

ment, and several parties came forward to bear witness to the accuracy of the descriptions, and show how impossible it was that the least collusion could have existed between parties who up to the last few hours had been total strangers to

each other, and whose characters for veracity were beyond question.

The orator, in closing her address, observed that the father's spirit then sat between his wife and one of their children, facing the forum at that moment.

When this declaration was made, a person who had been present at the declaration, the night before, arose and produced the minutes of the meeting at which the spirit had made the promise to be present at the address, and to sit exactly in the place indicated.

Now let the reader attentively consider the details of this narrative, and he will perceive that it involves an actual personal presence, rapidly and continuously operating both on the eyes and ears of the medium, as well as at the circles of his family, where his communications were spelled out through the telegraphy of the table.

It would be scarcely reasonable to suppose that the whole of these scenes were simply psychological impressions. The restive horse, too, and its erratic motions during the spirit's conversation, should be taken into consideration, strengthening the belief that an actual presence produced the manifestations recorded, rather than that a psychological impression had been made by a distant operator.

In the appendix to Judge Edmunds's first volume on Spiritualism, etc., five interviews with spirits are detailed by Mr. Edward Fowler, the celebrated medium of the New York Circle. At these visitations spirit men to the number of ten presented themselves before Mr. Fowler's eyes in his normal waking state. That they were not merely psychological appearances was proved by the fact that they brought with them certain boxes of machinery, by aid of which they represented to Mr. Fowler the methods of producing sounds, movements and writing. Sometimes they lifted him in the air, and displayed articles of furniture, produced lights, and performed—by aid of his magnetic emanations—divers other phenomenal acts, the *modus operandi* of which they seemed desirous that he should witness and report upon.

Mr. Fowler's record of these remarkable interviews will be found in the appendix to Judge Edmunds's work above alluded to—also in the published annals of the New York Conference.

Amongst other proofs of these spiritual visitations was, first, the fact that nearly every small article in Mr. Fowler's room was found displaced, and, next, that writings were left on the table in Hebrew, Sanscrit, and other oriental languages, not one of which Mr. Fowler was acquainted with, though the scholars to whom they were submitted for translation pronounced the construction of the phrases unexceptionable, and the writing perfect.

On one occasion a servant maid, approaching Mr. Fowler's room unexpectedly, beheld three men seated round his table, who upon her entrance seemed to turn over backwards, and instantly disappeared.

The girl was so frightened by this apparition that she fell into strong convulsions, from which it required the most skillful medical aid to effect her restoration. On her asserting that she distinctly saw the figures tip over and their chairs fall backward with them, one of the family hastily ran up to Mr. Fowler's room, which he had quitted the instant the girl's shrieks drew him like the rest of the household to her assistance, when the chairs were found as described, tipped over backwards on the ground.

In these and other like narratives of Mr. Fowler's experience, the personal action no less than the immediate presence of the spirits seems to be involved. A similar hypothesis applies to the thousands of instances in which seers have described accurately the personal appearance and known identity of the spirits who purported to be making physical manifestations.

Immeasurable examples have occurred at circles where two or more mediums have been present, when a seeing medium would anticipate the performance of physical manifestations by first promiscuously their occurrence, and describe so correctly the appearance of the operating spirit, that no relative or acquaintance could fail to recognize its identity. Again, the direct presence of the spirit may be inferred from the number of cases where the apparition of persons who have just quitted the form have been seen by their relatives or friends, at or about the moment of physical dissolution. A similar explanation seems demanded in the multitude of instances where the eyes of the dying have beheld the forms of spirit friends waiting to usher them into their new sphere of existence.

Highly sensitive mediums have realized offensive odors, repulsive influences, and physical annoyances of various kinds from the direct contact of dark, undeveloped spirits, whilst sensations of a not less marked though totally opposite nature have been felt and characteristically described, in the approach of radiant heavenly beings.

Some mediums are peculiarly sensitive to the influence of those spirits who have passed from their mortal forms through violent death. Severe muscular contractions, cold shiverings, and nervous twitches, often give token of the contact of such spirits; and prove that some physical rather than simply psychical conditions are therein concerned.

In the presence of the Fox sisters spirits have been seen and touched in more or less conditions of density, varying from thin vapor to substance apparently as material as that which constitutes the human form. At the sittings of Mrs. Underhill, the eldest of the Fox sisters, spirits have frequently been seen by the natural eye of those present, and their appearance was that of the human form enveloped in a shining mist, as if draped in a thin gauzy tissue, brightly illuminated from within.

To those who are curious to pursue the subject of apparitional manifestations further than the limits of this paper will admit of, we suggest an attentive perusal of Mrs. Catherine Crowe's inimitable and philosophic work, "The Night Side of Nature," "Robert Dale Owen's admirable compendium of various forms of phenomena," "Footfalls on the Boundary of Another World," Howitt's translation of Emerson's "History of Magic," and above all, in relation to our present subject, Kermer's thrilling history of the "Seeress of Prevorst." In the latter work we have the most graphic examples of un-solicited and uninvoked apparitional manifestations. Herein also all attempt to resolve the phantoms beheld into psychological impressions utterly fails. Madame Hauff's spectres were seen and heard, not by herself alone, but in many instances by others. Knockings, crackling sounds and odors not unfrequently accompanied these ghoulish visitations, and bore unmistakable evidence of a direct presence, and that of a more than mundane origin.

The student, too, is referred to the case of Mrs. Nellie Butler, of Sullivan, Me., whose apparition was seen, heard, conversed with, and familiarly "interviewed" by over eighty credible witnesses, between the years 1860 and 1866. Of this most wonderful visitation full accounts will be found in the first number of the "Banner of Light," and cotemporary numbers of the "Banner of Light." It is equally remarkable and significant that in the case of Mrs. Nellie Butler's apparition, as in many examples cited by Owen, Mrs. Crowe and Emerson, the witnesses beheld the spectre with different degrees of clearness—one perceiving the full form, another only a small luminous figure, and still another, at the same time, only able to distinguish a mass or column of white vapory light. The spirit often appeared half formed, often as a column of light, and at times plainly distinguishable in form and feature. There was always, however, some indication of the spirit's commencing to form out of "thin white vapory matter," and her disappearance was generally attended by the same phenomenon, suggesting far more of the nature and substance of the spiritual element that composes the visible body of the spirit than the dense "materializations" which pop up and down at the black openings in the modern cabinet. These look in many instances so very like the masks more than once found on the persons of "celebrated materializing mediums," that full believers and the unquestioning faithful should have some sympathy with those who are only familiar with the more aerial class of spirits above referred to. Not that we desire to im-

pugn the good faith of all those media through whom "materializations" are shown, nor throw a shadow of doubt on the possibility of such a wonderful phenomenon. On the contrary, our next paper will be devoted to this subject, and we take leave of the present phase of apparitions only with the promise to carry it forward in a succeeding article to a still more momentous and startling issue.

We make no apology for enlarging thus upon a theme old as the hills and familiar as a nursery rhyme. Spectres, apparitions, and so-called "ghosts" have come and gone in all ages, in all countries, and to all classes of witnesses, but when have the narratives of such visitations ever before been given to the world with the heraldry of undeniable fact, or ranged themselves in the category of science and philosophy? The blundering innocence, or deliberate courage, which was required to state a case of spectral manifestations up to even thirty years ago, is not demanded now.

A mighty change has come over the spirit of our life's dream in respect to the soul's powers, functions, and manifestations, than has revolutionized public opinion in any other department of human history, and so far from shrinking back from such narrations lest the narrator should incur the charge of gullibility, lunacy, or mendacity, the best service we can now render to science is acknowledged by the wise, thoughtful and candid of our age to be a classification of the facts and analysis of the philosophy which grows out of the observance of spiritual apparitions.

Spiritual Phenomena.

SPIRIT MATERIALIZATION.

PART VIII.—CONCLUSION.

More Remarkable Tests and Proofs of the Spirit Photograph Pictures through the Mediumship of Mrs. Dr. Jane C. Blake of Brooklyn; and Other Manifestations.

For the sake of evidence to the world in reference to Mrs. Blake and her mediumship, I must certainly narrate the following most important and interesting particulars (for they are climacterics), in conclusive addition to the array of facts and tests already furnished.

Dr. J. V. Mansfield arrived yesterday (Sunday) morning from Saratoga, on a short visit to his family. They told him about the remarkable photographic and flower demonstrations which had occurred at his house, a few nights before, through the mediumship of Mrs. Blake, and nothing would do but he must accompany his family and my wife and myself to a seance held last night at the house of Mrs. Blake. Accordingly we made an early start, and reached the house of Mr. and Mrs. Blake early in the afternoon, that acquaintance might be formed, and things as they were looked into a little. During the afternoon, after my article in yesterday's Banner was read to the company, that the matters and things which had already occurred might be particularly known, Mrs. Blake proposed that we should sit in circle in the light around a table and see what would come. Just before this she said to Mr. Mansfield that there was a name for him coming on her arm, and she described to him the young lady to whom the name would belong. She then drew up her sleeve from off her arm, and the name of *Annie* in blood red letters appeared upon her arm. Mr. Mansfield recognized both name and description. At the table Mrs. Blake described several spirits, seen by her clairvoyantly, and among others, she described a young boy of about six years of age, who had died some three or four weeks ago in New York City, and on account of whose death his going in there was inconsolable, and she said, as if talking from the spirits, "This child will be here to-night at the seance, and will have his picture taken for his mother, who will be present as a member of the circle."

Leaving this prediction here—of importance hereafter—I must now relate in a way of episode something of singular interest, occurring just after, through Mr. Mansfield himself, in our little circle. The spirits were evidently trying to say or do something through him, for the index finger of his right hand began to telegraph, and he took my hand with his other and said to me, "Judge, take a pencil and put down the letters I give you, beginning on the wrong edge of the paper and spelling backwards," adding at the time, to our surprise, that this was the way the spirits always communicated through him, unless he was writing himself, thereby showing as a test that his own mind had nothing to do with the communication.

Accordingly I took paper and pencil, and at his dictation I put down the letters backwards, which spelled forward the following names: "Andrew G. Burr," "Lemuel," "McAdams," "J. W. Applegate," "Wheelock Sheldon." The first of these names I recognized as that of a gentleman recently deceased in Cincinnati, whom I had known from early childhood. He had been an extensive banker there, and had failed just before his death. When the name "Lemuel" was coming backwards, I thought it was going to be "Samuel," the name of my brother in spirit world, but it turned out to be the name of my wife's brother, long since departed this life, and she of course recognized it. The name "McAdams" was a familiar one to me in Cincinnati, and when I was trying to recall it, the spirit said he had been a commercial editor there. The name "J. W. Applegate" I at once recognized as that of a brother lawyer who died about a year ago in Cincinnati. The name "Wheelock Sheldon" none of us recognized, and trying to recall such a name, I remarked I knew a gentleman by the name of "Selden," who was a long time a friend of mine, and departed this life some two years ago in Cincinnati. I recollected him well. At this, Mr. Mansfield took the paper and pencil from me and immediately wrote on it as follows: "Yes, Judge, I recollect you well. Do you recollect my system of book-keeping, used by all the banks in Cincinnati? Drink Chas. H. Selden."

"What a test," said I. "Yes, Selden, I do well recollect you and your system of book-keeping, which was used in all the banks," and I told the circle he had died by drink. Mr. Mansfield again took the pencil, and added in writing, addressing me: "Where is Lib-second wife?" Another curious test! I told the spirit about "Lib, his second wife," the best I could; I knew her well too; her name was Elizabeth, and I as a lawyer procured advice for her from her first husband, before she married Mr. Selden. How remarkably certain and sure as to tests is the mediumship of friend Mansfield. This was the first time that Mr. and Mrs. Blake had ever seen him, or witnessed the power of his gifted mediumship, and they were more than grateful.

Nightfall coming, many visitors assembled in the large parlor, to attend the seance of Mrs. Blake. There were some twenty five ladies and gentlemen—more than ever attended any of the seances before—and Mrs. Blake was very nervous in their presence, and when the large circle was formed she expressed herself to them, saying that she could not promise anything to them to-night, for she felt so singularly in the presence of so many persons. The table was before her, and quite a number of albumen and other pieces of paper upon it. Before the light was turned off, I requested Mr. French, of the circle, to examine all the papers upon the table, and show their blank faces to the audience. He did so, and all were satisfied. The members of the circle all then took hold of hands, when Mrs. Blake remarked: "By his own particular request, I wish, for the sake of a test to him, that Col. Cross (who was present with his wife, the same Col. Richard E. Cross who gave me the experiences at Mrs. Compton's) should sit on one side of me, and hold my hand." Col. Cross accordingly left his place and took a seat beside Mrs. Blake, and when he did so, he took one of the albumen pieces of paper and cut out of one corner of it a rectangular small piece. I shall here remark that Col. Cross had attended a seance some weeks before, where I was present, and Mrs. Blake had said to him, from the spirits, that she saw with him a full-sized military-looking man, with side whiskers and

moustache, blonde hair and complexion, full face and features, and he had a white belt or strap diagonally from his shoulder to his waist. "I can't get his name," she said, "but he says the next time the Colonel comes to a seance he will have his picture taken for the Colonel." The Colonel thought at the time of his military brother, who appeared to him at Mrs. Compton's seances; "but no," he said, "it cannot be him, for he wore no diagonal white belt or strap; that is not the present United States uniform, and has not been since the war of 1812." It must refer to an uncle of mine who was in the war of 1812." But the Colonel was so astonished and baffled at the photographic marvels of that former seance that he was more than a doubting Thomas, and even went so far as to pronounce to me the other day, in the presence of Mr. Blake, in my office, that those photographic pictures were a delusion and deception, and he did not believe in them; of course Mr. Blake told his wife, and this was the reason that she invited the incredulous Colonel to a seat beside her, and to take hold of her hand. The Colonel not only took hold of one of her hands, after he had marked a piece of paper, but insisted on and did take hold of both of the hands of the medium with the lady who sat on the other side, and thus held the medium, according to his own testimony before the circle, during the darkness which now ensued. In about five minutes Mrs. Blake called to her husband (who was sitting in the large circle at the other end of the room, at least fifteen feet from her and the table, each of his hands being held by persons of the circle) to turn on the light.

He did so, and to the amazement of us all, four beautifully-executed and exquisitely-finished photographs lay among the papers on the table—yet moist from fresh execution. Every one of these was seen and examined by every person present—and all were satisfied that there had been no trick, device or fraud, and so expressed themselves. And now to conclusive proofs: on one of the pieces of paper not marked, and not recognized, was a girl; on another was the picture of a young man, partly recognized by Mr. Bruce from Cuba, as his son. The third picture was that of a young lady—who was unrecognized, but the piece of albumen paper on which this was, on the unglazed side too, was the veritable piece of paper from the corner of which Col. Cross had cut the rectangular piece five minutes before, and which was blank on both sides when he had it in his hands. This picture at the request of Mr. Mansfield was given to him by Mrs. Blake to take to Saratoga with him, as one that could be sworn to—Mr. Mansfield having remarked that many people in Saratoga had been greatly exercised over my article about spirit-photography in the Banner, and he wanted proof to take with him. Mr. Blake also gave to Mr. Mansfield another picture taken at a previous seance, the likeness of which, as that of his daughter, Mr. Bruce could and would affirm to.

But the fourth picture was the great test wonderment, and when Colonel Cross took it from the table, he exclaimed in delight to me: "Judge, I have got it—I have got the military man—it is not, however, my brother nor my uncle, but it is a brother Mason—a brother Knight Templar—in full form and regular—white belt across the breast, and all. It is the likeness of my familiar friend George Canning Williams, a deceased son of Ex-Governor Jared W. Williams of New Hampshire. He was born and lived in Lancaster, New Hampshire, and died there about eight years ago. I know him long and well," and all doubt and misgiving about these photographic pictures coming from the spirits through Mrs. Blake, vanished at once from the mind of Col. Cross, as well as from the minds of the whole assembly when they heard his ejaculated testimony. The picture was handed around for all to see. Sure enough there was the picture of the person of the Masonic Knight Templar in the fullest regalia—to the amazement of all—the picture in Knight Templar Commandery uniform of George Canning Williams!

But I must tell more particularly of this marvelous picture. Just now Col. Cross came into my office, and placed the picture in my hands, and it is on my desk before me. The piece of albumen paper is in size three and a half by two inches, and on the glazed side—filling up the whole space of the paper, standing upon his feet—in full form, and Knight Templar uniform in all its beauty of details—is the likeness of George Canning Williams. On the top of a columned balustrade beside him is his chaplain, adorned with cross signet, white straps, and beautiful white ostrich feather. His black-colored uniform is buttoned to the chin, on his shoulders are the straps indicative of his rank, on his left side hang a badge and medal insignia, around his waist a belt, and buckle in front, across his breast from right shoulder to left side at the waist a broad white belt, lined on the sides with stripes of black velvet, and adorned about the middle with a large silver star and jewel and motto on it. Attached to this is a beautiful sword in silver scabbard, which the Knight Templar holds before him in his left hand. On both of his hands are the large buckskin gauntlet gloves, each adorned with an embossed cross, in black, and everything belonging to Col. Cross tells me, to the uniform of the North Star Commandery of Lancaster, New Hampshire, to which Mr. Williams and he himself belonged, as brother Knights Templars—every Commandery having a different uniform. But these are not all the wonders of this picture. Some especial wonders there are. Beside the usual red or carnation color on the picture, there is yet a new color, one not had before. It is that of deep blue, and is in spots all around the person of the Knight Templar. So it seems that the curious spirit "George," the colorist, has been at work on this remarkable picture. The red color is on one side of the picture, over the balustrade, and there is also a yellow color, and all of these splotches on the other side of the paper. What are the chemists these spirit artists use? They have got *five* colors now—black, white, red, yellow, and blue; they will soon have the seven colors of the rainbow, and put them properly on these their pictures. I have thus been particular in the details about this picture, because of the promise, prediction, and fulfillment to Colonel Cross, and altogether we regard it as one of the greatest wonders of the age.

But there was still another miracle of photography at last night's seance. After taking a rest from the experiments just mentioned, Mrs. Blake exclaimed: "That child of Mrs. Anderson's who died three weeks ago is here, and says he will have his picture for his mother. Come, Mrs. Anderson, go with me, taking this piece of albumen paper in your hand, into the cabinet; the picture will be taken in the darkness of the cabinet, while the lights are on outside." Accordingly Mrs. Blake and Mrs. Anderson, taking a carte-de-visite piece of albumen paper in her hand with her; went into the improvised cabinet together, and by request of the spirits the circle commenced singing as usual. Those who were close to the cabinet heard a spirit, through Mrs. Blake's voice, say, "Mamma, my hair has grown long enough that I can have it parted." In a minute or two the two ladies came out of the cabinet, Mrs. Anderson still holding in her hand the piece of albumen paper—but behold! now in the light of the gas there was the picture of a young boy six years of age apparently, full size and form, dressed in short white coat or frock, legs and stockings showing, and slippers on feet; and as a peculiar test of identity, a ring on the finger next to the little finger of the left hand, which the mother said her son wore, and which she had at this time on her own little finger of her left hand. But the hair, longer than it was in life, was parted on the right side of the head in the picture; and this troubled the mother, for it confused the identity and the recognition. "But," says Mrs. Blake, "did not the child tell you that his hair was now grown long enough so that he could part it?" Still, however, the mother was not entirely satisfied; but the company regarded the execution of the picture, and the picture itself, as a most conclusive as well as miraculous test. Just think of it, ye scientists of earth! a beautifully finished photographic picture of a boy, in his whole person and dress, executed almost in the twinkling of an eye, on a bit of albumen paper, held at the time in the hands of a lady! Can there be anything more marvelous than this?

After this demonstration Mrs. Blake went into the clothes-horse cabinet extemporized in the middle of the parlor floor, on the carpet, and there were materializations of several

faces, and all sorts of hands; but of these I will not give a description now.

But Colonel Cross has just come into my office, and with the aid of a large magnifying glass we have discovered a most unique and singular fact in the Knight Templar picture, in addition to what has already been said of it. It is no more or less than this: Behind the person of the Knight Templar is a regular photographer's normal or usual head-stand, the base and pole of which are readily seen, the base or pedestal of four extended outcramers on the floor, and the pole running up by the side of the right leg of the person of the Templar!

What in the name of all the spirits and the angels does this mean? Is it possible that a spirit getting his photograph taken in full form, has to stand up against such a spiritual machine to steady himself, so that his likeness may be taken without flash or blur? What does it mean? Do the spirits in the spirit-world take these photographic pictures exactly in the same mode and manner in all respects, even to a stand to steady by, as do the photographers on Broadway? Surely this world is but the outer of the inner; the ultimate of the *esse*, as Swedenborg has it; the effect of the cause; the exterior of the interior; the material of the spiritual; the model of clay around the form of the spirit; all this earth is but the clay covering of the spirit-world, as it were. The clay crumbles and returns to dust from whence it came; the spirit-form lives and endures forever; what is of the earth, is of the earth, earthly; what is of the spirit, is of the spirit, spiritual; and mere earthly and earthly science will never reach spirit, or spiritual science; and not until we ourselves reach the spirit-world, will we be able to do, or understand, what the spirits do.

A. G. W. CARTER.

New York, Aug. 9th, 1875.

POSTSCRIPT.—I must speak of another singular and marvelous proof-test of the wonderful facts and phenomena occurring through the mediumship of Mrs. Blake—especially and particularly so, because last night with my friend Mr. Lucius A. Bigelow of Boston, I sent on the picture to the Banner of Light office, to be seen and inspected. I have told about my cutting out of my own albumen photographic paper oval or lemon-shaped pieces, and preserving the frames from which they were cut in my own pocket. A remarkable picture, that of a midshipman, and my fitting the frame to it, has already been described. A larger oval piece of mine, Mrs. Blake has had in her possession a little over a week, and I had the outside or frame of it in my pocket. Last Wednesday night, my wife and Mrs. Berry attended a seance at Mrs. Blake's residence in Brooklyn. I was not present; but my wife tells me what occurred, as well as other persons. The circle consisted of some nine or ten persons, ladies and gentlemen. They surrounded the table, and the albumen pieces of paper were on the table before them. These the company examined, and all were satisfied that they were blank on both sides. Mrs. Blake held in her hand an oval-shaped piece of albumen paper, and said to the company, showing the blanks both sides of it, "I do not wish any one to touch this piece of paper I hold in my hand; Judge Carter gave it to me, and the spirits say they are going to put a picture on it to-night." My wife was sitting next to Mrs. Blake and held one of her hands, her other hand being also held by a member of the circle. All things ready, the light was turned down, and singing ensued for about five minutes, when the light was put on again, and Mrs. Blake was seen in deepest trance with her head reclining on the shoulder of Mrs. Carter. On looking at the papers on the table, two photographs on albumen paper and two red-colored pictures on common paper were discovered. One of the photographs was of the medium herself still entranced—and a singular and novel appearing picture it was and is—Mrs. Blake's face and bust, exquisitely executed in black and white, are on one side of the face of the paper near the edge, while the other part of the albumen face of the paper is covered with red-colored, uncouth faces; hands, etc., and the red colors splotching through on the unglazed, back of the paper, seem to form the outlines of a head and face in profile, there.

Next day, last Thursday, Mr. Blake brought out his curious picture of his wife to my office, and more than surprised at the picture itself, I took from my pocket papers the outside frame of it, which in his presence I fitted exactly and precisely in every cut line to the oval-shaped piece of paper, on which the picture was. This then is more evidence which would be taken in any court of law or justice. The picture and the frame I took home to my wife and Mrs. Berry, and both affirming the picture they saw at the seance the night before in their presence, I closely fitted the inside and outside pieces of paper, to their gratification and astonishment. Look at this picture and closely fitting frame now in the hands of Mr. Bigelow, and see for yourself the miracle and the proof, and be convinced.

I think then that I have submitted sufficient evidence for the world of the honesty and genuineness of Mrs. Blake's mediumship, and the wonderful phenomena of those colored and photographic pictures produced through her by the spirits. I could produce more, and every new seance with her will undoubtedly produce some new and valuable evidences; but I will reserve what may occur with her for a future purpose. Those who at present wish to know more can attend Mrs. Blake's seances, and see and judge for themselves. Indeed, this is by far the best way of knowing and being convinced. The facts and phenomena themselves, in any kind of light considered, are beyond anything that has yet occurred in the demonstrations of Spiritualism, except perhaps the wonder of Mrs. Compton's *de-materialization*; and in the absence of earthly science to explain them, he must take them devoutly as divine revelations from the SPIRIT-WORLD, AND THANK GOD AND THE ANGEL SPIRITS FOR BESTOWING UPON US THE BLESSINGS.

New York, Aug. 14th, 1875.

A. G. W. CARTER.

(From The London Spiritualist of Aug. 6th.)

RETURN TO ENGLAND OF MRS. KATE FOX JENCKEN AND HER MEDICAL CHILDREN.

THE WRITING-MEDIUMSHIP OF INFANTS—SEANCES IN NEW YORK—MISS DEECHER OBTAINS A TEST FROM A BABY MEDIUM—A CHILD FOUR MONTHS OLD SPEAKING UNDER SPIRIT INFLUENCE—MANIFESTATIONS THROUGH MRS. JENCKEN'S MEDIUMSHIP AT BRANTING HOTEL, NEW YORK—NEWS BROUGHT BY AN APPARITION.

Mrs. H. D. Jencken, through whose mediumship the manifestations of Modern Spiritualism first began in America, and who left London for New York, accompanied by her medical and singularly-gifted child, in the autumn of last year, returned to Europe per steamship Wisconsin some few days ago, bringing back with her her eldest-born, Ferdinand Loewenstein Jencken, aged two, and a second son, who promises, like the eldest, to inherit the mysterious gift of mediumship from his mother, Kate Fox. Apes Sargent says, in his recent work entitled "Proof Palpable of Immortality," "that Modern Spiritualism was initiated by the action of the child, Kate Fox, seems to admit of no doubt." He adds further on, "the discovery made by Kate Fox; however, was productive of consequences that can only be estimated by the growth and future influence of Modern Spiritualism." This Spiritualism, with all its lighter and its darker phases, imperatively calls upon men and women to pause and think, and this for the simplest of all reasons, namely, that each and all of us are traveling onward to the realms of the undiscovered, the unknown, dreaded future; in fact, once proven, Spiritualism commands attention on the grounds of a universal common interest. It is this which gives importance to spiritual manifestations, and naturally tends to confer upon the history of Kate Fox, with whom this movement commenced, and her two baby boys, an exceptional character. Hence it may be of interest to learn how these mediums have behaved, and what has happened during their visit to New York, so the particulars have been kindly furnished by Mr. and Mrs. Jencken for publication in this Journal.

Of the doing of the eldest-born the following is a true account. From his earliest days he showed marked medial powers; when only five months old he wrote long messages in a clear handwriting; he was carried from one room to another by an unseen being; he was rocked in his cradle and attended by spirit-forms, to the horror of his nurse. Full details of these occurrences have already been published in The Spiritualist. The parents of this infant-medium, however, fearing that his health might suffer, kept back all me-

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Banner of Light.

BOSTON, SATURDAY, AUGUST 28, 1875.

The Camp at Lake Pleasant—Tent Dedications—Lectures by Lyman C. Howe, Professor Eccles, Mrs. N. J. T. Brigham, John Collier, Francis E. Abbot, William Denton, and others.

Reported for the Banner of Light by J. J. Morse.

Monday, August 16th, opened fair and pleasant, and a continuation of previous good weather favored the campers. Among the items set down for the day were a dedication of the cottage occupied by Mrs. Davenport Blandy, a conference at the stand morning and afternoon, and a musical entertainment by A. E. Carpenter in the evening, while circles were held by the various media upon the grounds, Arthur Hodges, David Brown, the "Allen Boy," and others contributing in this respect. The dedication of the cottage of Mrs. Blandy evidently proved superior in attractive power to the conference, for while the first was well attended, comparatively few were present at the latter. Dr. H. B. Storer conducted the exercises, and several ladies and gentlemen, including Charlie Sullivan, enlivened the proceedings with vocal music. Mr. Davenport, father to Mrs. Blandy, and the world-renowned mediums of that name, were the first to respond to the chairman's call. His remarks traced out the rise and progress of the phenomena in his own family, his own experiences as a medium, and the trials he had encountered. Mr. Robert Cooper, of England, then followed, speaking of his association with the Davenport mediums in Europe, bearing the strongest testimony to their sincerity, truthfulness and integrity. J. J. Morse then made a few remarks of an appreciative character, and concluded by a powerful plea for sympathy and aid for our medium friends. Dr. Taylor then said that all times and in all places, he was the mediums' friend, since he looked upon them as steps in the great ascent to spirituality. At this point a beautiful floral presentation was made to Dr. Storer by Mr. I. P. Greenleaf, for Mrs. Charter, who had arranged, subject to the desire of her spirit friends, two portraits of Mrs. Conant, a cabinet one in the center with the little spirit "Vashie" upon it, a card upon it, and a portrait of William Miller, the good, upon the right. The picture was literally framed in flowers in a most artistic manner. Mr. Greenleaf, in a speech replete with truth, pathos and poetry, presented it to the doctor, who, upon replying, was so profoundly stirred that he could with but great difficulty control his voice. Indeed the entire company were visibly affected. J. William Fletcher followed with a characteristically earnest speech, most favorably received. The emotions of the friends were, however, raised to the most complete sensibility by the address made by Susie Willis-Fletcher, and at its conclusion eyes were indeed "windows out of which souls did look, and gladness of soul distilled itself in pearly drops;" a feeling was induced at the above dedication that has contributed not a little to the happiness of all who were present.

At the conference in the afternoon "Mediumship" was the subject considered, remarks being offered by a variety of speakers, much interesting matter being elicited. Dr. Storer in the pavilion closed the day's proceedings. Tuesday the 17th brought quite an increase of visitors, contributed by a Unitarian excursion. At 11:30 A. M. the stand was taken by that good brother and able speaker, Lyman C. Howe, of Fredonia, N. Y., the subject of Mr. Howe's remarks being "Nearer, my God, to Thee," in the course of which he said: "We live to approach God. He being infinite, we finite, we have to approach and never reach the consummation. Physical agencies engage our first efforts. Physical education is first in order, and involves a large share of our labor and time. The body is the crucible in which spirit elaborates individuality, and comes in contact with the objective universe. Therefore various methods of approaching the Infinite; every step fits us for another, and extends our yearning for the unattained. We grow up where we live. All the while we are embraced in feeling. We feel the vibrations of light through the eye, the waves of sound through the ear, and the chemical music of love through many channels, varying with the object loved. Individuality is the pivotal note around which the music of eternal life revolves. To perfect this individuality and evolve its latent possibilities is the labor of eternity. Struggle and triumph are infinitely better than ignorance and repose. An infant is the most beautiful of all objects; it holds all forms in prophetic combination; it an infant could never be more its beauty would not be seen; did it ever remain an infant it would prove an unwelcome burden, and all its charms would fade; the promise of manhood or womanhood it contains is the secret of its wondrous beauty, and this promise implies struggle and failure, with its lessons, wounds, scars, discipline and danger; the inevitable road to maturity, which is growing, and growing to the full. For purity of thought, sweetness of diet, and general spirituality, this address has had no superior on the ground.

In the evening, quite a striking incident occurred—one, too, combining the comical and grotesque so intimately as to render it difficult to say which predominated. Supper over, the dusk of evening closing down always lends something of weirdness to tree-covered land, but when added thereto the darkness, draped in white, appearing fitting through the trees, ordinary folk's nerves are apt to be a little bit unstrung. The concourse of sheeted dead—no, ghosts—converged to one point, the dancing pavilion. A closer acquaintance with the spectres revealed their humanity, and the fact that a sheet and pillow case ball was about to be opened. Among the habiliments of the French *folies*, the amusing disguise of cunningly arranged drapery, the elegant floral-trimmed dresses of the noble and the almost utter absence of any detecting who one's neighbor was, there were found abundant elements of mirth and amusement. Everything passed off most harmoniously, and nothing did not terminate until a late hour.

A conference, or rather a "Mediums' Experience Meeting," was called for Wednesday morning, and was opened at the speaker's stand, Dr. J. Beals in the chair, who called upon David Brown, test medium of Boston, who continued to speak for some time in an interesting strain toward the end of his remarks the "old enemy," the rain, came on again in torrents, and the meeting was adjourned to the dancing pavilion, where Mr. Brown closed his address. Mrs. Dearborn, Mrs. Maggie Folsom, and Dr. Storer of Boston, each related some exceedingly interesting personal experiences, after which the meeting adjourned. Again it rained in the afternoon, and in consequence Mrs. R. G. Eccles' lecture was postponed until the next morning. About four P. M. the rain held up, and its inky reservoirs rolled away, and pursuant to a previously issued notice a numerous company assembled in the pavilion, when upon a stand covered with chaste and beautiful flowers was seen a magnificent lyre, constructed by the skillful fingers of Mrs. Charter out of some of the choicest products of the floral kingdom. J. William Fletcher took the floor as the chairman of the meeting, announcing as its object an expression of sympathy for and interest in the life and labors of an old friend and co-worker. A. E. Carpenter followed in the same strain, and N. Frank White in a felicitous speech revealed the plot to the audience, and the recipient of the floral tribute, I. P. Greenleaf of Boston—which was supplemented by a substantial evidence regard in the shape of \$20.00, gathered through the instrumentality of Mr. and Mrs. J. W. Fletcher, Mrs. Folsom, and other friends. Mr. Greenleaf made a most feeling reply, speaking in the most cordial terms of the to him—utterly unexpected act just consummated. An incident of great kindness and generosity upon the part of Mr. and Mrs. Fletcher,

for, who were his physicians during his late severe illness, was alluded to and elicited the hearty applause of the audience, after which a brief speech from Dr. Taylor, and then one from the Chair, closed the proceedings. The activity and energy of Mrs. Folsom, Mr. and Mrs. Fletcher and other ladies, in promoting the above, are worthy of all praise.

Thursday morning dawned bright and fair, and Old Sol shone warm enough to make amends for his absence on the day before, all promising well for the exercises of the day, which opened with a lecture by Prof. R. G. Eccles, of New York, Dr. Beals presiding. Quite a large audience assembled, and after reciting Mrs. Davenport's poem, "Peter Maguire," Mr. Eccles announced the "Mistake of Christianity" as his subject for the occasion. It was claimed that the origin of the mistake he would discuss arose from the fact that Christianity had ceased to be catholic—universal—and had been narrowed down to a conservatism, and as a result it dwarfed every proposition it emanated down to its own level. The relations of "religion" to this world, religion and to modern thought were then discussed, the absurdity of the Christian, Orthodox claim being cleverly illustrated. The Orthodox claim the ability of God to do anything. The lecturer urged it was just as impossible for God to make himself, as it was for him to turn a grindstone in opposite directions at the same time. The impossible could neither be done by man nor God. The character of Jesus was next discussed, and a noble eulogy pronounced and cordially received, the emphatic declaration that all the goodness and purity in him belonged to humanity at large as well. Jesus came to fulfill the law—not one jot or tittle should pass away until fulfilled. The shadow of the past is the prophesy of today, and as truth dawns clearer upon us—as we gather in more of it—so the shadows disappear, and the prophesy is fulfilled. The more of light, the less of shade. A powerful plea for a more rational religion, one more humane, one more practical, one more in accordance with the laws of nature, was here introduced, and it was declared that our love of self—egoism—caused us to punish and restrain those who did not act, speak or think as we desired it. The position of Jesus, who required us to throw away all self love, was forcibly contrasted with the lives of the Orthodox Christians to day, who evidently believed in the *Christ* *Christ*, and said the speaker, prove themselves to be not followers of Christ—Christians—but followers of Moses—every one of them. Moses! Able delivery and insight, expressed, the lecture was listened to with the deepest interest by a thoroughly appreciative audience.

At 1:30 o'clock P. M. the strains of the band again invited attendance to the rostrum, and a large audience assembled, the attraction being Mrs. Nellie J. T. Brigham, of Elm Grove, Mass. A song, "Broad Cast on the Waters," was very sweetly rendered by a lady, at the close of which Mrs. Brigham announced as the subject of her discourse, "Whither Are We Drifting?" An address, full of sweetness and poetry was then delivered; the rise and progress of our race in connection with the churches was sketched out, in which it was shown so long as we left hell and the devil alone we were all right; but so soon as we touched them the church raised up its opposition and war for us was predicted—our work was devilish, or foolish, and would soon die out. It had not done so; it had grown with such marvellous rapidity and luxuriance that we ourselves seemed hardly able to realize its magnitude. We were not drifting into error, or darkness; we had no time for formulating such matters, but we were drifting on to a most glorious success, wherein we should see humanity purified and elevated neither to all that was sublime and beautiful. Full of thought, and combined with a certain grace of delivery, the attention of the audience was closely attracted to the lecture until the end.

A mysterious notice read from the stand, announcing a meeting at "opposite headquarters" for P. M., caused quite a large concourse to assemble, and the fact that it was a "discovery" that another of those very pleasant and inspiring "dedicatory meetings" was about to be held—the recipients of the attention being "surprised" for the purpose. A band of friends had decorated the tent, and enlisted the services of Mrs. Charter again to construct a floral tribute in the form of an anchor, which was placed on a stand in front of the tent. Led by a lady friend, all were escorted to the stand, where Mrs. Susie Willis-Fletcher were then brought to their feet and installed in the place of honor, evidently as much surprised at the proceeding as were many of the assembled guests, for the secret had been well kept. I. P. Greenleaf conducted the ceremonies, and Dr. H. B. Storer, Lyman C. Howe, and Dr. T. B. Taylor made brief and appropriate remarks. In the name of the friends who had arranged the surprise, and with appropriate words concerning the beautiful emblem on the stand, as indicative of the purity, truthfulness and truthfulness of the lives of the presenters, J. J. Morse presented the same to Mr. and Mrs. Fletcher, with every good wish for their peace and happiness. For himself, he desired to bear witness of his esteem and regard for them, and he personally joined in the God speed of the friends. Mrs. Susie Fletcher then replied, speaking in a highly appreciative manner of the tribute just presented, and seeing in it an evidence to urge her to the fullness of her own soul and its truths, let the consequences be what they might. Willie Fletcher also offered a few words in response; though kindred might forsake and persecute him, yet the gathering of friends there proved to him that he was not quite alone, and he would go on his way despite all difficulties. The large audience slowly dispersed, many crowding round to sympathize with and congratulate the recipients of the dedicatory offering.

Friday morning one of the most interesting meetings yet held at the stand took place, Dr. Taylor delivering a lecture on the "Objective Evidence of Spiritualism," at the close of which Mrs. Blair, the renowned water-color painting medium, gave an exhibition of her mediumship. A committee of two ladies blindfolded her with sixteen thicknesses of moistened linen upon each eye, and then bound her eyes with a handkerchief folded several times, the whole being done in a most judicious and rapid manner. The ladies then exhibited, and in a little time Mrs. Blair commenced to paint. Four pictures of flowers were done, in eleven, nine, seven and a half, and six minutes respectively; the result being hailed with acclamations by the audience. The pictures were subsequently disposed of at excellent prices.

In the afternoon the Rev. John Collier, of England, occupied the stand and delivered a thoroughly sound, practical, and rational discourse, his subject being "The Necessity of Making Spiritualism Practical in Daily Life." For breadth, comprehensiveness, and clear understanding of the ideas involved, it was equal to any that had been then delivered, and as it is probable it may be published at some time in *extenso* in pamphlet or some other form, it was wise to introduce an abstract that could only fail to do justice.

Saturday the 23d dawned fair and bright, and the day's proceedings opened with a conference at the stand, various speakers offering remarks, the burden of which were, the force-principle as opposed to the peace principle. In the afternoon, Austin E. Simmons delivered the regular address, after which still another of those little ceremonies that have been so interesting transpired, the occasion being the presentation of a floral and pecuniary offering to Mrs. M. J. Folsom of Boston. The friends had the matter a secret from Mrs. Folsom, with the intention of surprising her, in which they succeeded. The proceedings were marshaled by Dr. Beals, and the speeches were enlivened by singing from Charlie Sullivan, Miss Bailey, and Dr. and Mrs. Beals. H. S. Williams, of Boston, spoke in praise of the recipient, commending her labors and urging her forward in her good deeds. Mr. David Brown, to whom and how I have already referred, then spoke, the before-mentioned tokens, then came forward, and after a highly eulogistic address, general and specific, proceeded to hand over to Mrs. Folsom the testimonial of flowers, in the form of a cross and crown, and an envelope containing upwards of \$30. Mrs.

Folsom then made a brief reply, at the close of which, E. Gerry Brown, editor of the Spiritualist, Boston, stepped forward and remarked that he felt it a pleasure to do so to bear witness to Mrs. Folsom's kindly disposition; our mediums needed sympathy and to be sustained; we should give them the utmost charity. He, the speaker, had known Mrs. Folsom for some considerable time, and he had never known her to speak an unkind word about another medium; he believed that the mediums stood in more danger from internal jealousies than they did from external attacks; the speaker had seen much of Mrs. Folsom, and he felt called upon to state that nearly all the public portions of his career had been the result of his association with Mrs. Folsom; he commended her to the friends freely. Dr. Storer then spoke in high terms of his association and relation with Mrs. F., and a brief speech from J. J. Morse terminated the proceedings.

The evening fell clear and calm; the afternoon trains had brought quite an accession of visitors, the grounds presenting quite an animated appearance, the young folks—and our ones, too, enjoying themselves in the open air, chatting in shady nooks, or sitting by the margin of the pellucid lake, the surface of which was silvery by the moon's bright beam.

A cool breeze, tempered by an occasional burst of sun-warmth, awaited the campers when they arose, on Sunday morning, the 23d. As the morning passed on, visitors crowded in "from all the parts round about," upwards of one hundred ears depositing their human freight upon the grounds. When the numbers were highest there could scarcely have been less than ten thousand people scattered throughout the grounds. The morning services were introduced with several very fine instrumental selections, performed by the Fitchburg Cornet Band, after which the quartette, under Robert Cooper, rendered "Two Little Shoes," and other selections. Dr. Beals then introduced the speaker of the morning, Francis E. Abbot, of Boston, who announced as his subject, "Rome in America." He compared the Catholic Church to a large iceberg sent down the ocean to southern latitudes, where, resisting the disintegrating influences of the mighty Gulf Stream, it still maintained itself, though crumbling and rotting beneath the solar blaze—a danger greater than when in its native waters to passing vessels. This iceberg of Romanism had floated down from the polar regions of medieval ignorance and superstition, resisting, by some seemingly insurmountable law, the influences of the Gulf Stream, and had drifted from America, where it was initiating its tactics of aggression, to which it is ever true in all countries and at all times. A prince cardinal is but one link in the chain Rome hopes to bind around the United States. Universal education; the taxation of all property, civil and ecclesiastical; continual agitation, to rouse the people from their indifference, were among the remedies suggested, and if these matters were not attended to, there would be a religious war, the result of which, he thought, would be long. The speaker was most heartily applauded, both at the close and during his remarks; indeed, his cogent reasonings and forcible illustrations could hardly fail to carry conviction to his hearers, and fully call out their hearty sympathies.

Having had an intellectual feast, there was a general stampede for a feast of another character, rendered quite a necessity by the bracing effect of the surrounding mountains; the boarding-houses of Dr. Beals and Dr. Dunbar, being taxed to the utmost extent of their resources by the numbers patronizing them.

At 2 P. M. the band again invited the people to the stand, but judging from the audience assembled when they commenced, there was but little persuasion needed. At half past two an immense audience was packed and wedged into every available spot around the stand, upwards of six thousand persons being within sound of the speaker's voice. The quartette then sang "For Give and Forget," after which the President introduced as the speaker of the hour William Denton, of Woblesey, Mass., who, upon coming forward, was greeted most enthusiastically. His lecture was prefaced by the reading of a poem entitled "My Religion." He then announced as his subject "National Religion." The absence of nationality in religion was attributed to the fact that the reasonings of man were not fully developed, and able to control and direct the animal attributes of his being. Altruism, unselfishness, uncontrolled by judgment, caused men to become gluttons, and the manner of eating among savage tribes was cited as evidence, since these savages gorged themselves whenever an opportunity presented itself; animateness undirected by the reason runs riot in the individual and society, and the lower in the scale of existence, the more intense is its domination, so much so that marriage was the exception and rape the rule among savage tribes. Destructiveness and secretiveness were also dealt with in a similar strain, each of which without reason simply wrought out violence and injustice. It was no better in the domain of the higher sentiments. Conscientiousness, usually spoken of, said the speaker, as a high moral organ, was just as blind in its operation and injurious in its results as any other sense organ. The sense of destruction, for instance, when undirected by reason, led to the Hindoo mother casting her child into the Ganges to appease the gods; children were sacrificed by the Jews to Moloch; credulous burnt heretics and persecuted dissenters, in each case because conscientiousness urged them to do so—but in no case did that organ explain to them the right, it only kept them to the line of the inherited convictions; if it did it would have made the mother revile the gods that demanded such a sacrifice, and have the Hindoo mother cast her child into the Ganges to appease the gods; children were sacrificed by the Jews to Moloch; credulous burnt heretics and persecuted dissenters, in each case because conscientiousness urged them to do so—but in no case did that organ explain to them the right, it only kept them to the line of the inherited convictions; if it did it would have made the mother revile the gods that demanded such a sacrifice, and have the Hindoo mother cast her child into the Ganges to appease the gods; 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