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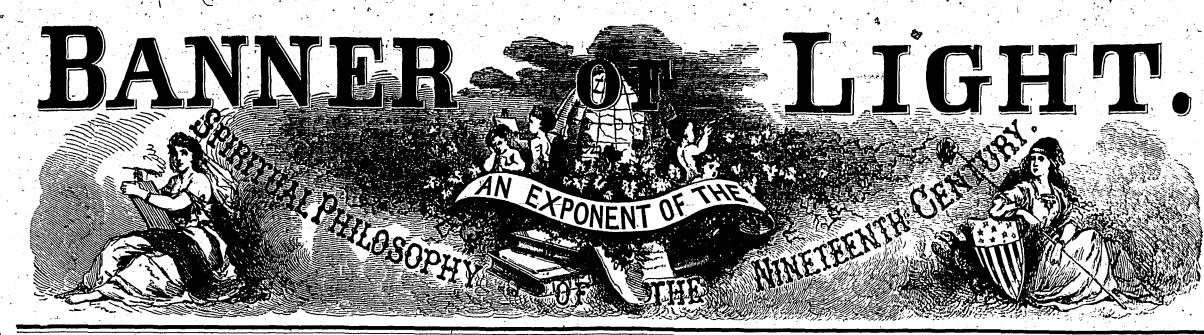
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VOL. XXXVII.

COLBY & RICH, Publishers and Proprietors. BOSTON, SATURDAY, AUGUST 7, 1875.

\$8,00 Per Annum,) In Advance. NO. 19.

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THE SPIRITUAL SITUATION:

EXPOSERS AND EXPOSÉS.

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 exposers and exposés.

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 mypart 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 exposer can harm it; if it be not a truth, what then is truth?"

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 | cation, or the inspirations of angelic beauty, use 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, unknow 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 fully as wise to hammer away at the famous mountainfortress of Gibraltar as to try and disturb the faith of such Spiritualists as Emma Hardinge, A. J. Davis, Hon. Thomas R. Hazard, John W. Ed- | the elevation of spiritualistic sentiment; ad- | vince the people of the unreliability of science!

ual Situation," what have we to do with the cultivate both in a more reverent and consider-"for the greed of gain" in the name of Spirit-Jure 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 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 ad-

mits 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 defiance, 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 meto me to be called for, by the intervention of so thee? follow thou me!" 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 same author says, "Our scientific opponents, 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 pander 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 edutheir 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? 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 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 could never arise from the public seance. Let societies be formed everywhere for calm, deliberate, dispassionate investigation, and where proof positive of willful fraud is obtained, let | nent scientists are science. No thinker denies 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 at the mistakes of scientific men, in order to con-

plain but truthful representation of the "Spirit-| ligion-to the phenomena as to a noble science: | posed their own ignorance, and to have made frauds which the base and unprincipled practice | ate spirit than we have done; excuse our papers from filling their columns with letters of personualism? Being a truth, how can falsehood in- al abuse and recrimination, and lot the vicious severely alone—they will soon sink into the ruin and disgrace they merit—and in conducting our séances insist upon less equiroral 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 any cause beyond the circle of their own narrows, 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 alac-

rity. Five 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 scance a set of the hardest of skeptics were baffled and subdued into inevita-

ble conviction. For years I have attended the scances of Mr. D. D. Home-always held in the light-and seem manifestatations 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 shrank 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 diumistic power to simulate its marvels, no candid I would say, "Possess your souls in patience," observer can deny, but that Spiritualists are in be firm to your great and glorious truth, and for consequence called upon to make a raid upon its success, triumph, and full revealment bide every side of them in search of falsehood, I think | your time, do your duty; and for the rest, hear no sane person will admit. That which seems the voice of the spirit crying, "What is that to New York, Aug. 1st, 1875.

SPIRITUALISM AND SCIENCE.

Occasionally there appear in the writings of Spiritualists such phrases as, "It is difficult todemonstrate to those physicists—who are the only fossil specimens on earth, I think, of the petrified soul-that we are living spirits." The 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 princi-

ple 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 The truth is, we ought to commence the work | 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 rank and file will become elevated by a higher | 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 "disdained" to study—than Napoleon Bonaparte's military manœuvres prepared him to express an intelligent opinion about the philosophy of revelation, or the theory of final the day, and now, as twenty years ago, convic- causes. It often happens, too, that the statetion will come home to the hearth fireside which ments 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 emithe 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 monds, etc., etc., etc., etc., etc., Now, if this is in brief a vance to the teachings of Spiritualism as to a re- Could they have taken a surer way to have ex-

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 ain 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 not 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 bantling 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. JAMIESON.

OCCULT SPIRITUAL FORCES.

Po 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 sensitives 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 medicines 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 standwords is not gross matter that produces effects, but something proceeding from it; a cloth. material, but which as an aura is intermediate between the sensibly material and the truly spiritthe sensitive person there is no diminution of the metal. It might continue to exert that in-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 attenuity 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 correthese 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 worlds, and all they contain, and are not these forces the thoughts of God projected into forms

FANCY OR REALITY-WHICH P

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 blest realities!" bringing him to the high standard nature has set for every soul. These bright fancies will not be lost on the com-Ing 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 we cannot reach beyond the boundless realms of is ever leading us on in the boundless realms of thought. The world's dreamers have been those that have beekoned humanity to higher standpoints in life's high mission. Blessed be the idealists; they are the vanguard in the army of reformers.

N. M. STRONG.

Spring

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Spiritual Phenomena.

A REMARKABLE SEANCE WITH MRS HARDY.

Last Monday night a private séance, convened by Mr. Harrison, was held in the scance-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. Jeneken, M. R. L. Miss Katherine Poyntz, Miss Kislingbury, 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 scloth 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 tho 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 drooping 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 pothers 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 scance Mrs. Hardy was scated with the rest of the spectators, 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 ing as exponents of science. It demonstrates that matter acts by a dynamic agency not limited by its presence or its contact; in other seated themselves in strong ga large and heavy square table, covered with a blue effects, but something proceeding from it; a cloth. Spirit-hands carried a state about undersubtle aura, which you may call fluid because it neath the table, and while one or other of the flows, or spiritual because it is not appreciably sitters in turn held the state with one hand by one corner, under the table, he or she felt the spirits writing on it with materialized hands. As between the sensibly material and the truly spirited cach spirit wrote, the pressure of the hand ual, which is not bounded by the limitations of against the slate was exactly of the same nature matter and locality. When the aura from the solid metal passes up and pervades the arm of solid metal passes up and pervades the arm of solid metal passes up and pervades the arm of solid metal passes up and pervades the arm of solid metal passes up and pervades the arm of solid metal passes up and pervades the arm of solid metal passes up and pervades the arm of solid metal passes up and pervades the arm of solid metal passes up and pervades the arm of solid metal passes up and pervades the arm of solid metal passes up and pervades the arm of solid metal passes up and pervades the arm of solid metal passes up and pervades the arm of solid metal passes up and pervades the arm of solid metal passes up and pervades the arm of solid metal passes up and pervades the arm of solid metal passes up and pervades the arm of solid metal passes up and pervades the arm of solid metal passes up and pervades the arm of solid metal passes up and pervades the arm of solid metal passes up and pervades the arm of solid metal passes up and pervades the arm of solid metal passes up and pervades the arm of solid metal passes up and pervades the arm of solid metal passes up are solid metal pa spirit who professed to know Dr. Test. When he examined the writing he said, "This handwriting is as characteristic as can be; I cairshow fluence for ages without the loss of a particle, you dozens of signatures so like this one that you could not distinguish the difference between them if they were put together."

A message to Mr. Jeneken about Mrs. Jeneken (Kate Fox), who is now in the United States, was given as follows: "Kate and baby are well." Mr. Jeneken asked the spirits to give the name of the steamer in which Mrs. Jeneken 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, such as "Perse-vere and you will succeed," "Procrastination is the thief of time," and so on. To this question no reply was given.

During all these manifestations the bands of

Mrs. Hardy and those of all the sitters were vis-ible 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. Occasionally all hands were on the top, and the slate moving about underneath in the bands 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 w in full view.

After another break in the scance 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 now them during the scance. Mrs. Hardy then move them during the scance. Mrs. Hardy then proceeded to clap her two hands slowly together all through the scance, 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 n producing manifestations is not exactly perfect, since the same noise may be made by slap-ping the face with one hand while the other hand is free, it is quite enough for all practical purposes in any powerful dark scance. For instance, last Monday night spirit hands were touching the sitters all round the circle, and when Mrs. Hardy requested each sitter to call out when touched, it at once became evident that heads were here all round the circle at the 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 scance lasted for nearly two hours and Amazing Facts and Phenomena in Spirit-Photography and Pictures Occurring in the City

sal thought I had closed my series of articles under the title of Spirit Materialization, but recently I have had such franseemlent experiences in facts and phenomena of spirit-photography and pictures, occurring in our heighboring city, of Brooklyn2that 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 eredence 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 herself. 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 deni zens 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 fold us on one opension 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 ferreotype plates in a camera, in the deirk, 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 ferreotype-a box to put the plate into, and darkness and harmonious conditions, to produce their writings and their pietures, and they flow 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 Mumler, Hazelton or Evans can take spirit photographic pictures at all, or that pictures can be in any way taken through their mediumship. In consequence the 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 con fronts us, that through the moderniship of a gifted women the pairits are enabled not only, to take Modegraphic pictures with out camera or lens, but without plate of glass or otherwise, chemteals or apparatus, or anything except the paper on which the photographic pleture is taken itself? Will any one believe the statement? I can vouch for it, my wife and friends can Yough-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 ac knowledge 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 "neighborst-teritas et privalebit," in the truth of which maxim I for the present rest.

And she will stoop and head you to the stars, And suritcheyou with her my steries."

On Wednesday, July 14th, Dr. Blake, the husband of Mrs Dr. Jane C. Blake, of Brooklyn, now residing at No. 140 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 excented 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 or 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, Lengaged 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-physicians, 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 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 picturés 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 eyents, Mrs. Blake's friend-A.Scotch lady, at whose house she then was, who was going on a visit to her friends in Seqtland-took the picture, and has carried it to Scotland with her.

This remarkable success of the spirits in picture-taking in duced 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 sensitize with a wash of nitrate of silver for their pictures. By direction of the spirits, cutting carte 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

ther of Mr. Blake, fully recognized by him and all the members of his family. This is one or the pictures shown me, and it looks as though it might have been taken by a Gurney or a Fredericks. I must say here that of the photographs obtained on common paper, Mr. Eldridge, of Vesey street, of this fantly, and he had materialized his person for her; that he city, got a portrait of his sister, which he fully recognized. | was a small man, with dark, pale face, black hair, long beard 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 Eldridge." He got also a spirit-photograph, exquisitey 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 firstrate 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 seance 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, neluding 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 broken, Mr. Blake turned on the bright gas-light, and in its husband opposite to her, on the other side, and the company" blaze, on the table before the medium, were two pictures distributed alternately male and female around the table, one a photographic picture of a youth of over thirteen years of Mr. Blake took a sheet of the albumen photographic paper,—age apparently, exquisitely executed, and larger than usual, and, cutting off several pieces of the size of cards, placed them on the table before Mrs. Blake, who began to manipulate paper; and the other an uncouth and rude attempt at the picthem, for the purpose, as was said, of imbuing them with her magnetism. The members of the circle in the shining light (showing themselves through on the other side of the paper, ooked 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, the picture of your boy; the spirit has had a hard time in common pieces of paper upon the table. One of the circle isked that he might mark several pieces of the albumen paper, and his request was granted, and he marked them with with my initials in pencil. • It was remarked in great candor | men side of the paper, which in size was three and one-half and apparent simplicity by Mrs. Blake, however, that it was by more than two inches, and the face and small part of the hardly probable that any of the marked pieces of paper would bust filling up the whole face of the paper; and there was have any pictures on them; she did not know how it was, but | resemblance of my lineaments of countenance and features on paper that was marked. "She presumed," she said, yith her magnetizing of the paper by her manipulations. This I relate because it occurred.

circle had taken hold of hands, including the medium and her pretty well convinced that it was the picture of "Charlie." husband, and darkness prevailed for about five minutes. In My memory of the lineaments of face and features of my this short interval I heard a rubbing of and rustling among son has been controlled by a cabinet-size portrait of him hulsive movement of the medium, and a call for light by her. | daguerreotype brooch which his mother wore in life, and the Her husband turned the light on, and in its beams, upon the "picture in which was of my son when he was ten years of age. table, directly before the medium, a little apart from the I have this portrait at my residence, and though there is a other pieces of paper, were two of the pieces, having on them strong resemblance between it and the present spirit-photofreshly executed photographs, one of a buly and one of an old graph in contour, lineaments and features of face, bet there probleman, in medallion form. The latter was said to be for graphic 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. Tr

The picture of the lady also failed of recognition, and the the more convinced am I that it is his picture. nedium being asked, who itewas, she held up her bare arm, ind the initials "AFR," appeared in blood-red letters upon her not yet recognized it she has it in her possession for future there any picture, but the circle were satisfied that there had been no trick, device of 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 flair, 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, the boy was my son "Charlie," by my first wife, now in the way, without our knowing it at once. With this preparation spirit-world, we resolved, to be present with Mrs. Blake the following evening, and see what would come. Again the medium said, "There is 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

Now, by request of the spirits, the light was again turned lown, 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 strewed 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, &c. 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 inyour 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 especial 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 smilax. 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, art. The face, most finely executed, occupies nearly the whole 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 episodé, I must say that in my conversation with Mrs. Blake immediately after the scance 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 together with the photograph, we found that on them were 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

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 clairvoyand monstache. I have not seen Daguerre's picture, and of course do not recognize the description.

To return to our private scance. 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 lightlying on the table before us. In about fige or six minutesduring 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 the bust and face, filling up the whole frame of albumen ture of a starched-up young female, done in carmine colors, and in the execution of which nearly all the albumen was taken off the paper. The medium said, "There, Judge, is 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 photochell. It also marked one of the common pieces of paper graphic picture, executed in most exquisite style on the albusomehow or other the spirits heretofore had not put pictures | of face, the lineaments and features which well might belong to the son of a father. But my boy departed this life nine that the bandling of the papers by other persons interfered, teen 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-This I relate because it occurred.

World Large son was in health when killed by accident.) I did not cally recognize the picture, but at the same time was the bits of paper upon the table, and directly there was a con- which was painted after his decease, but taken from a small Is not a *striking* likeness. I have been thus particular for the ne, and that I would perhaps recognize it. It is the photo-sake of truth; but morally sure am I that this spirit photographic picture is a likeness of my son "Charlie," though 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

After the photographic manifestation, and a rest by the medium, it was suggested by her husband that she go into orm, but this did not produce recognition. She added that the cabinet for materializations. This we did not want her the picture was designed for Mrs. Berry, and though she has to do, as we thought she had done enough. She did go into the cabinet, however-we having first examined it, and findrecognition. On none of the marked pieces of paper was ing nothing there but a chair—and the gas-fight 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 through Mrs. Blake, who the boy was, and she replied, "He of her limbs and feet were before as, plainly discernible, and looks to your husband, and calls him 'papa.'" Satisfied that the medium could not possibly move, in a rising or sidewise 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: then the face of a lady was dialy seen. The medium now said that the Frenchman would come out of the cabinet, and with peculiar, indescribable feelings we waited for him. Di rectly 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 done, or thought of being done, among us mortals of earth. I soonall was still. We waited some time, hearing nothing, and | have this picture of Mrs. Blake in my possession, and will be 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, 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. 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 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 picspirits resulted in an exquisite photographic picture of the fa- name wrongly, perhaps; that must be Monsieur Daguerre, ture, 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

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 neither 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 seance, 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 scance 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 seances, 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 pinhole 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 wonder!

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 seances 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 scance 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 lines, 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 scance 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 scance 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, address ing me: "We will make a picture of Mrs. Blake for you, if you will accept it." "Of course I will," I roplied. 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 scance 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 life 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 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 thrown back over the chair, and on her forehead what he life, mediumship and spirit manifestations in a more parthought, in the dimness of the light in the cabinet, to be ticular and durable form, I shall not detail at present blood. Alarmed and frightened, he called out, "Judge, turn any more of them. From what I have said, it will be up the full light! my wife has blood upon her face!" I, 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 them 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 may be the result of trick, device and fraud—and I have heard these persons doubtingly 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 interests and independent of extrinsic evidence, sufficient interests and in them. trinsic 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 con-rinced that the spirits through the medium, Mrs. Dr. Jane G. Blake, hesides 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 AP-PARENT 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. A. G. W. CARTER.

New York, July 25th, 1875.

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These state-

BANNER OF LIGHT.

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 castors-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 in this apartment. The medium was then encased in a sack, which was drawn up close around his neck and fastened, and then se curely 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 (some times as many as thirty are seen at one séance). 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 flesh-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 scances 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. Heal, Mr. L. Madigan, Mr. J. Haross, Mr. II. Crawford, Mrs. E. Scott, Mrs. A. Williams and Mr. Wm. Andrews.

Savannah, Ga., July 10, 1875.

Written for the Banner of Light. THE INFINITE.

Almighty and Omnipotent, Great Infinite, thou art ! Thy form is the vast universe, thy home the human heart. Thee we would humbly penetrate, with all our powers to

Not with a bigot's slavish fear, to have our sins forgiven, But trustingly, to ask of thee what constitutes our heaven 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 weaknesses impart The strength to live, in our own sight, with parity of heart For, living truly, in our sight, each thought being known

We find with each experience increasing harmony. So, when our earthly course is run, we'll have th' assur

Come, enter in, your Father calls; you're fitted now for heaven! Kew York City.

Lady Jane Franklin.

LONDON, July 19-5:30 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 led successfully two Arctic expeditions. 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 her pri 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 be ured 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 party or making any great effort to do so. In 1849 she addressed a pathetic appeal to the American people, through the President, for active cooperates the life to the content of the co ion in the search; which was nobly responded to by the late Henry Grinnell. In 1850, and in sub-sequent years, Lady Franklin fitted out expedi-tions, 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 about three years later with the melancholy news of Sir 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 25th, 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 relies 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 unceasing in her efforts to learn more of him and his brave companions. She held out 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 soing to the North Pole and so would not 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 and San Francisco, in July, 1870. In this journey she was accompanied by her niece, Miss Cracroft. 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 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 affable than a church organ? Because one will go when it is olled, but the other will be

Banner Correspondence.

Letter from Moses Hull.

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 July 25th: It has been a long time since my I can spare a few moments, I will make for your kind enough to commend to the Spritualist pubic. I refer, of course, to the tent enterprise. By the way, I see that a correspondent from Charlestown has jotted down a brief history of our meetings in that place. My experience as a tent-preacher caused me to recommend that plan of 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 enteron as an individual enterprise. My tent enter-prise has not disappointed me in any respect. I think I am perfectly shie in saying I amogetting wore hearers than all the other Spiritualist speakers put togeter—not more, however, 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 histly and two thousend outsite of the same 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 the masses who cannot be induced to hear Spirit-ualism any other way cannot be kept from our meetings. 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 Spirit-ualism, will do more good—reach more people

than two years' Sunday lectures.

The interest here in Portland is simply immense. We shall probably stay here two weeks longer, then we have calls from other places in this State to last till, September, when a camp meeting is proposed somewhere near Boston—the tent to be used as a pavilion under which to-

Permit me, once for all, to say that I have no money to hire speakers and mediums. I have had nearly, if not quite, one hundred applications from those who would like to help in this work. The consequence is, I do more lecturing

than any two persons ought to do.

We depend wholly on collections and done tions to support this enterprise—the latter come yery slowly indeed; the former are sometimes

The angels have called us to this work. It is hard work, and sometimes no pay from this world, but we love it, and shall continue while we can to thunder truths into the ears, if not the hearts, of the masses. Moses Hull. Portland, Me., July 27th, 1875.

Pennsylvania.

PHILADELPHIA -- A correspondent writes Let us introspect and see how far we are ourselves responsible for the present condition of things. Surely there is a remedy to be arrived at and used—as surely will we each one have to work to clear away errors—a high duty of free, intelligent beings; work honestly, pray honestly, and try to live our best selves, that the spirit within us may grow toward the Highest, and show a living, loving faith. In our intercourse with our fellow-men, do we live the professions we assert? Do justice and mercy show in us our real faith followers of ? Take, for example, the condition of the Indians in our land—poor, benighted and despised: the only plausible excuse for the pres ent treatment of them being found in the heartless doctrines of progress and destiny. Was not the land theirs by every right? Is not their tenacity to these rights—a proof of their man-hood—to be respected? We as a nation have been preaching doctrines to them for nearly three hundred years. What do our professions show to

them? Words only.
Christianity, so called, is an oppressive, demoniac influence to them—powerful and crushing—to be dreaded, not loved. Suppose—and may God in mercy to us soon send the day—we live toward them and so deal with them that the Christ-love may be shown in all things to come, as it never has in the past. Stop preaching, and show them a system to love and seek for.

PHILADELPHIA MEDIUMS.—Damon Y, Kilgore, Esq., 605 Walnut street, writes, July 21st: Some weeks since I took occasion to speak of the ability of DeWitt Hough to do all that Mr. Brown was doing in the city, while creating a great fu-rors in the public press by his wonderful feats. I am sorry to learn that some of our friends under-stood me to mean that Master Hough was only a mind-reader, like Mr. Brown. This is a wrong inference. Master Hough gave abundant evidence of his ability to do much more than the newspapers claimed for Mr. Brown. Yesterday I had a good opportunity to test Hough's mediumship for nearly two hours—from one to three o'clock P. M. He allowed me to test, in various ways, his different phases of mediumship, and, in justice to truth, allow me to say that he seems to complete the middle of the seems. to combine the mind-reading of Brown, the pow or to read folded slips and pellets, without touch er to read forced sups and penets, without touching them, writing on a slate with cover closed on both sides of it, without touching the slate, and playing on a musical instrument, without touching that, in a manner quite as satisfactory as any thing I ever saw done through any medium.

Without giving minutiee, allow me to say that until yesterday I was a skeptic as to the materialization of spirits. I am satisfied that then I saw and felt a spirit-hand that had sufficient strength to hold a common-sized slate, turn it over, and hand it back to me, with both sides written upon while entirely inaccessible to mor-

By the way, we have another wonderful medium in Philedelphia, whose name I never saw in the Banner, but who has given abundant evidence of her excellent medium powers, and, what o me is of much greater moment, of her truth fulness and integrity. I refer to Mrs. Turney, who resides with her husband at 1925 Glrard avenue.

Florida.

FERNANDINA .- Dr. D. S. Webster writes Christianity is flourishing here, and displaying its usual cant in denouncing Spiritualists as barbarians, anti-Christians, etc., and shows a disposition to keep aloof from them lest it become de moralized. An incident which took place here lately exposes the sham pretensions of the one and the true philanthropy of the other. A Mr King, of Knoxville, Tenn., arrived here in the last stages of consumption, hoping to find relief in our genial climate, but, unfortunately, had his money all stolen from him. Consequently he was left without money or friends, except a little ten-year-old boy. But as he looked around him he could see seven church spires towering toward leaven, and he concluded he was among Chris tian people who would at least receive him as a human being, and render him some assistance in his dire distress, and so he ventured to make ap-plication to one and another for a long time without success, until finally, overcome by exhaustion and disease, he sank to the ground to die, as he believed. And still the Levites of this plous place continued to pass by him without rendering any aid. At last one of the "despised Spiritualists"—thank God! we have some Spiritualists of the ground like the game along and like the game along and like the game. alists here—came along, and, like the good Sa-maritan, stopped to inquire if the brother was in distress. Learning the condition of things, he immediately lifted the stranger from the ground and, supporting him in his arms, led him to his own house and kept him for two weeks, at the expiration of which time, by the good treatment and kind care he had received, he was so far re stored as to be able to leave for his home, being furnished by his benefactor with sufficient money to take him there. Comment here is unnecessa

ry, for it can plainly be seen which party followed out the Christ-principle practically.

This town contains about three thousand inhabitants. Spirituatism has obtained a foothold here, and is gradually increasing... A "Conservatory of Spiritual Phenomena" is being established here in connection with a "mental and inaggnetic cure". DEAR OLD BANNER-So far as your columns

magnetic cure.''

Vermont.

UPPER FALLS.-Mrs. S. A. Jesmer writes, name has found its way into the columns of the readers a brief report of the enterprise you were Banner, not because Spiritualism is any the less dear to me, or any the less a part of myself, but poor health and adverse circumstances have prevented my proclaiming the thoughts given me by a power superior to my own. Yet by the couch of pain I have stood, and the angels have administered, through my organism, the healing balm, and weary ones have received tests that have been both convincing and consoling.

I wish briefly to relate one of the latest mar-vels of spirit demonstration in this part of the country, and witnessed by the many who have flocked to see the spirit-pictures on glass. Yesterday I rode to the house of Mr. William Allard, of West Windsor, Vt., to witness the phenomenon of pictures appearing on a common glass window, which has always been clear until within a week, when faces began to appear, as seen from the outside. Small spots of a grayish or smoky color began to make their appearance on the surface of the clear panes of glass in the window without at first exhibiting any definite object, but in a short time faces would be distinetly seen in those spots, also landscapes, buildings, animals, &c.
When I was first told that such phenomenon

took place I doubted, and never expected to be-hold it with my natural sight, or clairvoyant vision. But I have been gratified. After one pane had been filled spots would begin to show themselves on another, in which presently were dis-tinctly discerned faces, one of which I recog-nized, but the others I had never seen in life-time that I know of. One appeared in a Spanish hat and cloak; others, represented a child, a colored man, an ancient looking personage in Turkish dress, a Chinaman, soldiers, etc. Even the color of the eyes, dress, &c., were distinctly visible. All this I saw with my own eyes. These pictures grew plainer and clearer, until they resembled what I cannot better describe than to

say an ambrotype—so I will eall them "spirit-ambrotypes." It would seem that the artists in spirit-life are not idle, but, through chemical conditions, are exercising their skill for the benefit of an ignorant and skeptical world by inducing investigation into the mysteries of spirit life and the immortality of the soul. Eye hath not seen or ear heard the mighty works the angels have in store for humanity if they seek with a heart and soul earnest and sincere for truth.

New York.

SOUTH STOCKTON.—Bishop A. Beals, un der date of July 13th, writes as follows: -Though my pen has been silent so long to the readers of the Banner, yet in the meantime my voice has not been idle, but freely given in publicly pro-claiming the glorious truths of spirit communion. Wherever I have been, I have found the white folds of the dear old Banner floating from the mast-head of some veteran champion of the cause of Spiritualism as a signal of welcome to the No paper is more heartly greeted by the Spirit-ual lecturer than the Banner of Light.

Last winter I sounded my bugle-call in this place and the adjoining towns, and was the means of awaking quite an interest in the minds of a few thinking souls. Last Sunday I spoke here again, and to a large and attentive audience, and find that the interest so happily begun has not been lost, but is taking deeper root in the spiritual soil of the inner-life.

spiritual soil of the inner-life.

Father Fife, at whose hospitable home I am stopping, gives no uncertain sound of the joy that is in him, but the Banner is a welcome messenger to his home, and he kindly throws it to the breeze that all may see in it the light of true spiritual freedom. He and his good lady are happy and musical; and while their advanced years are tinged with the golden hues of an awaking change, they make practical their religion and life by opening their hearts to the music of the higher spheres and receive its strains of harmony hage in their humble lives of doing of harmony back in their humble lives of doing good to all. From this, place I go to Charlotte Center, an adjoining town, where I expect to speak next Sunday, in the Methodist church. I have engagements up to the first of November.

Iowa.

DUBUQUE.—Captain II. II. Brown writes The cause is progressing very rapidly, and editors all over the State treat us well, put in free notices of lectures, and mention them after, with none of the slurs of old, but rank us on par with church meetings. Such is my one and a half years' experience in Iowa. New mediums are coming out all over the State, Mr. Upright, of Ackly, giving promise of soon holding scances for materialization, and the first experience with the medium status in the circle. From experience with um sitting in the circle. From experiences with him, I am sure it will soon be done through him.

LAND OF THE WEST. INTERNATIONAL RIFLE MATCH-A WELCOME PROM ALMA MATER, TRINITY COLLEGE, DUBLIN, A. D. 1875. Air-"Star Spangled Banner."

BY I. F. WALLER, LL.D.

When the sons of Old England, in ages gone by,
For the freedom denied them their country forsaking,
Sought a home in the regions that far away he
Where the waves of the wide western ocean are breaking,
True-hearted and brave they crossed o'er the wave,
For the son of the Saxon can ne'er be a slave;
New altars they raised and new homesteads of rest,
And New England arose in the '' Land of the West,''

Then our people waxed mighty and spread o'er the land, And the banner of Britain waved proudly above it; By Freedom 't was planted, by Liberty fanned. And stree taught their children to honor and love it. Ever loyal and true the old land to the new, In love and aliegiance to Britain they grew, And the old mother-country they homored the best, And deeding to her still from their home in the West.

But the child of the West in due time grew a man,
And chafed at the old mother's over-sharp schooling—
Till he rose 'gainst the rod and in earnest began
To feel it was 'time he should take to self-ruling,
So the overgrown child would no more be begulfed
If the Old Mother frowned or the Old Mother smilled,
For the blood of his sires filled with courage his breast,
And he swore he'd be free in his?' Land of the West!'

How glorious the struggle, let history tell,
When Columbia arose in her strong indignation!
How her Washington fought and her patriots fell,
Ill she won her just rights and stood forth a free nation!
Oh, long may she be a land mighty and free,
With Britain united in fast amity:
At peace with mankind, with prosperity blest,
May her star-spangled banner wave over the West!

Not long since at a meeting of the Haverhill, Mass., City Council, Mayor Currier and City Clerk D. B. Tenney were each made the recipients of a cane, by their associates in the City Government. The canes, which were quite unique and appropriate, were manufactured by Mr. A. C. Saunders, of that city. The one for the Mayor was of leather, and that for the clerk was composed of papervarious documents, specimens of United States scrip, etc., etc., and a copy of each of the following papers entering into its constituent parts: Congregationalist, Tribune, Brooklyn Dally Eagle, Boston Journal, Herald, and Bauner of Light, Haverhill Gazette, Banner, Publisher and Bulletin. The cane was composed of six thousand four hundred and fifty pieces in all, and may truly be considered as a liter-ary curlosity.

The Seyyld of Zanzibar, now on a visit to England, after referring to the desire, which he in common with his father before him had always had to look upon the countenance of Queen Victoria, thus describes his impressions of a personal interview with her: "I fancied that I should nave been overwhelmed when I had the high honor of seeing the face of the Queen. I was, Indeed, wonderstruck with all the sumptuousness which surrounded her; but hers is the simple majesty which captivates, not that which bewilders."

Steps are being taken in London to erect a monument in ionor of Lord Byron in some conspicuous place in that

Every one must think in his own way in order to arrive at truth.—Goethe.

Minnesota Spiritual Association.

Minnesota Spiritual Association.

The Quarterly Convention of the State Association of Spiritualists assembled at St. Cloud Friday, June 25th, and continued its sessions through Saturday and Sunday. The Convention was, called to order by Mr. S. Jenkins. President of the Association; Mr. G. H. Geer was chosen Secretary proton—Committee of arrangements—Mr. A.—E. Hussey, of St. Cloud, Mrs. S. M. Lowell, of Anoka, Mr. F. W. Hanstom, of Minneapoids.

The following mained speakers were present: Mr. J. L. Potter: State Agent; Mr. G. H. Geer of New London, Mrs. H. E. Lepper of Anoka, Dr. Wm. Wakefield and Mrs. Marston of Anoka. After the transaction of preliminary business, the meeting adjourned to the evening.

Filday evening, after excellent singing by the Jenkins family, assisted by Mr. Potter, an hour was, spent in conference. The becture of the evening was delivered by Mr. J. L. Potter. It was able, interesting and instructive,
Saturday forenoon, the meeting opened with singing. A conference of one hour followed, in which Mr. S. Kathom, of St. Cloud, formerly a Methodist preacher and great rievivalls, made a few remarks in bis usual stirring manner. Dr. Wakefield also spoke, manifesting great interest in the meetings. He is one of the most camest workers for the good, of humanity. The regular (in convention) becture was delivered by Dr. G. H. Geer, in which he explained spiritual Philosophy with Christianity in a manner that gave general satisfaction. Mr. Geer is actately-developed clairvoy and as well as speaker. Adjourned.

The programme for the afternoon consisted of singing by Mrs. Dorr, an hour's conference (in which Mrs. Lepper, Dr. Wakefield and J. L. Potter took pati), and a locature by Mrs. Lepper, on Theology and spiritualism. Her. discourse was listened to with much interest. Adjourned.

Saturday evening, after the usual singing and conference, Dr. Wakefield and J. L. Potter took pati), and a locature by Mrs. Lepper, on Theology and spiritualism. Her. discourse was listened and the Resurrection of the E

she described many spirits, who were recognized by personal friends.

A vote of thanks was then given to the officers of Stearns County for the use of the half; to the cutizens of St. Cloud, for their hospitality to the members of the Convention and interest shown toward the Association; also to the Misses Jenkins, for their aid in the annisted department. The Convention then adjourned.

The sessions were all largely attended, and the Convention was a decided, success?

G. H. Geer, See granten.

Hugh Miller, whose fame is world-wide, was first brought to the notice of scientific men by Prof. Agassiz. At a meeting of the British Sci-entific Society, Miller, who was then a common day-laborer, approached Agassiz with a specimen of rock in his hand, and began to make certain inquiries concerning it. During the conversation that ensued, Agassiz discovered that this common-day-laborer was possessed of a large fund of geological information, which he had acquired by personal investigations, induced solely by his innate love for the science. Agassiz was delight ed at meeting him, and introduced Miller to the members of the Society, explaining the manner in which he had become acquainted with him. The friendship thus formed continued through their lives, and Agassiz wrote the introduction to Hugh Miller's first published work.

LIST OF LECTURERS.

(To be useful, this list should be reliable. It therefore chooves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever and wherever they occur. This column is devoted exclusively to becomers, without charge. If the name of any person not a lecturer should by mistake appear, we desire to be so in-

HEV. WILLIAM ALCOTT, trance and Inspirational lec-urer, Buckland, Franklin Co., Mass, J. MADISON ALLEN'S address during August, Cleve-nuck O. MARY A. AMPHLETT, Inspirational, 27 North Halsted

Chleago, III.

N. K. Andross, trance speaker, Delton, Wis.

N. K. Andross, trance speaker, Delton, Wis.

HEN PEARL ANDREWS, 75 West 5th St., New York,

M. A. ADAMS, trance speaker, Brattleboro, Vt.

EMMA HARDINGE BRITTEN, 26 West 38th street,

Vect. sow York Rry, J. O. Barnett, Glen Beulab, Wis, Rry, John B. Heach, Bricksburg, N. J. Mis, S. A. Bynnes, Wollaston Heights, Mass., box 87, Mis, S. A. Bynnes, West Randolph, Vt. Will speak

ass. Mas. R. W. Scott Buiggs, West Winfield, Herkbuer o., N. Yi REV. DR. BARNARD, Battle Creek, Mich.

REV. DR. BARNARD, BATHE CREEK, MICH.
BISHOP A. BEALS, Versalles, Cattaraugus Co., N. Y.
MRS. E. T. BOOTH, Milford, N. H.
MRS. PRISCILLA DOTY BRADBURY, Fairfield, Me.
CAPT, H. H. BROWN, lecturer for the Iowa State Asso-ciation of Spiritualists. Will attend weddings and funcr-als and accept calls in adjoining States. Address, Missouri Value, Jowa.

Valley, Iowa, Miss. E., Burne, Inspirational, box 7, Southford, Ct. Dr. Jas. K. Balley, Sterlingville, Jefferson Co., N.Y. ADDIE L. Ballow, Inspirational speaker, Box 666, San Francisco, Cal. MRS. H.-F. M. BROWN, National City, San Diego Co.

MRS. H. F. M. IROWN, National City, San Diego Co., Cal.

MIGOF, S. R. BRITTAN, Newark, N. J.

WILLIAM BRYAN, box 53, Camden P. O., Mich.

HERVEY BARDER, Wiewick, Mass.

W. S. BELL, care Banner of Light, Boston, Mass,
MRS. EMMA P. JAY BULLENE, 14 Charles st. New York,
MRS. A. P. BROWN, St. Johnsbury Centre, Vt.
MRS. A. P. BROWN, St. Johnsbury Centre, Vt.
MRS. A. BBY N. BURNHAM, inspirational speaker,
D. S. CADWALLADER will answer calls to deliver his
new and prophetic lecture "Monarchy the Road to a Freer
Republican Government." Also others on religious, social
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Banner of Light.

BOSTON, SATURDAY, AUGUST 7, 1875.

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

AGENTS FOR THE BANNERS NEW YORK,
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COLBY & RICH,

* Letters and communications appertaining to the otal Department of this paper should be addressed to true Colley; and all Business Letters to Isaac to if, Banner of Light Publishing House, Bos-Wes.

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 too 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. Beach, before the jury sitting on his case. If Mr. Beecher, guilty or not guilty, is accepted asanything 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. Inside its own household is the true way for it to turn its gaze, before 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. Beach said that "this is not the Orthodor idea of that sacrament: it is a desceration of that sacrament." If Mr. Beecher properly presents Orthodoxy, then, said the counsel, a person has but to sit down at his breakfast table andbless the food before him, and declare it "Christ's cers as inspectors of Indian supplies, so that they body and blood," and he is at once in sacramental communion with Christ, eating the symbols of tion which army supplies undergo. The Presihis body and blood. How does Old Theology like that? If it upholds Beecher as a preacher, dian annuities through army paymasters, and all 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 local and temporal. Their power was substance charges made by Prof. Marsh with a delicate tially expended on the day they were perform- coating of beautiful whitewash. The composi- editors, H. K. Morrell and Son, concerning Spir- clared that thirty millions of investigators of Spired." How is Old Theology, alias Orthodoxy, tion of the Investigating Commission, together itualism and its phenomena, has, it seems, just itualism were all insane or hallucinated, Tisum to deny the perpetual power of the miracles, then pray what does heresy mean? Why not also strike out, asked Mr. Beach, the Lord's Prayer, from it ourselves that will be of any worth. The 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 berating 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 so on, 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." the State, wearied with endeavors to conciliate the transplanted there." the irreconcilable, [i. e., the Catholies.] may at What is this but stark Universalism? And is length draw the sword, and repress, by uncompromising measures, the men who, under the clock God, find an entrance (into heaven), and that 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 Oring from the inside of the Orthodox system in 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 "rath-

er 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 | And adds: "At least, we shall henceforth be no pains whatever to conceal his contempt for careful perusers of the Herald, and, if this unthe majority of its traditions and supersti. holy propagandism continues, it shall not be our tions, thereby undermining it fatally; will Or- fault if a single Catholic in the Union admits the thodoxy claim to be still Orthodoxy if it stands it | New York Herald into his house, or even reads and keeps still? The breakers are ahead for Old Theology, and it is easy to discover it. These

So far as the people subscribe to Mr. Beecher in these free opinions of his, and so far as they folhave escaped, the new light will stream direct

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 so 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 eightyseven 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 receipted for.

It is proposed hereafter to designate army offimay all be subjected to the same rigid examinadent is reported to favor the payment of all Insupplies 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. with its lack of all effective authority in the prethat character. At any rate, we expect nothing thereof: 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 square that, in common with all intelligent New Churchmen, I am conscientiously opposed to 'Spiritism,' or 'Spiritualism,' as now promulgated, and do not desire to indiff. Truly yours.

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 had gained from the said epistle "more fun Herald, portends that the coming storm is near than from any other business letter" they ever at hand; and in the opposite quarter of the creedist sky-the Catholic press-can be seen the resents the intelligent New Churchmen, will this killed the belief in spirits. The fools!!! I am but pen-lightning tlashing forth its forked tongues | gentleman please tell us who represents the fooland rolling out its thunder with equal force | ish ones?" against the alleged injustice done "the Holy Catholic Church" by such presses as the New "York Herald. It is crimination and recrimination. In a recent article the Herald says;

"The time may really not be far distant when

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:

'Catholies 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 be come an assassin. They know that this organi-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 ing from the inside of the Orthodox system in women; that mankind owe to it the revolutions which he was schooled and disciplined from his and disorder which, initiated by the 'age of reayouth up. We have been saying this same thing son, have ever since anticipated on earth the anin the columns of the Banner for a long while, archy of the infernal world; and that they, in 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 whose related to the first less under the heaviest excommunications of the Church; that whose related to the first less than fore, ceases to be one ipso facto by the very fact you just as sure as you live;" and Lydia Per-of belonging to it; that it is, in fact, whatever kins, of St. Johnsbury, Vt., assures her family it may profess, in order to lure us to our ruinthe pledged enemy of Christ, his Church, and his Vicar upon earth."

In concluding its three-column article, of whole, The Tablet significantly remarks: "We have given but a faint idea of the atrocious malignity against our Holy Mother the Church displayed iff these articles of our contemporary."

We shall print in our next an interesting repeated fallings away of its larger advocates essay from the pen of John Wetherbee, Esq., of August. His office is at Cornell's picture galand teachers are serious indications of its end. | entitled, "Mapes-Tappan-Buchanan."

WE WAIT.

An Inspirational Poem given by Miss Lizzie Doten at Silver Lake Camp Meeting, at the slowe 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 worshiped if fashioned of Gold, And the people still cling to their Idols of clay When the eagle-eyed soul has proved false to its

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 t

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. is better that women should wedge as wives, But should vary their laves from day unto day.

Why limit man's freedom by morals or rules? Let Nature, and impulse, and chance guide his way;

eave reason, and conscience, and duty to fools-Let us love as we lust-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-Ve 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

That is broad as the universe-boundless and

"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

And hallows its strength to a purpose divine.

Ve 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 And makes all its children, the children of God.

Ve 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 (Me.) Home Journal,

From whose columns we have frequently of late The miracles have. They were meant to be to obtain the benefit of a report covering the presented to our readers examples of honest utterances and broadening views on the part of its been called upon to listen to the voice of bigotry mises, is believed to favor an accomplishment of from one of its patrons, and this is the burden

> aid it. Truly yours, H. B. H."

The receipt of this formidable document, how ever, has failed to startle the nerves of the proprietors of the Journal, they stating that they received. Truly say they: "If this course rep-

We are glad to see that the efforts of this fearess 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 subser-vient press; and in degree is the same as the des-pot 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. Bennie 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 point 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 loaves and fishes you hope to get out of it, it will wreck 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 themwhich the foregoing extract is a sample of the selves 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. Isett, 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 lery, Penacook 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 pliant 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 affidavits are thrust out of court, it amounts to a mockery of justice, which is a disgrace to civili-

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 Spiritualistic 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 slicets 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 scavenger and clerical journals.

We had witnesses from England, Spain, Belglum and Russia, men of nobility, and honor, men of learning; but they were not listened to; they were brutally ordered, " Take your scats." It was a prejudged case, and three judges and one district attorney, in their ignorance, deteneatis amici?

Such things happen only in France, in old Euope, that tabernacie of prejudices, that paradise of the Catholic, Apostolic and Roman-Church. They would anathematize those men who resemble Serrum pecus of the poet Horace; 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 martyrizing me they will have 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 invincible loyalty of Mr. Leymarie, and will pay all the expenses of the

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 Rerue. 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 cor-

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 150 pages, will be printed to the amount of 12,000 copies in the name of Mme. Ley-

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, à Mme. Leymarie, 13 Rue de Verneuil, à Paris. Such are the meas-

Rue de Verneuil, à 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 Britan'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.

I embrace you fraternally,
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 punition 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 pliant tools of the thieves who are engaged in plundering both the government and the Indians, and the men who compose the present board were put 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 already the standard of the calculations. attempted, as it was in duty bound, to check them. Its shuffling appeal for Christian sympathy and support, therefore, savors of impertinence, 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, Pal., 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 delievered at some of these scances 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 instfuments, 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) mornng, at half-past one. We shall more fully tice 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 dislodged 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 Oid 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. Ellet on our fifth page.

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attending her career in this country."

Dr. Main, of Boston, is at present on a tour in

Spain. He has been most warmly received by

the Spiritualists at Madrid, of whom he speaks

in very high terms. The mission on which he

has been sent by spirit promptings seems to be

opening out as he now begins to move Eastward.

repute, and wife of John Hodge, Darlington, a

prominent Spiritualist, departed this life July

17th. Of her the editor of the Medium writes:

"She was goodness and kindness herself, and her house was at all times a home to the weary

Dr. Sexton is still laboring with good results

The following paragraph from The Spiritual-

ist of the 23d ult., thus expresses itself concern-

"American Spiritualists in London.—Mrs

Susan G. Horn, a gifted medium, and author of the forcibly written work, 'Strange Visitors,'

has arrived in London in company with her husband, from the United States. They intend to pass some time on the Continent, and Mr. Horn will act as correspondent for the Banner of Light

during his stay in Europe. Mr. and Mrs. Hardy are still in London, but will sail for the United

(N. Y.) Society of Spiritualists

Was held at Phil. Koch's Schuetzen Park, Third

avenue and Fiftieth street, recently. There was

a farge attendance during the day of the meeting,

and in the evening the number was still further

increased. Among the visitors, we are inform-

ed, were many business men of wealth and

standing in that city and New York, prominent

among them being Colonel Farnsworth, Presi-

dent of the New Society of Spiritualists, New

York; Dr. Van Namee, Mr. W. H: Rynus, Mr.

A. G. Kipp, Mr. Herman Snow, Mr. Thomas

Shevill, Mr. William H. Ludden, Mr. S. T. Mun-

son, of New Jersey; Mr. E. C. Phelp, Mr. H. P.

Bostwick, Vice President, and Mr. W. H. Church,

Treasurer. Early in the day a number of .ex

lady has been educated at the Society's Lyceum, and gives every promise of a bright future. The

in their clever gymnastic feats. Dancing was commenced at sundown, and continued until

Firman's Imprisonment Begun.

tains a lengthy epistle from J. L. O'Sullivan,

Esq., wherein he details the surprising results of

several highly satisfactory scances which he had

with M. Firman, the persecuted physical medi-

um, at Paris, previous to July 15th. On the

morning of that date Mr. S. says "Firman sur-

rendered himself punctually" to the prison offi-

cials, "and the gates of St. Pélagie closed on as

honest and innocent a victim as they have ever im-

prisoned for the crime of supporting a conscien-

tious truth, at variance with the ideas of the au-

thority of the day. And that is saying not a

J. J. Morse.

signed Alexander Calder, President, and Emily

Certificate of Honorary Membership, for which

The French papers are asking their gov-

ernment the question as to why, in presence of

the fact of the large number of religious enthu-

slasts in that country, and their extraordinary

claims, those only who acknowledge adherence

to Spiritualism have been called upon to bear

That old worker for the cause, John

Murray Spear, is still in harness, and can be

found-or can be addressed by mail-at 2210

Mount Vernon street, Philadelphia, Pa., by per-

sons desiring psychometric delineations of char-

E. V. Wilson, the well-known inspira-

tional speaker and test-medium, has been ap-

pointed by Colby & Rich, No. 9 Montgomery

Place, Boston, to act as their general agent for

obtaining subscribers for the Banner of Light,

The Boston Herald contains a column of

miscellaneous matter on Spiritualism every Sun-

day morning, which plainly shows that it is far

ahead of its daily contemporaries in general in-

Miss Lizzie Doten's last original poem,

given by inspiration, is published in another col-

umn of this paper. It is a grand production.

Editors copying it are requested to give due credit.

we return our thanks.

acter, etc., etc.

wherever he may go.

telligence.

the brunt of legal prosecution.

- The talented English lecturer, who is at present

little.'

The Spiritualist (London) of July 23d, con-

at Cavendish Rooms, London.

at the present time."

Mrs. Annie Hodge, an English medium of high

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ie reader will this popular it 1st, and in superb poem d during the r lecture. of tlie Camp, attendance at oston, will on

urse, and Wilwill speak in s, etc., see adonant.

ier to press, we s excellent med to spirit-life, physical sufférhs and 8 days. ursday) mornmore fully no-

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born hybrid, as ne he should not rds sent to the of mind, for, as return to earth a ct means, through sing hundreds of those on earth iencing. His inity-should he be re revenge. Betincarcerate him in , for a long term ly wean him, ere propensities that now. By and bye dy deal with these

ile it has been the rs for many years it is but seldom we dowed" in a like , and we hasten to d gentleman in the d not have the fear from doing so, has oney to J. P. Menne Boston Investining to?

l shall print in our om the pen of Mrs. ititled, "Electricity which is intended ve in some measure spondents who have to this topic since rticle on the subject

nner of Light.

Late English Spiritualistic News. BRIEF PARAGRAPHS.

Our foreign files present full evidence that the course of the cause is onward, in Continental The Cleveland Herald piquantly says: "Our children must learn the facts of history; and if those facts are injurious to the Roman or another church, so much the worse for the church. The story of St. Bartholomew is as much and insular Europe. The Medium and Daybreak (London) for July 23d, gives a fine report of a scance held by Mrs. Mary M. Hardy, of Boston, history as the l'uritan persecutions of the Quakers in Mas-sachusetts. The Presbyterians and Congregationalists do at the Spiritual Institution, which we shall print not object to the latter story being taught in the schools. Why should the Roman Catholics object to the story of the next week; it also reports at full length a discourse delivered at Doughty Hall, July 18th, by Massacre of St. Bartholomew?" Dr. R. T. Hallock, of New York, on "Religious Cornell's loat was made of paper. And yet there are people who say that advertising does n't pay. + Inter-Ocean. and Scientific Dogmatism." Mrs. Cora L. V.

Tappan's late "invasion of Scotland," it says. WHITE CAKE. - Two coffee cups sugar; two-thirds cup " seems to have been one of the greatest triumphs butter; three cups flour; two-thirds cup sweet milk; three easpoons baking powder; white of eight eggs, worked in Remarkable manifestations are reported as occurring through the mediumship of Mrs. Guppy.

The Boston, Revere Beach, and Lynn Railroad was opéned to public travel, July 29th. At a special meeting of the directors and stockholders held in Lynn, Aug. 2d, \$200,000 were voted to build another track, the single one being found totally inadequate to meet the demands of the public for transportation.

Massachusetts and South Carolina have buried the batchet on Bunker'Hill, and Maryland and Virginia saw it ac-

The Arches Court in London has just decided that a man who does not believe in the personality of the devil must be excommunicated from the English Church. Seeing that the devil is not so much as mentioned in the three creeds, the judgment was appealed from.

The empire of woman is an empire of softness, of address, of complacency. Her commands are caresses, her menaces are tears. -Rousseau.

wanderer in the toilsome path of progress. Mr. Hodge was a munificent helper to the movement in its earlier history, and his devoted wife was heart and soul with him in it all. To have known such a woman is a treasure indeed." The' reason why so much whiskey is crooked, is because it is run through a colled pipe known as a worm.

The newspaper, by general consent, has come to be condered the only unfailing advertising medium for bringing certain returns and large profits.

"Don't let your angry passions rise, Because your neighbors advertise, And draw away the dines; But boldly do as they have done, Pursue the course they have begun, And drive away dull times."

The banquet of the Lord Mayor of London, July 29th, was a brilliant affair. The mayor of Philadelphia wired a greeting, with an invitation to the entire company to at-

The British steamship Seythia recently had a misunderstanding with a whale in the Irish Sea, but a well-di-rected blow from one of her propeller blades upon the snout of the marine monster "knocked him out of time," and he vas towed lato Liverpool in triumph by the tug-boat 'British King."

States on the 3d of August next. They have engagements which compel their return, but think of revisiting England. Dr. and Mrs. Hallock, two American Spiritualists, are also in London When the Sultan of Zanzibar asked Disraell if the Grand Vizier of Great Britain feared the danger of poison, he dryly remarked, "Nobody envise the Grand Vizier in this country; they only pity him." The Annual Picnic of the Brooklyn

The steamer City of St. John was sunk at Bathurst, N. B., July 30th, by collision with a tug. No lives lost.

The Northmen shared largely in the almost universal belief among men in the agency of spirits in connection with human affairs. Is not Scandinavia the home of fairy stories, of elves, of troils, of spiries and goblins? All the Germanic races are full of the belief in such things. Moreover the Northmen believed in guardina spirits—that each man had one or more. And they believed in the consulting with spirits, in getting information and help from them. There was a large class among them who had second-sight; who dealt familiarly with spirits, and acted as "mediums" between them and ordinary mortals. This, at least, was the popular notion.—A. W. Stevens, in the Index.

A really great man is known by three signs-generosity

The floods and rains of the last ten days have caused great loss to the farmers of Kentucky, Indiana, Ohio, Nebraska and other parts of the West.

Treasurer. Early in the day a number of exercises, consisting of music, vocal and instrumental, recitations, readings, and a lecture by Miss E. Anne Hinman on the subject, "A Plea for Equality," took place. Miss Hinman's arguments were bold and original, and she was repeatedly applauded. Miss Saldee A. Cole, a charming elocutionist of New York, gave a number of excellent readings, among them "The Raven," which was listened to with intense interest. The recitations by Miss Eva Crediter oc-Two years ago a Pennsylvania servant girl was sent to prison for stealing \$200 from her employer. The money was found the other day where he had hidden it, and now the man offers the girl #6 as a recompense, while she is villing to settle for ten thousand.

Ithubarb leaves freshly gathered from the garden and placed near the crevices where cockroaches are found are salt to be invaluable for exterminating these troublesome terest. The recitations by Miss Eva Creidier oc-casioned the greatest attention, as this young

The yellow fever still holds out at Fort Barrancas, Fla.

Rev. John Pierpout, so distinguished for his thorough manliness and love of truth, was interested in Psycho-metry, and in his poem on "Progress," delivered at the exercises were closed by an address from George W. Young, Secretary of the Society. In the evening a new feature in picnics was presented in the introduction of Professor Carlysic and son 150th anniversary of Yale College, he referred to it and its

overy thus:

'The very page that I am tracing now,
With tardy fingers and a careworn brow,
To other brows, by other fingers prest,
Shall tell the world not what I had been deemed,
Nor what I passed for, nor what I had seemed,
But what I boas! Belleve It, friends, or not,
To this high point of progress we have got,
We stamp ourselves on every page we write!
Send you a note to China or the Pole—
Where'er the wind blows or the waters roll—
That note conveys the measure of your sou!!'

commenced at sundown, and continued until midnight. The plenic was pronounced by the projectors and managers as the most successful pecuniarily, and the most enjoyable that the Society has ever given. Much credit was regarded as due the Committee of Arrangements for their untiring efforts. The following gentlemen comprised the Committee: Messrs. G. W. Young, A. W. Kipp, Harry Dickinson, and Dr. A. B. Smith. The widow and children of a passenger named Kueger, English courts, and have recovered \$25,000 damages.

Twenty-two new life-saving stations were established

There is now building at Wyandotte, Mich., a steam yacht capable of carrying fifty passengers, which it is guaranteed shall gothirty miles an hour.

Forward, not backward, our minds must keep pressing,
Through sorrow's deep rivers, up labor's rough hills;
Roughest hills, deepest rivers, our footsteps progressing,
Will turn to green pastures and soft-howing rills.
Then forward, still forward, and daily revealing
The rich, golden lessons we've won from the past;
Our wisdom and strength with Love's sacrament sealing,
We tread the delectable mountains at last.

Information has been received at London, Eng., of the

wreck, April 14th, of the ship Stuart Hahneman on the voyage from Bombay. Five of her crew arrived at Saint Helena. The remainder, thirty-eight in number, were drowned. The survivors were thirteen days at sea in an

The acting Governor of Nebraska is named Tzschuck, and he Tzschuckles at the blunders made in spelling it. "Oh! Tzschucks!"—Tzschicago Times.

The eminent banking firm of Duncan, Sherman & Co. on a tour of the United States, has just received I New York, announced July 28th that an examination from his home a certificate, dated July 13th, and of its affairs showed the firm, most unexpectedly, that its available assets had become so reduced by losses and misfortune that it was compelled to go into liquidation: The Kislingbury, Secretary, wherein it is set forth iabilities of the house are estimated at \$6,000,000, an that he has been elected to full membership in amount largely in excess of the assets. The fallure caused the British National Association of Spiritualists. intense excitement on Wall street, but it had generally He has also been chosen a member of the Council. subsided at the close of business and-no serious consejuences are expected. We have also received from the same Society a

A New York wag says the rallroads of that State are now oullt of three gauges: "Broad gauge, narrow gauge, and

Andrew Johnson, the seventeenth president of the United States, died at the home of his daughter, in Carter County, Tenn., on the morning of Saturday, July 31st. He was born in Raleigh, N.C., Dec. 29th, 1808, and consequently was, at the time of his decease, sixty-seven years of age. His early life was surrounded by the extremest poverty, but he surmounted the varied obstacles, and finally reached the high position of Chief Magistrate of the Republic. He was a man of honest purposes and

There comes a time when laughing spring There comes a time when laughing spring
And golden sunnier cease to be,
And we put on the autuum robe,
To tread the last decibity,
But on the slope,
With rosy hope,
Beyond the sunset we behold
Another dawn with fairer light,
While watchers whisper through the night:
There comes a time we grow not old.

Mme. MacMahon has received thus far about \$400,000 in aid of the sufferers of the inundations.

Two Gloucester (Mass.) fishermen propose to cross th Atlantic in a dory.

"How strange!" said Mrs. Spilkins the other day; "Leander has only sent me a single line since he left Long Branch." "Only a single line, ma, "remarked the youther Middledes, who is studying geometry, "that 's something without a parallel."—St. Louis Globe-Democrat.

The Black Hills are spoken of as a place where men go it miners and come out minus.

The Spanish regulars have experienced severe check near Qualmaro and Remedios, Cuba, the insurgents driving a large column back to its intrenchments, capturing it baggage, military stores, etc., and \$150,000 in gold, and killing 150 men, including the Spanish commander. It is reported that the Spanish Bank has refused to loan the Cuban Government another \$2,000,000 of gold, giving, as a reason, the non-payment of previous loans, and especially the last loan of \$2,000,000 of gold, only \$500,000 of which have been returned to the bank. The Spanish officers have

also succeeded in getting into trouble with England again, by an insult to that nation's flag—the English mail steam-er, Elder, touching at the port, having been brought to by. a Spanish gunboat, and the captain compelled to delive up a passenger who was accused by them of having violated certain Spanish laws.

The city of Gloucester proposes to celebrate the centenni-al anniversary of Com. Lindsey's firing upon the lown. The real anniversary day is Sunday, Aug. 5th, and the fol lowing day will be observed.

It is announced that the concluding one of the children's excursions to Silver Lake Grove will take place Aug. 17th, when the children in the East Boston police district will visit the grove and enjoy the day. This will be the eighth of the children's excursions this season, and will bring the total number of children who have enjoyed the trips this ummer up to 10,000 at least. .

We received from Washington City a copy of the fine report issued by the United States Government of J. W. Powell's explorations of the Colorado river of the West, and its tributaries, which were carried on by him with an adventurous party in 1869, '70, '71 and '72', by direction of the Secretary of the Smithsonian Institute. The volume is finely lilustrated, and reads like a romance,

The Indian (See, under our present miserable system, puts men at 5 swhich they do not understand. It fills round holes a pare men, and square holes with round men. It en 5 treen apprentices, and refuses to employ skilled work, fen. It appoints good, benevolent men, who perhaps never saw an Indian, as its agents, and rejects army offers who have spent years in dealing with the Indians. In short, the Indian system is not conducted on business principles; and its partial failure is perfectly natural,—Detroit Post.

Madaine Bres, the first lady to obtain a medical degree at the Sorbonne, has declined an offer of forty thousand francs a year as physician to the Sultan's harem, on condition of page of the sultan's harem, on condition of page of the building. She will attend the tageing but will practice in Constantinople like other doctors.

Joshua Soule, of No. 2 Plantation, Me., set a trap last fall and forgot it until spring, when he found a live tox in it, and scattered around thirty-four full-grown field mice, which had evidently been brought to the captive by brother foxes. So says an exchange.

We are in receipt of the back numbers of the Spiritual Magazine, published by Rev. Samuel Watson, D. D., at Memphis, Tenn. Few of our-readers but know as mitch of Dr. Watson, his piety, and his wonderful ability as an editor, as we could tell them. The Magazine is published monthly, contains 48 pages, and is sent for the low price of \$1.50-per year. We recommend it to our readers, —Sea Coast Republican, Bay St. Louis, Miss.

St. Louis recently received and appropriately dedicated at additionally attractive feature in the shape of a fine galvanized fron ice water fountain, with a capacity of three thousand allons daily, creeted for the free use of the public by Messrs L. L. and Moses King, Insurance Agents, 49 Olive street. The fountain is placed before their office, and is built in a numental shape, after the gothic style of architecture; it is surmounted by a gas lamp, a spray fountain, and ha on it two clocks, two thermometers, a barometer and vase. The water freely flows for the pleasure of the thirsty traveler from ten fancets, from which it is drawn, clear nd cold, into ten elegant nickel silver cups. The Messrs King, who are young and enterprising merchants, have aken a step in the right direction. Where is the Boston msiness man who feels willing to go and do-likewise in

The faith which works by love hits the foe squarely, since alth allows not of despair, nor love admits a false security.—Luther.

The clergy of Chicago were, it is said, recently invited to witness the performance of "The Two Orphaus," and the Invitation was generously accepted in individual instances, one very well-known Baptist preacher having reponded, with a request for seven seats! Where's Talnage ?

"Do you enjoy seeing the church now?" asked a lady of Mrs. Partington, "La me, I do," said Mrs. P.; 'nothing does me'so much good as to get up early in the morning and hear a populous minister dispense with the

Walt Whitman says: "In my poems, all revolves round, concentrates in, radiates from myself. " That accounts for the recent earthquake shocks in this country,

The Indian commissioners have been sitting at the West-End Hotel, and have issued a fine proclamation, which will go far toward soothing the minds of the starving squaws the coming winter. Gen. Fisk, the head of this commission, has been at the Branch for some time, and is a bright, eager, polished gentleman, who means to do the best he can with his work, but finds it difficult to worship God and Delano.—Long Branch Letter, Boston Herald, Aug. 3d.

The cotton mill operatives of Fall River, Mass., to the number of about fifteen thousand, struck work, Aug. 2d, on account of the reduction of pay, and all the mills, save the Stafford, are closed. Many of the hands were willing o continue work at the reduced wages, but all were made o join in the strike.

A religiously inclined lunatic, who, when arrested, gave to the police the name of " Andrew Leslie, formerly of St. Louis, Missouri, and lately a member of the divinity school at Cambridge, 'disturbed the performances at the Monday, Aug. 2d, by speeches of this lik: "Ladies and gentlemen, I should like to tell you all that unless you change your way of living and follow in the footsteps of Jesus Christ instead of wasting your lives in theatres, you will all certainly go to hell."

Fires were reported, Aug. 3d, as iccurring in New Haven, Conn., loss \$20,000; Trenton, N. J., loss \$30,000; at the Bear Ridge colliers, Penn., loss \$75,00; at Port Severn, Ont.

As idleness is the parent of wantand pain, so labor bringeth forth profit and pleasure.

Bill Rodifer, a noted malefachr, and two companion convicts, Ryan and Briggs, male an attempt to escape from the Jeffersonville, Ind., Stab Prison, Aug. 2d, They knocked down Kennedy, the instle guard, and selzed hi revolver, but warden Howard and other officers rushed to the rescue, and the convicts were captured in a somewhat damaged condition. Rodfer having been shot in three places, and his comrades (and als officer Kennedy) being wounded during the desperate mel'e.

Alexander Hamilton, son of thegreat Hamilton, dled in New York City, Aug. 2d, aged 90 rears.

" Put trust in God. But keep your powler dry "-Was handed down b'us-(Perhaps a lie !) That ancient aphorism without doubt By temperance men is ally carried out. They teach the peoplet is vile to drink. And then without one slitary blink, They sip their rosy win-

But take It on the ly 1 The venerable Dr. Winslow Iwis, of this city, died

last Wednesday. Reverdy Johnson has written ipaper, which was published in the New York Tribune, in the question of international copyright, in which he demonstrates that the claims of those who ask for it are ound in law and equity.

I never had a trouble or a sorro which I could not forget in fifteen minutes in the permit of some favorite author,—Ralph Waldo Emerson. Mr. Gladstone is about to public in one volume, under

the title of "Rome and the Newes Fashions in Religion,"
his three essays on "The Vaticat" "Vaticanism," and The Pope's Speeches." The fiddler of a minstrel compar ran away the other day in debt to the manager, who decred that he had engaged

the fellow for a fiddler, but he haltaken the part of a base

You can't rail sin and ignorancout of the world, but it is easy enough to rail cattle out on field.—Prentice. When a rider is thrown over a bree's head the horse be-

comes the power behind the thron. Gladstone-Please, sir, is the durch of England worth preserving? Britannia - Worth preserving? Dear me, William, don't you know it's een in a pickle ever so long?-Punch,

"Unwelcome guests" is the rm that the "meek and lowly " Zion's Herald applies tithe 200 Jesuits who recently arrived in this country fan Prussia, whence they were expelled by the civil authories. It further characterizes them "as nothing else the political adventurers, who wear the garb of heaven p evil purposes, and use

Movements of Lectures and Mediums.

their church as an engine of oppossion over the masses. and a means of aggrandizement themselves."

J. M. Peebles has been of lateloing good work in Chi-W. F. Jamieson is speaking Pine Island and Lake

City. Minn. Address Lake Cityor care of this office. J. V. Mansfield is at present ataratoga Springs, N. Y. J. Hamlin Dewey, M. D., is being the sick and preaching the "Gospel of the Spirit, "h Willimantic and vicinity, Conn., where he has locate for the summer. Will espond to calls from other plac

Mrs. Blandy, the Medium.

This lady, the well-known daughter of Mr. Davenport, the father of the Davenport Brothers, is spending a few weeks in this vicinity, occasionally giving her very remarkable manifestations, which happily combine and blend the intellectual and materializing phase. In company with her father and Dr. Storer, she will attend the Lake Pleasant Camp Meeting, and give the friends there opportunity to witness her powers of mediumship, wherein spirits of profound character converse in audible voices, with an aptness and profundity rare as they are surprising and instructive.

We have received the HERALD OF HEALTH for August, from its publishers, Wood & Holbrook, 13 and 15 Laight street, New York City. We notice in its pages able and entertaining articles from T. A. Bland, M. D., and other earnest writers. The "Ladies' Own" department of this magazine is now conducted by M. Cora Bland, so long and favorably known to the public by her editorial work at Chicago.

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THE LITTLE ROUGUET. Published in Chicago, Ill.
Price 10 cents.

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SCIENCE OF HEALTH. Monthly. Published in New York City. Price 20 cents.

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"JUST AS GOOD,"-One of my friends who had been using your (Fellows') Compound Syrup of Hypophosphites for Consumption, was Induced by one of our druggists to take another preparation of Hypophosphites, which he said was "just as good, if not better." The use of half a botthe taught him that if he would consult his safety he mus Mansion House Hotel. BALTIMORE, Maryland.

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must be accompanied of the order, the balance must be sent is not sufficient to fill the order, the balance must be paid C.O.D.

**FOrders for Books, to be sent by Mall, must invariably be accompanied by cash to the amount of each order.

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

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Last Day of the Spiritualists' Camp Meeting

T SILVER LAKE GROVE, Plympton-co-s August

TSILVER LAKE GROVE, Plympton—a 0 - x August

2.

The managers have made arrangements with the wellknown and popular Catener, Mr. John Watson, who
will furnish refreshments in abundance, at reasonable,
prices, under YALE'S MAMORITEST.

Ale sure to call for Camp Meeting Exentsion Tickets at
all Stations.

SON SUNDAY, August 5th, 57% (AL HAINS will leave
Beston as follows: At 82% A.M., stopping at way stations between Roston and South Bindinger, At 9.A.M.,
Express to Grove direct. 12 M., stopping at South Boston,
Harrison Square, Nepouset, Quincy, Braintice, So. Braintree, So. Weymouth, North Centre and So. Abington,
Leave Mattapan (taking passedners from shawput Branch
Station) at 7:45.

On Sunday, August 5th, Dr. H. B. Storer, of Boston,
will berture at 10:45, and at 20'ctock Prof. Win, Denton,
Jife welf-known popular feeturer, will speak. Exercises
inosing with a full-band Concert.

ising with a full-band Concert.
GARDNER & RICHARDSON, Managers, SPIRITUALISTS AND LIBERARISTS Second Annual Camp Meeting

1°icnic

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

August 8, William Brunton, of Troy, N. Y.

10, Mrs, M. S. Townsend, of Bridgewater, VI,

11, Mrs, S. A. Byrnes, of Boston, Jass.

12, Miss R. A. Byrnes, of Boston,

13, Rey, T. B. Taylor, of Boston,

14, Mr. N. Frank White, of Seymour, Conn.

15, Mr. J. J. J. Morse, of England,

15, Dr. H. B. Storer, of Boston,

17, Mr. Lyman C. Howe, of Fredonia, N. Y.

18, Prof. Robert G. Ereles, of New York,

19, Mrs, N. J. T. Brigham, of Ein Grove, Mass,

20, Rey, John Coller, of Springfield, Mass,

21, Mr. A. E. Shmnons, of Woodstock, VI,

22, Mr. Francis E. Ablor, of Boston,

22, Prof. William Denton, of Wellesley, Mass,

24, Mr. A. A. Wheelock, of Chleago,

25, Mr. A. A. Wheelock, of Chleago,

26, Miss, E. Hardings Briftlen, of New York,

27, Rey, T. B. Taylor, of Boston,

29, Miss Lizzle Doton, of Boston,

29, Miss Lizzle Doton, of Boston,

29, Miss Lizzle Doton, of Boston,

20, Miss Lizzle Doton, of Boston,

20, Miss Lizzle Doton, of Boston,

21, D. J. El Lizer, V. A. A. Wheelock, and S. A. Camp Meetling Association.

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ent put forth by Dr.

Each Message in this Department of the Banner of Light we claim was spoken by the Spirit whose name it bears through tho instrumentality of MRS. J. H. CONANT,

WHS, J. H. CONANT,
while in an abnormal condition called the trance. These
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good or evil. But those who leave the carth-sphere in an
undeveloped state, eventually progress into a higher condition.

We ask the reader to receive no doctrine put forth by spirits. In these columns that does not comport with his or ner reason. All express as much of truth as they perceive -no functe.

Mus, Conantificelyes no visitors at her residence on Mondays, These Lays of Thursdays, until after six o'clock P. M. She gives no private slittings.

The questions answered are often repounded by individua's among the audience. Those read to the controlling intelligence by the Chairman, are sent in by correspondents.

LEWIS B. Willson, Chairman.

Invocation.

May the wasdom of God the Father and the that's it, right inca mutshell; that's just what some who were saints on earth and had never love of God the Mother baptize us this hour with you want to know; that's just what you've been subjected to such heavy tests of virtue. I May the wisdom of God the Father and the that's it, right inca mutshell; that's just what a holy baptism of faith and love. Strengthen thou us, the living and the dead, oh Mighty Spirit of all goodness, that we may work for thee and | that will come in answer to any such call won't thy dear humanity. Give unto us that sublime gathers to itself more and more power and good they know it, and they live right in that eleness, until it becomes indeed a saviour in the money for selfish purposes; which we may always ply the fingers of our minds, and that is the affection which men evince ness until it becomes indeed a saviour in the ment; they like to see the fun going, so they the witty choose to deal with this theme they land. Oh, thou who hast us in thy keeping, and come back and advise you about it. By-and-bye shave good material. If the melancholy choose to ever hast had us in thy keeping, who will continue to care for us in all eternity to come, we out the best way you can; then they'll come and reasoners have a province in it, then let them thank thee for what we have, and we ask that we advise you again, and you'll find you'self in world. I have not seen a spirit who loves his may turn nearer and nearer to strength, and wismay turn nearer and nearer to strength, and wisdom, and loye, and holy trust in thee and thy
manifestations, day by day, and hour by hour;
my advice, and turn your attention to something
the world. I have not seen a spirit with loves may
fellow spirit better because he is a spirit, but
would do as much for him were he in the body
manifestations, day by day, and hour by hour;
my advice, and turn your attention to something
the list a useless thing to grive for the dead, or the
manifestations. until the work we have in hand shall be accomplished, and we shall hear the "Well done, good any, not a bit; I'm glad of it; it's gone where household as being under penalty of instant disfull-over the few things shall be made rulers over many, and shall enter into the joys of the kingpraises, hear and answer our prayers; for thine is, the kingdom, the power and the glory, to day: and forever. Amen.

Questions and Answers.

CONTROLLING SPHILT - Your questions, Mr. Chairman, I am ready to hear.

QUES -Will the controlling intelligence please answer the following question-1st Q.—Can there be thought without brain, or brain without thought?

Ans.-Brains are certainly necessary to the manifestations of thought; beyond that we know nothing of thought, any more than we know anything of life beyond its manifestations, and we believe that wherever there is a brain human, or occupying a position below the human, there is a manifestation of a certain kind of thought. The dog thinks; the horse thinks; the birds of the air think; but their thoughts, it is not to be supposed, rank with the thoughts of the human. By no means; but we have abundant evidence proving that they do think. Now, then, my answer is: Brains are necessary to the manifestations of thought, and we know nothing of thought except by these manifestations, neither here, there, nor anywhere,

2d Q .- Does not the brain think, reason, plan, decide, and perform all the wonders that have been attributed to the mind?

A .- It is difficult to tell where to draw the line between the mind, and the brain. Mind is considered by some to be a manifestation of the brain; but if it is, and I believe it is, it is so nearly connected with the brain that you cannot separate the two

3d Q.—When the brain sleeps does the mind deep? When the brain is affected is the mind

A.-Yes, certainly.

4th Q.-Has a large head a large brain, and a small head a small brain?

FA .- Not necessarily. There are some very large heads that possess very small brains-some of them searce any at all, if, we are to judge by the manifestations thereof. Feb. 8.

Jam Bennie Talbot. I was nine years old when I died. I died of scarlet fever about two months ago. I lived in Franklin, N. H., and I want to send a letter to my mother. Her name is Georgiana. My father is in the West now. but I'll send love to him, and I hope, if he can, he'll find some of these people-mediums-and let me say something to him to comfort him before he goes home to mother. I'll give something to send to her, too.

I'm dead, mister. [To the Chairman,] [You don't seem to be.] Yes, I am. I died, and my mother cried terribly. Aunt Loo cried, and they all did. When I got to God I got alive again. Oh, yes, I did! God took me where 't was shining bright and beautiful, and I got alive again then, right away. That is what I want my mother to know. If you was a little boy, and had a mother, wouldn't you want to let her know where you was? [Certainly.] I did die. I died awful hard, too. I was awful sick, but I got alive again as soon as I got to God. That's what I want her to know.

I 've seen lots of little children in heavens. Oh, there's so many of 'em, and they 're all so happy, and they don't get sick, and I don't think they die! I don't hear anything about it; I do n't think they ever get whipped-I don't hear any of 'em say so. I expect they have all they want. I want to tell mother I expect it's an awful good place, but I wish she was here, and Aunt Loo, too. Good by, sir. Feb. 8.

Thomas.

-I want Mas'r Smith to know I 'm dead; Thomas is dead, tell him. I was a black man. I lived with Mas'r Smith, in Baltimore. I got a fever here [on the chest]. I got cold, and I died; and I know Mas'r Smith reads the Banner of Light. I saw him, plenty times, and I want him to know I's dead, and that I can come back, and that I's seen missie, and a good many of de folks. Mas'r's name is Francis II. Smith. Good day, saris

Hiram Blanchard.

-Some of my folks are contemplating a visit to the Eddy Mediums to see what they may be able to, and they wished me to come here and state whether or no I would advise them to go, and whether or no, if they did go, I could put in an appearance there. I don't know; I can try. Maybe you won't get admitted at all there. Maybe you'll be one of the black sheep that they do mites, which are diffused over so wide an area, n't want. If you are, they won't hesitate to turn but contribute to a few who may realize the n't want. If you are, they won't hesitate to turn the cold shoulder on you and shut the door in your face, now I tell you. So don't go expecting too much. If you go, I'll do all I can for

Message Department, laughed at me, and thought I was getting numbugged, and now they have fallen into condilaughed at me, and thought I was getting humtions that make it almost necessary, if not entirely so, to their happiness, that they should investigate Modern Spiritualism ; and I 've a great mind to say, I hope you'll have to go over every fuch of ground for the last twenty years, and work it all over, and dig it and sow it, and wait then for twenty years more before you get a harvest. I feel just about wicked enough to wish that, but I'll crowd down those feelings, and dowhat I can to help; but I tell you at the outset if it's money you want, you can get led into as many swamps, and left there to flounder till you get yourself out, as you care to be led into, for there's plenty that will lead you, if you've nothing, and gave myself up as one too totally deing better to question about than "How shall I prayed by nature, and by habit to even hope for make the most money? how shall I get back that make the most money? how shall I get back that thirty-two thousand dollars I lost? " There! questioned folks on the other side, in your own go hoping that my word may not be amiss. mind, about, Now, I tell you, the class of spirits ! be of any good to you; they won't, because you you'll find yourself in the mire, and have to get treat it in detail, they have fair premises. If better: the loss of that money won't hurt you look upon and consider the members of their

and faithful servants; ye who have been faithe it will do more good than it would do with you. solution, they would never say a cross word or I was afflicted here; Mr. Chairman, with a offer an unkind instruction or reproach against haking palsy; my head was mover still I don't such. They would lavish affection, and vie with shaking palsy; my head was never still; I don't l dom of heaven." Mighty Spirit, receive our think, for the last ten years before I died; I feel, it here—I can't keep this one still. I am a natioward the living as they desire to do, toward tive of Danvers; I suppose it would be called those whom, if they could bring back from the Salem now. My name was Nathaniel Andrews. spirit-land, they would delight to honor. I mean, dear father, that the true manner of living to And now, if they who are most interested in prevent future remore, is to act in the present my coming back have any fault to find with what becausing moment with justice, consideration and I have given here, let them find it; I don't care. | loving kindness to your friends and to all men, L was in the habit of speaking the truth and what I thought was right when I was here, and haven't grown a coward since then, not by a friend or acquaintance, pass out of the sight and

good deal. Now, if you will furn your attention. to the better part of Spiritualism, you will get something worth having; but if you turn to it it, it will wreck you just as sure as you live...

Lydia Perkins.

My name was Lydia Perkins; I am from St. Johnsbury, Vt.; I died of consumption, I suppose, four or five years ago-nearly five. I want pose, four or five years ago—nearly five. I want the folks to know that this Spiritualism is a learned, through this affliction, to be tolerant of to inform themselves about this as they have care of those whom one professes to love while tried to inform themselves about certain other they have the opportunity. I am always glad things, they will be successful and made happy, to get close to you; and I say, in conclusion, that

Scance conducted by Father Fitz James.

MESSAGES TO BE PUBLISHED

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

For the Banner of Light. Inspirational Messages,

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

My Dear Good Husband-It is not felicitous for any spirit to come first in any meeting, for I am the controlling power when you sit with a medium, and, as such, must and will carry out the rule of order, and make the rest serve in the premises. I am equal to any demand which may be made upon me. I am so finely poised that I ment here; I speak fad. I am always exercising can sit upon your knee, can give you my electricitis prerogative to loremy children, and to carry ty, which will regulate your magnetism and give you vigor, and determine the status of your spirit progress. Give me what I desire—your full attention. If is always best to remain quiet when a medium is sitting; and oh! how hard you and every one should strive to bring about modes for enhancing the conditions through which we

may be induced to appear.

There are many spirits designes of controlling you, who operate against the peculiar powers of certain mediums. I would give worlds if I could have found a medium in one of my children, and if they could be developed I should be delighted. You, dear husband, ought to be clairvoyant, and when your time approaches its end your dissolution will be preceded by a sight of your spirit-friends. You will see heaven opened and angels ascending and descending. You will not have much idea of how the conditions are brought about, but will simply be taken into the spheres without imagining anything but that you are in a sweet dream. You must try to live so that at the end there will be no dark spirits attracted to

the end there will be no dark spirits attracted to you through the dark conditions which a distortion of your conduct had brought about.

Now, my dear, as the holidays are coming, which will find many a home happy, many a one unhappy,! I beg of you to cultivate such a harmony within yourself that angels may sit around the hearth stone, that I may find no discord within you which would tend to frighten me away. Let love be the lever which impels you; let charibe the savor which sweetens every deed, and et there arise in your soul, to all creatures both in heaven and in earth, the sense of peace and good will on earth to men. I shall figure silently but potentially in the house, and make the hours seem as if they were molded from divini-ty. I will let others speak to you now. With love the same, FANNY.

My Beloved Father—I must not speak of the material life which surrounds you altogether. I must try to bring the spiritual into closer connection with you. You must comprehend that angels of light come much more swiftly than spirits who gravitate in material spheres. I am one who have been in range of archangels, yet I have not seen God, and shall not. I must reach

after Him, though, all the same; and oh! how glad, how energetic we all are to be able to hand our records of progress up to the high tribunal of Almighty Justice, and hope and expect to meet the full reward for that which we have aimed. I must, long after I have finished my present mission, exercise the faculties of my expanded capabilities, and rehearse in coming time the scenes through which I have traveled on my route heavenward. I am engaged in one long life-labor of love. I have my mate, father; I must live in harmony with him, and must finish what was commenced in me years and years ago. I will give you the particulars next time. Now, dear father, I must desire you to be vigilant, to work fast, to give where you may, but it is best to concentrate your means of giving; don't spread

No man in particular cared for me. I grew up

whole benefit. I am your own dear daughter,

away, but not before I got such a stunning that I could not recover. So I crawled to a bank on the river and came orer. I was kindly treated by men and women who had been the same kind as myself. They knew the temptation, and looked with pity on the transgression.

I was got hold of by good and enlightened spirits, who showed me what my heart was when

of ignorance and poverty and the associations which I came under. And then I start! Great mind will be clear, your intellect bright and your seales seemed to fall from my eyes, and I looked spirits good. I am so glad that you can make

up and was not afraid to trust God. While I had been a sinner in the flesh I heard said that none such as I could incur anything but wrath from God, and I had no wish to go to mind, sitting under the same reof, of love and protection that God Almighty made for all, with

JOHNSON A. CARPENTER, I was, of Maiden Lane, New York.

My DEAR FATHER-There is a theme upon one another in conferring benefits. I wish that all would take this view of things, and *act* risting moment with justice, consideration and to fill up every passing minute with beautiful deeds, noble conduct and lovely deportment, so that if one well beloved of the household, or a hearing into the valley of many waters, you may feel satisfied of having fulfilled your whole duty toward such an one.

I went down amongst a family in Calcutta.

for the loaves and fishes you hope to get out of They were Americans, greatly gifted with perit, it will wreck you just as sure as you live. Sonal beauty and fine intellect, amiable in will, but most discordant and inharmonious in practical domestic association. They were jealous of outward opinions, and devoted in heart to one another, but through want of equability of temper quarreled, and made themselves generally lisagrecable to each other. The mother passed out. Then the whole family lamented, and comblessed truth, and if they will try half as hard] one another's failings. It is wisest to take good and never will regret the trying. I was forty-six I thank you for not making any great parade years old.

Feb. 8.

Scance conducted by Father Fitz James. try to like me as you-find me, darling father. I send my love to all. I am ANNA.

I must not be silent while you are here. I must control the pencil and dictate the communication. I am yours, as you know, devoted to you, dedicating my spiritual desires to you, sanctifying to you every outside need, and coming in to your harmonic relations as the milk of a mother comes to the lips of a babe. I am so much pleased when I see you here! I am in part a pfivileged visitor. I need not knock at the door. I come in without any especial ceremony, being sure of welcome. But my children lie next to the mother-principle within me, and come into a separate chamber which is prevared for their en-tertainment alone. I am alive to the slightest shade of suffering under which they come, and there is not a vibration of their pulses of which out the principle through active practice of some means through which their comfort may be achieved, their good guaranteed. You must not go home on Thursday, but on Saturday, darling. There is a use for you n New York. You must be in place at ten o'cock, Thursday morning, and I will give you message which you will long remember. I will not tax this woman, whose energies are sovigorous that they are attenuating her body to so thin a condition as to be transparent for our sigit and easy to our control, but will spare her for another time. I give you my whole heart, darling, and leave. FANNY.

I should like to grov back into my old estate of manhood once mor, that I might mend matters which I broke, and arrange plans for such ones as I might have brought up from despair by a little timely aid; but the flat is passed, and I can no more be a mar subject to the incidents of temporal life. I have now to carry out from a different platform the measures which I think best and an able to promote for the restoration of peace to the minds of many whom I injured.

Friend, it incurs a great responsibility to be the head man of a community, to hold in posses-sion large properties ad have the rein of management over money. It is so great a respors: bility, imposing so grat obligations to a dutiful and righteous conformity to virtue, that I had rather now, were I bak, be a bricklayer than the possessor of millios.

I am deriving much useful information from the experience of other who have been longer in spirit-life than myelf. I am hopeful of a great harvest of happiess after I have worked out the law of equity thich I slighted as a man. I know that many caled me benevolent, that others thought me a liser; and I positively assert that I never knet exactly what I was, how or what I ought to do util I got rid of the carnal members which were continually at warfare

with my better part—1y soul. John J. Aston.

My Dean Father-It is not because you ever need be reminded of my presence that I come, but that it makes my on heart glad to see you, get in speech of you, ad endeavor to impart useful information. I amas a child in love with a new toy, and yet I hae had the same pet idea, the same sweet gratifiction, since I was six years old. I love to touch ya, I love to mix my magnetism with yours, and brough all the new-born eras of coming existene I shall still hold your erns of coming existence I shall stift hold your manifestations of tendriess to me in highest esteem. I am-learningsome higher law, somes wiser fact every day, and I shall never effect anything which will nt be fit for your approbation. I love the beauful, either in prose or poetry, art or nature, and I would be glad to leach this medium heats call each trace. teach this medium horto call one poet to control her upon especial abjects; to make specialties of sentiment andcomedy. One poet may hold her to write for or paper, another poet for another paper. I am ways happy to have you come to inquire for m. I love you with all my heart, and can never lee you less, but more. I

go to let my mother spik.
I am your affectional daughter, Anna.

My Beloved Husand-I am many times you. Hiram Blanchard. Good day. Feb. 8.

Nathaniel Andrews.

Twenty-odd years ago I—tried to interest my was lucky, I never got caught for it until I fell family and friends in Spiritualism, but they all one night inside of a burning house, and while sent response to the samurelation in the domestic line with the samurelation in the samurelation in the domestic line with the samurelation in the samurelat

robbing a woman who was trying to save some trinkets from the fire I was nabbed, and got away, but not before I got such a stunning that am not seen I am felt. I must in allow myself

spirits, who showed me what my heart was when it was a baby's heart, and how by degrees it had been dirtied by ugly acts which were the result little pleasures of the palate subserve your tastes without detriment to your health. I am so glad that your natural inclinations have no need to be stinted through want of human means to secure. I am in favor of liberal thoughts, general diffuam in rayor of theeral thoughts, general diffusion of knowledge, the education of all classes, the apportioning of capital to meet the general necessities, and I prize individual merit. Dear husband, my ideas have expanded since you knew me in the flesh. I am no longer a sticker for fashion, conforming in detail to nonther customers. for fashion, conforming in detail to popular customs, not ambitious to sit in high places, but am satisfied to work out the great law of my nature and to be what I deserve to be through my own merit of virtue, or intellect, or of whatever attribute belongs to me.

Lam yours always, and forever the same,

Written for the Banner of Light. TO C-

BY DAISY.

Thy path lies in the shade,.. Mine in the sun; And transverse to each wish of thine Our life-lines run: /Yet Fate it thus has willed. To end what is begun.

Thy hand strews wreaths of bay, ·Mine dalsies white: And our souls truly, day by day, Strive for more light; And thus, by seeking, find It ever near our sight.

Thy love cannot grow cold, Mine never end; Each cloud is tinged with purest gold, Believe it, friend, And trust time's coming hours In joy and peace to spend.

"The Better Way."

A. E. Newton has done the world good service by sending out a little book, "The BETTER WAY," Everybody should read the book, and thank the author for pointing out to the wrong-going souls a better way. Mr. Newton says: "I have unwelcome truths to tell, and distasteful advice to give $\stackrel{\leftarrow}{-}$ yes, unwelcome to those who hold that marriage means the 'submission of woman,' and that it gives to man possessory right in a human body and soul. the "respectable" debauchee, who sees in marriage no holiand devillsh. To those who are looking for a better waythe way to health and heaven—the book will be very welcome; it will be a new gospel, full of life, light, peace. Eve and her daughters have been charged with the world's sins. The old maxim, "The motherhood of one generation determines the fatherhood of the next, " is not without truth. But Mr. Newton sees clearly that father hood has something to do with the good and lif of the next generation. A reduce has come forward, like an honest-man, ready to ear bis full share of blame, his part of life's burdens. Tolig is fair. If men insist upon eating sour grapes, let them say, straight out, "We set the children's teeth on edge, "This great world is over-full of idlocy madness, drunkenness and all manner of uncleanness Why, and whence? have been the questions, "The Better Way! goes to the fountain of evil, to thoughts that are stamped upon the baby brain. I used to wonder at the rude jests and vulgar hints that are heard at street corner. and wherever men Pongregate; wondered why some men kept their souls in foul places, and what called forth vile words. Mr. Newton reveals the whole sad secret. The uncleanness is a moral disease, an unfortunate inheritance Children sanctified from birth are pure in heart: they see God, beauty, holiness in Nature. So we read in Better Way." H. F. M. BROWN.

The New Gospel of Health: An effort to teach people the principle of vital magnetism, or how to replentsh the spring of life without drugs or stimulants. By Andrew Stone, M. D., Physician to the Troy Lung and Hyglenic Institute, etc., etc. Hustrated with one hundred and twenty-five engravings and plates. Lung and Hyglenic Institute, Troy, N. Y. 1875. Pp. 520, octavo, Price, cloth \$2.50, postage 35 cents; paper covers, \$4,25, postage 25 cents. For sale by the Rehiglo-Philosophical Publishing House, Chicago.

The preface that Dr. Stone acts only as officer of this volume, which consists of articles or lectures on various important and interesting medical subjects, claiming to have been written by the spirits of Drs. Rush, Bells Mott, Ashly Cooper, and others, through the medicals, ashle from its intrinsic medical interest to Spiritualists, ashle from its intrinsic merit, as a part of the mass of accumulating phenomena which are developed under the name of Spiritualism.

The great difficulties in the way of such communications are well presented in the preface, and should teach the thoughtful believer to exercise extreme caution in his investigations.

are well presented in the pretace, and should teach the thoughtful believer to exercise extreme caution in his investigations.

After the first five lectures there was a delay on account of the failure of the medium's health, only one or two being received in a year.

It will be observed by the skeptic, that the chapters claiming such entirely distinct authorship do not vary in style, and that the writers all take similar views. This will be urged as an objection, but really it has little weight. Until we thoroughly understand the process by which ideas are impressed on the medium's mind, it has none whatever. The medium must, of necessity, to a greater or less extent, unconsciously color every thought which passes through his mind.

As a medical work, this volume presents a strange pecularity, which is its freedom from technical terms, and the barbarous Latin jargon of medicine. It is written for the people, in plain and direct language which cannot be mistaken.

Another peculiarity is that it rarely recommends medi-

iaken.

Another peculiarity is that it rarely recommends medically. Its remedies are diet, air, exercise and magnetism. It is replete with practical suggestions and valuable thoughts, and no one can read it without becoming wiser and better.—R-ligio-Philosophical Journal.

Passed to Spirit-Life:

Passed to Spirit-Life;

From West Acton, July 23d, Mrs. Tabitha Wood.
Mrs. W. was an invalid for more than one-fourth of a century, caused by going into a cold damp cellar in a hot day and remaining until-her entre-system was chilled. She was educated in, and became a member of, the Trinitarian Congregationalist Church, many years ago; though in reality and knowledge she was a Spiritualist the last years of her entily existence, but being so circumstanced, and having a cramped, slavish, fear, it prevented her from expressing it to the world. When mediums called upon her she enjoyed having them controlled by loved ones in spirit-life, listening with pleasure to words of sympathy and consolation from them, her daughter-in-law being one of the oldest mediums. Herchurch, neighbors, friends and relatives did all that could be done by external means to alleviate her distress, but nothing but change to a higher life could relieve her sufferings, and the messenger came to her like an "angel of mercy," she being willing and anxious for the secsual tirth. She had made all arrangements for her funeral months before her exit: It can be truly said, in her case, "to die is gain," which she fully realized. There are but few who would have borne her sovere sufferings with such resignation as she did. Her case is known far and near, and may be a valuable lesson to others. She leaves a son and many relatives and friends, who cannot but rejolee with her in her deliverance. May her spirit-life be as pleasant as her carth-life was painful. The funeral was held in the Universalist Church.

July 27th, Henry W. Marcy; aged 19 years and 7 months.

July 27th, Henry W. Marcy, aged 19 years and 7 months. July 7th, Henry W., Marcy, aged 19 years and 7 months. While in the vigor of health be left his parents' home in Boston to aftend the Camp Meeting at Sliver Lake on the morning of July 27; and while in bathing was drowned. Called suddenly hence to the spirit-land, his parents and sisters, and an aged grandparent, have the comforting assurance given them from the spirit-lome that he is not lost or dead, but waiting for them to join him in his home of rest. A large gathering of relatives and friends met at his late home in Clarendon street to sympathize with the bereaved, and to listen to words of comfort from the spiritland through the writer.

50 Dover street, Boston.

From Wakefield, N. H., May 23d, Mrs. Martha J., wife of William H. Webster, aged 36 years 5 months and 25

of William 11. Webster, agea of days.

In life a firm believer in the Spiritual Philosophy, the sting of death was removed for her. She waited for and welcomed death as a release from all physical pain and suffering, and as an entrance to a life where pain and sorrow are no more. By the enduring patience and cheerfulness which she ever manifested during the years of her earthlife, she became endeared to all who knew her. She has gone from our milst, and though death has claimed its own, she yet lives in the loving words and deeds of kindness that are left in the memories of those whom she has left behind.

A FRIEND OF THE DECEASED.

From Sturgis, Mich., July 22d, Lewis J. Hibbard. He was a Spiritualist of long standing, and was a most respected member of society. He was ready for the change, and metit without fear or a murmur of regret.

PUBLIC MEETINGS, ETC.

Mediums' and Speakers' Convention at Lock-Mediums' and Speakers' Convention at Lockport.

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

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

A. E. Tilden,
J. W. SEAVER,

June 24th, 1875.

June 24th, 1875.

The New Jersey State Association of Spiritualists and Friends of Progress will hold their third Quarterly Convention for 1875 in Vineland, on Friday, Saturday and Sunday, August 6th, 7th and 8th, three sessions each day, Prominent speakers will be in attendance to address the people. This will be one of the most important Conventions ever held. Persons going by way of New York City will obtain excursion tickets at \$1.50, (good from Aug. 5th to 10th inclusive.) at Pier 8, North River. The celebration of the anniversary of the settlement of Vineland will take place on Aug. 3th, and an opportunity is thus offered to visitors to witness the event.

L. K. COONLEY, Pres., Newark, N. J.

D. J. STANSBERY, See y.

Excursions from Philadelphia, August 13th. Excursion to Cape May, tlekets \$1,50. Tick-is will be sent to Vinciand to Dr. David Allen at \$1,25

ach.
To Atlantic City, August 28th, 30th and 31st, tickets good o go and return either day, \$1.50 cach.
Ogo and return either day, \$1.50 cach.
Children half fare on all the above excursions.

J. H. RHODES, M. D., 318 Spring Garden st.,
for the Committee.

Notice.

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

North Collins Yearly Meeting.

The Annual Meeting of the Friends of Human Progress, of North Collins and viteinity, will be held at Hemlock Hall, in Tincker's Grove, August 27th, 28th, and 20th. Able speakers are expected. A cordial invitation is extended to all who admire goodness and love the truth.

By order of Committee.

Grove Meeting. The Spiritualists of Enclid, O., and vicinity, will hold their yearly Grove Meeting and Basket Picnic on the last Sunday in August (29th). Good speakers will be present as usual. All are invited.

The Gadarenes

Spirits in Prison.

BY J. O. BARRETT AND J. M. PEEBLES.

The motto of this critical work indicates its general drift—TRY THE SPIRITS!

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July 17.—7w*

B. C. HAZELTON, Specialty Photographer, New number, 294 Washington street, formerly 140, opposite School street, Boston, Mass. May 22.

DR. P. B. RANDOLPH,

PHYSICIAN, Author, Publisher and Seer, returned from Pacific Coast, Office 334 Vance street, Toledo, Offic. 7w-July 10. PSYCHOMETRY: DOWER has been given me to delineate character, to describe the mental and spiritual capacities of persons, and sometimes to indicate their future and their post locations for health, harmony and business. Persons desiring aid of this sort will please send me their handwriting, state age and sex, and if able, enclose \$2.00.

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52w—June 12. ECLECTIC MEDICAL COLLEGE.—Lectures commence Oct. 8, 1875. Facilities for thorough Medical Instruction unsurpassed. For particulars, address DR. BUCHANAN, 514 Pine street, Philadelphia, Pa. July 31.—13w

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This wonderful and exhaustive volume by Mr. Graves will, we are certain, take high rank as a book of reference in the field which he has chosen for it. The amount of mental labor necessary to collate and compile the varied information contained in it must have been severe and ardinous indeed, and now that it is in such convenient shape the student of free thought will not willingly allow it to go out of print. But the book is by no means a mere collation of views or statistics: threughout its entire course the author—as will be seen by his tile-page and chapter heads—follows, a definite line of research and argument to the close, and his conclusions go, like sure arrows, to the mark.

CONTENTS.

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place, Chap, 7.—Angels, Shepherds, and Magi visit the Infant Chap. 1.—Angels, Snepherds, and Magi visit the Infant Savior. Ohap. 8.—The Twenty-fifth of December the Birthday of the God. Chap. 9.—Titles of the Saviors. Chap. 10.—The Saviors of Royal Descent, but Humble Birth.

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Services-Lectures by Professor R. G. Eccles and Miss Lizzie Doten.

On the morning of Sunday last, August 1st, the early morning trains from Boston and other learning and liberality are a boast? points served by the Old Colony Raifroad brought swelled the number up to befween five and six | an attack from the Young Men's Christian As first piece played was "Olive Branch," Reeves; penter, then called the meeting, a very full one, speaker of the morning, Professor R. G. Eccles, MIC ECCLES'S SPEECH,

tion 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 propositions, that the operations of the senses of seeing, hearing, fasting, feeling and smelling, were of a subjective instead of an objective character. Sci-

ence has contended that they were objective, and from that contention-which the lecturer denied being true-has sprang the erroneous conceptions of individual nature which were so generally entertained. The lecturer then proceeded to develop the facts, that our sight was depend-ent upon the light-wayes emitted from the obect seen, producing a certain action upon the lens of the eye, the retim, and thence to the brain; the varieties of color; being dependent upon the number of vibrations, per second in the The lowest number producing red, the highest violet. Hearing was illustrated in a similar method, the sound-waves taking the place of light-waves. Tasting was but certain ibrations produced upon the nerves of taste, while smelling was due to the excitation of vi-bration 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 indvidual ex-

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 in-dividual 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. Tyn-

dall with the siren, 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 confrom him at death, and Science, to be logical. must furnish an answer to the question of what becomes of them. So long as she confined her-self 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 extensive reading and research of its author were 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 Gallop," 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 unfortunates stood, down the aisles and round the sides, upwards of three thousand persons being thus gathered together. The sweet strains of music gathered creeted the audience, and "Star of the World," J. B. Claws, succeeded by some exquis-ite selections from Verdi's Opera of "Ernani," served as a fitting prelude to the exercises of the afternoon. With a few brief and appropriate

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 liftgest during the present meet-ings. "After Spiritualism—What?" was the subect of Miss Doten's address, and science, phi losophy 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 indi-cated—prophesied—of the future also. Spiritualism dld likewise: it ministered to 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 estab-lishment 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 dis-course: 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 inter-est, and heartily endorsed at its termination.

A grand concert by the band, during which was rendered, among other pieces—Romance from "Fleur de Thé," Lecoq: "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 depôt, 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. Silver Lake Camp Meeting - Sunday It was ever a welcome little sheet, but lately has failed to reach me .- It opened with a special-notice, an Aris, which is expressive of a desire that all persons who have obtained at Mons. camping grounds at Silver Lake presented an ex- Buguet's recognized spirit photographs should coordingly beautiful and animated appearance, at once send to the Societe Anonyme, 7 Rue de An unclouded sky, a brilliant sun, whose rays Lille, Paris, their attestation to the fact. The were tempered by a balmy breeze, smiling faces (above is elicited, of course, on account of the reand cheerful voices, combined to make up a day | cent scandalous persecution of Mons. Leymarie long to be remembered by those present. The and his confreres, in that land, France, where

The two most important articles of the Messen quite an army of visitors/to the grounds, and ger are on the remission of sins, and a reply to Thousand persons. After a brief time spent in sociation; for it seems that the same flesuitical visiting their friends or rambling through the virus is being disseminated among the young shady groves or by the margin of the beautiful persons of that country, that has here made in lake, the visitors and campers began to assemble | band of intolerant bigots, so offensive to the enat the speakers' stand. To lend a pleasure to lightened, to the truly learned, to the humble the moments of waiting for the commencement of follower of the "meek and lowly Jesus." In the exercises the band (Alonzo Bond's), an excel- | Thessalonians, the disciples of Christ are partietent one, discoursed most eloquent music. The | ularly urged to behave unblamably and mind their own business; now they are in everybody's followed by a "pot pourri" from "Il Poliuto," mess, and are thoroughly blamable for their in-Heinicke: concluding with an exceedingly fine solent, intolerant meddling. And to show how rendering of the "Pilgrim's Chorus," from "Tan-1 intelligent they are in Belgium, they declare hauser," R. Wagner. The Chairman, A. E. Car. that "Spiritualism led its adherents, fatally and logically, to materialism; that its Divinity is an to order, and in a brief speech introduced the abstraction which is called Perfection; that it is the intimate parent of atheism, an inexorable fatality enchaining the world and humanity; that it is chaos the most barbarous and the most which occupied a little over an hour in its de- 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 too 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-subline-I, can hardly find words with which to express my contempt

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 Don Jose Navarrete. It is said to have been enemies are ours. He also proposed an alliance between the Protestants and Spiritualists-uniting against those who would dethrone God. 'Judge now of our astonishment," says the writer, "on receiving the Tablettes (a Y. M. C. the vulgar prejudices of the ignorant multitude pamphlet, I suppose) to see that it accuses us and make his subject worthy of respect. of denying God, when we, braving the prejudices and the mockery of the masses, have made lessness, 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 bereafter be enabled to do more justice to Patrice Laroque'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 effeet 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 effacing his faults."

An "Analysis of a letter of Mr. Durand" is also worthy of attention. It relates to the sequently 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 Salama to be tagged the Holy Book—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, "in-spired truths in the Bible; but there are also errors, barbarities (des barbaries) which eason and science show us could not have come from

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

On the mantel 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 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 Teresita Garibaldi"-giving such evidence of a joyful existence beyond the grave, to the distinguished patriot Garibaldi, as must make his 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 Teresita!" It is pleasant to notice that the particular message is preceded by a translation of one, also, from Light, Oct. 5th, as coming through the mediumship of the world-renowned Mrs. J. H. Comant. This from the fair Matilde begins thus: 'Signore! I am Teresa, the daughter of General Guiseppe Garibaldi. Will you please send a lovbeautiful than any of which the earth can possibly boast? · His nest in the island (Caprera) 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. . .

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

hor one of his noble thoughts shall be lost." The

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

"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 Criterio 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 friend's house: I know that building; it is a tirely mechanical; that she is not unconscious,

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 back the most ardent desire to arrive at it." . specting some views expressed in the hostile little sheet, the Sentido Comun, it says: "Poor S. C. ! do you not know that the greatest enemy for the conceit that ignorance makes so boastful. 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 Athenseum by the Ex-Deputy "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 assail

The Davenport Brothers are also favorably noticed by the press at Barcelona, though there it a duty to demonstrate his existence." Of is evidently a division of opinion regarding the course, there is subsequently added, that "no manifestations, some considering them of spiritcontroversy could be held founded on such truth | ual 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 ap-

The Critic caustically criticises a "Jesuitical article" that Intely appeared in Montevideo. It gives a brief botice of the death and burial (Masonic) of Mr. Jacob Weaver, 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. Slade is referred to. In Cadiz, in commemoration of the death of views of the Catholic Church concerning the Allan Kardec, a play was performed, and the proceeds given to the poor. It is said that the Havana (Cuba) magazine, La Luz de Ultratumba, 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 | Cary. Acknowledged by a gentleman present; the reality of spiritualistic phenomena, the Critic also notices. The able magazine of Turin, (Italy,) Annalli dello Spiritismo, (which for a long time has failed to reach me,) reproduces an article in the Trieste Mente & Cuore, in which is accepted with mouth firmly closed and eyes tightly shut, the doctrine of re-incarnation. The Spiritualists of Alvardo, (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, Monterey and other important poblaciones in Mexico, the number of Spiritualists are notably augment-

Books noticed in the Criterio are: "Spiritualistic Phenomena," by Mr. William Crookes ("The Quarterly Journal of Science "imparting to his Tomb;" "Lessons from the Other World;" and readers the result of his investigations); "Catholie Faith and Spiritualism," published at Lerida (Spain); "Controversies," religious, philosophical, &c., in defence of Spiritualism, by M. Gonzales, Seville; "Spiritualism in the World," by M. Jacolliot, 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 heroic heart full of content. And "miserable for Media," Turin ; "Golden Memories," with an introduction by the learned J. M. Peebles.

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 Teresa Garibaldi, published in the Banner of 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 ing message to him to assure him that I live in the rule, it is also an indispensable stimulant." the world of spirits; that my habitation is more Inherited physical and moral defects are commented upon with a force and gravity that make a profound impression upon the reader.

Stecki, dated Romanow, Russia, June 7th, 1875, to the effect, briefly, as follows: During my residence in St. Petersburg, a friend, M. C., Say to him that neither his sublime abnegation | conversing with his little daughter, three or four years of age, was surprised to hear her say that lofty sentiments and tender expressions which she was a Polonaise. The parents, Swiss-Francaise, 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 Polonaise, and I judge) articles from Cavour, Manizoni, Guerazzi,, remember very well when my mother died," she | before, was not a Spiritualist. Another lady Mazzini (whose devotion also to Italian unity | would say. "But your mother is living and talkand freedom we may all recall), Lucretius, the ling to you." "It is not a question about you," reverent follower of Epicurus, and finally of said the girl, "but my other mother, the Polonaise. stated they heard the raps upon the desk distinct Epicurus himself. Looking at the teachings | When she died they dressed her beautifully, and | ly, but the buzzing interest of the audience pre-

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, esponded 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 gures 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 waterthe 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 counternine 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 immanufactory." At eleren 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 in Rev. Dr. Phelps's house (see Mr. Sargent's 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 ablyconducted Revue Spirite.

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

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

"I visited Setif in 1848. 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 foldd, with the names of the departed written within, 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 scated on either side of the medium for close observation. The hall was growded, many standing up, and great interest and good order were manifest. The ballots were promiscuously mixed by the judges, and pronounced securely folded.

Mrs. Kerns 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 Hoxle Vincent. The medium had heard the first name indistinctly.

2. A spirit reported the name of Sarah A. 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, wrote with great rapidity a communication giving assurances of immortality, and signed Sarah A. Carv.

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 Haskel." 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 Hattle-I'am going to try to make my name appear on the medium's arm, to prove my presence. Dr. Wilson is with me." Medium then bared first one arm, then the other; 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 receipt of the Revue Spirite (Paris, June | The sister Hattle 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 midway 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 Hellen, as she was of English birth and accent, The medium further reported: "Tell your father This is followed by a letter from Mr. Henri | 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 rose and said she knew the lady's mother; that the name was correct. At this point the judges of Lucretius, we shall find that the atomic placed her among a quantity of candles, in the vented 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." part of one recorded of Swedenborg. It was Gave her name as Anna Bell, or Annabel. No

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In reply to questions from the audience the medium stated that her writing was done by the mense building. She seemed to reflect: "Is it direct influence of the individual spirit comindeed a fire? Is it among my friends? No municating, not by her "control," and was en-(her eyes are closed for better abstraction) and could carry on conversation; talking is no detriment; she also writes fac similes. The several tests above stated were rendered so fairly that each was followed with more or less demonstration, the like those which happened many years since injunction of silence notwithstanding. A large number remained to shake hands with the me-Phanchette) had occurred-continuing from the dium 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 J. F. SNIPES.

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invited.

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Sunday; afternoon, conference and tests; evening, test
circle; each Wednesday eyening a test and social circle.

Boston. - John A. Andrew Hall. - The meetings at this place re-commenced on the afterneon and evening of Sun-day, Angust 1st, and will be continued for the precent 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 won to show that the truth was what Spiritualists vere 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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