Prayer, the Sermon on the Mount, the Transfiguration, and the Apocalypse? The counsel made a strong and striking point here, showing that if for Orthodoxy the miracles were dead, then is all dead indeed. What sense is there in Orthodoxy's beating Spiritualists and all liberals, so long as it tolerates such destructive utterances as these?

On the future life, too, Mr. Beecher is charged by the legal counsel of having abolished hell. In his sermon of June 1st, 1873, he said, "If one sinner is admitted (to heaven) why not the second, who is lower in attainment? If the second, why not the third? And soon, until the last? Why not the bottom one of all? I do not believe that there is a living soul on the earth to-day, upon whom the face of the gospel has shone, in whom there is some indication that God's grace has not entirely died out, who will not, by the grace of God, find an entrance (into heaven), and that that soul will find itself transplanted there." What is this but stark Universalism? And is Orthodoxy broad enough to cover and include that humane doctrine and belief? It is certainly on the mend if it is, and many there be, in the Orthodox churches themselves, who will be glad indeed to hear it. Mr. Beecher says, too, in one of his books, "It does not seem to me, as I look at men in the whole round of their condition, and stage of their development, that, on dying, they can be expected to enter upon a perfected state." Apply that to spirit manifestations.

Now see what Mr. Beecher's opinion is of Orthodoxy itself. "The most dangerous infidelity of the day is the infidelity of rich and Orthodox churches." It ought to be so, if he says so, speaking from the inside of the Orthodox system in which he was schooled and disciplined from his youth up. "We have been saying this same thing in the columns of the Banner for a long while, and Orthodoxy only pouted the lip of scorn and pointed the finger of derision. Now will not that same Orthodoxy be good enough to tell us what it thinks of the same truth when spoken by Mr. Beecher? Or does Orthodoxy presume to assert that truth is true only in certain mouths which are permitted to speak upon it? And while it has its hand in, we should be extremely glad to learn what opinion it holds of Mr. Beecher's interpretation of the parable of the Prodigal Son, in which he confesses openly that he would "rather be that son himself than to be the other one."

Unless Orthodoxy can thrust out such a teacher of its own creed as Beecher is, it will have to yield to him as long as he stays on board the ship. It must be for or against him. He takes no pains whatever to conceal his contempt for the majority of its traditions and superstitions, thereby undermining it fatally; will Orthodoxy claim to be still Orthodox if it stands it and keeps still? The breakers are ahead for Old Theology, and it is easy to discover it. These repeated fallings away of its larger advocates and teachers are serious indications of its end.

So far as the people subscribe to Mr. Beecher in these free opinions of his, and so far as they follow him, either personally or in sympathy, the doctrines of Old Theology are abandoned by them, and it becomes plain that it is moribund and will speedily die. After its grim old shadows have escaped, the new light will stream direct into all souls from the heavens.

### The Case of the Indians.

One after another the men who have been invited by the President to act on the Indian investigating commission have declined the appointment with thanks. It is evident that they do not fancy the character of the entertainment to which they are invited. The worst feature of it all is, that they are asked to go and sit on an investigation, without possessing the least power to compel the attendance of witnesses. They see at a glance what a farce an investigation of that sort would be. It is from unwilling witnesses that the most valuable evidence is generally extracted. But in the present case, if they are indisposed to tell what it is wanted to know, they can stay away and pay not the slightest heed to the investigation. Compulsion would put a very different face upon it.

The President continues to protest his constancy to the "humane and Christian" policy laid down by him. But people who have become at all familiar with the secrets of this Indian business are utterly incredulous of the humanity or the Christianity of any such policy. They openly declare the peace policy to be a fraud. Now we feed the Indians, now we fight them, and pretty soon we pray with them. It is a mumble-jumble of incoherent plans. As the New York Tribune says, "The trouble with the Indian policy of the Administration is, that it has been no policy at all, and that its steady results have been swindling, waste, turmoil and bloodshed." In fact, we are threatened with another Indian war already. The Board of Indian Commissioners have waited on the President at Long Branch, and issued an "address" to what they style "the Christian public." They allow that possibly a few Indian agents have been "corrupt," but they feel very confident that the Government was never so faithfully served as at the present time at the different agencies.

They further say that "neither the Board nor the Government could be justified in accepting a loud-mouthed accusation as an evidence of guilt," referring of course to the charge brought by Prof. Marsh against the Red Cloud Agency. But not even Prof. Marsh desires to convict anybody without proof, nor does he ask any one to believe his story until it has been fully established. And as for his being "loud-mouthed" in his charges, the Board owes it to common decency to explain just what it means. It has soon come out that, so far as the investigation has proceeded, these charges of Prof. Marsh are corroborated. One miller testifies, at Omaha, that he put up eighty-seven pounds of flour in sacks which he knew were charged as containing one hundred pounds each. A beef contractor testifies that he lost seven hundred head of cattle by freezing, which the Indian Agent received for.

It is proposed hereafter to designate army officers as inspectors of Indian supplies, so that they may all be subjected to the same rigid examination which army supplies undergo. The President is reported to favor the payment of all Indian annuities through army paymasters, and all supplies to be received and issued by quartermasters and commissaries. A change of this sort is to be recommended, it is said, in his next annual Message to Congress. It is an open secret now that the Indian Ring is exceedingly anxious to obtain the benefit of a report covering the charges made by Prof. Marsh with a delicate coating of beautiful whitewash. The composition of the investigating Commission, together with its lack of all effective authority in the premises, is believed to favor an accomplishment of that character. At any rate, we expect nothing from it ourselves that will be of any worth. The country can tell very quick when there is insincerity in such proceedings; and it takes no serious amount of stock in the present investigation.

### Are We to Have a Religious War?

The muttering thunder of the secular as well as the religious Protestant press of this country against Catholicism, led off by the New York Herald, portends that the coming storm is near at hand; and in the opposite quarter of the crescent sky—the Catholic press—can be seen the pen-lightning flashing forth its forked tongues and rolling out its thunder with equal force against the alleged injustice done "the Holy Catholic Church" by such presses as the New York Herald. It is a criminal and reformation. In a recent article the Herald says:

"The time may really not be far distant when the State, worried by endeavors to conciliate the irreconcilable, [i.e., the Catholics], may at length draw the sword, and, under the cloak of religion, would disturb the peace of the world."

On the other hand, the New York Tablet, the chief organ of the Catholics in this country, replies in this wise to the Herald's attacks:

"Catholics know but too well that there is throughout the world a criminal organization, the members of which are bound together by secret oaths, to reveal any of whose secrets involves certain assassination, and every member of which is at any time liable to be forced to become an assassin. They know that this organization is Jewish in its constitution and ends, and they suspect it to be chiefly manipulated by Jews; that its one object is the destruction of that Church of which they are members, and which they love with a love surpassing that of women; that mankind owe to it the revolutions and disorder which, initiated by the 'age of reason,' have ever since anticipated on earth the anarchy of the infernal world; and that they, in particular, owe to it the furious persecutions their brethren are enduring in Germany, Switzerland and the South American continent. They know, moreover, that it lies under the heaviest excommunications of the Church; that whoever belongs to it, if he were a Catholic before, ceases to be one *ipso facto* by the very fact of belonging to it; that it is, in fact, whatever it may profess, in order to lure us to our ruin—the pledged enemy of Christ, his Church, and his Vicar upon earth."

In concluding its three-column article, of which the foregoing extract is a sample of the whole, The Tablet significantly remarks: "We have given but a faint idea of the atrocious malignity against our Holy Mother the Church displayed in these articles of our contemporary." And adds: "At least, we shall henceforth be careful perusers of the Herald, and if this unholy propagandism continues, it shall not be our fault if a single Catholic in the Union admits the New York Herald into his house, or even reads it."

We shall print in our next an interesting essay from the pen of John Wetherbee, Esq., entitled, "Mapes—Tappan—Buchanan."

### WE WAIT.

An Inspirational Poem given by Miss Lizzie Doten at Silver Lake Camp Meeting, at the close of her lecture on the subject, "After Spiritualism—What?" Sunday, August 1st, 1875.

The questions men asked of the Oracles old,  
Are asked by the doubters and dreamers to-day;  
A Calf still is worshipped in fashion of Gold,  
And the people still cling to their idols of clay.

When the eagle-eyed soul has proved false to its light,  
And bartered its birthright for pottage or pelf,  
Then, dazed by the semblance of Wrong to the Right,  
It wanders bewildered and questions itself.

"What profit," it asks, "can there be in the strife,  
When Faith proves a fraud, and Religion a lie?"

Why seek to dispel the illusions of life?  
Let us eat, let us drink, for to-morrow we die."

"It is better that men should lead prodigal lives—  
For pleasure and passion will soon pass away.  
It is better that women should wed not as wives,  
But should vary their loves from day unto day."

"Why limit man's freedom by morals or rules?  
Let Nature, and impulse, and clatter guide his way;  
Leave reason, and conscience, and duty to fools—  
Let us love as we list—let us live while we may."

Then answering back to the flesh and the sense,  
The great earnest heart of humanity cries:  
"There is something within us divinely intense  
That is born to outlive all delusions and lies."

We wait for a manhood that spurns with disdain  
The bribe of corruption, the price of a lie—  
We wait for a womanhood simple and plain,  
That dares all false customs and laws to defy.

We wait for a love that is deep as the sea,  
That is warm as the sunshine and pure as the light,  
That is broad as the universe—boundless and free—  
"Free-love"—but free only to do what is right.

We wait for a Fatherhood, God-like and great,  
Which brings its best gift unto love's holy shrine,  
Which knows that its issues are pregnant with fate,  
And hallows its strength to a purpose divine.

We wait for a Motherhood, perfect in love,  
On the pearls of whose peace no defiler hath trod—  
Which broods o'er its tender young souls like a dove,  
And makes all its children, the children of God.

We wait for a home where all labor is sweet,  
Where reason, and duty, and conscience control,  
Where love smooths the way for the tender young feet,  
And a cradle of liberty rocks for each soul.

We wait for a faith—not in God, nor in Man—  
But a faith which takes hold on the Infinite Whole;  
Which sees that each life is a part of the plan  
Made perfect in wisdom as ages shall roll.

We wait for great souls—for the fearless and free,  
The leaders in action, the masters of fate,  
And we know that the time for their coming  
Will be when we have learned truly to "labor and wait."

The Gardiner (Mc.) Home Journal.

From whose columns we have frequently late presented to our readers examples of honest utterances and broadening views on the part of its editors, J. K. Morrell and Son, concerning Spiritualism and its phenomena, has, it seems, just been called upon to listen to the voice of bigotry from one of its patrons, and this is the burden thereof:

"I do not wish to take the paper any longer. I suppose you to be aware that, in common with all intelligent New Churchmen, I am conscientiously opposed to 'Spiritism,' or 'Spiritualism,' as now promulgated, and do not desire to aid it. Truly yours, H. B. H."

The receipt of this formidable document, however, has failed to startle the nerves of the proprietors of the Journal, they stating that they had gained from the said epistle "more fun than from any other business letter" they ever received. Truly say they: "If this course represents the intelligent New Churchmen, will this gentleman please tell us who represents the foolish ones?"

We are glad to see that the efforts of this fearless paper are receiving that just appreciation which is their due at the hands of the general public; as evidence read the following, in another issue of the Journal, to every word of which we say, Amen:

"Those friends of fair-play and independent journalism, who have recently subscribed for our paper, have our thanks. Their money is by no means unacceptable in these hard times, but the assurance that they bring us, that they appreciate an editor who dares speak his honest sentiments, is worth much more to us than money. The man who says 'stop my paper' because it does not happen to suit him, is by that means doing all he can to break down freedom of opinion and speech, and to make a time-serving and subservient press; and in degree is the same as the despot who suppresses a newspaper at his will."

The brain, and its connection with thought and its expression, is considered on our sixth page this week. Bessie Talbot, of Franklin, N. H., desires to be remembered to his mother and father; "Thomas" sends word to "Mas'r Smith in Baltimore;" Hiram Blanchard speaks to his family; Nathaniel Andrews, of Danvers, Mass., advises his friends to the points as follows:

"If you will turn your attention to the better part of Spiritualism, you will get something worth having; but if you turn to it for the leaves and fishes you hope to get out of it, it will wreck you just as sure as you live;" and Lydia Perkins, of St. Johnsbury, Vt., assures her family that "this Spiritualism is a blessed truth, and if they will try half as hard to inform themselves about this as they have tried to inform themselves about certain other things, they will be successful and made happy, and never will regret the trying."

On Monday, July 19th, 1875, Mr. and Mrs. John S. Iselt, of Spruce Creek, Huntingdon County, Pa., celebrated the fiftieth anniversary of their marriage with appropriate exercises, which called together a large company to congratulate the aged couple.

A. S. Hayward, magnetic physician, intends to remain at Oak Bluffs during the month of August. His office is at Cornell's picture gallery, Peapack avenue.

### Letter from M. Leymarie.

We have from time to time put before our readers the evidence of the prearranged plot to stifle the voice of truth in Paris, France, which has thus far been worked up to a most vile and iniquitous success by a trio of plant judges who disgrace the name of law while they wear its insignia. Truly says the London Medium of July 23d, concerning this first "mock trial":

"When a judge holds in his hand an extinguisher, which, at his own perverse will, he can bring down upon the head of a truthful witness to snuff him out, when the ermine descends to banter, and essential evidence is suppressed, and abstractions are thrust out of court, it amounts to a mockery of justice, which is a disgrace to civilization."

We give below the translation—prepared expressly for the Banner of Light, by G. L. Ditson, M. D.—of the original letter sent by M. Leymarie, the undaunted editor of the *Revue Spirite*, to T. Agramonte, 406 West 28th street, New York City, wherein this fearless disciple of spiritual revelation declares that however they may inflict torture and pain upon his body they cannot quench the light of his spirit. "Honor to this brave martyr. We are glad to see that the Society of which he is president stands by him in this trying hour, both pecuniarily and mentally. The friends in the United States should do what can be done to assist our brothers in France during this trying epoch. Any person who may read this, and feel thereby moved to afford pecuniary aid, however small the amount, can forward the same to T. Agramonte, as above. We earnestly ask the Spiritualist public to come to the rescue."

Paris, July 13th, 1875.

T. Agramonte, Esq., 406 West 28th street, N. Y.:  
FRIEND AND BROTHER—I will send you shortly some pamphlets of from 120 to 150 pages, containing, word for word, the stenographic report of the trial in full. It will be no longer the lies of interested newspapers, more or less sold to the Jesuits, or materialistic sheets who fear the spirits more, even than all the dark bands united of priests, magistrates or professors of universities and academies.

Yes, brother, you will find there the truth, and I beg you to read it with much care, to assure yourself of the hatred which inspired the rendering of such a verdict. In the appendix which follows the trial you will find all the correspondence of Buguet, besides 200 affirmations from persons of great respectability.

It will be edifying and curious to our brothers of New York, Boston, Philadelphia, Chicago, &c., &c., to see how, having shut me up one month at Mazas, in close confinement, as a bandit, after having led me, manacled like a thief, Buguet was detained but eight days. They gave me scarcely time to prepare my defence or to gather together the necessary elements for so grave a trial.

No, I was condemned in advance, being at the head of the *Revue* and of the Society. They, by rendering a premeditated judgment, made of Buguet and Firman two thieves, and placed me between them as the Christ. Firman is a good young man, the victim of dark machinations; but Buguet, whom we loved as a brother, has sold himself, like Judas, and made himself the agent of the prosecutor. At this moment the traitor takes "anti-spirit" photographs, and he assists the dark band to ridicule all those who believe in spirits, by false charges and extracts from seaver and clerical journals.

We had witnesses from England, Spain, Belgium and Russia, men of nobility, and honor, men of learning; but they were not listened to; they were brutally ordered, "Pique your seats." It was a prejudiced case, and three judges and one district attorney, in their ignorance, declared that thirty millions of investigators of Spiritualism were all insane or hallucinated, *Tissot tenacis amiel?*

Such things happen only in France, in old Europe, that tabernacle of prejudices, that paradise of the Catholic, Apostolic and Roman Church. They would anathematize those men who resemble *Serran* *peus* of the poet *Tirol*; but we can say to them, as they did in the time of the grand old Greek philosopher Socrates: Jupiter makes those mad whom he would destroy: *quos vult perdere Jupiter dementat*.

We have appealed to a higher tribunal, the Court of Appeals; but we are sure in advance that they will condemn us, for they think that by imprisoning and martyring me they will have killed the belief in spirits. The fools!!! I am but a simple instrument; and by torturing my material envelope they will never quench the independence of my spirit. For, in spite of bodily suffering, never has my brain been clearer, or better able to understand the grandeur of the cause for which we should all be willing to suffer.

Oblige me, Brother Agramonte, by forwarding this letter to the Banner of Light, and inform through them our friends among the readers of that important journal, that on the 1st of July, 1875, all the acting members of the society met to consult as to the future, many of them coming hundreds of miles. They decided unanimously as follows:

1st. The Society approves of the intended appeal. It recognizes the inviolable loyalty of Mr. Leymarie, and will pay all the expenses of the trial.

2d. Should Mr. Leymarie be condemned, which is more than probable, and should he remain in prison one or two years, he will still be president of the Society and chief editor of the *Revue*. He will choose a co-worker who will be subject to his (Mr. Leymarie's) orders, who will preside over the Society, in connection with Mme. Leymarie, who will have charge of the correspondence.

3d. Mr. Leymarie will receive his salary. Mme. Leymarie will collect it in his stead.

4th. A pamphlet the size of the *Revue Spirite*, containing the trial and an appendix complete, about 130 or 140 pages, will be printed to the amount of 12,000 copies in the name of Mme. Leymarie.

An appeal will be made to all our brother Spiritualists of Europe and America to aid us to defray the enormous expense we are under; the amounts which our friends wish to forward to Europe will be addressed, a Mme. Leymarie, 13 Rue de Verneuil, a Paris. Such are the measures taken unanimously by the members.

I will send you some pamphlets which sell at one franc (20 cents) each. Bear in mind, my friend, that, besides the translation of the *Master* into English, which we print, and which will cost us 14,000 francs, we have 12,000 franc expenses for the trial. To carry on the war and spread the pamphlets we must be energetically aided. Make a pressing appeal, as a correspondent, to Britain's Journal, to the Banner of Light, and the Spiritual Scientist. Send to them this letter, or a copy, and may God protect you and yours.

Embrace you fraternally,  
[Signed] P. C. LEYMARIE.

### The Press on the Indians.

In another column we give our ideas concerning the present revelations of injustice to the Indians made by Prof. Marsh and others, and the efforts of the "Board," through addresses to the public, the calling for kalsomining committees, etc., to escape the condign punishment with which an awakened people seems ready to visit it. Below we give an extract from the columns of the Philadelphia Telegraph as a specimen of what the general press is saying on the matter, all over the United States:

"When we consider the circumstances under which the present Indian Board came into office, and how gentlemen of unimpeachable integrity, who had the entire confidence of the Christian public, were forced into retirement because they refused to become the plant tools of the thieves who are engaged in plundering both the government and the Indians, and the men who compose the present board were not in their places because, as it was generally believed, they would be pliable, we cannot give their address that credit which we would like to. The evidences are very plain that gigantic frauds have been committed, and that the Indian Board has not attempted, as it was in duty bound, to check them. Its shuffling appeal for Christian sympathy and support, therefore, savors of impotence, although it is gratifying, so far as it is, an indication that the board feels the need of sympathy and support of some kind, other than that which it gets from the rings."

### The Eddy Manifestations.

Horace M. Richards, Esq., of Philadelphia, Pa., called at our office some days since, and gave an interesting colloquial account of his experiences at the home of the Eddys, Chittenden, Vt., from whence he had just returned, and wherein he was domiciled for the space of two weeks. To his mind the question of spirit materialization was established, by what he there saw, beyond the shadow of a doubt. At each evening séance during his stay he saw from twelve to fifteen separate forms, many of whom were recognized by visiting friends. His daughter, who passed from earth-life at the age of four years, twice appeared to him, bearing evidence that growth does not cease with material decision, but is an attribute of the spiritual plane of existence as well. He also saw and recognized his maternal grandfather. The remarks made in the brief lectures delivered at some of these séances by various spirits were considered by Mr. R. to be wonderful as to acumen and breadth of scope. He left with a feeling of full satisfaction as to the genuineness of the mediums, and the reliability of the materializations occurring in their presence, and gives this public certification to the fact in obedience to what he believes to be his duty to the instruments, the manifesting spirits, and the public generally.

### The Silver Lake Camp Meeting.

By reference to our eighth page the reader will find an account of the doings at this popular place of resort on Sunday, August 1st, and in another column will be seen the superb poem which Miss Lizzie Doten delivered during the afternoon session at the close of her lecture.

Next Sunday, 8th, is the last day of the Camp, and there will doubtless be a large attendance at the grove. Dr. H. B. Storer, of Boston, will on that day deliver the morning discourse, and William Denton, of Wellesley, Mass., will speak in the afternoon. For time of trains, etc., see advertisement on our fifth page.

### Death of Mrs. J. H. Conant.

As we put the forms of the Banner to press, we can only briefly announce that this excellent medium and good woman has passed to spirit-life, after years, we may say, of great physical suffering, at the age of 44 years 3 months and 8 days. Her translation took place this (Thursday) morning, at half-past one. We shall more fully notice her life-work in our next issue.

Great indignation is excited in Washington and elsewhere, by the announcement of alleged maladministration in the management of the government hospital for the insane, which, it is claimed, has been crowded by its managers with inmates from outside the District of Columbia, who ought to be supported by their own States, in order that they might get additional money from the Government by congressional appropriation. It is charged that three insane patients were recently taken from the asylum at night, some ten or fifteen miles into Maryland and left there, in a lonely spot, to meet whatever fate might befall them. The only explanation made by the doctor in charge of the asylum is that the disordered patients belonged in Maryland, and were left near their homes. We hope, if the investigation called for by the press shall prove these charges to be true, the parties concerned may receive the extremest penalty of the law.

The Pomeroy boy is a born hybrid, as dangerous as a wildcat; therefore he should not be executed, or, in other words, sent to the spirit-world in his present state of mind, for, as surely as he is, so surely will he return to earth a murderer still, and be the indirect means, through the law of psychology, of causing hundreds of murders, using as instruments those on earth whom he may succeed in influencing. His inveterate hatred toward humanity—should he be hung—would settle down to dire revenge. Better, far, that the Government incarcerate him in prison during his natural life, for a long term here of penance might possibly wean him, ere he passed on, from the devilish propensities that overshadow his whole being now. By-and-bye the world will learn how to truly deal with these pre-natally marked individuals.

AN INFIDEL IN LUCK.—While it has been the fashion among church members for many years to will their friends property, it is but seldom we hear of an infidel being "endowed" in a like manner. But such is the fact, and we hasten to record it. Some liberal-minded gentleman in the West, we understand, who did not have the fear of Old Theology to debar him from doing so, has donated in his will a sum of money to J. P. Mendum, Esq., the publisher of the Boston Investigator. What is the world coming to?

We have received and shall print in our next issue an able article from the pen of Mrs. Emma Hardinge Britten, entitled, "Electricity and Spiritual Mediumship," which is intended by its talented author to serve in some measure as a reply to numerous correspondents who have addressed her with reference to this topic since the appearance of her first article on the subject in a recent number of the Banner of Light.

Read the announcement put forth by Dr. J. I. Elliot on our fifth page.















## Banner of Light.

BOSTON, SATURDAY, AUGUST 7, 1875.

## Silver Lake Camp Meeting—Sunday Services—Lectures by Professor R. G. Eccles and Miss Lizzie Doten.

On the morning of Sunday last, August 1st, the camping grounds at Silver Lake presented an exceedingly beautiful and animated appearance. An unclouded sky, a brilliant sun, whose rays were tempered by a balmy breeze, smiling faces and cheerful voices, combined to make up a day long to be remembered by those present. The early morning trains from Boston and other points served by the Old Colony Railroad brought quite an army of visitors to the grounds, and swelled the number up to between five and six thousand persons. After a brief time spent in visiting their friends or rambling through the shady groves or by the margin of the beautiful lake, the visitors and campers began to assemble at the speakers' stand. To lend a pleasure to the moments of waiting for the commencement of the exercises the band (Alonso Bond's), an excellent one, discoursed most eloquent music. The first piece played was "Olive Branch," Reeves; followed by a "pot-pourri" from "Il Polito," Heineke; concluding with an exceedingly fine rendering of the "Pilgrim's Chorus," from "Tannhauser," R. Wagner. The Chairman, A. E. Carpenter, then called the meeting, a very full one, to order, and in a brief speech introduced the speaker of the morning, Professor R. G. Eccles, of New York.

MR. ECCLES'S SPEECH.

which occupied a little over an hour in its delivery, was listened to with the closest attention by the large audience from its commencement to its close. The subject selected by the lecturer was "The Mistake of Materialism," and opened with the laying down of the proposition, that the operations of the senses of seeing, hearing, tasting, feeling and smelling, were of a subjective instead of an objective character. Science has contended that they were objective, and from that contention—which the lecturer denied being true—has sprung the erroneous conceptions of individual nature which were so generally entertained. The lecturer proceeded to develop the facts, that our sight was dependent upon the light-waves emitted from the object seen, producing a certain action upon the lens of the eye, the retina, and thence to the brain; the varieties of color being dependent upon the number of vibrations per second in the light-waves. The lowest number producing red, the highest violet. Hearing was illustrated in a similar method, the sound-wave striking the place of light-waves. Tasting was but certain vibrations produced upon the nerves of taste, while smelling was due to the excitation of vibration in the olfactory nerves; feeling being dealt with in a similar way also. The conclusion the lecturer arrived at was, that the phenomena usually attributed to sight and other senses were within and not outside of the individual experiencing them.

Pursuing his subject further, he explained that what are understood as forms of matter were but manifestations of force—that force was the absolute reality. The forces pent up within the individual were continually making efforts to harmonize with forces operating around it, and in the effort for conservation—as manifested in the struggle for existence—the fittest has, and will, ever survive. Of light and sound, there are waves alike above and below the apprehension of the individual, operations of force which the human organization is not capable of registering upon its sensory, auditory, optic or olfactory apparatus, the evidence for which was found in the fact that the light rays used for photographic purposes are invisible, and yet the sensitized plate responds to the vibrations these invisible rays set up; and the experiment of Prof. Tyndall with the stream, which, while revolving at a slow rate of speed emitted no music, but when the speed was increased, music was evolved, and finally when the rate of revolution was raised many times, it became inaudible again.

Force is eternal, claimed the lecturer, and consequently in that realm where it transcends our ken it must be accompanied with its resulting phenomena. The forces of the individual pass from him at death, and Science, to be local, must furnish an answer to the question of what becomes of them. So long as she confined herself to the external she could make no answer; directing her energies to the internal or subjective, she would be able to solve that problem as she had solved others.

The lecture was liberally interspersed with trite and apposite illustrations, and the exercises reaching an apex of interest, the lecturer was abundantly manifested. Energetically delivered and eloquently spoken, the hearty applause at the close testified to the approval which it had met and the pleasure it had afforded. Indeed, it is not often that scientific themes of this character are presented in so popular and pleasing manner.

The services of the band then came into play again, and the "Hurrah Gail," M. Carl, and the "Soldier's Farewell," Kinkel, brought a profitable and pleasant session to a close.

In the interval between the services the dining hall, under Mr. Folsom, and the mammoth dining tent of Mr. Watson, were quite extensively patronized, the excellent arrangements of the above caterers affording general satisfaction.

The time sped swiftly, as it ever does when passing pleasantly, and at a little before two o'clock the clear tones of the bugle rang upon the air. Obedient to the summons, the audience speedily assembled, every seat being occupied in a brief time, while quite a fringe of unfortunate stood down the aisles and round the sides, upwards of three thousand persons being thus gathered together. The sweet strains of music again greeted the audience, and "Star of the World," J. B. Claws, succeeded by some exquisite selections from Verdi's "Opera in the Future," served as a fitting prelude to the exercises of the afternoon. With a few brief and appropriate remarks,

MISS LIZZIE DOTEN

was introduced to the meeting by Dr. H. F. Gardner—the popularity of this able and gifted lady being amply attested by the full audience before her—the latest during the present meetings. "After Spiritualism—What?" was the subject of Miss Doten's address, and science, philosophy and experience were ably brought to bear upon the matter to aid in the elucidation of the question under discussion. It was pointed out in the processes of development, as observed in nature, a prophecy of the future was ever put forward in each condition as it developed; so, in philosophy, it not only met the present, but indicated—prophesied—of the future also. Spiritualism did likewise—it ministered to-day, and indicated what would grow out of it in the future. And that was the placing of matter upon a higher basis in the estimation of the world, the establishment of a rational, spiritual materialism, which, dealing with the laws of our being, would enable us to live in the conditions we are destined to occupy. We regret that our space is so crowded that we are unable to present a more extended notice of this useful and practical discourse. At the close of the lecture she delivered the beautiful poem which will be found on our fourth page. It was listened to with deep interest, and heartily endorsed at its termination.

A grand concert by the band, during which was rendered, among other pieces—Romance from "Fleur de Thé," Lecocq; "Sailing Club Polka," Rollinson; "American Exposition," Beyer; and "Good Humor Polka," closed the proceedings at the speakers' stand. Shortly after the various trains departed for their several destinations, and as they steamed away from the depot, filled with beaming faces, there was no other conclusion to be arrived at than the one that all had felt it had been good to be there.

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

BY G. L. DITSON, M. D.

Le Messager, of Liege, of June 15th, is at hand. It was ever a welcome little sheet, but lately has failed to reach me.—It opened with a special notice, an *avis*, which is expressive of a desire that all persons who have obtained at Mons. Bugnet's recognized spirit photographs should at once send to the *Société Anonyme, 7 Rue de Lille*, Paris, their attestation to the fact. The above is elicited, of course, on account of the recent scandalous persecution of Mons. Leymarie and his confreres, in that land, France, where learning and liberality are a boast.

The two most important articles of the *Messager* are on the remission of sins, and a reply to an attack from the Young Men's Christian Association; for it seems that the same Jesuitical virus is being disseminated among the young persons of that country, that has here made a band of intolerant bigots, so offensive to the enlightened, to the truly learned, to the humble follower of the "meek and lowly Jesus." In Thessalonians, the disciples of Christ are particularly urged to behave unblamably and mind their own business; now they are in everybody's mess, and are thoroughly blamable for their insolent, intolerant meddling. And to show how intelligent they are in Belgium, they declare that "Spiritualism led its adherents, fatally and logically, to materialism; that its Divinity is an abstraction which is called Perfection; that it is the intimate parent of atheism, an inexorable fatality enchainning the world and humanity; that it is chaos the most barbarous and the most abject." Table-tipping comes in, of course, for its share of ridicule, as the fall of an apple would have done if Newton had said to them: "It is the first letter of the alphabet of divine, majestic possibilities." When I have seen in my own family the beautiful progressive steps in spiritual development, from the most childish and trivial, if you will, upward to a stage that might be called marvelous—sublime—I can hardly find words with which to express my contempt for the conceit that ignorance makes so boastful.

At a meeting of the Y. M. C. Association, in Belgium, Mr. Aerts, (a Spiritualist) was allowed to state that Spiritualism embraced the same doctrines which they professed: namely, a belief in God, in Christ, in a future life, and that their enemies are ours. He also proposed an alliance between the Protestants and Spiritualists—uniting against those who would de throne God. "Judge now of our astonishment," says the writer, "on receiving the *Tablottes* (a Y. M. C. pamphlet, I suppose) to see that it accuses us of denying God, when we, braving the prejudices and the mockery of the masses, have made it a duty to demonstrate his existence." Of course, there is subsequently added, that "no controversy could be held founded on such truthfulness, such barefaced lies from their *Christian* (?) brethren."

The article on the "Remission of Sins" is a continuation of a former one that I have not seen. To show its drift I will quote only a few lines, trusting that I may hereafter be enabled to do more justice to Patrick Larocque's able contributions: "The preceding article terminated in saying that the dogma of the remission of sins, by the application of the merits of Christ, by the absolution of a priest, is immoral: in effect it is a stimulant to evil, in that it inspires in the sinner a false security, the avoidance of a veritable amendment, and is a means, always within his reach, of effecting his faults."

An "Analysis of a letter of Mr. Durand" is also worthy of attention. It relates to the views of the Catholic Church concerning the Bible and other religious works: "Rome acts," it says, "as if it could not do enough to decry the Holy Book—could not do enough to turn the faithful from reading it. . . . Rome has a horror of the Bible: it is necessary to add that she fears it as her most redoubtable enemy." These assertions are, however, energetically denied. "There are," says the respondent, "inspired truths in the Bible; but there are also errors, barbarities (*des barbaries*) which reason and science show us could not have come from God."

These controversies in Belgium are a gratifying evidence that the people are beginning to think for themselves.

On the mantle in my parlor by the side of the spirit-photograph of Katie, which Mr. Crookes had the kindness to send me, I have the handsome portrait of the inspired Matilde, of Trieste, through whose mediumship many interesting and valuable communications are being promulgated—printed in neat pamphlets for wide circulation. Three of these brochures are before me: "Voices Italiane from beyond the Tomb"; "Lessons from the Other World"; and "Socrates and Plato in contradistinction to the materialism of Trieste." The first of these expresses "The great importance of a spontaneous communication, through the mediumship of Matilde, dictated the 7th of the present month by Teresa Garibaldi"—giving such evidence of a joyful existence beyond the grave, to the distinguished patriot Garibaldi, as must make his heroic heart full of content. And "miserable must his mind be," says the writer, "and deeply buried in the mud of the material, who cannot spiritually discern the beauty, the simplicity, the sweetness of these expressions of Teresa!" It is pleasant to notice that the particular message is preceded by a translation of one, also, from Teresa Garibaldi, published in the Banner of Light, Oct. 5th, as coming through the mediumship of the world-renowned Mrs. J. H. Cozzani. This from the fair Matilde begins thus: "Signore! I am Teresa, the daughter of General Giuseppe Garibaldi. Will you please send a loving message to him to assure him that I live in the world of spirits; that my habitation is more beautiful than any of which the earth can possibly boast? His nest in the island (Caprea) is delicious, but I have one here better, and for him an Alpine home, that will impart a benediction to his spirit when, passing the night of death, he shall be united with me in the new day."

Say to him that neither his sublime abnegation nor one of his noble thoughts shall be lost." The lofty sentiments and tender expressions which make up the remainder of the communication ought to be given in full, but space forbids.

The above is followed, in the same pamphlet, by characteristic (so far as I may be allowed to judge) articles from Cavour, Manzoni, Guicciardi, Mazzini (whose devotion also to Italian unity and freedom we may all recall), Lucretius, the reverent follower of Epicurus, and finally of Epicurus himself. Looking at the teachings of Lucretius, we shall find that the atomic

theory is nothing new; that while he strove principally to free his countrymen from the trammels of superstition, and to "raise them above the passions and weaknesses of our natural condition," he taught that certain elementary particles, existing from all eternity, and governed by fixed laws, combined to form the universe of matter.

"Lessons from Beyond the Tomb" are further moral sentiments of a high order, prefaced by some editorial remarks in which (on page 5) the worthy medium Matilde is commended for her amiability and devotion.

"Socrates and Plato" begin with: "Man is an incarnated soul. From the beginning he existed as a unit, the primordial type, with the idea of the true, of the good, of the beautiful; incarnation does not divest him of them, and he recalls the past; and more or less torments himself with the desire to return." The analysis of these ideas—repeating some of Socrates's sayings when in prison—constitutes the body of the work, with a few of the corresponding teachings of the New Testament.—"Render not injustice for injustice."

By the fruit we know the tree," etc.

Canto I. of a poem, neatly printed, accompanies the above; but I must abandon it to a more poetic genius—to one more conversant with the Italian, though I can discover some charm in its rhyme.

*El Fénix Espiritista* of Madrid, June number, again calls attention to the Philadelphia Centennial, in the hope that Spiritualists generally will regard the subject as an important one—a means whereby the great progress that has been made "in the sublime and consoling doctrine of Spiritualism" can be manifested to the world.

From a lengthy "Circular" in the same magazine, I will quote a line or two: "We have also observed that till now the Latin race, ourselves included, have not obtained those grand demonstrations which obtain in North America and in Europe; but as regards the truth we have had the most ardent desire to arrive at it." "Respecting some views expressed in the hostile little sheet, the *Sentido Común*, it says: "Poor S. C. I do not know that the greatest enemy you have is your own sentiment!" "No wedge is so poor as that from its own wood."

The *Critic* contains also a particularly laudatory notice of a discourse on Spiritualism pronounced in the Athenaeum by the Ex-Deputy Don José Navarrete. It is said to have been "magnificent, and to have been listened to with religious silence by a large audience." The editor finds cause for gratulation also in the fact that one so distinguished should so fearlessly allude to the vulgar prejudices of the ignorant multitude and make his subject worthy of respect.

The Davenport Brothers are also favorably noticed by the press at Barcelona, though there is evidently a division of opinion regarding the manifestations, some considering them of spiritual origin, others simply as legerdemain. The Brothers make no pretensions to be agents of the unseen world. It is said that the civil government of Valencia has prohibited their exhibiting in that enlightened (?) city. At Barcelona they had always full houses, and were much applauded.

The *Critic* caustically criticises a "Jesuitical article" that lately appeared in Montevideo. It gives a brief notice of the death and burial (Masonic) of Mr. Jacob Weyer, of Baltimore, and of the oration pronounced there and then by Mrs. Wolcott. It mentions, also, the conversion to Spiritualism of the distinguished doctor in philosophy, Dr. Lowenthal, of Germany, formerly a materialist, and author of many learned works. Dr. Bloede's experience with Dr. Shade is referred to. In Cadiz, in commemoration of the death of Allan Kardec, a play was performed, and the proceeds given to the poor. It is said that the Havana (Cuba) magazine, *La Luz de Ultramar*, is to be resumed, having been stopped, I believe, by the influence of the Jesuits. A severe rebuke has been given to some priests in Montevideo for enriching themselves through costly funeral rites. Mr. Christian Reimier's letters from Manchester (England) to Mr. Witty, of Leipzig, respecting the reality of spiritualistic phenomena, the *Critic* also notices. The able magazine of Turin, (Italy,) *Annali dello Spirismo*, (which for a long time has failed to reach me,) reproduces an article in the Trieste *Mondo e Cuore*, in which is accepted the doctrine of re-incarnation. The Spiritualists of Alvarado, (Vera Cruz,) have begun the publication of a bi-monthly journal devoted to our cause, which is entitled "The Third Revelation." In Guadalajara, Queretaro, Guanajuato, Montevideo and other important publications in Mexico, the number of Spiritualists are notably augmenting.

Books noticed in the *Criterio* are: "Spiritualistic Phenomena," by Mr. William Crookes ("The Quarterly Journal of Science" imparting to his readers the result of his investigations); "Catholic Faith and Spiritualism," published at Lerida (Spain); "Controversies," religious, philosophical, etc., in defence of Spiritualism, by M. Gonzales, Seville; "Spiritualism in the World," by M. Jaccoliot, Paris; "Between Two Worlds," by Madam A. Bourdin, Geneva; "The Grand Mysteries," Paris; "Spiritualism—is it true or false?" by H. D. T., Paris; "Elementary Guide for Media," Turin; "Golden Memories," with an introduction by the learned J. M. Peebles.

The receipt of the *Revue Spirite* (Paris, June and July) which we all had reason to suppose had been suspended because of the unjustifiable persecution—unjust and shameful in this age of light and liberal sentiment—its worthy editor and co-laborers had been subject to, was like the restoration of a treasure deemed lost.

The June number opens with rather a saddening article: "The Necessary Proofs," in which the route of life is depicted as beset with "briars which tear the eternal voyager. But if evil is the rule, it is also an indispensable stimulant." Inherited physical and moral defects are commented upon with a force and gravity that make a profound impression upon the reader.

This is followed by a letter from Mr. Henri Stecki, dated Romanow, Russia, June 7th, 1875, to the effect, briefly, as follows: During my residence in St. Petersburg, a friend, M. C., conversing with his little daughter, three or four years of age, was surprised to hear her say that she was a Polish. The parents, Swiss-French, had a Russian governess for the little one, who had never heard any one speak even of Poland, but had been told that she was French. "You laugh at me, but I am a Polish, and I remember very well when my mother died," she would say. "But your mother is living and talking to you." "It is not a question about you," said the girl, "but my mother, the Polish. When she died she dressed her beautifully, and placed her among a quantity of candles, in the

centre of a grand and splendid saloon; priests came and chanted all the day. One day they put her in a great red box, and carried her off. My other mamma was rich; we had large apartments and horses and carriages." "Oh!" said the mother, "you recount a pretty story." "No one has told me this; I recall it all very well," responded the child; "I was then large." Mr. and Madame C. several times questioned their daughter about this thing, and always received the same reply; but when pressed too earnestly she became disconcerted, and forgot what she had been saying.

A Dr. X., writing from Lille, mentions some wonderful cures that had been effected through spirit guidance: "A workman had his foot terribly crushed, and two able surgeons declared amputation necessary. The spirit said No, and ordered the constant application of cold water—the bones having been arranged. Gangrene set in, and Dr. X. began to despair; but the guide said: 'Confidence!' In three months the cure was complete. Dr. X. reports another case where a man was cut with a knife in the abdomen, and the intestine colon perforated. Fever, inflammation, &c., ensued, and though a notable surgeon pronounced the wound fatal, the man is now well through spirit manipulation. Dr. X. recounts a view of a distant fire, had by his wife, a medium, which is almost a counterpart of one recorded of Swedenborg. It was nine o'clock in the evening, and the Dr.'s wife fell into a doze, in which state she said that she saw a bright light and a great smoke, and an immense building. She seemed to reflect: 'Is it indeed a fire? Is it among my friends? No friend's house; I know that building; it is a manufactory.' At eleven o'clock the tocsin sounded the fire alarm, and the vision of Mrs. X. was fully realized—a kilometre distant."

A letter from Setif (Algiers) states that at a farm-house, six kilometres thence, phenomena like those which happened many years since in Rev. Dr. Phelps's house (see Mr. Sargent's *Phenolite*) had occurred—continuing from the 3d of February to the 9th of March—taking place sometimes in clear daylight in the presence of a number of witnesses, objects being thrown, carried, lifted by invisible hands. "Chastisement after Death;" "Singular Method of Writing a Chronology;" "Spiritualistic Studies" in Brussels; "Seek and Ye Shall Find," and the "Duties of Paternity," make up the bulk of the remaining portion of the ably-conducted *Revue Spirite*.

Two numbers of the handsome magazine, *La Instrucción Espiritual* (of Mexico), are before me, full of rich material; but I must defer further notice of them till my next.

The Scandinavian *Dagbladet* for the month of June is also at hand.

\* I visited Setif in 1855. See my "Travels in Africa."

## New York.

MRS. LOUIE M. KERNS.

Of San Francisco, gave unmistakable evidence of her genuine and wonderful powers as a test medium, Sunday evening, August 1st, at the Harvard Rooms, Sixth avenue and 42d street.

Her phase is the reception of ballots, well folded, with the names of the departed written within, in the hearing of spirit-voices, and the writing of spirit-communications, with or without call by ballot, signed in full with the spirit's name.

On this occasion about six hundred ballots were handed in by the audience and placed in full view. Two gentlemen were selected, by vote, as judges, and seated on either side of the medium for close observation. The hall was crowded, many standing up, and great interest and good order were manifest. The ballots were prominently mixed by the judges, and pronounced securely folded.

1. Mrs. Kerns reported a spirit present who said, "Tell my son Hope Vincent is not here." Inquiry was made if any in the audience recognized the name. A gentleman said he called for Hope Vincent. The medium had heard the first name indistinctly.

2. A spirit reported the name of Sarah A. Cary. Acknowledged by a gentleman present; said he never saw nor spoke to the medium before—and his ballot was folded smaller than the stem of a pipe. As was easily seen, the medium made no attempt to open a ballot. She then, with mouth firmly closed and eyes tightly shut, wrote with great rapidity a communication giving assurances of immortality, and signed Sarah A. Cary.

3. Medium wrote a message in like manner, saying, "My dear boy, I am so glad to meet you! Do not worry over that tunnel," &c. Signed, "Your Uncle Haskell." Recognized. Party said he had not written a ballot with that name, however.

4. Medium reported a spirit present named Robert Weaver. A lady arose, and said she had written the name of R. L. Weaver, a relative.

5. Medium wrote: "Dear Sister Hattie—I am going to try to make my name appear on the medium's arm, to prove my presence. Dr. Wilson is with me; the committee-judges curiously inspected the skin, but saw nothing. In a few moments, however, they observed red script letters developing on both arms, as if written with blood beneath the cuticle, disclosing the names of Mary Gillett, Peter Knight, and M. Weeks. The sister Hattie referred to, recognized the name of her sister, Mary Gillett; Mrs. Knight acknowledged the name and signature of her spirit-husband. The third name, M. Weeks, was not recognized.

6. Medium said she had seen two or three times during the evening, about mid-way of the hall, "a spirit with light complexion and brown hair, somewhat gray, very mild blue-gray eye; and she says: 'Tell my daughter Ellen I am here.'" A lady rose and said from the description and the name she recognized her mother; that the mother always called her Ellen; instead of Helen, as she was of English birth and accent. The medium further reported: "Tell your father not to be so impatient to go to mother; that he will come to me soon." The lady replied: "My father is living, and is very impatient to go to mother, as you say."

7. Medium wrote a message of a general character, name imperfect; "will the spirit please write the name better?" the name of I. H. Lawrence was re-written. A lady rose on inquiry, and said: "That is my mother." In reply to the usual important-questions from the medium, the lady stated she had never seen the medium before, was not a Spiritualist. Another lady rose and said she knew the lady's mother; that the name was correct. At this point the judges stated they heard the raps upon the desk distinctly; but the buzzing interest of the audience prevented a general hearing.

8. A communication, signed "Judge Edmonds," was addressed to "Mother Taylor," and read: "I am delighted to meet you, and tell you again that all I heard, all I believed, and all I knew of Spiritualism, before I left the body, has been proven true since. I wonder if you remember"—here followed a distinct reference to some friendly transaction between Father Taylor and Dr. Newton. Mrs. Taylor said she understood the allusion perfectly well, and that a medium behind her had just seen her husband with the Judge before the writing was announced.

9. A message, signed Ann V. Smith. The medium picked out a ballot and handed it to one of the committee for inspection; the same name was revealed; on inquiry, nobody acknowledged the writing, and no one had left the hall.

10. Message, signed George Collins. Acknowledged by a gentleman as his father's name.

11. Another communication, signed I. Stone. A gentleman in the rear recognized his father's name, No ballot.

12. Medium wrote a message, signed Sarah; then said she saw a large letter B. A gentleman said it was "probably Sarah Brown, his brother's wife, for whom he called."

13. Medium said a spirit had spoken to her several times, saying: "Oh, mother, mother, do not worry and fret so much! If you follow your highest impressions you will come out right." Gave her name as Anna Bell, or Annabel: No response.

In reply to questions from the audience the medium stated that her writing was done by the direct influence of the individual spirit communicating, not by her "control," and was entirely mechanical; that she is not unconscious, (her eyes are closed for better abstraction) and could carry on conversation; talking is no detriment; she also writes *fac similis*. The several tests above stated were rendered so fairly that each was followed with more or less demonstration, the inflection of silence notwithstanding. A large number remained to shake hands with the medium before her departure for Europe on the next day. She had just arrived in the city from San Francisco, en route, and was wholly unacquainted with the audience. Meetings of this character are bound to excite the interest of the public.

J. F. SNIPES.

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

Mediums Meeting at Tompkins' Hall, 230 Washington Street, at 10½ A. M. each Sunday. All mediums cordially invited.

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The People's Spiritual Meetings every Sunday at 2½ P. M., at Investigator Hall, Paine Memorial Building, Anston street, near Tremont. Good speakers always in attendance.

Trincomalli Hall, No. 8 Baylston Street.—Developing Circle, for mediums exclusively, on the morning of each Sunday; afternoon, conference and tests; evening, test circle; each Wednesday evening a test and social circle.

Boston.—John A. Andrew Hall.—The meetings at this place re-commenced on the afternoon and evening of Sunday, August 1st, and will be continued for the present through the liberality of Samuel Carter, Esq. Mrs. Sarah A. Floyd, the entertaining trance speaker, gave general satisfaction to those who attended. Her remarks in the evening went to show that the truth was what Spiritualists were seeking for; wherever it was found it would be recognized, whether within or outside the lids of the Bible. Good singing by the choir.

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