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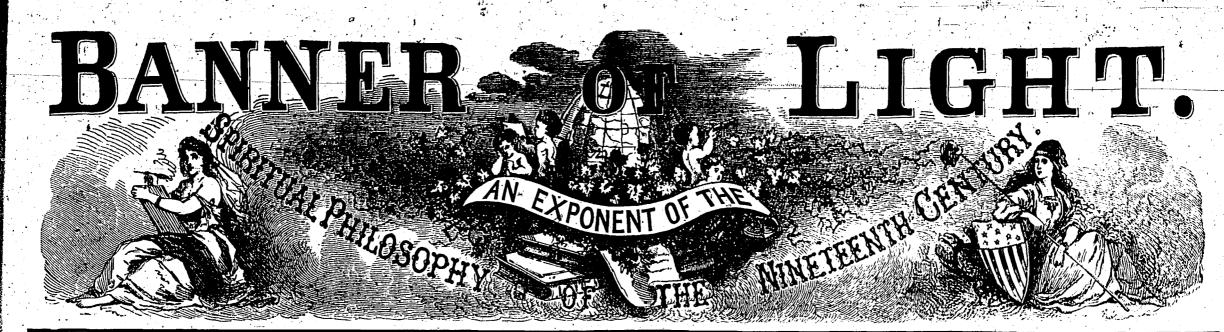
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"PROCES DES SPIRITES"---EDITE PAR MADAME P. G. LEYMARIE.

PREPARED EXPRESSLY FOR THE BANNER OF LIGHT BY G. L. DITSON, M. D.

The Report of the proceedings in the trial, in France, of Messrs. Leymarie, Firman, and Buguet, occupies an octavo volume of 256 pages.

That this infamous occurrence will stamp the annals of Spiritualism in Europe with a conspicuous black letter, there can be no question. Not that fraud, in so sacred a thing as Spiritualism, should be visited with the severest penalties the law can inflict, but that fraud (if it be) on one side, should be foisted upon another (conspicuously innocent) to make the whole appear vile in the face of the world, deprives the ermine of its dignity, and wrests from it that high regard we have been wont to accord it.

I will now attempt) to give the reader a brief view of the more important features of the case: brief of course it must be, when the great amount of the material is considered.

Ques -(by the President, so called, of the "Your name, age, occupation, resi-

Ans .- "John Buguet, thirty-four years old, photographer, residence 5 Boulevard Montma-

By the President.-"You are accused of having employed fraudulent manœuvres indicated in Article 405 of the Renal Code: In 1873-4, above all in 1874, you are occupied with spirit-photog-

raphy."
A.—"A friend told me that they made many of these in America, and I replied that I did not think it difficult to do so. He took me to Dr. Puel's, 73 Boulevard Beaumarchais; I began to make these photographs for amusement. It was Dr. Puel who sent M. Leymarie to me."
Q.—"Who is the friend that brought the spirit-

photographs from America? Is it not M. Scipion, the actor i

A.—"Yes, sir."
Q.—"When you made the experiments, did
not Mr. Bertall say they were well done, with

good deal of spirit (esprit)?"

A.—"It was out of self-respect I did not explain the trick." (sic.)

Q.—"Did not these gentlemen see that your process was natural, artificial, and not at all su-

A .- "That was always the thought of Mr. Bertall; it ought to have been the common opin-

Q.—" Who introduced you to Mr. Leymarie?" A.—"Dr. Puel (in 1873). Mr. L. came and wanted some spirit-photographs for his Revue; he sent many persons to me; he never asked me how I made them, but said they had already made them in America, and it afforded him great pleasure to find in France one who could do the

same thing."
Q.—"Did he never seek to know about your methods of proceeding?" A.—"Mr. Leymarie never opened his mouth on the subject."

Q.—"He asked of you spectral photographs, the same as others asked for ordinary ones -"He knew very well that I did not have spirits at my disposition. I often had eight or ten persons at the same time, and was too busy to occupy myself with their ideas, but supposed that Mr. Leymarie sought to gain his living as I

Q .- "Thus you were an ordinary photogra: pher, doing business as well with the spirits as with living persons?" man asked me for a spirit-photo-

graph; I made it for him. QR.—"Thus we understand that you made no pretensions to the supernatural; that in your intercourse with Mr. Leymarle there was no question of supernaturalism; that you simply made the spectral as you made any other photograph; that Mr. L. simply sought to have images (des images), and not spirit-photographs. Behold how the thing occurred! In 1873, you hired apartments on the Boulevard, you were married, had children and many expenses, and feared you

could not pay your rent."

A.—"I wished to be distinguished."

A.—"I wished to be distinguished."
Q.—"It results that you were in want, and at that moment Mr. Leymarie offered you \$700." -"It was I who asked it of him; and he loaned me the sum.

Q.—"Mr. Leymarle offered you the \$700, in the name of the Society Spirite.* You found in the Society a sort of bank to satisfy your needs How were the conditions of reim

A.—"I had a year. Mr. Leymarie gave me photographs to make," (It is to be understood here that he was to make copies of those received from America) "and by their sale the Sociewas to be reimbursed.'

Q .- "And there was an agreement that the loan was without interest?"

A.—"Pardon me; with five per cent interest;

but the gentleman never asked it of me."

Q.—"Was there not an agreement about furnishing spectral photographs? Was it not said that you were to give yourself to spectral photo-

graphs, to be sold at the Library Spirite?"
A.—"Yes, but they brought the photographs from America; I had not then in anything innovated." (sic.)

*In view of the preceding answer, the animus of the judge is distinctly seen.

Q.— That is not what I want said. I want

to know your relations with Mr. Leymarie?" [The judge evidently does not wish to know anything that might favor the cause of Mr. L. He puts "leading questions" such as imply the guilt of the defendant.] When business increased with Mr. Buguet, he had a girl named Menessier to attend to his customers, and the judge tried to make it appear that she obtained from them all the information she could and reported it to Mr. B. that he might be able to give a photograph corresponding with their expectations. This, however, Mr. B. denied—at least at first; and he also denied that he ever said he was a medium. Buguet, however, admitted that he had an assistant in an adjoining room, who, by the use of heads cut from photographs and placed upon a doll, made the required spirit photograph, while "the individual who solicited the spirit was in the other room, wait-Ing for the spectre to be made before having his own picture taken." "This did not take long," said Mr. B., and when the judge said, "But the plate (card, or plaque), it was necessary that it should be brought out of the (said) room (cabinet)?" "They most always brought it to me," (sic) replied Mr. B.
Q.—"The person did not examine then the plate?"

A:—"The plate, being collectionnated, could not be exposed to the light."

Q.—"When one went from this room where the first preparation was made, he entered the saloon where was the unfortunate Spiritist who had come to solicit the spirits. Well, what did you say? Did you not say you would make an invocation? You have avowed it.?.

Mr. Buguet admitted that he made a sort of religious ceremony of it—asking the sitter to join with him in contemplation of the spirits; that there was nothing of the supernatural in what he did but it was fraudulant.

did, but it was fraudulent

The judge now, seeming to contemplate the scene as he had made it appear, very justly remarked: "You practiced a very bad role, for the persons who came to you were generally guided y sentiments of friendship and affection. The judge now catches Mr. Buguet in a false-hood, for the latter said that when people did not recognize the portraits he always returned

into recognize the portraits he always returned the money.

"No," said the judge, "you have not acted thus. When the grocer of Montreuil-sur-Mer asked of you the spirit of his child he sent you \$4, and you sent him the portrait of a man of fifty years. Twice again he sent you \$4, but with no satisfactory result, and you did not return him the \$12."

A .- "If the grocer had not had the means of

paying, I should not have done so."

Referring again to Mr. Leymarie, the judge asked if, during all the time he (Mr. L.) visited Mr. Buguet, he did not seek to know the latter's secret. Mr. B. said he did not, though he may have once asked the use of the photographs then on the table.

Mr. Leymarie being called, stated (here in brief) as follows: As early as 1858 he had begun the study of Spiritualism; had become acquaint-ed with and attended the scances weekly, of Mr. Allan Kardec; that he became editor of the Revue Spirite; had copies of the American spirit-photographs made to sell, but they had on them Reproduction Americaine—believing then, as he still believes, that they (the originals) were due

to spirit intervention.

The judge then said: "This is not the question. I say that Mr. Buguet employed only natural processes."

A .- "I never believed the contrary, and, with all

Spiritualists, believe that the phenomenon is the result of a natural law."
Q.—"You knew that Buguet made no pretensions to supernaturalism; that the means he

employed were the ordinary ones, and that which he announced had no reality in it?' A .- "If I had not thought that Buguet gave the

reproduction of the spirits I should not have one to him. -"But he told you that he never 'posed ' as

a medium, and that you were only occupied with getting pictures for your journal?"

A—"That is an error. Buguet always 'posed' as a medium: his acts and his letters prove it. The society does no business; we only wish to extend our grand ideas."

The judge now combats these assertions by stating that their books have a large sale; that stating that their books have a large safe; that they employ an agent (Coilley), and that the Revue is for making money. Mr. Leymarie replies that Coilley simply purchases books of them, and their business is solely to "develop the doctrine of Spiritualism—destined to regenerate couldry which is their sight and their duty."

trine of Spiritualism—destined to regenerate society—which is their right and their duty." The judge then says that it is not the affair of doctrine he is considering, but of good faith, and returns to the charge of duplicity, that Mr. L. profited by these spirit illusions, that were recognized by some parties, while he was not ignorant of the "manœuvres" employed to produce them.

Mr. Leymarle then says: "A great number of passons (about forty per cents) have come to us persons (about forty per cent*) have come to us and said: 'We have obtained what we desired,' and we have rested only on the affirmation of

very honorable persons."
Further imputations being made by the judge, Mr. L. said, that as these spirit photographs were made in America, he did not see why they could not be made here; and that he had not sought to know Buguet's processes, as he had entire

faith in him. The judge here accuses Mr. L. of falsifyingevidently having been misled by those miscreants who were simply seeking to injure Spiritualism, saying that Mr. L. had sought to know Buguet's secret, through one Rubis, to extend the sale of photographs at Lyons. Mr. L. stated that Rubis was a sincere Spiritualist and medium who wrote to him asking him to obtain a place with Buguet, who had formerly employed him at Dijon. Even a brass ring that was picked up on the stairs and given to one of the employes was brought up by the judge as evidence of a desire to curry favor.

When, too, the introduction of these spirit photographs into the Revue was given as a motive for deception by increasing the profits of said journal, Mr. Leymarie shows by a specific statement that not less than fifteen dollars was lost each month in which they appeared. Having seen, so it was stated, some dolls in Buguet's room, Mr. L. ought to have inferred their use; but he replies that having no suspicion of Bu-guet, he could not have supposed, had he seen them, that they were to aid in any deception. Again, the judge stated that among Buguet's pictures there was one representing Buguet's daughter, and that as Mr. L. saw her every day he could not have failed to recognize the likeness. Mr. L. replies that it was taken in 1873 for Mr. Dresch, who brought him a copy, and that then he did not know Buguet, or that

Buguet was married, or that he had a daugh-

*This is stated afterward to be about 70 per cent.

"I knew him some months later," said

Blot, it is said, sat with a veil over him to represent John King; but it is only necessary to compare Blot's head with John King's to discover the falsehood.

Mr. L.. could make 'pose' his two little children in the cause of charlatanism and in an act so shame-

cause of characterism and in all act so sname-ful."

"It is said," says the judge, "that on several occasions you have operated without the inter-vention of Buguet."

A.—" Without thoroughly knowing photography, I know enough to comprehend the operations gone through with, either by myself or by persons accompanying me, in making serious xperiments. Messrs. Bertall, Maxwell, Bose, Boyard, and other persons, photographers or chemists, have obtained them (the spirit-photographs, of course) without the intervention of

Buguet, only with his presence, without perceiving anything indicating fraud."

The subject of M. Kardec's spirit photograph was called up. Madame K. had stated that when it was taken Buguet was ill on the sofa, and that Mr. Leymarie and the operator made the preparations. One picture represented Mons. K. behind her holding a crown over her head, the other had a card in front of him on which was some fine writing. This writing, it was affirmed by the Court, was by the young woman assistant at Buguet's. Madame Leymarie de-clares that it has not the slightest resemblance to the said girl's writing, while Mr. L states that its fineness, and the different appearance it has from Mr. Kardec's is the result of photography—a person being taken much smaller than he is in reality. The Court, however, ex-pressed its decided conviction that Mr. Leymarie and misrepresented the whole thing to deceive his readers; that he knew from a Mr. Blot * that Buguet was a fraud; that he (Mr. L) presented fraudulent photographs to the public, as spirit-photographs, and that he deceived all the world. Mr. Firman being called, stated in substance: That he pretended, in all seriousness, to be a medium; that he did not pretend to use the spirits, but that they used him; that he never sat for the picture with eyes closed which was shown him as such. Nothing could be made out for the prosecution.

for the prosecution. A police officer then appeared and stated that, suspecting that people were being deceived at Buguet's he made some inquiries and found his suspicions confirmed, then went himself to Buguet, who immediately avowed his fraudulent practices; a box was seized, the head of a dead

practices; a box was selzed, the head of a dead person, a doll, (perhaps to amuse the children.)

Mr. Legal, a photographer, was called. He had been employed by Buguet, but knew nothing of his tricks.

Mr. Van Herzelle then came before the court, and testified that he had "posed" for the production of spectres for eighteen months.

Young Blot, employed as a boy by Buguet, came next. He denied that he had ever said anything about Buguet's proceedings. "I remember," he said, "that Madame Leymarie came once and stated to Mr. Buguet that I had said that I posed for a spirit, but I do not recall that."

and stated to bir. Buguet that I had said that I posed for a spirit, but I do not recall that." Miss Menessier, Buguet's treasurer, was called. She said she received the callers, but never asked them what kind of person they desired to invoke.

heads that it was said Buguet used, he exclaimed, "What does that prove? He might use these once or twice; as for myself, I evoked the spirit of my sister, and she appeared. I am convinced of it. It is the portrait of my sister obtained without a mannequin." When questioned about the scances at Mr. Firman's he said: "At Firman's they do not 'pose'; apparitions of spectres appear in the clear light, of spirits who materialize. They appear dressed in rich stuffs. Members of my own family, who are dead appear and I recognize no fraud about it. For sixteer years I have studied this subject scientifically,

and those who have not made it a study are no prepared to judge of it." The last statement reflecting somewhat upon the court, the Count was rudely ordered to take

Miss Marie, daughter of the Countess de Veh then responded to the questions of the coart, and emphatically declared that she fully recognized in the spirit-photographs taken by Buguet, a lady friend and an uncle. The judge, however tried, but with no effect, to convince her that it was an illusion, and that she had been decived. She replied, "No, sir." The impression she made must have been somewhat profound when she replied to the following question: "Were you not at a scance where a spirit appeared, took down your hair and put it up again?" "Yes, sir, at my mother's." This response not being in acwith the spirit of the bench, the young lady was also ordered to take her seat.

M. de Veh, father of the preceding witness, testified that he had often seen spirits; that at Buguet's he had had produced-a-spirit-photograph, which, when taken to Moscow, his native own, was instantly recognized as representing his brother Charles; that though Buguet (and the Count de V. was shown the box of pictures) may have sometimes practiced trickery, he him-self was not deceived. He, of course, was peremptorily ordered to be seated.

Mr. Dersenon, a picture merchant, being called. said that he had been at Buguet's several times with no favorable result till Mr. Scipion 'posel' at his side; then the spirit of his wife appeared upon the plate, and so satisfactory was it his children recognized it, saying: "There is mai-ma!" white another relative exclaimed, "Whi,

it is my cousin!"
_"That," said the judge, "is a mere accident (un hazard). Is it not so, Buguet?"
"Yes," replied Buguet, "a hazard, for I have

no photograph of Mrs. Dessenon."

Being shown the doll, &c., Mr. D. declared they had no resemblance to the photograph he obtained. Ordered to sit down.

Mr. Scipion, being called, said that he had "posed" for amusement, knowing that Buguet at first employed living persons to represent spirits, then pictures: Mr. Dessenon asked permission to say a word, but this was denied him, mission to say a word, but this was denied him, mission to say a word, but this was denied him, and had aided Buguet by magnetizing to be a medium; that she had often been to aid him, and had followed very minutely the problem by her magnetism when exhausted by his ceedings in spirit-photography; but when he work. Buguet was allowed a word (denied to the preceding), and said he permitted Mrs. S. to had been taken, the judge said it was of a country man of Dreux, now living:

Why he sent for her; but she here was ordered why he sent for her; but she here was ordered why he sent for her; but she here was ordered why he sent for her; but she here was ordered why he sent for her. Four days nission to say a word, but this was denied him.

Mrs. Kardec (widow Revail) was the next witness-stating the particulars concerning the tak-

lowed here to say that she did it; but Mrs. Kardec.was firm, and did not hesitate to declare that Miss M. told a falsehood in order to uphold Buguet. The judge, in opposing Mrs. Kardee, went so far as to use obloquy on the memory of the distinguished savant whose widow was be-

Professor Chevillard said he thought Buguet had some particular arrangement by which to obtain his pictures; that he thought they were "transparents" saturated with phosphoric oil; that Mr. Leymarie was not a cheat, but an imbe-

cile.

The editor, with another writer for Figaro, was called up and reproved for making announcements in that paper, which they knew to be false, concerning spirit-photographs made by Buguet.

Mr. Bertall, a designer, made some statements about Mr. Leymarie coming to experiment with him concerning spirit-photography; but owing to a too hasty publication in the Petit Moniteur, the experiments were not continued. Mr. B. did not believe in Spiritualism.

Mr. Raymond or Prevorst said that among the (spirit) photographs sold was one of his fathern law, and that there had been found among Buguet's pictures the one that had served him for but Mr. Leymarie says it is of a Mr. Poiret.

Mr. Jouffroy, treasurer of the Society Spirite; being called, the judge said: "The result of your deposition is, that Mr. Leymarie and Buguet are not of good faith." A.—"That is, the Judge of Instruction says that. He said it plainly to me, that he intended

to make me avow this thing, but I declare to the

contrary."

Mr. Maxwell, an Englishman, chemiste savant, said he had been called upon to make experiments to discover any fraud there might be practiced by Bugnet in making these spirit-photographs. He connected himself with all the op-erations, saw the plate put in the box after having seen it collodionated, took and carried it himself to the dark chamber. The result was so surprising (he did not in the least understand how Buguet arrived at the well-known results) he desired to experiment further, and proposed to do so with Mr. Bertall.

Miss Couet, a laundress, stated that Mr. Blot had shown her a photograph for which he had

"posed" as a phantom.

Mrs. Huguet, modiste, said that Mr. Firman had exhibited at her house, and that having hiddian. Mr. J. considered Mr. Leymarie, however, to be a very honest man. Mr. Ballleul, a lawyer, saw Firman when Mrs. Huguet raised the cur-tain; saw that he was a trickster.

was fully conversant with the phenomena, he

with her husband, but with the circle. Mr. Chinnery gave his testimony in favor of

with Messrs. Flammarion and Leymarie. They saw the plute cleaned, accompanied B. to his laboratory, saw him put the "glace" in the bath; in fact not for an instant losing sight of the proceedings, yet a spirit-ligure appeared and no trickery was discovered.

Mrs. de Veh had attended Firman's séances, and had several times seen appear a great Russian lady; also the young Indian, in her own saloon. She was ordered down.

Mr. Tremeschini, engineer, constructor of astronomical instruments, deprecizion, member of the "Panthéon" of Rome, etc., wishing to understand the phenomena about which Mr. Crookes, the learned , English chemist, had occupied himself, went with Mr. Leymarie to Buguet's, chose his own plate, which B. prepared in the ordinary most care, he could discover no fraud. "The principle of the phenomena is true," he said, "and Buguet is certainly a medium."

Mr. Bosc, architect, was convinced that there was something in it besides fraud, having, at Buguet's, studied the phenomena.

Mr. Vautier, merchant, deposed in favor of

Buguet's mediumship, having several times visited B,'s place; that magnetizing him (B.), he had restored him from his great (confessed) fatigue; that he believed in the good faith of Ley-

Mr. Lavoignat, rentier, stated that he had received at Buguet's a portrait of his sister-in law; but when proceeding further to explain matters, was ordered down. Mr. Blanckmann, chef de musique, testified to

Mr. Blanckmann, chef de musique, testined to having received at Buguet's four portraits of his friends. He perfectly recognized, three—his father, and two uncles. Ordered seated., ... Mr. Pothenot, Professor of History, sent his son to Buguet. On his return home the first thing he said was: "Tobtained my mother." The father also recognized his wife, "incontestable weat?" the very spect on her head where on

ble mout," the very spot on her head where, on the day of her death, he had cut off a lock of hair, being represented in the spirit-picture.

for her a portrait of her mother. Four days afterward she received a portrait, but it did not resemble her mother. She sent again, and gra-taltously received a picture that she recognized perfectly by various details of the physiognomy, and especially in the arrangement of the hair.

"but could not conceive that he ing of her husband's spirit-pictures, and that she! The judge said the portrait was in the box ke pose! his two little children in the believed that the writing on one of them was (brought there from Buguet's), and had served charlatanism and in an act so shamedone by her husband. Miss Menessier was all for several others, who had, like her, recognized for several others, who had, like her, recognized

it. (No proof of this, howevers was offered.)

Mr. Sullivan, an American diplomat, was call-ed; but as his testimony was not well taken. down, a letter of his is given in the Appenlix. This is to the effect that he attended Buguet's operations with an English gentleman, who, though violently skeptical, and managing or inspecting thoroughly all the manipulations in the production of spirit-faces, received a striking likeness of an aunt of his who had been dead

Mr. Conillard, a mecanicien, of Madrid, an esteemed sarant, affirmed solemnly before God and -man that he received at Buguet's "the image of the spirit he invoked;" was perfectly certain

that he was not deceived.

Mr. Marris came expressly from Bordeaux to Jostify. He said he received at Buguet's a pic-ture of his mother, who had died in 1873. It was recognized by all the members of his family and

by acquaintances Mr. Bastian, of Neuilly, said he was shown a photograph of a man said to be living at Dreux, he perfectly recognized it (as did his wife

and two other ladies present) as that of Mr. Poiret, a friend, with whom he had lived for nearly thirty years. (See the judge's statement concerning this farmer of Dreux, above.) The defence had eight more witnesses, but it was decided to pass them over. On the following day-(June 17th), however, Captain Bourges, iving come from Marseilles expressly to testify

in this matter, was allowed to say: that he visited Buguet, took the glass himself, broke off a piece of it, followed closely the processes, and received what "honorable persons of Marseilles recognized (this one) as his wife, and (that one) his daughter." "These are accidents," (hazards) said the judge. This caused so much disturbance in the audience that an order of arrest

was given.
The "Advocate of the Republic" then began his address. This occupies nearly ten pages of fine print, of which only a very short synopsis can be given. I need not point out the falsehoods contained in the extracts -they will appear plain to those who have read the testimony. "The three cheats before you," he says, "have found a new means (Spiritualism) of deception -this bizarre and ridiculous doctrine of which we all have the same impression. prised at the ardor of persons toward the super-natural who reject all religions, substituting for den herself in a closet she saw that he, to repre-the faith a wicked superstition. Spiritism is a sent the little Indian, enveloped himself in some colossal mystification practiced by a few regues sent the tittle match, enveloped nimself in some stuff covered with rich figures, and put crape over his face. She claimed to have his mantle at her house. Mr. Firman denied it all, saying that he did not know how Mrs. II. could have procured it. The testimony of Mr. Jacolilot sustained the statement that Firman was representing the Installent Mr. Leongillored which B.'s clients found was, generally, in their own imagination—in the hallucination of their section. over-excited senses. As to Mr. Leymarie, he had interest in persons maintaining confidence in them what kind of person they desired to invoke. She, however, replied in the affirmative when asked-if, she had made a certain writing that appeared on Mr. Kardec's spirit photograph, and Buguet said he dictated it.

Count de Bullet, being interrogated at length, responded in substance as follows: That he believed Buguet to be a medium; sat for a picture without saying what he desired, and obtained the portrait of his sister; certain that he was not deceived, for he perfectly recognized his sister. On being shown the doll and the pictures, the heads that it was said Buguet used, he exclaim that he was a trickster.

Lan; saw that he was a trickster.

Mr. Carré, Colonel of Artillery, stated that he spirit-photograph,—he received money from the spirit-photograph,—he received money from the spirit-photographs, and this was the incentive to his shad faith. He knew from the first explanation of his bad faith. He knew from the first that the photographs were not obtained by supernatural the photograph which he believed to the photograph where the index that he spirit-photograph, and this was the incentive to his shad faith. He knew from the first explanation of his bad faith. He knew from the first explanation of his bad faith. He knew from the first that the photographs and this was the incentive to his shad faith. He knew from the first explanation of his bad faith. He knew from the first explanation of his bad faith. He knew from the first explanation of his bad faith. He knew from the first explanation of his bad faith. He knew from the first explanation of his bad faith. He knew from the first explanation of his bad faith. He knew from the first explanation of his bad faith. He knew from the first explanation of his bad faith. He knew from the first explanation of his bad faith. He knew from the head that he was and the first explanation of his bad faith. He knew from the first explanation of his bad faith. He knew from the had kardec's photograph, which was the incentive to his spirit-photographs, and this was and heat, when the judge ordered him to be seated, with the remark that they were not there to have scientific discussions.

The grocer heretofore referred to, stated his connection with spirit-photography, as already given, but when he said that his deceased son the following the said that his deceased son the following that his deceased son the following the fol

Then it is important for the court to remember was told to be scated.

Mr. Gledstanes said he had seen Firman lying sex, physiognomy of the persons deceased and upon a sofa at the same time that he saw the In-sending such information to Buguet. Sometimes dian spirit—there were two; the wife not being the even sent to Buguet photographs of the deceased: now If he believed in Buguet's supernatural powers, why act thus? And when Mr. Firman.

Mr. Levent, proprietor, said he was at Buguet's marie remained silent. Regarding the writing on Mr. Kardec's picture—Mr. L. having a plenty of Miss Menessier's manuscript, must have recognized that that on said picture was not Kar-dec's: another proof of his bad faith. Fur-ther, he has stated that Buguet never prepared a plate: this is shown to be false. Again, in an article published in June, there is an affirmation by Mme, Kardec that is not true. Colonel Carré is mistaken when he affirms that he was not de-ceived by Buguet—having followed him through the whole operation in the production of the spirit-picture; for the spirit figure was put on 'afterward, as is manifest by its being in front instead of behind the sitter. Buguet says that Leymarie saw the doll and the pictures at his place, and, asking about them, B. said, "They are for my affairs," which indicates sufficiently (no further remarks being made) that Leymarie tions. When the plate came out, there was upon it a figure (spirite, so called of course); and on leaving Buguet's, assured Mr. Leymarie that having followed all the proceedings with the utmost care, he could discover no fraud 1979. good faith when he sent Rubis to Buguet's to learn spirit-photography. Firman having left his portrait with Buguet, it was easy for the latter to deceive Count Bullet by making a photographic "double"—Mr. F. being then in Holland. The charlatanism of Firman was further established by revelations in Amsterdam, where it was discovered that he used his feeth on bells, fans, &c., in a dark circle. Robert Houdin could do mar-yelous things, but he had the credit of being honest in his profession. Bugnet's advocate then proceeded to explain

his (B.'s)-position in this affair; but from the evidence already given one can judge exactly what it is: He never claimed to be a medium, but made spirit (so called) photographs because people wanted then.

Mr. Lachaud's defence-of-Mr. Leymaric fol-

lowed. It occupies, with a few letters necessary in the case, twenty-three pages, also in fine print. When, however, it is understood that Spiritualism, per se, is not to have a hearing; and when Mr. Lachaud opens the defence by saying that "he finds himself in the presence of a mystery, and is there stopped," being a "stranger to all these things," one can have little bone, that any year, proportion or rather pertle hope that any very powerful, or rather, perhaps, any very appropriate, arguments will be forthcoming. But, whatever he may bring for-ward for Mr. Leymarie, his declarations respecting Buguet-how he has outraged all the sentiments of our nature—are sufficiently cutting and humiliating. He, at the outset, presents of letter from a Commissioner of Police, who had been instructed to inquire into Mr. Leymarie's character. This is very clearly in his favor; making him out to be an honorable man, a good father, maintaining infirm parents, and characterized by "a morality beyond reproach." Mr. Leymarie is ardent in his convictions, so that ridicule and violent assaults were powerless. arrinst him; being sustained also by the same

where you will discover the ineffacable trace of this grand idea. Read all the grape cof the extreme. Orient: India, Persia, Egypt, Greece, in voked the dead. Consult the Sarred Scriptures, and you will find that Isaiah proclaims against the sarred which would show an of the track to have those who would sleep on the tombs to have prophetic dreams. Moses did notwish them to unitate those who sought truth from the deads Tertullian speaks of compacts with evil spirits to appoince through the tables things hidden. The 'connects' of Pope Sextus V, and Pius IX, proclaim the danger of these apparitions. But these apparitions, have they not been accepted in all religious as certain facts." He went on to say that there were a large number of Spiritists in France, more than ten millions in Ametica; that the Academy of Sciences in St. Petersburg had appointed a commission to investigate this subject: while in England, among the most distinguished men known to the world, this grave and delicate subject is studied. Alta Journal of St. Petersburg declares that all the Russian aristocracy; and a large part of the scientists, believe in the reality of the spirit phenomena. (Here is given the fulnamation of the Bishop of Toulouse against Spiritual store of But I am not pleading the cause of Signatualism, " continued Mr. Lachaud. " !

of registroatsm, continued Mr. Laenand. "I am simply saving that Mr. Leymaric isonot a fool, because, ike the Archbishop of Toulouse, Tertallian, and hosts of others, he believes in the apparition of sparits," Mr. Lachand admitted that traind might ereep in, in the midst of these phenomena, but that did not stop the manifesta-tions. And Mr. Leymarie, did believe and he still believes in the reality of apparitions. When one says it is contrary to reason, to common sense is it not thus that every scientific subject has been at first regeived %. Is it an irrefutable argument when one says. In photography, the sun, its grand agent, can produce no spirit—nothing without there is a body? Scientifically, are we sure of this? No." Mete is reproduced a long article from the Re-

ene Spiretoot Jan 1874. It is conclusive of the good faith of Mr. Leymarie, showing, also, how others, including men of distinction, under the strictest satisfacty, had obtained satisfactory spirit photographs, and the public should now guard itself against being again duped by Puguet's present contessions of charlatanism. Mr. Maxwell's experience was referred to, and Mr. Mesaid be had biniself operated at Bugnet's; that Bugnet touched nothing, yet the likage appeared! Mr. Levent had with him at Bugnet's one of the most expert photographers of Paris, yet he could discover no trick in B.'s processes. Mr. Flammarion, whose scientific attainments are inconfestable. was equally unsuccessful. The astronomer Tre-meschini, and Mr. Boyard, director of a chemical laboratory at Brussels, equally failed, in their examination of these phenomena, in finding any ruse. All these things must have reassured Mr. Leymaric, had be ever had a doubt; besides he had had neknowledged to him that more than two hundred spirit-photographs had been recognized. Further, the Duc de Leuchtenberg, the Prince Wittgenstein, the Countess of Caithness, write to him that they have "refound the image of lost parents."

After much more of such testimony was presented—presented to the court with great clearness-four or five of Buguet's letters to Mr. Leymarie were read. A few lines of each only can be given: "The spirits tell me not to work any more for the doubting and incredulous. Come without doubting." (Feb. 25th, 1875.) "My health grows poorer from day to day. I would not, through the caprice of any one, lose the little of mediumship that remains to me, and you know that after every scance of this sort I am the more ill. If it be a trick (insinuated in a letter from Bordeaux) the world is too malign not to have un-

porteaux) the world is too margn not to have un-masked it ere this. I do all that an honest man can." (Sept. 11th, 1874.)

"Mr. Scipion, a sylong medium, 'posed!' yes-terday, and obtained a pertrait of his mother, of whom he had no photograph: a good thing for Spiritualism." (April 21st, 1875.)

It has been affirmed that one day when Mr. Leynaric entered linguage's chamber an employed

Leymarie entered Buguet's chamber, an employé who had a doll in his hand hastily concealed it. If Mr. L. had been an accomplice would this have been done? The prosecution had tried to make much of the figure that appeared on Colonel Carre's, photograph; the advocate had a certificate signed by nine persons, some of whom de-clare that the resemblance of said figure to Mr. Poiret (as claimed by Mr. Leymarie) is perfect, the others that it is possible to recognize Mr. P. One Mr. Raymondadfirms that it is his father-in-

Regarding the writing on Mr. Kardee's photo-graph, no new feature of the affair was suggest-ed. This was also the case with the child's ap-parition on Mr Dresch's picture. The argument used against Mr. Leymaric because he sent Rubis to learn of Bugnet (his tricks, the court says), was explained, as every disinterested person must see it, as a simple assent to the desife of a simple medium to learn what he could, or be aided in his mediumistic qualities, at Bugnet's.

Respecting Firman: Though the Rerue Spirite published an article concerning the "double" of

Mr. F.; as it appeared (through charlatanism or otherwise) to Count Bullet, it published also a statement from Amsterdam, implicating Fir man in fraudulent tricks. This certainly should redound to the credit of Mr. Leymarie. Count Bullet at least is assured of his having had produced in Paris the "double" of his sister in Bal-

Mr. Lachaud explained to the chart the object and the financial condition of the "Society Anonime," which published the Revue Spirite. peared perfectly clear that it was not a profitable institution; that its members sought no advantage from it, but rather to augment its capital for the sole purpose of spreading the doctrines upon which it was founded. It would have been for its monetary interest to have kept the seven hundred dollars instead of lending it to Buguet and trusting to trickery (if so it prove) to regain it. Mr. Lachaud's final appeal to the court was man-ly and dignified. He affirmed with evident sincerity, based upon every feature of the evidence, his conviction of the entire good intent, the most perfect and disinterested honesty of Mr. Ley-marie. If Mr. L. was too confiding, if he manifested any feebleness of esperit, all could see that his past career was honorable, and his acts the esult of his sincere, his ardent faith. Buguet, being recalled, made a statement which

proved to be incorrect—that Mr. Leymarie usual-

ly published his letters in the Revue.

The President then said to Buguet: "Do you persist in saying that if Leymarie did not know.

ur method of proceeding, materiel, he knew that you had one."

A.—"We always supposed that Mr. Leymarie doubted." (Exclamations among the audience.) The defense of Firman was short and able Mr. Carraby stated that his client had nothing to do with Buguet. "Without considering Buguet do with Buguet. "Without considering Buguet as a cheat," said he, "Buguet has lied; he lied in regard to Firman and in regard to Leymarie. Firman never demanded any money for what he did. Whom did he deceive? Those who have most faith in him, several distinguished persons, was Stritten in the control of the c were Spiritualists, before they knew him. It is affirmed that a man like Firman could not represent a little Indian; and if he did where is the crown of gold, the mask, the gloves, the rich robe that he wore? It seems that at the prerobe that he wore? It seems that at the pre-tended Scizure at Huguet's, Madame H. retained "only a piece of stuff." Furthermore it guilty, why did he not escape when money was offered to him for that purpose? (His excellent letter to the gentleman who would thus aid him was here read. It gives the impression that, being

honest, he intended to prove it) . The judge, in reviewing the case, said that the evidence went to show that Buguet was a cheat, inasmuch as he had made the so-called spirit pictures by using a doll and faces cut from photographs, and so imposed upon the public; that Leymarie, aware of Bugnet's charlatanism, had had pictures produced to sell; that to further assist Bugnet in his deceptive role, the had gone to him, had invaded (s'embare) Bugnet's place and poured is bune, asking him to suggest a name for his pair of ugic. asmuch as he had made the so-called spirit pictures tures produced to sen; that he further assist suguet in his deceptive role, she had gone to him, had
invaded (s'empare) Buguet's place and poured
into his hands seven hundred dollars; that he
knew there was nothing supernatural about Buguet's operations; that he had stated to his readers that he had operated in taking certain pic-

sentiment and faith that have been found in all tures, which was not true, and that he knew the epochs of the world. In times the most remote writing on Kardee's picture was by Monessler, there were the Sibyls, the Pythonesses; every. Firman had assisted in the deveptions practiced by Buguet, and had been discovered in his tricks at Mr. Huguet's, Result: "Condemned, Buguet and Leymarie, each one to a year's im-prisonment and one hundred dollars fine. Condemned, Firman to six months' imprisonment and sixty dollars fine.

The appendix to the pamphlet under review gives, besides a short summary of the case, nearly two hundred letters, all of which go to sustain the good faith of Mr. Leymarie. On the third page of said appendix there occurs this statement, which will be patent to all who have read the acts of the court: "They attach more weight to the affirmations of a person who avows himself a cheat, than those of a man whose good faith is proven by men the most honor-great zoofooist and Boutlerow—with a French good faith is proven by men the most honor-

Of the "letters" referred to above, the most important are those which contain, besides their expressions of confidence in Mr. Leymarie, accounts of successes like the following, obtained (independent of Buguet) by Mr. Boyard, an engineer of Brussels:

"Since January (1875) I have recommenced my experiments; I have obtained by the magnesium light three photographs on which spirits

Mr. Thos Plater, an amateur photographer in London, had a spirit photograph produced at a Mr. Howard's—taking a new apparatus which he had constructed himself, and his own plates, and having all the processes of the production made in his presence; since then he has himself obtained them."

obtained them.

M. R., Williams, M. A. Ph. D., amateur, "after eighteen months" trial obtained three spirit-por-

Mr. John Beatle of Clifton, a retired photographer, aided by Dr. Thompson of Edinburgh, who had made photographs for twenty-five years as an amateur, wheeland convinced by his experiments of the reality of spirit-photography. All the world knows of the success of Mr. William Crashes, in this dealerment Mr. William Crookes in this department of

science, Mr. Slater of London says that in his own laboratory, with Firman and his mother as mediums, he has had produced several spirit-forms, one being that of his wife's father.

Widow Leleux, an old photographer, of Paris, affirms that after trying experiments for a long time, she succeeded in getting first, a dove, from which rays descended on Mrs. Tosse, who 'sposed;" second, the portrait of her dead hus-

Furthermore-in confirmation that spirit-photographs can be taken-many distinguished perons, from various parts of the world, have, in letters above referred to, given incontestable evidence that they have seen and felt and been touched by spirits—the judge's belief and charge in this matter in this trial to the contrary notwithstanding.

For the Banner of Light. A SPIRIT-POEM

Purporting to be given by Mrs. Elizabeth F. Ames through the modernaship of Mrs. E. A. Chapman.

We come in bands celestial To our loved friends again; They thirst for our dear presence As thirsts the earth for rain. When scorched and dry it lieth Beneath the sur's herce rays, And all its surface crieth For rain which long delays.

We know your souls are needy; We ask you, then, to night: Receive the gifts of heaven, And look beyond to light Which streams from homes celestial. So near, yet seeming far : For when we enter earth-doors We feave our own ajar.

We know that life hath bitter Commingled with its sweet; That all along its pathway . Sharp thorns will pierce the feet. Be ours the loving mission . To bind with tender care The cruel wounds inflicted In balm of-healing rare.

That in life's music crept; We see the host of errors Grown up while reason slept. Oh, wake to sweeter music! Set life in rhythmic times All notes earth's bounds escaping Are rung in angels' chimes.

We hear the notes discordant.

Awake! and in life's harvest Get earnestly to work, The tares from wheat uprooting, No more your duty shirk. Awake! and in the conflict, Our strength behind your own. Shall help you in the battle To tear the strongholds down

Where, blind with superstition, The bigot sits entrenched; Demolish all his altars, And let their fires be guenched; You'll burn no fragrant incense To any Jewish God-Your staves to serpents turning,

Go, seek the Tree of Knowledge, We'll bend its branches down. And as its fruit ye gather, No God shall on ye frown. Receive no vain illusions-What! must you choose a lie, Because, 'neath rubbish hidden, Truth is so hard to spy?

As did an olden rod.

Be glad all shame to suffer, And count it labor light . If in her ranks you're standing, Enrolled in service white. Earth's slums can never blacken fam-Her dear and honored name, And all of slur and falsehood

But brightens her pure fame. We'll aid through all the conflict, And when earth-strife is o'er, Will glad you with the welcome Of those who went before! We'll lead to homes of beauty, Sweet fields and summer skies, Where, in endless grand progression, Your longing souls shall rise!

Do not murmur when you suffer in doing what the spirits have commanded; for a cup of water is provided.—Ute Proverb, Powell's U. S.

Lowell, Mich.

Spiritual Phenomena.

[From The New York Sut, Aug. 18.] GLOSTS THAT ARE GHOSTS.

A GODDESS OF FLOWERS SEEN BY MR. OLCOTT IN BOSTON.

great zoologist, and Boutlerow-with a French medium named Bredif, has decided to make a thoroughly scientific investigation of the physical phenomena called spiritual manifestations.

The Society of Experimentalists in the Physical Sciences, a body existing within the University, has assumed charge of this matter, and a sum of money is to be appropriated to meet the necessary expenses. The Hon Alexandre Ak-sakoff, Counsellor of State in the Imperial Chapcellery, has accepted the duty of inviting famous mediums of various countries to present-them-selves before the commission and display their alleged physical phenomena, under test conditions. This gentleman has done me the honor to request me to act, in conjunction with a/Russian lady of great learning and high social position, now resident in this country, Madame/H. P. Blavatsky by name, as his American representative, and recommend through him to the University such persons of the class described as we may think worthy of being asked to attend the com ing scances in the Russian capital. With this object in view, I recently visited Boston to witness the beautiful phenomena/which were said to occur in the presence of Mrs. Mary Baker Thayer, of 12 Pembroke street; and, for the information of your readers, which is almost the same as to say the public, I shall now give a fair and impartial account of what I saw.

POINTS FOR INVESTIGATION.

It will be readily conceived that the circumstances of the case made me more than usually cautious in my observations and conclusions. It cautious in my observations and conclusions. It was necessary to become satisfied pretty thoroughly upon several points, for instance: 1. As to Mrs. Thayer's antecedents, 2. Her personal character. 3. The strength of her manifestations, and whether uniform or subject to period. icity. 4. The conditions indispensable to their occurrence, and especially whether they could only be produced in a certain house or room, of a peculiar magnetic, electric or other atmosphere, whether they could be observed indifferently in any house or place whatsoever. 5. And as might be said, primarily, whether they were real phenom-na, or only exhibitions of charlatanry. It would be the height of folly for any on

with a reputation at stake to send off to so distant a country, and before such an inexorable tribunal, a medium who might prove dishonest, malicious, or, when the crucial moment should arrive, incapable of doing what was promised of her. I addressed myself to my task, then, with as impartial a spirit as it was possible for any one to feel; knowing nothing of the medium beyoud newspaper report, and caring absolutely nothing as to what might be the issue of my experiments. I shall doubtless give your readers the most intelligible and satisfactory idea of the results by taking up my points seriatim, and describing the evidence collected under each head.

First, as to her antecedents: I had not to search far to find acceptable witnesses to substantiate her personal good character. Some ladies and gentlemen, as trustworthy as any in Boston, and occupying as good social positions, certified to having known her for several years—one lady since 1863—and their testimony as to her sinceri ty, excellence as a medium, and integrity, was unanimous. The lady in question, who lives on a fashionable square at the South End, had employed her as a dressmaker for ten years before she became a public medium, and having been an eye witness at every stage of her progress in this direction, unequivocally testified that a more transparently honest woman she never knew.

WHAT WILLIAM LLOYD GARRISON SAYS. Mr. William Lloyd Garrison had seen evidences of her rare powers under test conditions, and had full confidence in her good faith. A partner in one of the greatest mercantile houses of New/England had shared Mr. Garrison's opportunities and arrived at the same conclusions. Mr. Charles Houghton, the well-known lawyer, and his wife joined with the others, and gave me the particulars of scances which alone would have convinced a skeptic that he was not dealing with a willful impostor; and so I might proceed to catalogue a score of her well wishers, whose names, if appended to a certificate of bad character, would effectually dawn a person in the eyes of all Athenians, and whose testimony in her

favor cannot be limored. But the strongest evidence that Mrs. Thayer could present to my scrutiny was her own bonny face. It is an open, frank face, marked with the lines of care, wearing a shade of weariness, and indicating more of passivity than force, of amiability than aggressiveness, but inviting confidence. She must have been a beauty once. Her head is of moderate size, oval, well arched in the crown, and the proportion of crown to base symmetrical Her hair is a dark chestnut, eyes blue, complexion fair, mouth pretty, nose straight, face oval height five feet six inches, and, with in-creasing years and a sedentary life, she has grown staut enough to turn the scale at one hun-dred and sixty pounds. Her voice is soft—not guttural or strident, as are those of many of our modern pythonesses-and her manners are free from emoarrassment or affectation. I have been particular as to these details, for these very details go a great way toward helping us to esti-

mate the person we have to deal with. A PAGE OF FAMILY HISTORY.

In all my investigations of spiritual mediums I have been careful to inquire as to the heredity of the physical power; for a discussion with Dr. Charles Elam, in England, five years ago, and the subsequent reading of his work entitled "A Physician's Problems," made me very anxious to discover whether these temperamental peculiarities were transmissible from generation to generation, like the physical and moral qualities. In the case of the Eddys and Mrs. Compton, the greatest mediums I ever saw, this appeared to be the fact, and Mrs. Thayer presents no exception

Sie was born in the township of Concord, Maine, of rustle parentage, Dec. 11th, 1836. Her mother was of Scotch descent, and her paternal grandmother, Mrs. Baker, came from England. Her mother was a seeress, a physical medium, and, among other manifestations, had flowers brought to her by the invisible powers. One day in midwinter, when Mary was about ten years oll, she and her two brothers, one older and the other younger than herself, were about to start for school, when the mother came out of the bouse, weeping and holding in her hand a freshplucked blush rose which she said was brought to her from heaven as a sure warning of the ceath of one of her children. The farm was in the heart of the Maine woods; the snow lay hick upon the ground, and there was not a fower-pot in the house, nor a greenhouse within nany miles, but the children saw nothing ominous in the fragrant flower, only thanking the angels for bringing them something so pretty. Mary recalls how they talked it over among themselves as they trudged through the snow that morning, and laughed at their mother's fears that either one of such a tough lot as they should die. But the rose spoke truly: the Youngest brother of all sickened and died before spring of

bune, asking him to suggest a name for his pair of ugly head; and before John died, as they were togeth-mules. Gordon wrote back: "Call 'em Facts, for they are one evening, there came a crash against the

And the children soon began to have their own experiences of the same sort. Elfin boys and girls used to come (or seem to come, for they were as real to them as unreal to all others), every day or two, and play with them hours together; and they were up to all sorts of pranks, hiding the playthings so cunningly, sometimes, that they would give them up for lost, and then suddenly bringing them back again; and often after the children were in bed these mischievous creatures would caroff their clothes and put them up in the crotch of some neighboring tree. They had heard the old people talk about witches, and so, for want of a better name for them, they called their spirit playmates "the witches," and were careful not to offend them, but keep in favor by putting aside bits of their candy and cake, which were duly carried off, and the receipt acknowledged at the next meeting. Once Mary had a knotty example in arithmetic to do for the next day recitation, and laid the slate aside, in despair of working the problem, but in the morning she found it all done, and won the medal offered as a

So things went on more or less incessantly, and gradually becoming more insignificant in character, until her marriage to Anson H. Thayer of South Braintree, Mass., which occurred in 1856. When her first child was three weeks old, the bed in which she lay was lifted clear of the floor, and the nurse, running in, saw it gently settle down again to its place. She began after a while to have her mother's experience as to por-tents, knowing by various mystic signs of impending deaths or other calamities. Before her hu-band's decease she saw a bright light shine in her room, and in its centre his face, which, as any of Mrs. Crowe's readers will admit, is considered to be a genuine forgrunner of death.,

THE HAUNTED HOUSE.

Left a widow, with two children to support, she had to take to dress-making and it was not so very long after this that the Boston lady above referred to (whom I am permitted to say is Mrs. Dora Brighani, daughter of the famous missionary, "Father" Taylor) encountered her. In time she would have to pass through a dangerous sickness, during which "something very wonderful in the way of mediumship" would come to her. The prophecy came true in 1872, when she was taken down with gastric fever, and lay Washington street, known as the Deacon House. (The Bostonians pronounce it Dee-Kohn.) This is a great, rambling structure, occupying a whole square of ground, which was built some thirty years ago by an impecunious son-in-law of the late Peter Parker, who liberally invested that gentleman's money in a residence fit for a Nor-man Seigneur. The fine house did not bring good luck; for Deacon died, his wife lost her rea-son, and the place was shut up for at least ten years, becoming meanwhile, it seems, the roosting-place of a troop of ghosts, who made its empty rooms ring with noises calculated to send the belated by-passer in panic to the other side of the street. It got such an ill name that when the family were ready to rent it no tenant could be found, until the valiant Mrs. Barker installed herself, and in due course received Mrs. Thayer as housekeeper, as before stated.

TERRIFYING PHENOMENA. Bad as things were before, they now became ten times worse. The spirits would open locked and bolted doors and slam them, carry articles along corridors and from one locked room to another, and the dead Deacon and other uncanny prowlers would once in a whileshow themselves. But the plucky women stood it like veterans, and soon Mrs. Thayer's new mediumship showed itself. Mrs. Brigham and other friends would drop in, and they would improvise "circles" about a table and get all sorts of startling physical manifestations, such as the floating of the table in the air, the lifting of Mrs. Thayer, chair and all, upon the table, the bringing of

coats and hats from the hall tree into the room, and I have actually been told by two eye-witnesses that the medium herself away in a moment, and immediately was heard knocking outside the locked door and calling for admittance. This is tough, but wait until I have Mr. Garrison was a visitor at this period, and

Brigham, and the merchant previously alluded to (who, I am sorry to say, has not the courage to tell what he has seen, and let those who do n't ike it please themselves), I received the particulars which follow as to a

BANQUET OF THE CHOSTS.

which occurred in the month of October, 1872, in this Boston Otranto.

One evening, by preconcert, a supper was spread in the dining room for twelve persons. The bill of fare was chosen by the spirits themselves, and there was as brave an array of linen glass, silver, and china as though the ghostly banqueters had not passed out of the sphere of finger-bowls and damask napkins. There was a chicken fricassee, with rice, bread, an assort-ment of cakes, grapes and other fruit, candy and a hottle of wine. A memorandum was taken by Mrs. Brigham of the number of each article, and after a last glance at the table the mortals re-tired. Mr. B. T. Stephenson locked the door and handed the key to Mr. Wm. Lloyd Garrison, and the spectres were left to themselves.

The company numbered eighteen ladies and gentlemen, and by desire of the spirits they retired to another room, fifty feet from the dining-room, locking two doors behind them, and assembled about another table after the fashion of the orthodox circle. The gas was extinguished, and they sat in silence and darkness for some two minutes, when suddenly some solid object was heard to drop upon the table, and object was heard to drop upon the table, and then a rattling noise, as if pebbles or other small, hard substances were being scattered about. A light was called by the raps, and then the astonished sitters discovered before them the veritable bottle of wine they had left in the dining-room, with part of the wine gone and the cork undrawn. The bottle was identified by a private mark placed upon the label, and upon the cork remained the dust which they had not brushed off. Scattered about were pieces of broken candy and sugar plums, one pieces of broken candy and sugar plums, one been deftly thrust a wine glass. Returning to the dining room, they found by actual count that when they added the articles brought to the most of the dishes and upon the plates the tally was exact. But some of the wine—perhaps a third of the bottle—had disappeared, and in every glass was a heel-tap that seemed to indicate that the jolly elves, or bacchantes rather, had pledged their mutual healths in social fashion.

They then placed the bottle again upon the table and scated themselves about the board, pushing their chairs about a foot or two back pushing their chairs about a foot or two back from the same, and joining hands after putting out the gas. By the glimmer of the fire in the stove they saw spectre hands, detached from any body, flitting hither and thither over the surface of the table, taking things out of the dishes and putting them upon the plates, and occasionally tossing candy, cake, or fruit into some lady's lap. Then they pulled the slippers off one lady's feet and the boots off another's, and flung them against the door; and finally wound up the banquet, as many another of mortal kind has comjust, as many another of mortal kind has conuded, by dragging the cloth off the table and tumbling the crockery in a mess on the floor.

A CHARMING MEDIUMSHIP. But these manifestations, although twice re-

the forms of dead relatives stalk through walls, bring her flowers, fruits, and birds, of all sorts partitions and closed doors, and would talk to them in a way to make a superstitious skeptic's blood curdle.

FAIRY PLAYMATES.

DING-HET-HOWERS, TRUIS, and orders, order and kinds. Its beginning was apparently unpredicted, and occurred in this wise: One evening Mrs. Baker, Mrs. Thayer, and a visiting gentleman sat around a table reading an account from an English journal of the flower phenomena of Miss Nicholl (now Mrs. Guppy) of London; whereupon the visitor remarked how pleasant it would be if they, too, could have, tlowers brought to them. Mrs. Thayer assented, saying that she had had a passionate love for flowers since she was a child. They agreed to try if the spirits would not gratiby them, so the gas was turned off, and presently they smelt the perfume of a flower. Joyfully they lit the gas, and there lay a full-blown tuberose, which I take to be a very curious choice of avant-courier to the multitude of flowers which have since descended, for it typifes voluptuousness, according to the authorities. But stop! perhaps I am hasty, since it is of Oriental origin, and so in that sense fitly indicates the source and so in that sense fitly indicates the source from which we,get not only all our Spiritualism and its parent, White Magic, but pretty nearly everything else we know or are ever likely to discover. One of Moore's prettiest verses says:

"The tuberose, with her silvery light,
That in the gardens of Malay
Is called "The mistress of the night,"
So like a bride, "Ac., Ac.

Hawater was against facts so I will not dis-

However, we are after facts, so I will not dip into poetry, although the pudding is better for an occasional plum.

an occasional plum.

This auspicious heginning was followed up with natural assiduity, the casual visitor regularly installing himself as a member of the impromptu circle. One evening he asked the spirits to bring him one pink for each child he had in the other world, and straightway three were dropped on the table, each stem varying in length from the others, to express, as it was said, the relative ages of the children. The next phase was the dropping of flowers in the daytime, a lovely Bonne Céline rose falling at Mrs. Brigham's feet as she stood talking to Mrs. Thayer.

SHOWLRS OF FLOWERS.

The flowers now began to come more numerously, until finally they fell in perfect showers, albeit it was the dead of winter, and the medium was too poor to purchase them from green-houses out of her wages of four or five dollars per week, even if she were so minded. Mrs. Brigham tells 1865 Mrs. Thayer was forewarned that in course of time that probably not less than four or five hundred dollars' worth were brought in this way that season, and not a cent was charged any visitor for the scances. Besides flowers of every imaginable variety, some very rare and expensive, and many unfamiliar to all but the most learned botanists, living canary birds, doves, butterflies, at the point of death. In her ravings she turned prophetess, announcing the great Boston fire, and timing in advance every visit of her physician to the very minute. Upon her recovery, she went to live in the capacity of housekeeper with one Madame Barker, an old lady who kept a dancing school in the chateau-like mansion on the chateau-like mansion on the capacity of housekeeper with one Madame Barker, an old lady who kept a dancing school in the chateau-like mansion on the chateau-like mansion on the capacity of housekeeper a unique addition was made to their collection in the shape of a smoking cap, which the unseen darriers brought from the house of Mr. Emerson, Mr. Chester square. carriers brought from the house of Mr. Emerson, 16 Chester square, Of course this sort of thing could not go on

long without creating a great talk, and the poor woman was finally obliged to give up all other employment for that of a public medium. So sho began with weekly circles, which were changed to semi-weekly ones, and so have continued to the present time. This brings us to a consideration of our third point viz. Whether the mantion of our third point, viz.: Whether the manifestations are subject to periodicity, which from my personal observation I can answer in the negative. The testimony of all the hundred persons with whom I have talked about the case confirms my own conclusion that the phenomena occur at one time as well as another, except that the presence of vertain persons seems to destroy the con-ditions most effectually. Prof. Wagner remarks upon the same circumstance in his highly interesting and scientific report of the Bredif scances of last winter, a translation of which has recent-ly been published in the Spiritual Scientist, of Boston; Prof. Tyndall sneeringly alludes to it in his letter to the London Dialectical Society; in his letter to the London Dimectical Society, and a very well-known Professor-of Philology in an English University, who has given great attention to the subject, writes me, in a letter-just received, that he has known of the phenomena of a most promising circle being completely stop-ped by the mere entrance into the house, not even into the room, of a person antagonistic to the experiments, and that Crookes had told him that Florence Cook had been spoiled for a scance by merely brushing against the people she en-countered in a stroll down Regent street. The fact is that our conceited scientists do not yet know the A, B, C of psychology, and if we desire knowledge we must dig it out for ourselves; they are too busy with their bugs and tadpoles to give attention to so trifling a subject as the psychical

powers of man. STRIKING TESTS FOR COL. OLCOTT.

As to our fifth point, there can be no room for doubt. Mrs. Thayer's phenomena occur equally well in all houses and even out of doors. proper state of the atmosphere, and in the pres-ence of favoring conditions as to the persons present, she can often receive into her hand. thrust out of the window of an upper room, flow-ers and birds, and I have had both brought to me, in daylight and gaslight, in the elegant house of Mr. Charles Houghton, in West Roxbury, where both she and I were guests, and where fraud or collusion was impossible. By daylight I sat with her in the dining room, behind a simple curtain of black glazed muslin, hung across a corner, and while I held both her hands, a fragrant crimson rose was dropped in my lap; by the bright light of the hall chandeller, as she sat upon the stairs, and I stood within two feet of her, reading o her that most vivid passage in chapter vii. of "Zanoni," where Glyndon encounters the Dwell-er of the Threshold, a young canary suddenly sprang from my head and flew toward the closed door, where I caught him, and I have him now. As to the rose, I must remark that it was uncrumpled, freshly plucked, and its petals glistendulith. ed with dewdrops; while as to the canary, that it was apparently one of a young brood from the cage of a friend in Philadelphia, brought by the invisibles in compliance with my secret request, and since identified by the lady as the bird which suddenly disappeared from the cage some days previously.

A SEANCE IN BLACK'S PHOTOGRAPH GALLERY. I have also talked with Mr. Black, the well-known Boston photographer, about a scance field in his gallery one evening, at which some fifty persons were present and at which many flowers were brought; and with an editor who met Mrs. Thayer at the house of a brother journalist, where flowers, birds, and gold fish were brought by the invisibles, and the medium and her chair were lifted up, as he held her hand, and placed upon the table.

When the canary was brought to me we were alone. My reading was interrupted by an ejaculation from her, and upon looking at her face I saw it turn deathly pale; her eyes closed; she raised her two hands as if to grasp something over my head, and at the instant and before they could reach the spot, the bird flew away, as pre-viously described. The palms of her hands were turned toward me, and I saw them from the commencement of the movement until they dropped in her lap, so that I can positively testify that no mortal hand touched the bird until he lay panting and fluttering within my grasp.

WHAT A'PUBLIC SEANCE IS LIKE, The first public scance I attended was at her house, on the evening of July 4th, and the company numbered seventeen persons, twelve ladies and five gentlemen. An extension dining table, with the leaves in, ran diagonally from corner to corner of the back parlor, which communicated by folding doors with the adjoining room. Mrs. Thayer scated herself at the centre of the table with her back to the mantel, and the rest of us were alread in such an order that as for the scale of the scale were placed in such an order that, so far as pos-sible, persons of the two sexes alternated. The doors of the two rooms opening into the passage had previously been locked, and I placed the keys in my pocket; the windows were fastened down, and the blinds closed. The single candle was then extinguished, and we were left in pro-found darkness. My station was next to the me-dium at her left hand, and Mrs. Houghton sat at er one evening, there came a crash against the side of the house, as though some invisible spades man had thrown a shovelful of coarse gravel with all his force. The mother did more. She saw

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spirits within twenty miles of the place, which gentle hint produced a sensible effect in mod-

erating the volume and improving the quality of the sound. After a time I felt the medium grow-

pressed grouns, and her whole system seemed in labor. Presently I heard a patter of leaves, and then a dull thud, as if a clod of earth had fallen

upon the bare mahogany table, and as a flower, cool to the touch, dropped upon my hand, there

came a whiff of sweet odors to my nose, and all

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A light was then demanded, and when the candle was lit a charming sight presented itself. The table was nearly covered with flowers and plants, all fresh and sparkling with dewdrops. Let me attempt to catalogue some of them. There was a branch of flowering almond, a calla lily, sprays of fern, two great leaves of palm, two Bonne Celine roses, a blush rose, two crimson roses; a number of double and single pinks, heliotrope, pansies, snow berry, a patch of grow-ing moss, with dirt adhering to the roots, as though it had been just torn from its bed, and a wax begonia, with a potful of dirt attached, just as if emptied out of a pot a moment before and laid upon the table. This was in front of a lady who informed the company that it was a perfect test for her, as her spirit sister had told her the day before that if she would come here she should receive this plant as a present from her, and she had come two hundred miles to make the ex-

I made careful count of the various plants lying before us, and found they numbered eighty-Considering the bulk that such a collection would make, and the facts that the flowers were fresh, uncrumpled, and the petals covered with dew, it appears conclusive that neither Mrs. Thayer nor any possible confederate could have brought them into the room. But I received from a gentleman, whose acquaintance I was fortunate enough to make, either this evening or upon a subsequent one, proof of Mrs. Thayer's good faith-which is very satisfactory.

A HEATHER FROM THE GRAMPIAN HILLS." The gentleman is Mr. McMurtrie, a civil lengineer by profession, and brother-in-law of one of our most eminent astronomers. He has latterly been looking into the spiritual phenomena and experimenting in various ways, with caution and intelligence. One day, in a private scance with some Boston medium, he received a communication from the alleged spirit of a relative who died in Scotland, of which country he was a na-tive. The spirit told him that if he would go to the flower medium's circle he would bring him a whole living heather plant from his native mountains. It happened that Mrs. Thayer was to hold a scance at a private house, with a picked com-pany of ladies and gentlemen; so, keeping his own counsel. Mr. McMurtrie obtained permission to make one of the party. The first thing that was dropped on the table was a full-grown heath er, in bloom, with a clod of dirt on the roots, and

three angle worms wriggling in the same.

Of course I examined the stalks of the plants and flowers at my first scance with attention, to see whether they had been cut off, broken, or torn. I noticed a very strange phenomenon. The stalks had been broken off—not short off, but with a thin ribbon of bark at one side-and around the fracture, in almost every case, was a little ring of black, as though, it appeared, an electrical current had effected some chemical action in the chlorophyl.

THE SEANCE AT MR. HOUGHTON'S HOUSE.

Two evenings after this I met Mrs. Thayer at Mr. Houghton's house, and we had a private There were present only Mr. and Mrs. Houghton, Mrs. Thayer and myself. The sit-ting began in the library, but finished in the room adjoining. The gas was extinguished, and we joined hands. We waited long before any phenomenon occurred, and the medium was ready to cry in her disappointment that just when it was most essential for her reputation that something should come, she was powerless. I confess that I shared no such feeling, for to my mind the best proof of real mediumship is often the failure of the phenomena to appear at the time when the medium most desires them tricksters suffer no such misfortunes. Patient waiting, in this case at least, was no loss; for just when we were ready to quit the room there came a patter upon the table, and immediately after the odors of flowers. We lit the gas, and there we found one blush rose, one Bonne Cellice, two crimson rosebuds, and one white pink. The gas was turned out again, and after a while there came a louder sound, and upon re-lighting we found a long stalk of the Annunciation lily, bearing ten buds upon it, which Mrs. Houghton subsequently verified as broken from one of her plants in the garden. This was the only flower of the evening that could have come from the place, for the worms had destroyed every rosebush, and the only white pink in bloom was found by us upon its bush after the scance.

THE FLORAL GIFTS-OF ONE EVENING. Mrs. Thayer's public circles are held each Wednesday and Sunday evening. The admission is one dollar, and usually from fifteen to twenty persons are in attendance. At the scance of July 11th the following articles were brought in, my catalogue having been made from left to right all around the table: One monthly rose, one ripe grange on its branch, one tea rose, one Bonne Céline rose, one sprig of sweet honey-suckle, one branch of cypress, one brown heather, two white and carnation pinks, a stalk of three crimson rosebuds, one tea rose, a whole plant of parlor ivy, thirty-seven inches long, with a potfull of dirt attached to its roots, the whole weighing four pounds; a Scotch heather and a spray of sweet honeysuckle (both men-tally demanded by the recipient, Mr. McMurtrie); a heliotrope, several pansies, a Bonne Céline rose, asked for mentally by the recipient; a fern leaf (Onychium auratum), one white pink, one carnation, and one pansy; mignonette and oxalis; one pansy, two ferns (Pellaa Viridisand Adiantum, hispidulum of the East Indies), four tea roses, one carnation, one wax begonia, with dirt and all, just as lifted out of the pot; one crimson rose, a patch of short moss, with dirt; one fern, one honeysuckle, one calla lily, placed in my bosom, and a large bunch of smila: dropped on my face from a height, as I had my head thrown back to relieve the tediousness of my position. All the flowers and plants were genmed with dewdrops; all the stems were broken off and showed the faint black rings around the fracture, and all the petals and leaves were cold to the touch instead of being warmish, as they would if they had been long gathered and kept about the person of some one. When I add that on this occasion, as uponevery other, the doors were carefully locked, the window shutters fastened, and the premises searched, the improbability of trickery will be

You know that I generally make thorough work of my spiritualistic investigations, and it will be inferred that in coming to conclusions favorable to Mrs. Thayer's mediumship I was not hasty. It would, however, be unprofitable to your readers for me to describe in detail all the scances, public and private, I held with her during the five weeks of summer vacation I deo this case; one almost suffices for all. It is the most charming phase of mediumship I have ever seen, and, unlike every other, has no disagreeable side. To sit in a sealed room and be rained upon by fragrant flowers, brought none know whence, by unknown and invisible hands, is to enjoy a rare pleasure. Charming

the "circle" surely is. "Where opening roses breathing sweets diffuse And soft carnations shower their balmy dews; Where Illies smile in virgin robes of white, The thin undress of superficial light, And varied tulips show so dazzling gay, Blushing in bright varieties of day."

Not only the flowers of the garden, the field, and the greenhouse, and exotic plants are sense demolishment of Hugh Miller was to brought to Mrs. Thayer's guests, but also flowers good not to give it to other plous teachers. S.

sary in nearly all spiritual circles, and the capabilities of the human ear were fully tested. The music was so bad at times that Mrs. Thayer expressed a conviction that we would scare all the and sbrubs which grow only in swamps, leaves of forest trees, branches of native and foreign fruit trees, bearing their juicy spoils, bunches of grapes, and sometimes, to the confusion of vulgar doubters, onlons, cucumbers, and other vegetables they satirically call for. A fat butcher—one of your clever ones who are "not to be fooled by sperrits"-actually had a four-pound ing uneasy, as though she were struggling with string of his own sausages flung around his neck some great gusties of electricity that passed through her frame; her hands grew cold; her breathing labored; she sighed, and emitted supand his best coat, as an eye witness told me, was finely besmeared.

I must add a few paragraphs from my note book before closing, and at the same time ex-press regret that the circumscription of space forces the exclusion of many facts of equal in-

PRESENTS FROM THE GREAT JOHN KING.

On the evening of July, 7th a select party of ladies and gentlemen sat with Mrs. Thayer around the table in Mr. Houghton's dining-room. There were rappings and poundings for a while, and then there came a sharp crash upon the mahogany which induced us to light the chandelier at once. We found before us two stones nalf as large as one's fist, and a common ironbladed table knife of a most quaint shape. The point of the blade was half as wide again as the point of the blade was half as wide again as the rest, a semi-circular protuberance being made at the back, as though it were intended for a person to eat his food, peas and all, mostly with the knife. My benign and distinguished spirit friend, Sir Henry Morgan, alias John King, whose wonderful performances for me in Philadelphia are detailed at length in my book, "People from the Other World," informed as that he had benught this curious implement he had brought this curious implement from No Man's Land, and the next morning it as mysteriously disappeared from the place where I had/laid it before retiring. One afternoon in the course of a drive I visit

ed Forest Hills Cemetery, and passing through the green houses my attention was struck by a curious plant with long, narrow leaves, striped with white and pale green, the white preponder-ating. It was the *Drucana Regina*. With my blue penell I marked upon one of the leaves the cabalistic sign of the interlaced triangles, com-monly called "Solomon's Seal," and requested the spirits to bring it to me at the circle on the following evening. I purposely sat at Mrs. Thaver's right upon this occasion, and held her hands, when suddenly I felt something cool and moist drop upon my hand, and, when the candle was lit, found it to be my marked leaf.

went to the green house again, and found that the leaf-selected by me had actually been broken off. At the scance of July 21st there were brought to me, (as alleged by some Oriental spirits who to be interested in my recent readings of the Occultist authors,) a bud of the Egyptian Lotos-and a branch of that most curious o plants, the *Coccoloba Platyclada*, or flat branched lobe berry, which was discovered by Milne, at Wanderer Bay, Solomon's Island, during the voy age of H. M. S. Herald.

MRS. THAYER BAGGED.

My last evening with Mrs. Thayer was a test scance, specially arranged for me by the courtesy of Mrs. Brigham, who feels a deep interest in her protegé, and was determined that I should not leave Boston with a single doubt as to the genuin ness of Mrs. Thayer's mediumship. The scance was in Mrs. Thayer's parlor, and there were present Mrs. Brigham, Mr. G. P. Reed, Mr. and Mrs. Charles Houghton, Mr. W. G. Train Mr. Mitchell (the best clairvoyant I have ever met), Mrs. Thayer, and myself—eight in all Every person present allowed himself and her self to be searched for concealed flowers or birds and I put Mrs. Thaver into a bag, made for me of mosquito netting, with a single seam, and a draw-string at the mouth. It had not been in Mrs. Thayer's hands, and the seam was careful ly examined just before she stepped into the bag. I drew the string tightly about her neck, and tied and fastened it behind in such a way that it was impossible for her to tamper with the knots in fact, I had to cut them, after the scance, to re lease the medium from duress. I took the addi tional precaution of searching Mrs. Thayer' before bagging her, as a stupid lie was in dress before bagging ner, as a super-circulation to the effect that she wore a rubber bag in which to carry flowers and keep them moist. The light was put out at 8:25. We sat moist. The light was put out at 8:25. We sat ten minutes, re-lighted the candle, found nothing, although the medium had given the usual signs of the passage of the force through her system, in groans, shudders, and involuntary muscular movements.

FLOWERS, BIRDS, PICTURES AND PERBLES. The light was extinguished again, and after the lapse of another ten minutes re-lighted. This time there were flowers. There were four beau-tiful rosebuds; one Bonne Céline for Mrs. Brigham, whose favorite it is; two ferns (Pteris fla-bellata of Africa, and Andeantum cuncatum of As the match was struck a little bird of the size. she could not have put there herself. We extinguished the candle again, and sat for some time without any results. Mrs. Thayer had been quite ill that day, and said early in the evening that she wished the spirits would bring her some peaches. Suddenly we heard some hard substantial arms of the falls and the substantial arms on the falls are substantial arms on the substantial arms on the substantial arms on the substantial arms of stances drop on the table, and then there came a great flutter of wings, a rush as of something through the air, and, a light being had instantly, there lay before Mrs. Thayer eight ripe peaches, and near the ceiling of the room flew a milky white fan-tailed pigeon. This was enough for one evening—we had had flowers, fruit, birds, and a mineral brought, so with expressions of mutual satisfaction we congratulated the medium

and took our leave.

That I was satisfied as to the genuine mediumship of Mrs. Thayer, her general good character, her honesty of purpose, and her inheritance of her strange powers, will not be doubted. But I will not undertake to say that she is different from the majority of mediums, and never resorted to trick. This would be impossible. But that I detected her in any such attempt during a series of experiments extending over five weeks is not true. Mediums, especially the women, are given to mutual slander, like painters, musicians and actors, and one is not safe in believing all one hears from them of each other, or, for that matter, what they say of their own performances. There have been isolated cases of flower-bringing in the presence of other mediums, but Mrs. Thayer is the true American Flora. In England they have her counterpart in a Mrs. Guppy (Miss Nicholl), whose n-ediumship will be found fully described at pp. 153, 200. 277, 371, and 372 of the London Dialectical Society's "Report on Spirit ualism," a work which may be had in this country.

A BIBLE-CLASS TEACHER'S DILEMMA To the Editor of the Banner of Light:

Before I became a believer in Spiritualism I was a good Orthodox bible class teacher. My class was composed of young ladies, some of whom were quite shrewd, as the following will show: In commenting on the deluge, which, was the subject of our lesson, I explained (according to Hugh Miller,) that the human race being in its infancy, was only scattered over a small part of Southern Asia, and that a partial deluge was all that was necessary to destroy the whole hu-man family except Noah and his children. They

all listened attentively until I had finished, when, questions being in order, one young lady asked: "How long was Noah building the ark?" I answered, "One hundred and twenty years." "Was he preaching and foretelling the flood all this time?" "Certainly." "And you say the flood was to extend only over that low portion of Southern Asia?" "Yes." "Well, does n't it appear as a very foolish waste of time in building the ark, when as soon as the flood commenced Noah could have taken his family and the animals and just carried them up over the ridge, where there was n't any flood?" This common sense demolishment of Hugh Miller was too

Banner Correspondence.

Michigan. "ELYSIAN ISLAND" MEETING, KALAMAZOO.

To the Editor of the Banner of Light: At Kalamazoo, George Winslow, an old and well-known resident of that beautiful city, a pioneer in the wilderness of forty years ago, and a pioneer in the wilderness of Spiritualism, has fitted up his "Elysian Island." for meetings and picnics. It is a grass-plot of some three acres, partly shaded by fine trees, with the clear water on either side, the rich valley and pleasant hills in the distance, and the town near by in the south—a delightful place, doubtless to be the scene of future meetings and pleasure excursions. On Saturday, the 21st, a little company met there amidst rain and chill, and bravely held out while the island-grove was dedicated to free thought and speech, spiritual culture, human progress and innocent amusement, all within the realm of order, decency and pure morals. On Sunday came a larger company of substantial cit izens, intelligent young men and women, and people from towns and farms in the vicinity,

duct of those present commendable, and the six or eight hundred people left in safety with a feeling that it had been good to be there.

I go to morrow to the North Collins Yearly Meeting, south of Buffalo, thence to a two-days meeting, Sept. 5th, at Millport, Pa., to Friend ship, N. Y., for Sept. 12th, and return here by about the middle of the month, to go to Kalama-

with their basket dinners for the day. From ten

o'clock to near five in the afternoon the time was

filled with addresses by Susie M. Johnson and myself, conferences well occupied by thoughtful men and women, good music, and the hour's re-

cess at noon. The attention was excellent and unwearied, the order good, the spirit and con-

zoo and vicinity in October.
Yours truly, G. B. Stebbiss. Detroit, Mich., Aug. 24, 1875.

California.

OAKLAND .- Mrs. F. A. Logan writes: Mr. Curtis, an old veteran, in Spiritualism, has a small hall here, near Market street dépôt, on Brush street, that he holds sacred for spiritual meetings without cost, and whoever pleases to attend can speak their mind. Walter Hyde has given a course of lectures, illustrated with his panorama. Mr. Curtis's son, a trance speaker, has given quite a number of discourses; Dr. Pun-shon of San Francisco, and Mrs. Hughes, Mrs. Price, Mrs. Pierson, Mrs. L. E. Drake, Mrs. Stale, your humble correspondent and many others express their thoughts as they feel inclined; so take the meetings all in all, we have an interesting time, and trust to the future to develop the germs of truth which are being sown. Widov streets, opens her house for the reception of ladies and gentlemen every Saturday afternoon, for a social and circle; mediums and all feel free to

humble efforts will be blessed: Notwithstanding the brilliant pletures of the Golden State which are so frequently painted, and many of which are true to the life, Mrs, Lo gan says she would not recommend it as a remunerative field of labor for liberal or spiritual speakers, owing to the great distances between the towns, which makes the fulfillment of engagements onerous in the extreme for the work er's physical strength, and very depleting to his or her finances. Yet she says the leaven is or her finances. working, and the truth of intercommunion of the celestial and terrestrial spheres is beaming and into the homes of many benighted souls without pomp, noise or confusion the invisibles glide around the denizens of earth to lift the veil of superstition, bigotry and ignorance, and bless ed are they who are prepared for the light which

they bring.

Equal rights and equal wages for the same amount of labor performed by either sex, come the nearest to being granted here of any country I was ever in. Kitchen girls have from twenty to forty dollars per mouth; good nurses from fifty to one hundred dollars per month; carpenters from three to five dollars per day, and as building is rapidly increasing, there seems to be plenty, for all to do, although some express-fears for the rapid increase of population, as the trains code crowded every day over the Cen-tral Pacific Road; but when we consider the untold treasures of California, its vineyards, its productive soil for grain of all kinds and fruits of every variety, and its gold, silver and coal mines, and was caught and secured. Encouraged by this success, we darkened the room again, and almost instantly the medium exclaimed that "they" had put a pebble in her mouth. We lit up, and found her, sure enough holding a most instantial to the property of the medium of the period of the mouth of the period of the up, and found her, sure enough, holding a small, sum of four dollars, seeking treasures from beneath, white pebble in her mouth, which

as last Sunday, Aug. 22d, he had two of the largest and finest audiences ever brought togeth-

for Mr. Baxter's square way of dealing with his subject. I am satisfied he has done much gold, and were he to repeat his visit, would draw crowded houses. One of our city papers has reported almost the entire lecture delivered in the intercept.

We would be pleased to correspond with any lecturers or mediums passing near our city, or contemplating going to the West. Any such will receive respectful consideration by addressing C. E. Irwin, Wheeling, West Virginia.

. Massachusetts.

SHERBORN.-George A. Fuller-writes, Aug. 2d: I have been deeply interested in the dear old Banner lately; I can hardly wait from one week to another for its appearance. Mrs. Britten's articles have interested me much. May your labor in the cause of truth be crowned with will be rewarded in the other world.

CHANGE OF PROGRAMME.-K. Graves, having received an application from the Spiritualists of Trumbull County, Ohio, to return to that portion of the spiritual vineyard (he having made two lecturing tours through that portion of the State within a short period of time), withdraws for the present his proposition to lecture for the sale of He is to lecture a month for the Society it Farmington, commencing about the middle of september, and another month in other towns in the vicinity. If the friends on the Atlautic and Great Western Railroad will arrange for meetings, he will stop on his way to Farmington and give them one or two lectures. He can also sup-ply them with "The World's Sixteen Crucified Saviours."

American Association for the Advancement of Science-Annual Meeting at Detroit.

o the Editor of the Banner of Light;

The American Association for the Advancenent of Science has just closed its Annual Meeting here, of a week's duration—one of the 'signs of the times," indicating the interest in scientific investigations, and helping the reign of aw to supplant the reign of dogmatic theology.

There were about one hundred and eighty gentlemen present, from distant and different parts of our country; somewhat fewer than at the last meeting, but the proceedings were said to be equal in value and interest to those of previous gatherings. Addresses of some length were heard from the outgoing and in coming officers, and the time was mostly spent in hearing and brief discussion of scores of papers on different subjects by the members, the titles of a few of which may give some idea of the say what they please; tests are given, without range of investigation and thought of this commoney and without price. We feel that our pany of eminent men;

Measurement, of Base Line of United States Coast Survey near Atlanta, Ga.-J. E. Hilgard. Friction of Soft Iron against Cold Steel-B. S. Hedrick.

Methods of Subduing Insects Injurious to Agriculture-J. L. LeConte.

Tarsus and Carpus of Birds-E. S. Morse, Coal Plants and their Typical Relations, from ower Ohio Coal Measures-E. B. Andrews. Carnivorous Plants-N. J. Beal.

The Solar Atmosphere-S. P. Langley. Inequalities in the Moon's Motion - J. N. Stockwell.

Locusts-How to Destroy Them-C. V. Riley. Prehistoric Remains from Michigan and Illi-

ois-A. Winchell. Mounds and Shell-heaps in Florida-G. M.

Stanberg. Embryology of Bats-B. G. Wilder. Ratio of Human Progress-L. H. Morgan.

Higher Education at the Centennial-F. B. Hough. These, and like topics, were heard and discussed from ten to forty minutes each. Fossils and relies were shown, and blackboard diagrams, drawn with great skill and rapidity, helped the better Allustration of geology and plant and ani-

mal Me Affiliable feature was the statement of geo-

train [Pacific Road] but when we consider the underly interest of excellent and the control of control of the c

The address of Prof. L. H. Morgan of Rocheser by any spiritual lecturer in this place; and ter, New York, on The Ratio of Human Pro-since then I have heard of nothing but praise gress, was a valuable compendium of historic ter, New York, on The Ratio of Human Pro-

his conclusion was that supposing man to have --dwelt on earth one hundred thousand years, some sixty thousand years must have been snent in savagelsm, thirty-five thousand years in barbarism and slowly opening light, and but five thousand years in what we call civilization. This and the paper of Mr. Hough on the interests of Education at the Centennial were the only, papers bearing directly on anthropology any where near our own day. We had reptiles, fish, bugs, beetles, bats and quadrupeds, man in the Stone Age, Indian mounds, geological strata, mathematical problems, facts and laws of chemistraryaluable and abundant, but this learned body have not yet reached the later and greater problems of human life, especially in its interior. and spiritual powers and capacities. I saw a gentleman hold in his band some Indian relicspottery, arrow-heads, and bones-from mounds' In our State, on Grand River, heard his interesting theories and opinions as to their origin and antiquity, and thought if a good psychometrist could have been brought in to place a hand on those relies, and tell all this gentleman did, and far more, of their locality, use, and origin, it would have stirred new thoughts in the minds of those members, and their attention would have been turned from fossils to spiritual life.

Had an investigation of psychometry and Spiritualism been proposed, while the first-might possibly have been tolerated, I fear the last would have; quite overcome the scientific candor of these men, and thus have opened the way for their dignity to become learned folly, and their love of truth to be swept away by the power of prejudice and the " pride of science."

But for these things we can wait, and they are all sure to come. Meanwhile rocks and fossils, moles and bats; stone hatchets and old pottery, chemistry, geology and "all the ologies." are of signal value, and let us not underrate the great sciences of scientists in these realms. "First the natural (or material), then the spiritual; first the preponderance of the inductive method,_ treating the outward shell of material and transient things, then the recognition of the deductive, the intuitive, as the great discovering faculty and power in man; the testing of its discoveries and inspirations by inductive methods, the comprehension of the great law that it is ever the internal, the spiritual, the unseen and the permanent, that shapes and guides, molds and dissolves the external and transient form; the study of Nature and of Man in the light of these ideas, and so the higher and more complete methods of science in the future.

As the newspapers are filled with details of these meetings, I have but given a glimpse of their method and spirit. One thing was especially noticeable; nobody made an allusion-tothe old and now exploded chronology of the Book of Genesis ; and the notion that the world was made in six days, or that man is but six thousand years old, seemed to be dead and burled, though so sacred and divine but yester-

The Association adjourned last night, to meet next summer in Buffalo. His members have gone. home to pursue their valuable studies and investigations, and in a few years the stone which these builders now blindly reject shall become the chief corner stone of the grand temple of science. Psychometry and Spiritualism will be fairly tested and sifted, and the fine gold will G. B. STEBBINS. stand.

Detroit, Mich , August 18th, 1875.

Decease of Ann Walker.

Ann Walker, widow of James W. Walker, passed to higher Hig from Salem, O., July 30th, in the sixty-second, year of her age. At her funeral, Aug. 1st. M. R. Roblinn addressed the audience, some points from his remarks being here appended: More than thirty years ago a young Wesleyan minister

and his newly married wife, with small means but more

valueless.
I say this as one now on life's outer verge, looking back with Joy at having lived, and forward with confident expectation for the future, because the same wise, beneficent laws which have governed the past—which control the present—extend on through the eternities.

To Book-Buyers.

corner of Province street; Boston, we have a fine | but thrust forward their creed in preference to Booksfore on, the ground floor of the Building, the Scriptures. They certainly invent an interwhere we keep on sale a large stock of Spiritual, pretation of them, for which they have received Reformatory and Miscellaneous Works, to which no warrant. we invite your attention.

attention. We are prepared to forward any of the publications of the Book Trade at usual ·We respectfully decline all business operations looking to the sale of Books on commission, or when cash does not accompany the order. Send for a free Catalogue of our Publications.

** In quoting from the BASSEN OF LIGHT, care should staked to distinguish between editorial articles and the betaker) to distinguish between estional articles and the communications condensed or otherwise of correspond-ons. Aurocolumns are open for the expression of imper-sonal free thought; but we cannot undertake to endorse the rariest studies of a plation to which our correspondents give

Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 4, 1875.

PUBLICATION OFFICE AND ROOKSTORE. Montgomery Place, corner of Province atreet (Lower Floor).

AGESTS FOR THE BANNEE IN NEW YORK, THE AMERICAN NEWS COMPANY, 119 NASSAUST,

COLRY & RICH,

Ar Letters and compacting atoms appertaining to the out of Pepartment of Editorias Department of Editorias Department of Editorias Letters to Isaac N. Hanner of Light Perulas Historias House, Bossey, Mass.

Spiritual Laws.

It is simply impossible to avoid the great spiritual laws which operate in life in all things, great and small. These laws, in truth, are, but the laws of life itself and therefore cannot be ignored or escaped. How profoundly true it is that the foolish things of earth, working with and through them, are smade to confound the wise; that wisdom proceeds out of the mouths. of those whom the ruling powers in society would style babes; that the skepties and sneer ers at spiritual supremacy are compelled, without so much as knowing it, to assist in advance ing the very work which they would be thought to oppose. We see men who are resolved to carry out a purpose against which spirits are opposed they fancy for a time that they are having their own way, and carrying all before them; but when the result comes, lo! they have only helped in doing the work set them by higher powers.

What the world of lour time needs to learn and to have indelibly implessed on its consciousness is, the fact that spirit is greater than matter; more powerful; that it includes and masters it that matter, in fact, is of importance only as it Is imbued with spirit. It is the bottom-principle in all spiritual faith, and for that reason was the first inculcated. Look at people everywhere today, and see how atterly oblivious of this great and living fact they are. They think they can do what they wish to do of themselves, and then call in the spiritual afterwards to lend its approval. Alas! not until they fall down before the spiritual can they hope to exert any real and permanent power at all.

Some men think that those of whom they are envious, and whom they would pull down and since presented his testimony to the Kings Counaway from a lofty purpose, are indeed prostrate. if some material disaster overtakes them. But let them wait, and let all wait to see the end. He that believes to the end is the one whom all spiritual forces which rule in the earth are pledged of the Asylum to infamy." We have ourselves to help from the beginning.

Disasters themselves become helps, and so enemies who would invoke them are made now to work to work with those whom they would overthrow the public fear and hate the tyranny practiced and by."

the public fear and hate the tyranny practiced and by."

The submies who would invoke them are made insensibly All strength, all power comes out of the soul, be within their walls more than ever. The subing derived from the heavens. None need last stance of Mr. Magee's statements, as furnished ment or feel disheartened; in true work they are by the Times, is as follows: certain of success, because spirits are with them.

Envy and hatred carry their own destruction in their pockets. By the very disasters which they are delighted with for those they hate, they are inevitably destroyed themselves. The rule is a spiritual, not a material one, and that is the reason for what seems to a superficial vision so confirmed in a strait-jacket; that he was kept in son for what seems to a superficial vision so confirmed in a strait-jacket; that he was kept in son for what seems to a superficial vision so confirmed in a strait-jacket; that he was kept in son for what seems to a superficial vision so confirmed in a strait-jacket; that he was kept in son for what seems to a superficial vision so confirmed in a strait-jacket; that he was kept in son for what seems to a superficial vision so confirmed in a strait-jacket; that he was kept in son for what seems to a superficial vision so confirmed in a strait-jacket; that he was kept in son for what seems to a superficial vision so confirmed in a filthy and noisome and Lincoln and Channing have not fully presented their great minds in characteristic lam of thought, it argues nothing against the verity of their claim or the value of these messages. If but a few have been identified they have done a positive work that a million negations cannot invalidate. The messages, irrespective of personal recognition, show a wide certain of success, because spirits are with them. fradictory. Let it never be forgotten that hostility and hatred, if we are working in a holy cause, him, the keepers used force enough to bruise him these are recognized by a large class of readers, are sent on purpose to test our faith.

Spirits Around Us.

That is the belief of all who have any spiritual belief whatever. They may not have a sufficient wery to say that it was but a blind faith at best, civilized readers. working upon the understanding instead of As the Times truly says, the common rejoinder are able to overcome the hard grip of theological per with much point, if such delusion is common reeds and dogmas, and preserve it fresh for the in patients afflicted with mania or melancholia, possibilities of the future.

tal sense alone. Their interiors were opened to gests only the latter. In either case, it sums up the reception and entertainment of these ever- the matter, he was discharged as cured, and the no church establishment, with its canons and him of sound mind. creeds, its authority and its dogmatism, had as

long been sealed.

munion in the future because of their own dog-At our new location, No. 9 Montgemery Place, matic assertion as to its impossibility. They do

dersaccompanied by each will receive prompt- aside from faiths and creeds of every kind, simply keeping the spirit open to the reception of angelic visitors and ministrants, and allowing them to do their blessed work as they will. Better far than to pass the precious time in arguing over the possibilities and probabilities of the visitation of angels, when they are already here himself of his opportunity, rather than stop to dispute whether such an opportunity ought to be sent to him at all. Tafe is short, and should therefore be made the most of, not in doubting and disputation, but in silent, deep and abiding experience. And the more open one keeps his. nature to the entrance of these heavenly visitants, the less inclined is he to argue with anybody about that experience which is not to be compared for preciousness with all that is contained in the greeds.

Let us pause in our worldly haste, and try to think what sort of a life, this of ours would be if spirits were not continually present with us for good or for evil. How solitary, to have to walk through life communicating with one another only through the senses! The heavenly inhabitants come to sprinkle the refreshing dews of their upper clime over our natures, and to cause the fountains of life to well up freshly in. our hearts. It is they who bring us new thoughts and emotions; they fit us for our earthly companionship with one another; our natures would shrivel and dry up without their constant care for us and the gifts which are always showering upon them. Did we think seriously of this more than we do, we should discover that these invisible friends and guardians were more real and near to us than we had ever before -dared dream.

What has hindered the free and open communication of the spirits with mankind for so many; ages, with only such exceptions as history records, but mankind has received as marvels and mysteries incapable of explanation, is the conduct of men themselves, and could not be the fault of the invisibles. They have been just as ready and willing to make themselves known to us as ever, but mankind was less and less desirous of their company. The world grew selfish and forgetful, and addicted itself to the belief that it could go alone, without the heavenly help that had marked the earlier times. It grew to be conceited, looked to the accumulation of power, preferred to obey the voice of authority, and thus shut out willfully the visitants that could do nothing but remain silent. Well might those be called Dark Ages that were without illumination from beings especially set to make earth's people trusting and happy. If the era of spirit communion has returned again, why should not all men bail the fact with joy that cannot be ex-

Treatment of the Insanc.

From the 7th of June last, for several weeks, Mr. Nelson Magee was confined in the King's County Lunatic Asylum. Very recently he has succeeded in securing his liberty, and he has ty Commissioners of Charities, testimony of which a journal of the character of the New York Times says that "it is enough, unless set aside for sufficient cause, to consign the managers to say of it that it does but corroborate what we have charged for a long time against the manage-

eight hours, and that, in all of their handling of in various parts of his body. Instances of the cruelty practiced upon other inmates of the asylum were given by Mr. Magee, so far as the commissioners would permit him. The keepers appeared before them and of course denied these consciousness of it at all times to confess it, but charges, in general and in detail. The explanathe interior of human experience and character ctions in which they indulged were a good deal is never really confessed, and indeed never can too ingenious to be altogether true. The tale of be. If all those whose faith is full of assurances, the victim still remains to shock the nerves of all

through the will, and illuminated by none of to any complaint of the ill-treatment of an inthose evidences of reality which furnish the natu- | mate of an asylum is—"Oh, he is crazy; this ral-foundations on which the spiritual super-sort of thing is very common among lunaties; structure rests, we should shortly hear nothing they are always imagining themselves maltreatsaid of faith at all, for it would lack sustenance ed, or in great danger of being killed by their altogether. Heaven has kindly sown seeds in keepers." In fact, one of the commissioners said every human heart which in their development, just that to Mr. Magee. But, adds the same pathe keepers of this asylum are called on to state The early Christians, it is universally conf for which of these disorders this patient, was ceded, dwelt in the most intimate personal relatives treated. His confinement in a strait-jacket sugtions with disembodied spirits, invisible to more gests the former, while his alleged delusion sugwelcome guests. The obvious reason was that asylum authorities certified that they considered

He might have been insane when abused, but yet erected its dense screen between heaven and it does not follow that he is insane now. The the eyes of believers. Faith was then a living closeness with which he cross-examined one of reality, begetting its pure and elevated compan- the Asylum witnesses goes to show that he is ionships, and enabling men literally to "walk, possessed of as clear a head as anybody. "His with God." But during these centuries of war story," admits the Times, "is coherent, straightand struggling, of selfishness and persecution, forward, and is corroborated in the most importhe sky has become thick with darkest clouds, tant particulars by the paid employes of the luand the heavens which were once opened have natic asylum, unwilling witnesses as they are." The Commissioners have provoked the severest "Old theology distinctly and positively teaches public censure. They refused to investigate the that this association of angels with men is a fact | case at all as long as they decently could, and at of the past only, and impossible either to the the opening of the case they intimated that the present or future. Indeed, it is searcely a quest patient was insane. We cannot remark on this tion whether its advocates would not prefer to subject more forcibly or justly than the Times give up the angelic ministrations rather than itself does when it says that "the known and abandon a single point of their hard old creed is exposed abuses of centuries of management of even as it has often been told of them that they the insane have created suspicions against all would have no heaven if there were not a hell to lunatic asylums whose conduct is not open to the go with it. But they are unable to demonstrate, fullest investigation. So many wicked plots have from their own Scriptures that the possibilities of been laid to ensuare persons who were not ina renewal of spirit communion are entirely gone. sane, so many have been purposely crazed by If so, they will perhaps name the text that de- ill-treatment, so much brutality and dishonesty clares to mankind that the heavens are never to have been brought home to the management of be opened more. And failing to do this, they institutions of this sort in this immediate vicinare guilty of a profane presumption in demand- ity, the public will not stand any nonsense about ing of others that they shall reject all spirit com- this being a common case or a trifling case."

Words Deeply Freighted With a love of truth and justice continue to ar-

rive from our correspondents all over the continent concerning the life-work of Mrs. J. H. Co-NANT, our translated medium. And while it 4s. impossible that we should give place to them all But it is well to consider this subject entirely in our columns, we still return to the friends ceed to examine Mr. William Welsh, Professor everywhere the kindest wishes of our soul that Marsh, Secretary Delano, Mr. Brosler, Indian others, have been prominent in this roll of "friends in need:" and we give below the folwith us. The wise man is he who at once avails lowing from Mr. Roberts, as a specimen of many epistles which we have received in the premises:

I was deeply pained to learn of your heavy oss in the death of your noble, useful and ad nirable co-worker in the cause of humanity on the other as well as on this shore of the River of I can well appreciate the closeness of the bond which held you together in sympathy, and enabled you through so many years to work in harmony in a cause so dear to you both. It wil - hard indeed for you to find a substitute fo Mrs. Conant, who will even passably fulfill the wonderful duties she so perfectly performed. drs. Conant was truly without an equal as a me dium for general spirit communications. I most sincerely sympathize with you in your irrepara-ble loss. "T congratulate you, however, upon the felicitously written tribute which you pay to her memory, in the last issue of the Banner. thought, I had never read anything so beautiful and appropriate. For Mrs. Conant herself, her change to the immortal life was a happy release from a long and wearing earth work thoroughly and well performed. She has been welcomed to her spirit-home by thousands of those to whom I have had a beautiful description given me, b Vhite Feather," the mysterious guide of Mrs Katie B. Robinson, of Philadelphia, of her re-ception in the spirit land. She has not left you, out will now, more than ever, work to surround you with influences to aid and help you in your ardnous and thankless labors to elevate and advance the aspirations of humanity.

Please pardon the liberty which I, a persona

stranger to you, take in presuming to mourn with you the loss of your noble, true and beneficent friend, and, as an earnest Spiritualist, to express my gratitude to her and yourself for the noble work you have jointly done.

ork you have jointly and sincerely,
I am, most truly and sincerely,
Your friend. J. M. ROBERTS.

Burlington, N. J., Aug. 19th, 1875. A prominent American Spiritualist in the fullness of his heart addresses to us the following tribute to the value of our paper, the memory of Mrs. Conant, and the worth of the Message Department:

DEAR BROTHER COLBY: Afflictions draw kinsouls together. I feel to write you, and obey the prompting. I am admonished that I have not fully understood you, and I am sure you have misjudged me. A deeper knowledge may bless us both. I come not now to criticise o review, but to offer you my open heart, with all its sweetest sympathies, and pledge to you the dearest devotion which I feel for the noble work yof have done and are doing for the cause we

I hear you are sick. Take courage and reach out to the great heart of human love that beat for you all over the land. As a public worker, of course you are familiar with censure and bad faith, and you are also open to the boundless re s stored in the great heart of society, rich with divinity and full of promise. At this time you must be more than usually attuned to the thrilling tension that wrecks or ravishes as the of scorn or the fingers of friendship the keys of your life. If so, feel now that friend-ship moves the world toward you. The Banner of Light is the child of heaven, and you are it earthly guardian; the angels approve your work

and dedicate you to the sacred trust.

The Message Department is under review, and for a time the chill of doubt and the frost of censure may cover you from the sensuous intellectu alities who would brood the cause with material sm and freeze the young life that warms and fructifies within. But I know that you have not misjudged the demand for those love laden messuges, through the lips of our loved sister, whom the world will better appreciate "in the sweet by-

four among all classes of readers who halled the messages with anxious interest and read them range of diversity indicative of the variations of human character and personal identity. And

The high integrity and exalted character of the dear woman whose life has been thus devoted are recognized and felt by the pure in heart all over the land. They cannot wound her now, who so desire; we may feel the poisoned dagger, and bleed, but her tears of angel charity will wash the wounds and heal them again. I had little personal acquaintance with her, but I felt her loyal soul! Her memory is dear to millions who never saw her and whoever reflects upon her ruthful mediumship now, needlessly wounds hermany sensitive friends, mocks at their tears, and invokes a reaction which must be against their crueity. I am a friend to all honest criticism and thorough search for truth, but sarcasm and ridicule do not help the work. I carnestly desire scientific culture among Spiritualists, and firmly believe that Spiritualism is an infant science. We want close analysis and reliable facts, but we also want fair play, and the higher sym pathies and deeper needs fed as we struggle brough the winter of, life.

Daniel W. Hull, in Hull's Crucible for September 1st, uses the following language concerning Mrs. Conant's transition:

Since near the time of the commencement of the Banner of Light, the spirits have used her organism to send messages to their friends, and nearly a whole page of each number of that valuable paper has been occupied in the publication of those messages, many of which have been instrumental in bringing to the light of Spiritualism those who otherwise would have had no interest in it. The messages to mundane friends were always preceded by questions and answers—the questions generally being propose by some person or persons in the audience, and sometimes by letters of correspondents, and the answers given by the presiding spirit. These questions and answers involve all kinds of philosophical, religious, political and moral tonics

topics.

Mrs. Conant being of a sensitive nature, often suffered from severe criticism by persons who ex pected too much from the spirit-world. In this world we are apt to expect a great deal from the spirit world, and leave but little and sometimes o margin for imperfections of the denizens of that realm. As the floors were thrown wide open to the spirit-world, a crowd of poor unfor-tunate, illiterate spirits rushed forward to send some word of hope to their friends, while those who had had better opportunities in this world kindly and gracefully gave way for the benefit of these poor, unfortunate creatures. No doubt Mrs. Conant often wished it could have been otherwise, especially when galled with the fire of critics. It was her cross, and there are few of

us that ever have heavier ones to carry.

Her life was devoted to acts of charity and deeds of benevolence.

We do not know that we are sorry that she has

gone. There are persons to whom death is a welcome messenger, and as she has been released from a life of bitter sorrow we cannot but re gard death to her as a kind relief.

The Indian Investigation.

The newly-appointed Commission to investigate the frauds charged against the Indian Agents by Prof. Marsh, will shortly reach home, and separate until the 9th instant, on which date they will meet again in Washington, and pro-Wash. A. Danskin, of Baltimore, Md., and the report will be a whitewashing affair. The commission was virtually raised by the side accused, which is saying little in its favor. There dian agents have been particularly active in cov-

> was thwarted in its designs by the Interior Department, and produces a letter from Secretary Delano himself, in which that official indignantly protests against being interfered with by the reto the cheating which had been going on at all the agencies. Almost every one would instinctively say at once that if the Interior Department was dealing honorably and honestly by the Indians, it would be eager above others to detect alleged frauds and search out their authors. But it is in no such temper that Secretary Delano writes in indignant revolt at the freedom which hacharges that the Missionary Association information. It has a bad look at the outset.

All who, are in the way of possessing any reliable knowledge of the subject, are satisfied that the allegations of Prof. Marsh are true. Mr. Welsh, in fact, corfoborates them in general with evidence which he was at the pains to collect and preserve while he was on the Peace Commission, and subsequently. The Commission that has been West is not expected to bring in anything better than a whitewashing report. That was what it was especially raised for. Instead of setting out in a spirit of fairness, determined to get at the truth from whatever source, it began by stating its purpose to be the examination of > the charges and instituations" of Prof. Marsh. The intent lurks in 'the use of that single word, which is entirely unauthorized and equally improper. Mr. Bosler undertakes to explain away the testimony of the army officers by saying that | clutches of these murderous and venal courts and there is a conspiracy among them to have the distribution of Indian supplies transferred from the interior department to the army. This is a in mediumship as in effort to curry favor with the fair spacimen of the methods resorted to by the Ring to discredit all evidence against them in

professed investigation will go down with the people. They will judge the evidence for themselves, without calling on the interested Interior Department to interpret it in advance. But Prof. Marsh himself puts little or no faith in the investigation, and in this he is borne out by many army officers. One of them writes from the West in the following style, and it must serve to explain the result at which the present Investigating Commission is expected to arrive: "We regard the Indian Ring with mingled suspicion. hatred and respect. It is composed of shrewd, intelligent and unscrupulous men. It wields an influence whose motive power is as unfailing as gold. No committee appointed under its auspices can gather and digest evidence of its malpractices. with a mind unbiased or a vision unblinded. Ihave but little hope of the result. The Department, with admirable skill and hypocrisy, has yoked religion to avarice and intrigue. Whoever, as an army officer, opposes so strong a sys-

Cruelty to Dumb Animals.

pricks.'''

On the sixth page of this number will be found an article of the deepest significance from the pen of Thomas R. Hazard, and which appeared originally in the columns of the Evening Journal, published at Providence, R. I., by U. S. Senator Anthony. It is a fact of special significance that the article, though filled with the most outspoken Spiritualistic sentiments, not only found entrance into the columns of that paper, but was referred to kindly in an editorial which accompanied its appearance in the Journal, from which we make the following

"We give in our full adhesion to Mr. Hazard's views of the treatment of dumb animals. It needs no messenger from the spirit-world to assure that the nature which can find pleasure in inflicting pain upon the brute creation is unfitted for the communion of the higher intelligences and that a long purgatory awaits the man who can abuse the prerogatives of humanity to such worse than brutal purposes. Nothing more dis-tinguishes the gentler instincts from the coarser than the treatment of animals; and in the plea which our friend makes for them, on spiritual or on any other grounds, we fully concur.'

During the ministrations of Mrs. Conant at the Banner-of-Light Public Circles it will be remembered that the controlling intelligences continually urged the exercise of humanity, in its truest and broadest type, toward the poor dumb servitors, who, in obedience to the law of development, were in this world placed under the domination of mankind. The same ground is, as far as we can learn, occupied by returning spirits, through all media, and we opine that many brutal abusers of the weak in this stage of being may find themselves, on awakening on the thither side of life, fanfrom that happiness which they were promised by a partial theology, because of their shortcomings in the exercise of that "charity" which is the keystone in the arch of perfect manhood. We wish Mr. Hazard's article could be read in every quarter of the earth, and have done our part toward it by transferring it to these columns. Will not other journals-secular and religious-do the same?...

Frank T. Ripley, the test medium, recently left at this office for our inspection a carte de visite photograph of himself, taken by B. C. Hazelton, of this city. He is represented in a sitting position, holding a bunch of flowers in his right hand. Back of him are two figures, one representing the late Mrs. J. H. Conant, the other said to be Margaret Fuller, the former holding in her arms the Indian spirit-child, 'Vashti." The face wears a sad expression. It is precisely as she looked the last time we beheld her alive. There is no mistaking the likeness. If it is a bona fide spirit picture, and we have no right to say it is not in the absence of upon this earth.

The Case of M. Leymarie.

We defy any unprejudiced mind to read the clear and succinct account which our translator, Dr. Ditson, places before the public on the first page of this paper, from "Proces des Spirites." without a feeling of bitter indignation against an institution of justice (so-called) which would lend its aid to such a palpable violation of all they have been prompted to so address us in the commissioner, and others, upon the conclusion those principles of right, the acknowledgment, hour of our bereavement, and assure them that of which testimony their report will be made up nurturing and expandion of which have been their action will ever live in our grateful memory. at leisure: It is all but universally admitted that thus far the crowning glory of the century! Here we see honorable men, eminent citizens, respectable and refined women called up one after another by a venial judge, who, after trying in vain was no power granted to compel the attendance to shake their testimony or put false allegations of witnesses. And it is well known that the In- in their mouths, roughly bids them be seated. thus hushing the voice of the defence, while the ering up their tracks since the investigation base dissembler Buguet, and his accomplice. Mdlle. Menessier, are allowed the widest range, Mr. Welsh has just written a fourth letter to together with their witnesses, to utter whatever Prof. Marsh, which exposes still more of the of falsehood they may desire, unchecked save in method by which the Missionary Association such measure as to throw a certain gloss of apparent fairness over the nefarious business.

The

And such a one-sided, prejudiced tribunal as this has it in its power in republican (?) France to throw into prison and condemn to the society of ligious men whose purpose it was to put an end life-long criminals a worthy man, an exemplary member of society, a kind son, husband, father, because he dared, in the course of what he deemed his duty, to lift up his voice for truth without fear of the established forms of religion, and to set forth in the pages of his magazine what seemed to him to be the latest and strongest proof of his position as an advocate for Spiritualism, viz.: the spirit-photographs of M. Buguet, which that unworthy man now declares were had taken in writing to the different agents for false. If such were the case, wherein has it been proved that M. Leymarie was conscious that they were fraudulent? on the contrary, wherein is it not proved that he sincerely believed them to bebonu fide? And if it be proved, as it certainly is in'the evidence, that he did consider them true, wherein does he offend, or become a swindler? He has only been the rictim of one, instead of a principal in the transaction, and should have received sympathy rather than the prison.

But the incontrovertible testimony of men and women of honor in various walks of life is presented that some of Buguet's pictures are true ones, and cannot be due to the result of chance, as the desperately-pushed judge asserted concerning them. M. Leymarie would be justified on the testimony of these parties in believing in the pictures of Buguet; therefore his case is taken by the great unwritten law of right from out the remanded to the ground of proven fact. The real swindler, Buguet-not so much a swindler persecuting power-deserves the heartiest reprobation of mankind. The world will yet see this modern Judas in a plight as pitiable as that of But it is not in that spirit that this present his ancient prototype, while the name of Leymarie will go down the stream of time linked with the glorious roll of those who dared and suffered all in earth-life that the world might through their travail enter into broadening peace!

Unmistakable Materialization.

We have received from a most reliable and authentic source the information that a lady and gentleman of Boston, on a recent tour in Maine, were favored with a sitting with a small, select party of friends, among whose number was a lady who has been privately developed as a materializing medium; and that during the scance Mrs. J. H. Conant, so long the instrument for spiritreturn at the Banner of Light public circles, manifested herself palpably before them all. Several of the ladies and gentlemen present were nerfectly familiar with the countenance and ways of Mrs. C., and they jointly and severally asserted, at the close of the meeting, that there could tem of fraud and deceit must 'kick against the | not be any mistake concerning the matter, but that they were certain they had indeed beheld nce more-the friend whose departure from physical life had caused so much sorrow to their hearts.

The scance was held almost in full light, the medium was at all times plainly in sight of the company, and was conscious during all the manifestations, being able to see the spirits as they materialized behind an impromptu screen arranged for the purpose. We hope soon to secure a visit from this medium to the Banner of Light circle room, in the event of which we shall speak of the matter more fully.

Professorship for S. B. Brittan.

We understand that a movement is on foot among the friends of liberal education, to raise funds to endow a professorship of Mental Philosophy at the Belvidere (N. J.) Seminary, the same to be offered to Prof. S. B. Brittan, of New York City, author of "Man and his Relations," (a series of essays originally published in the Banner of Light,) etc., etc., as a testimonial of the deserved appreciation in which he is held as a veteran laborer in the cause of Spiritualism and reform. The idea is a good one, and we wish it success.

The daily press within the past week has recounted several instances of what it is pleased to term "miraculous answers to prayer," whereby the Scriptural formula "Ye shall lay hands on the sick and they shall recover" seems to be reproduced in our days in the ranks of the church—and so is gladly welcomed as an evidence of deific favor. But to the Spiritualist these accounts read very like what is occurring daily through the action of magnetic healers, who make no claim to miracle, but profess to do'all through the operation of natural law. Aspiration, or prayer for health, on the part of the patient, (whether in or out of the church,) is, of course, however, an active agent toward assisting the medium in transmitting to him or her the power which is to make the sufferer whole.

S. R. Wells & Co., 737 Broadway, New York, have arrayed much matter 'of interest and importance in the September issues of THE PHRENOLOGICAL JOURNAL and THE SCIENCE OF HEALTH, both of which publications will be found at the counters of Colby & Rich, No. 9 Montgomery Place, Boston, Mass.

E. D. Blakeman, Circleville, O., announces that he has been for many years a conscious writing medium, and that any person who may desire his services for communications can obtain such at the rate of twenty-five cents per one hundred words. -Address him as above.

Through the instrumentality of Dr. Peckham, of Newport, R. 1., the books "Mental Cure," "Nature's Laws in Human Life," and evidence to the contrary, it is really a wonder "Vital Magnetic Cure," have been placed in Redwood Library.

BANNER LIGHT. \mathbf{OF}

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been placed in

BRIEF PARAGRAPHS.

SHORT SERMON. - "Whom the gods wish to destroy they first make mad."

QUARRELS. How silly half our quarrels are, With no foundation worth the name, As distant as the great dog star, With neither sense nor show of blame. But bubbles made like those of soap, And yet we fret, get mid and mope. Let higher wisdom rule our life, And half the world will lose its strife. -Written for the Banner of Light by William Brunton

The Bank of California, in San Francisco, falled recent ty-Habilities \$14,000,000, assets \$6,000,000-ft having endeavored to "bear" the stock of the Bank of Nevada; and Raiston, the President, committed suicide by drowning. The suspension of this bank was followed by a temporary panic, during which the National Gold Bank and the Merchants' Exchange Bank temporarily suspended.

. The officers of the American squadron in English waters gave a reception and banquet, on board the Franklin, Friday night, Aug. 27th, to the dignituries of Southampton.

Seo d'Urgelin Spain has capitulated, and the Carlist gar rison have been made prisoners of war.

An international exposition is to be held, early in November, at Muskogee, Indian Territory.

MELON-CHOLY ITEMS.

An officer has been detailed, by Collector Simmons of

the port of Boston, to look out for violations of the law regulating the number of passengers by excursion-steam

On the 24-25th of August Capt. Webb swam (without any life-preserving suit, thus eclipsing Paul Boyton,) from Dover to Calals, in twenty one hours, forty minutes.

"Plous Worcester," so says the Boston Herald, has, through its city marshal, warned the newsboys that they will not be allowed to sell papers in the streets on Sunday, as they "disturb" the bigoted "church people;" but our cotemporary intimates that if any of the little venders are arrested a legal struggle will ensue, as the sympathy of the general public is with the younkers.

A. S. Hayward, magnetic physician, has returned to Boston, and intends taking rooms on the first of October. Until that time, when not called out of the city, will be at the Banner of Light rooms daily, for one hour, at 10 o'clock

To the hundreds of thousands of descendants of high but broken-down families that are now bewalling their hard lot, we say, go to work! To recruit and restore your fortunes and your rank and prestige, do what your ancestors did to establish them—go to work. In these days all honest work is respectable.—Richmond (Va.) Whig. The four-masted propeller Persian, 1630 tons burden,

was burned off Long Point on Thursday night, Aug. 20th. The officers and crew were saved. Loss \$125,000.

Capt. Barney Hull, proprietor of the Sherman House, Boston, died at his hotel, at one o'clock, on the afternoon of Saturday, Aug. 28th, aged 45 years. The Porte has refused to suspend hostilities against the Herzegovinians during the mediations. Seven thousand

women and children are now fugitives in Croatia in consequence of the war. The insurgents hold the mountain passes, and are masters of the situation at present. The feeling against the officers of the royal yacht which ran down the Mistletoe is very strong. Some of them have been mobbed in the streets of Plymouth. The cor-

oner's jury having disagreed as to who was at fault in the accident, the case has been reopened. The Canadian steamer Manitoba collided recently with the propeller Comet above Whitefish point, Lake Superior. The latter sunk almost immediately. Ten lives were lost. Ten persons were saved, including the captain and first mate of the Comet. No one was injured on the Manitola,

Officer Freeman, of Station 15, proved too much for three rough characters in Charlestown District on Friday afternoon, August 27th, and showed himself worthy of his uniform, by routing them, and taking the chief offender prisoner after a tough and dangerous fight.

Isoner after a tough and dangerous fight.

"Growing older?" Well, Spring must vanish,
Orchard blossom and woodlawn bloom!
How swiftly memory seems to banish
Your fragrance, lost in the rose perfume!
And what it Juce, in her turn, go speeding
Away from the hot mid-Summer glare?
The heavest for tropic sums is pouting,
The peach grows ripe in the sull ry sir.
The keen, clear breath of the cool October,
With its crimson glory of wood and sky,
Will bring new life. If the heart seem sober,
'T is filled with a joy that eatmed dieToo deep for smiling. It knows December
Holds the blesséd Unristmas morn; and sure
Of a loveller Spring than it can remember,
Sleeps-of its Easter day secure!

—(Miss Susan E. Dickinson.

A Brooklyn reporter, writing about a rabid cur, said, that "an unknown woman and several other dogs were

Madame McMahon recently gave a grand fête in the Tuileries Garden for the benefit of the sufferers by the late in-undations. She has already received over 17,000,000 francs for distribution. The minister of the Swiss Confederation has forwarded 300,000 francs collected by his countrymen.

A rough diamond was found within the limits of Newburyport on the 27th which Boston jewelers estimate worth Charles C. Doten, editor of the Old Colony Memorial,

was knocked down in his own dooryard by some unknown party on the evening of Friday, August 27th, and a severe struggle ensued, which was put at an end by the ap-pearance of neighbors and the flight of the would-be assassin, or robber, as the case may have been.

The Tripolitan trouble has been amicably arranged, the apology demanded having been made. The steamer Hartford has arrived at Malta from Tripoll.

"Gently the dews are o'er me stealing," as the man said when he had five due bills presented to him at one

A portrait of the late General Frank P. Blair has been placed in the Capitol at Jefferson City, Mo. 1t represents the General at his prime, before the blight of his long illness fell upon him, and is said to be a work of much merit. It was painted by General George C. Bingham, Adjutant-General of the State of Missourl.

Ida Lewis rescued another man from drowning in New port lower harbor, Thursday, Aug. 26th.

The Danbury News says that the man whose hair turned white in a single night, is put in the shade by a Danbury married man whose hair disappeared in a single night.

TO-MORROW. Oh thou to-morrow ! Mystery! Oh day that ever runs before! What hast thine hidden hand in store For mine, to-morrow, and for me? Oh thou to-morrow! what hast thou In store to make me bear the now?

Oh day! in which we shall forget Oh day! In which we shall lorge.
The tangled troubles of to-day!
Oh day! that laughs at duns, at del
Oh day of promises to pay!
Oh shelter from all present storm!
Oh day in which we shall reform! day! ns, at debts!

Oh safest, best day for reform! Convenient day of promises!

Hold back the shadow of the storm.
Oh blest to morrow! Chiefest friend. h blest to-morrow: Checks, Let not thy mystery be less, But lead us blindfold to the end, —(Joaquin Miller,

When a draft passes through the bank does it give the clerks cold?

was chloroformed by a burglar, at his residence, Dean street, Brooklyn, N. Y., and robbed of fifty dollars. He recovered, and gave an alarm, but the burglar escaped. Five persons were killed and forty injured, several prob-

ably fatally, by a collision on the Midland Railway, near Kildwicke, England, August 27th.

The young man who raises a bale of cotton is doing more for Mississippi than the thousand men who whittle pine sticks and wonder when money will be easier.—Vicksburg Herald. Baez and Gonzalez are fighting it out for the Presidency

A despatch from Madrid says that the Council has decided to send 12,000 troops to Cuba by September 29th, and 10,000

more in October. Transports have been chartered. CHICAGO'S FEMALE LAWYER. - The Chicago Legal News rejoices in noting the fact that Miss Hulet, of the Chi cago bar, is succeeding well in her practice. She appears be fore Judge Blodgett, of the U.S. District Court, in a bankrupt case, in the Circuit Court in a common law case before a jury, in the Probate Court in a contested will case. or before the chancellor in a divorce case, with the same

easy manner and confidence that she would before a justice of the peace, and with an ability much above the average lawyer. In debate she is willing and ready, and never taken by surprise.

It is said that there is no truth in the reports that Spotted Tall or any of his people are on the war path. They were never more loyal than to day, "Boston Herald."

The publishing house of Messrs. Lee & Shepard, of Boson, and Messrs. Lee, Shepard & Dillingham, of New York City, has been obliged to suspend payment. The prosperity of the house received a severe check at the great fire, when their loss was nearly \$100,000, which was followed soon afterward by a loss of half that amount by the fire in Sudbury street, which consumed their bindery! Months of dull business followed, and the firm have been obliged, in justice to themselves and the creditors, to suspend payment. There is, however, every reason to hope that they

In the recent death of Admiral Excelmans, in France, a curious coincidence is noted. His father was Marshal Excelmans—a great cavalry soldier of the first empire, and most famous for a wonderful charge of horse at Recquenciourt. He was in the saddle on the 19th of July, 1852, was thrown in the road and killed. On the 22 tof July, 1853, his son's mind ran strangely on that event. He talked about it all day. In the evening he rode out, was thrown and killed in the same manner.—Ex.

The above reads very like a case of spirit-impression of

NEW MUSIC.-We have received from the publisher, F. W. Helmick, 278 West 6th street, Cincinnati, O., the following choice pieces: "A Brave Boy's Plea," song and chorus, words by L. C. West, fauste by Charlie Baker; and "Darling Minnle Gray," words and musle by John

THE SAVANNAH NEWS,—We again feel called upon to invite the attention of our readers to this meritorious journal, the Daily and Weekly issues of which have so rapidly reached every section of the State, within the last few years, that the News has become a household word in tieorgia. The enterprise of the publisher, and helustry and ability of the editorial corps, has made the News what it is a first-class journal; and there is every assurance that it will continue in the same proud career. We cordially commend it to the favorable consideration of all who desire to secure a live metropolitan newspaper.—Monroe (Forsyth, Gh.) Advertiser.

Assault on Moses Hull.

To the Editor of the Banner of Light: Mrs. Hardy and myself have been visiting Exeter, and, at the invitation of Moses Hull, we came here to give one or two scances for mawe came here to give one or two scances for materialization. Last evening while we were in the midst of a very successful scance, Brother Hull, while watching his tent in an adjoining lot, was struck on the head by a missile thrown by some would-be assassin, knocked senseless, and came very near being killed. So goes the war. The followers of the meek and lowly Nazarene in this town are fairly aroused. Yours for the right,

Rochester N. H. August 31st 1875** for the right, John Rochester, N. H., August 31st, 1875.

MRS. MARY M. HARDY, As will be seen by her advertisement on our fifth page, has now returned to Boston-after her tour in New Hampshire, and can be found by all her friends and patrons at her residence, 4 Concord square.

God's Poor Fund.

Since our last report the following sums have been received: G. A. Wright, Orchard, Iowa, 50 cents; N. M. Chase, Aflin, Minn., 25 cents; J. R. Perry, Wilkesbarre, Penn., \$1,40; a friend, 18 cents.

Donation to Leymarie Fund: J. R. Perry, Wilkesbarre, Pa., \$1,40; Mrs. II. L. Emmons, Baltimore, Md., \$1,00.

We received last week a pleasant call from T. R. Evans, the spirit photographer, of 392 Bowery, New York City. Mr. Evans has been at the Eddys', and latterly at the Lake Pleasant Camp Meeting. He purposes to remain some eight days in Boston, after which he will attend the camp meeting at Lake Walden, Concord, which will be commenced there September 8th. He will return to New York about the first of

137 L. Knorr, Savannah, Ga., thus furnishes to our patrons a valuable nint:

Whenever any of your subscribers know of persons who have lost any of their dear ones by death, and they consider them accessible to new thoughts, they should see to it that numbers of the Banner of Light be placed in the hands of such persons. I consider such proceeding as one of the most effective means of spreading Spiritu-

pelled from the North Carolina Legislature (the House) on charge of being an infidel, has just been elected to membership in the Constitutional Convention from Warren County by a large majority, and bids fair to do good work therein toward infusing a liberal sentiment into the proposed new Constitution for that State.

Information is received that P. H. Bateson's Lyceum, published at Toledo, has su spended publication. We are sorry to learn this, as it was a good and much needed worker for the young in the field of liberal thought.

The great gathering at Salisbury Beach, which will take place on the 9th of September, will amount to nothing more nor less than the putting of money in the pockets of the landlords thereabouts.

Read the announcement, on our fifth page, of the last Spiritualist Camp-Meeting for the season, which takes place at Lake Walden, Sept. 8th, and continues over Sunday.

K. Graves's great book, "THE WORLD's SIXTEEN CRUCIFIED SAVIOURS," is having a rapid sale.

Wendell Phillips's new lecture which he is to deliver this winter is entitled "The American Indians."

Joseph John, the celebrated artist-painter, has established his studio permanently at 920 Chestnut street, Philadelphia, Pa.

Maud E. Lord is in Quincy, Ill., giving séances with excellent success.

D. D. Home, the celebrated Scotch medium, is at present sick at Acqui, Italy. Robert Dale Owen's general health is said

to be improving.

Selden J. Finney. To the Editor of the Banner of Light:

Permit me a word in relation to our ascended brother, late joint senator from San Mateo and San Francisco, Cal., formerly one of the brilliant orators ever known among Spiritualists It was my privilege to be accepted by him as his intimate friend and co-worker. Very few persons knew him as thoroughly as I was permitted to, and my testimony is, that Selden J. Finney was and is a man of the rarest spiritual experience and mental endowments; and for mora courage, independence, frankness and inherent honesty, I never met a mind his superior. His intense love of justice and truth rendered him an intense antagonist. He blinded men with the extraordinary brilliancy of his inspirational oratory; he excited their envy rather than admiration, and developed in others severe personal resist-

ance instead of gratitude and repentance. He now resides in the summer-land, and he knows that now, as heretofore, he has the united love, confidence and affectionate Godspeed of A. J. & M. F. DAVIS. LETTERS.

Movements of Lecturers and Mediums.

Dr. Abble E. Cutter of this city has been traveling in Maine the pastrseven months, lecturing upon physiology, Spiritualism, dress-reform, moral education, and temperspeaker can address her at room 23, Waverly House, Charlestown District, Boston.

Lyman C. Howe speaks in Waverly, N. Y., during

September, and in New York City in October. Mrs. Nellie L. Davis will speak in Lisic, N. Y., Sept. ly, Oct. 34. She will accept engagements West and South for the autumn and winter months! Address hel 237

Washington street, Salem, Mass. Authory Higgins, ir., is going West to fill Western engagements. Societies wishing to secure his services on the ute will please address him, -22. Hallock street, Boston Highlands, Boston, Mass.

C. B. Lynn is lecturing this month in New Haven. Conn. His services can be secured for the fall by early application

C. Fannie Alfyn will be ready to accept engagements it the East for this winter. Would like engagements near Boston for the latter portion of September, William Brunton speaks the first two Sundays in Sep-

tember at Plymouth, Mass.; the last two, and the first two in October at Rockland, Mass, 'Would like to hear from dends for the fall and winter.

W. F. Jamieson is now laboring in Iowa. Will respond to calls for Sunday and week-evening, engagements. Address him, until further notice, at Eddyville, Iowa. George A. Fuller will speak at Washington, N. H. eptember 12th and 19th, also October 3d; at the State Convention of Spiritualists, Stoddard, N. H., September 21th 25th and 26th. His address during September is, Washingon, N. H., care of Dr. S. Wood. Permanent address Sherborn, Mass.

Dr. E. W. Stevens of Wisconsin, who is highly recomended as an eloquent and able exponent of the Spiritual Philosophy, will lecture at Investigator Hall, Paine Memorial Building, on Sunday next, at 10:37A, M. Subject, "Evolution of Mind and Elements of Progress,"

N. Frank White's address, through September, Boston, Mass., care Banner of Light; will lecture Sept. 19th and 23th, in Plymouth, Mass.; the Sundays of October, Greenfield, Mass.; November, Springfield, Mass.; December and January, Bridgeport, Conn.; February and March, Troy, N. Y. Applications for week evenings attended to Address as above.

J. J. Morse lectures in Bangor, Mc., during September Sanday afternoon and evening. Address him care II. B. Maymard, of Gentre street, Hangor, Mr. Morse is destr-ons of calls for week evening lectures in the towns round

Spiritualist Lectures and Lyceums. . MEETINGS IN BOSTON.

MEETINGS IN BOSTON.

John A. Andrew Hall, "The meetings at this hall, No. 114 Channey street, are free to the public. Mrs. S. A. Floyd, trance speaker, will lecture and answer questions from any persons in the audience at 2½ and 7½. Quartette singing.

Rachester Hall, 730 Washington street, "The Children's Progressive Lyccum, No. 1, which formerly met in John A. Andrew Hall, will hold its sessions at this place every Sunday, at 10½ o'clock, Geo. H. Lincoln, Sec'y.

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

Mediums' Meeting at Templars' Hall, 230 Washington street, at 10½ A. M., each Sunday. All mediums cordially invited to the least.

street, at 10% A. M., each smoot, An incoming sordiary Lupline Hall, No. 3 Winter afreet.—Free Public Circles are held at this place every Smoday at 10% A. M. and 25% P. M. by many of the best test medlums and speakers in the city. God music provided. All are bathed to attend. The People's Spiritual Medings every, Sunday at 2% P. M., at Investigator Hall, Paine Memorial Building, Apple's a street, near Tremont. Good speakers always in attendance.

atiendance, Trimountain Hall, No. 8 Boyiston street,—Developing, Circle, for meathins exclusively; on the morning of each Sunday; afternoon, conference and tests; evening, test circle; each Wednesday evening a test and social circle.

BOSTON, - Rochester Hall, - Children's Progressive Lyreum No. 1 will commence its new year under the auspices of the American Spiritual Institute, at this place, on Sunday next—meeting to be called to order at ^{-1}i to H o'clock, A. M. The public are respectfully invited to John A. Andrew Hall,-Lectures were delivered or

Sunday afternoon and evening, August 20th, by Mrs. Sarah A. Floyd, trance medium, at this place, and good singing oy an excellent choir did much to add to the interest of the Lurline Hall, - Frank T. Ripley, Mrs. ireland and Mrs. Stanwood, trance test mediums, gave circles at this place, Sunday, Aug. 20th, to large andiences, at 1014 and

224.4.Ma. Good harmony prevailed throughout the scances Mr. Ripher will be at the hall next Sunday. DR. NEWTON,

The Great Magnetic Heater and Clairvoyant Physician.

HAS returned from the Pacific Coast, and taken parlors at 21 Bennet street, Boston, All diseases treated, Founds complaints a specialty, 9 A. M. to 5 P. M. Aug. 18.

I cut the above advertisement from the Banner of the 14th inst. I hope you will notice it editorially, and oblige me. I cannot find that any physician by the name of Newton, except whealf has been as the Bander or the Parish of Newton, except

myself, has been on the Pacific coast.

Will you please state, for the benefit of my friends and others in the East and California who will be liable to be deceived by the adver-William Thorne, who was last winter ex- tisement, that I shall remain in California some

months longer?
Yours truly,
Sacramento, Cal., Ang. 22d, 1875.

"DR. NEWTON," To the Editer of the Banner of Light:

While at Oak Bluffs there appeared an advertisement in a Boston daily paper, also in the Banner, that Dr. Newton had returned to Boston and taken parlors, etc. I informed the friends of Dr. Newton that such was the fact, but on the issue of your last paper I find that the Dr. Newton who has returned is not the Dr. J. R. Newton who is so extensively known in this country and England, but has for his initials "G. A." As I have been guilty of informing persons incorrectly, and do not desire to lead my friends astray, I wish to set myself right with those that I have misinformed, that each of the Dr. Newtons may receive what is justly due them. I have no acquaintance with the Dr. G. A. Newton who adverted himself as the original Newton who advertises himself as the original Dr. Newton, now in this city. Dr. J. R. Newton is still in California.

August 31, 1875.

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Each line in Agaie type, twenty cents for the first, and fifteen cents for every subsequent insertion.

NPEUAL NOTICES. - Forty cents per line, Minion, each insertion. BUSINESS CARDS. - Thirty cents per line. Agnte, each insertion. Payments in all cases in advance.

*F For all Advertisements printed on the 5th page, 20 cents per line for each insertion, AF Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Monday.

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W. Sept. 4.

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June 19. - 12W18

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July 10, -12wis

Spirif Messages.

For he Banner of Light,
Inspirational Messages ADDRESSED THROUGH THE MEDIUMSHIP OF THE LATE MRS. JULIETTE TOU RTON, OF NEW YORK, TO THE COMPILER, THOMAS R. HAZARD.

My Dearest Father - There is a law in nature which is worked throughout all-eternity, that of filial lars, and I am compelled to observe it. When I was made your child from your loins, I was imbued with the attribute, and although the Whole mortal term of your life might be one which would create, in effect, no genuine respect or admiration, still this fillal tie is nevertheless preserved intact, and is exercised and brought to ear upon the conditions of both relations—the father or mother and child- as long as God shall be infinite. I wish to tell you something about the Father's love, the divine ministration, the chief aim of Almighty God, and how much can be overcome through faith in and acceptance of There is as much work for God to do, as for all men put together. He never finishes the plans of his devising: the means of his work are reaching all over not only your small world, but over all worlds, in which every hair of every creature has its allowed destination, uses and ful-filments. Every babe conceived, every child born, every sentient existence, whether of intellectual order or not, has a provision already planted for it. The worlds that come into existchee are all laid off and partitioned in separate memoranda upon His ledger's page, and every column of matter is awarded the fitness which it demands, every sphere its rank and grade. Every section is laid out after a plan suitable for its occupants. From the grand creation of a uni-Verse through the corollaries of all entities, down to the finger-tip of a babe, God's love. arranges, prescribes, furnishes, fits and adapts conditions suitable. If, in all the areade of existence, there is a flaw, God is not infallible, is not infallible. There is no mistake in his work, his rules are after law, his laws after his will, so that whether I come to you a million of years hence, or at this minute, the principle of *filial* love will stal hold us together, for it is one of the requirements of nature, and nature is God. beloved father, I am progressing; my intellect is being nurtured, my talents trained, my virtues exalted, my genius adapted, and hereafter I shall in every communication through our sister, who is tender, yet strong, endeavor to give you proof that I am capable of imparting information, of extending ideas, profitable for instruction, for improvement, and for the promotion of your spiritual interests. I am not so childish as some mediums have given you to suppose. You shall find me of a more rhetorical, logical and effective Ftyle of character than my mother. Give my love to whoever claims my love. Anna.

My DEAR HUSBAND - I am proud of my child. She will never be anything in her affection but a simple child, for she is innocent and trusting; but she is highly educated, and is of strict conscientious and religious fendencies, and has done much for earth toward influencing the minds of men and women, for the amelioration of avarice, the creation of good moral acts, and the simple accomplishment of promises. You must give her place when she comes, and must not let her have to wait. I love you more dearly and dearly, and better and better, and you must try to imagine or to heliore that I am yours entirely You are essential in your influence and society to many, and you have a great tendency to alle viate pain, and you must not be afraid to put your hands on anybody who has pain.

* * When I was a man, I had no faith in you as a Spiritualist; I considered you a fanatic, and the philosophy of Spiritualism that you prated of was no philosophy at all, but nonsense. I now see how faltacions my judgment was, and that the only true exponents of the possible realities of the future life were those whom I desired a solution of the property of the property

spised as Spiritualist.

Lam converting by wife. She will be a shining light, and will be useful in the spheres to which she gets while on earth. I will never roll another pill, nor will I advise the use of drugs in sickness; but still you may safely depend upon some scientific physicians who are not stuffed with conceit and vainglory. I am happy. It was good to be a Quaker, for the reason that the spirits get nearer to those who invite them than

to those who repet them.

I send my regards, and I beg parder foolished folly in supposing your send of foolish.

ness, corry, (respecting the source from whence Quaker preachers derive their inspiration.) I have found out that I had been visited by many a loving, fond and simple child who tried to teach me humility, yet whom I should not have recognized, as I was looking for some mighty apostle, or patriarch, deeming myself of too great importance to be visited by little ones.

When forced to conscientionsly indge myself,

I found I was below par. A*** J****** is a star of great magnitude, so also is your wife, whom W. A. is only mediocre; he is not worthy of the pattern that he was set up for on

Do not thrust me aside because I am one whom you do not know. I know you and prayed for you, and I was little Annie Ross, who hadn't a friend. You looked at my bare legs and pitted me, and gave me twenty five cents at the cross me, and gave me twenty-live cents at the crossing in Fulton street in the year 1856. I died soon after, but I have often been to you, and I help you all I can. I have all that I want now. I met my nother here, and I am glad and happy: You will never be the loser for dropping a penny to the happar's palm. I thenk you in the beggar's palm. I thank you I am, ANNIE Ross.

with a spirit-name.

My DEAR HUSBAND -I tried to write to you. and to keep you informed of my position, but I could not always assuage the medium's cough, and so remained content to wait until she was better. I am now about to meet John, who has been in the habit of speaking with me. I take the greatest delight in developing him. I must be to you first and foremost, and afterwards to all who need me. Mine is a busy life, and I cannot compare my duties more perfectly than to those of a queen bee. I love music, and I have it without any trouble, for my will creates it, and the air is the instrument. I am not distant from the most majestic buildings in our sphere, and the architecture is so exquisite in design and finish as to be the admiration of all strangers, or judges of beauty. I wish that you could with your own-eyes see some of these things, and enjoy them; but the time is coming when the veil will be taken away, and all that is revealed will be the more enjoyable on account of its novelty. I am willing to entice every bigot to old theology into the circle of spirit ordinances. I will make proselytes if I can, and be to you first and foremost, and afterwards to bigot to old theology into the circle or spiral ordinances. I will make proselytes if I can, and procure, every inducement to enable the be-nighted mind to comprehend the length, depth and breadth of God's love, and of man's capac-

ity to work out his own salvation:

My darling, I love you with all my heart, I willingly wait for you until time has turned you on our side. I give my favor to all that is honest and true, but not to anything false. I commend to you to examine the spirits, the mediums and conditions. False mediums are much deplored

I will say only one word more: remember the medium's infirmities. I am alike yours yester-

From the least to the greatest there is a vein of veneration pervading the mind, and all men, all spirits give thought and praise to God. When the soul is too cramped to dignify the author the consequence must be infidelity to intuition, violence to conscience, and the issue—misery. God grant that angels arrange guardians and inspire your heart with a due sense of reverence, of love and obedience to the Father, whose light is the spark of intelligence which irradiates your present and is to crown your future.

There are many who love you, arranging plans

for your happiness and profit, and we all of us advocate prayer as the natural product of the soul to its own creation, its native condition. Ask, therefore, and it shall be given. I am a Jewish woman mamed. Hanna Rossynguery HANNAH ROSENBERGERT woman named

Oh, to touch the snow, to see the sheen of the sun upon it, to find its vestal breast hiding every impure mark, shielding the murderous pool, covering every black spot on the defiled earth, is a sight worth a trip from distant spheres. As I contemplate in compare it with the spiritual coating that each individual bears about him; the refined aura that guardian angels hang be-fore his misdemeanors, hiding from the coarser observation the blurs which might blacken-his

life to human sight.

Deaf father, in the faith of individual effort, brother in the work of teaching, Christian in lovework, tire not; let the wheels roll on, cog fitting in cog, until your woof be patterned and fashion-ed to the fullest demand of good, that you may

be ready to enter into the joy of the Lord.

Larise with the sun and dally not until my tasks are done, working in human minds for their eternal good, or surveying lesser spheres in eternity, developing and helping to raise spirits of men who were drunkards; and who remain stupid in sleep-murderers who are blind with despair, usurers whose hands, weighted with orphan dues, imagine that they are being dragged to hell, and that each month, year, contury finds them nearer and nearer, and cannot be comforted. Let those who talk about afterlife as being strewn with roses, bathed with essences, clothed with ease, go with me to the environs of the lost and witness the results of misspent sentient life.

There are women who made fashion their God, whose necessities cannot justify the number of infanticides committed; whose beauty hangs about them as a curse, while the aching heart waits forgiveness. To these their own babes—
murdered ere born—conf, and by their divine ministry lift their mothers to a sense of the true pity, love and mercy of the Father, through whom, though their sins were as scarlet, they can by inspiring his own divine principle that exists within them make them white as wool.

Ministering angels redeem the world. By day and by night the principles of Christ are diffused through impressional spirits upon human minds and hearts, and purgatory itself is made

I was subject to pain, and I gathered from per-sonal experience that *some phases* of physical pain develop the brain, expand nervous vigor and intensity imagination; that other forms stultify the senses and weaken the energies. The heart is made more sympathetic when suf-fering has rarefied the intellect, and only those who have been brought into conflict with pain can properly fill the places of ministers and evan-

One may have the disposition but not the wisdom of conferring benefaction; and in this light men should be judged with no expectancy of that which their nature or experience has not given them, but as you find them, so take, and make allowances.

I did not know this philosophy while in the

body. I tried with persistency to mold others to my own standard of right, but was always subject to disappointment.

As I commenced unannounced, please allow me to leave unrecognized, except as an earnest female spirit, who has been tenant of the spheres for many years.

ALMA MATER'S ROLL. A Part of an Historical Speech at the Phi Beta Kappa Dinner at Cambridge, July 1st, 1875.

BY EDWARD EVERETT HALE.

saw her scan her sacred scroll, I heard her read her record roll Of men who wrought to win the right, Of men who fought and died in fight,
When now a hundred years by gone, ...
The day she welcomed Washington,
She showed to him her boys and men,
And told him of their duty then.

" Here are the beardless boys I sent, And whispered to them my intent To free a struggling continent. The marks upon this scroll will show l'heir word a hundrêd years ago."

"Olls"—no lesser death was given To him coan by a law com heaven! " gutley"—he died before he heard The echo of his thunder word, And these were stripling lads whom I Sent out to speak a nation's cry, In 'glittering generality'

Of living words that cannot die-'John Hancock!' 'Here,' 'John Adams

'Paine, Gerry, Hooper, Williams.' 'Here, 'My Narragansett Ellery!' 'Here. 'Sam Adams, first of freemen!' 'Here.'
My beardless boys, my gray-beard men,
Summoned to take the fatal pen
Which gave eternal rights to men!—

All present, or accounted for !" I saw her scan again the scroll. heard her read again the roll-I heard her name her soldier son, Ward, called from home by Lexington. He smited and laid his baton down, Proud to be next to Washington! He called her list of boys and men,

Who served her for her battles then From North to South, from East to West, He named her bravest and her best rom distant fort, from bivouac near, Brooks, Eustis, Cobb, and Thacher! Name after name, with quick reply, As twitched his lip, and flashed his eve But then he choked and bowed his head-

Warren-at Bunker Hill-lies dead." The roll was closed—he only said,
"All present, or accounted for!" That scroll is stained with time and dust-They were not faithless to their trust.

'If those days come again—if I

Call on the grandsons—what reply? What deed of courage new display These fresher parchiments of to-day 29 I saw her take the fresher scroll, I beard her read the whiter roll— And as the answers came, the while

Our mother nodded with a smile:

"Charles Adams" "Here." "George Bancroft." "Here."

"The Hoars." "Both here!" "Digk Dana."

"Here!"

"Here!"
"Wadsworth!" "He died at duty's call."
"Webster!" "He fell as brave men fall."
"Everett!" "Struck down in Faneuil Hall."
"Sumner!" "A nation bears his pall."
"Shaw!" "Abbott!" "Lowell!" "Savage!"

Died there-to live on yonder wall!" "Come East, come West, come far, come near "Lee! Bartlett, Davis, Devens!" Here!" All present, or accounted for ! Boys, heed the omen! Let the scroll

Fill as it may, as years unroll. But when again she calls her youth To serve her in the ranks of Truth,
May she find all one heart, one soul:
At home, or on some distant shore,
"All present, or accounted for!" -[Scribner, for September.

No wonder girls consider the being engaged of more importance than whom they are engaged to. In this, as in everything else, they are taught, educated and encouraged to sacrifice the higher to the lower, to make that which should be the means the end and ultimate of their desires and aims. - Jennic June.

The Gospel of the Kingdom According to the Holy Men of Old. By the author of "Samson: a Myth Story of the Sun." Vol., Pamphlet, pp. 84, 12mg. Boston: Colby & Rich. 1875.

An ingenious attempt in verse to explain the stories and myths of the Bible, by an altembracing sun-worship.—Religio-Philosophical Journal.

Bartolomeo Christoforl invented the planoforte, and Florence will wait until May, 1876, to do him honor.

(From the Providence (R. 1.) Evening-Journal, August Cruelty to Dumb Animals.

22 I would not enter on my Bst of friends. Though graced with poisshed manners and fine sense, But wanting sensibility, the man Who needlessly sets foot upon a worm.

I not only believe, but surely know, so far a my senses enable me to know anything, that for nearly a score of years I have at times held tangible communion with mortals who have passed in the course of nature to other spheres of exist-ence, where they retain every faculty incident to human life in as great or greater perfection than they possessed whilst on earth. From knowl-edge obtained from this source, I am satisfied that none are prepared to enjoy or adapted to take a higher position in the realms of the future than those who, whilst in the rudimental sphere, have lived and died in harmony with the sentiment, fully expanded and carried out to its legitimate conclusions, that is embodied in the bove expressive lines of the poet Cowper. In fact, I think I may without presumption say that I have the authority of archangels to declare that none whatever on their entrance into the world of spirit take an elevated stand, whatever may have been their moral, mental or religious attainments besides, who continued to the end of their earth life in a frame of mind that could regard with indifference the affliction or suffering of any creature imbued with animal life. This, too, seems to be in accordance with the saying of Jesus, "Blessed are the merciful, for they shall obtain mercy;" and also with the teachings of his disciple Paul, who declares that without the possession and habitual practice of this divine attribute as manifested in *charity*, all other Christian graces and sacrifices, even to the giving "of the body to be burned," profifeth nothing to the soul.

I may perhaps be permitted to speak with great er earnestness on the subject of "cruelty to dumb animals," from the fact that when in early manhood, being engaged in an arduous branch of business, and possessed of a strong constitution, as well as an ardent, energetic and hasty tem-perament myself, I was too apt to disregard the physical weaknesses and inability of others, whether men or brutes, to perform tasks allotted them in accordance with my own personal views and ability to execute in like ratio, and to exact their performance without having sufficient regard to the hardship and suffering caused thereby. I now look back upon the acts of injustice

I have been guilty of in this respect toward human beings with comparative indifference, knowing that they, having the gift of speech and the protection of the laws, could assert and in a good neasure maintain their rights and resist oppression if need were. I, however, confess to a feel-ing of apprehension in regard to the measure that will be meted to me in the future for the that will be netted to be in the later of that could be never pairly of through thought-lessness or passion toward that portion of God's creatures who, not being gifted with speech, were obliged to bear the wrongs and hardships influence of the arms of the proportion of the particular states. This arms of the proportion of the particular states of the particular states. oniged to bear the wrongs and hattismps indeed on them in uncomplaining silence. This apprehension is quickened by the reflection that I now know beyond peradventure that in common with each and all of my responsible fellow-men there will be awarded to me by irreversible distributions and in the conversion of the control of the contro vine law an exact and just compensation, either in this or the next state of existence, for every deed done in the body, whether good, bad, or (apparently) indifferent, and that among the sins of commission and omission, but few if any meet with a severer condemnation than that of 'cruelty to dumb animals." Said an advanced spiritual intelligence to me in a late communica-

"Cruelty to dumb animals is countenanced as well as practiced by many men whose love of power outruns their sense of justice, and whose principles have no deeper root than the ground of selfish gratification, or whose disregard of moral responsibility prevents the true uses of their di-vide nature.

of moral responsibility prevents the true was a vide nature. In spirit-life, as consequences of vental sins, no conditions of penance are stricter than those resulting from whilful cruelty to dumb brutes, and whichever among you have wantonly inflicted suffering upon a helpless object, will find that with us there is a rule of right which no circumstances of might can disannul.

The horse, the dog, the cat, the cow, stand upon an immortal basis, and shall come under the lumnutable law of come assisting.

omp ansation. Let all cruel people beware lest it be at their cost, " Of all the brute creation, perhaps the noble horse, because of the fineness and susceptibility of his nature and organization, suffers most a

of his nature and organization, and the thickness of thoughtless or cruel men. We read that "the tender mercies of the wicked are 'which text seems' appropriately exempli-the practice of some men, who, after havfied in the practice of come men, who, after hav-ing caressed and pampered their horses whilst these were in their youth and vigor, with an ex their beauty and vivacity, turn them over, the more unfitted on this yery account for privation and hardship, to brutal scavengers to starve and overwork until, under deadening blows inflicted by savage hands upon their impoverished car-cases, the poor abused creatures succumb and perhaps fall down and die in harness beneath the heavy burdens they have no longer strength to

Mor are such horses exempt from suffering in the hey day of life. How often do we see lines of splendid carriages drawn up even near the doors of houses of worship, each attended by a within_the portals of the sanctuary, stands regarding with stolid indifference his high blooded "pair," chafing in agony on the silver or gold gilded bits that cramp and constrain their heads and necks for hours in a notition searchly less and necks for hours in a position scarcely less torturous than the limbs of the martyr are forced

It is said that "the prayer of the wicked is an abomination to the Lord." I know not how this may be in the sense the word Lord is construed by some theologians, but of this fact I think I may say I feel certain, having learned it from those who have good opportunity to know, viz., that if any of those compassionate angels whom Jesus said "do always behold the face of his Father which is in Heaven" were present in the church under the circumstances mentioned when the services commenced, they tarried there not long, but has tened to assist in alleviating the suffering and comforting the spirit of their divine Master, as it was undergoing the pains of crucifixion in the it was undergoing the pains of crucifixion in the persons or bodies of the poor outside, unprayedfor brutes. Nor do I doubt but that if the minister on such an occasion was to forego for the
time his wordy prayer of glorification addressed
to him who is infinitely beyond and above the
reach of all vocal glory, and go forth with his
hearers on a mission of love and relief to the
poor dumb animals outside the door, the little ict of mercy would attract to the spot legions of angels who would make the welkin of heaven itself resound through their glad voices with the melody of prayer, never to cease until it found entrance where true prayer always enters—the bosom of the "Father"—and draw from thence a blessing on the compassionate minister and-congregation. This is the kind of prayer that "availeth much" with God—prayer that ascends to the mercy-seat by a "way" that the eagle's eye has not discerned, wherein roams no "ravenous beast," nor has proud "galley with oars or gallant ship" ere pussed thereby; prayer, that such iron clad materialists as Tyndali cannot analyze or experiment with in laboratories or ospitals, nor can they on their plane of wisdom understand or obtain any knowledge thereof but prayer which, nevertheless, infantile innocence may in its confiding folly send in lisping accents to the ear of the Great Elevial, and, through the intervention of pitying ministering spirits of his love, who ever approach marest

the throne, make available even to the prolonging the life of its pet kitten.

A friend of mine once left his door in Philadel-phia weighed down with grief, the life of his only phia weighted down with grief, the life of his only son having just been despaired of by the physicians. As he passed along the street his eyec hanced to fall on a calf, tied and writhing in an uneasy position in a butcher's cart. He stepped aside and relieved the suffering animal. Immediately an impression was conveyed to his mind that for that little compassionate act the life of his child should be spared: and it was spared! The stricken parent learned on his spaced return stricken parent learned on his speedy return that his unconscious prayer had been heard. His sick child had become suddenly and unexpectedy convalescent. Whilst in the act of loosening cords that tormented the calf, the contrite tenderness of the father's spirit made a "way"

through which God's ever watchful "ministering spirits" hastened to his home "with healing on their wings," and loosened the bonds of disease that threatened the life of his son.

It would perhaps be impossible to overrate the needless suffering that is inflicted on those animals alone that are destined for slaughter. I have myself seen in the course of my life hundreds, if not thousands, of lambs, sheep and calves left with their feet tightly bound together, sometimes on wharves in a brolling sun, for hours before being slaughtered. I was also once told by a butcher that in several instances he had been obliged to throw the carcases of sheep away, the mutton becoming too offensive in its savor to sell, because of the decomposition or mortification that had commenced in consequence of the animals being taken full from the pas-tures, tied tightly, and subjected to long drives

in jolting wagons.
So too with beef, mutton and yeal that is brought to market in railroad cars, which are often jammed full to their utmost capacity with dumb animals that are forced to pass days and nights on their feet, amidst filth, for hundreds or thousands of miles, starving and parching with heat and thirst, until their veins become so congested and their flesh-blackened and corrupt ed with diseased blood, that it looks when on the butcher's bench as if the flesh of the poor beef (ironical) creature had mortified before it died, which very possibly may have been the case; whilst the vital fluids of the fatty portion have been so drawn upon and exhausted of their nutritious qualities to support nature in its agonizing struggles for existence, that the resi due seems tanned by the process into a vexatious species of leather, a little tougher than raw hide, and a good deal more difficult to masticate than Then when we come to the pork market, oh,

"tell it not in Gath, publish it not in the streets of Askelon, lest the daughters of "America learn to mistrust sausages and abominate hog'

Some few years ago, whilst in Philadelphia, was told that a large quantity of hog's lard had just-been seized by the authorities on its way to New York, and its owner subjected to judicial proceedings regarding its manufacture. It came to light on the trial that great numbers of hogs were weekly smothered to death or died in the crowded cars coming from the West, and that the chemical artist in custody was in the practice of purchasing all that came to the depôts dead, or which were too sick to be saleable for pork or sausages. These hogs were dragged from the cars, reeking as they were with filth, ordure and stench, and thrown in that state into carts from whence they were transferred whole, without ablution, bristles, ordure both inside and outside, and all, into great kettles, and tried into lard. This was again separated from that portion of the foul matter that would not assimilate with fat, and subjected to a clarifying process (patented I think) and put into casks to be sold at an extra price, on account of its superior quality and transparent purity, to the gourmands of New York, Providence, Boston and elsewhere. Since then I prefer to fatten my own pig—so

it killed, dressed, and packed away under lock and key, attend in person to the trying process and preparing the lard, and shun all dishes, when abroad, that I have the remotest suspicion are in the least degree associated with "patented clari-fied hog's lard," or the new-fashioned nauseous compound called "butter," that is manufactured out of soap grease and hence liable to be tainted with lard. Well may it be asked, is it at all to be wonder-

ed at that new and before unheard-of diseases are yearly multiplying among a people who habitually feed on such unwholesome, nay, poisonous food as we Americans undoubtedly do? And may not these inflictions be intended, in the order of divine law, to work a remedy to the offence of which we as a people are guilty, in suffering such abuses of the brute creation as I have narrated to exist in our land?

To return to the general subject, I would say, in conclusion, that I believe if every parent and instructor of youth were to devote an hour daily to the teaching of young children to be kind, gentle and compassionate to every animate thing, would promote true Christianity in almost an infinite degree, and the world would become a heaven to the lower orders of creation, instead of a hell as it now is to millions, through the op-precion and equalities inflicted on them by hardened men and thoughtless, uncultured children. The most prolific source of crime might thus

also be removed. The boy whose first lesson of savagery is taken in tormenting a fly, in robbing a poor bird of its young, or in stoning or wan tonly killing a cat, may not unaptly, when grown to full estate, end his wicked career by robbing or murdering his fellow man.

Vaucluse, R. I., July 31st, 1875.

Free Thought.

Mrs. Jennie F. Holmes's Rejoinder to George W. Young.

To the Editor of the Banner of Light:

In your issue of Aug. 14th is printed the answer of Mr. Young to my article which appeared July 24th. He admits, it will be seen, in this his second article, that I gave six scances, and that he still owes for three of them: to wit, forty-five dollars. It will be noticed that, in his first article-of July 17th, he entirely ignores this fact. Had I allowed that statement to pass unnoticed. the, to my mind, real cause of his action toward me would have never been made public. We find that he now admits the fact. So far so good. Finally he will be compelled to acknowledge the truth of all the charges against him as set forth in my first letter.

The mere fact—which he so ostentatiously parades-that he is ready to swear to the verity of his opinions, is no direct proof that his opinions are true, since it is well known that a man may entertain mistaken views and still be ready to affirm to their truthfulness in the most solemn manner. What is needed is tangible evidencethe testimony of observed facts.

· A man who would provide himself with masks and then endeavor to prove that they had been used by a medium, and by her to avoid detection been placed in a deep vault, in the darkness of night, would not hesitate to back up such action in all ways which promised him success.

Before God he, Young, utters an untruth, in his treatment of my case, the incentive to which ought to be apparent to any one who has read the correspondence between us on the subject! I am asfree from all the malicious charges made by him as an unborn babe, and time will prove

it. Will he explain why he persistently refused to tell Dr. Blöede and others, who would have seen justice done, where I was stopping? Also why he refused the Doctor and his friends admission to the seances? Does not this exiling of my friends appear very much to an unblased lookeron like a concerted plot to keep me helpless in his power, until such time as he should be prepared to carry out his intended project?

From the many letters which I have received from Brooklyn, bearing upon this action of. Young & Co., I here give one extract to show

Young & Co., I here give one extract to show that I am not friendless, and that there is a view of the case other than that so frequently reiterated by the said Mr. Y.:

"If you had had no trouble here, I probably should have taken very little interest in the matter; but when a man (or society, as in this case) attempts to overawe a lady who is in a strange place, amongst strangers, and at their own invitation, I think it calls for the reproval and condemnation of every sensible man or

woman. I don't care what has been charged against the lady, sne would be entitled to respect-ful and courteous treatment. I feel heartly glad that my association with Young & Co. has been slight. I understand that you and your husband will be here on July 3d; if so, you will please to make our house your home while here." against the lady, she would be entitled to respect

The above will answer for the present, to show n what estimation Young and his course of action are held in Brooklyn.

Young's letter inviting me to come to Brooklyn can be construed in no other way than that his object was pecuniary gain, to be obtained through the undertaking. Speaking from sad experience, I must say that we have too many in the ranks of Spiritualism who are ready, as in this case, to take advantage of the mediums, and speculate upon their gifts. The gentleman is welcome to the \$45 which he withholds from me ; perhaps it may be more needed by him than by myself.

The good reader will pardon me for engaging in a controversy that only tends to bring discredit and reproach upon that which should be held sacred and holy to all who love truth and justice.

In taking a final leave of this matter, I have the gratification of stating that the whole subject, in detail, has been placed in the hands of a gentleman, who, in a forthcoming work, with the ample proofs at his disposal, will make a plain and irrefutable statement of this trouble in Brooklyn, holding up to the public gaze, in their true light, the actions and deeds of the parties who have so indefatigably endeavored to persecute me. As I expect to be in Philadelphia during the coming month, and renew the séances so abruptly terminated last winter, I now leave this unsought controversy in the hands of this able exponent, who will see and demand that justice be done. Fraternally, JENNIE F. HOLMES.

Vinetand, N. J., August 17th, 1875.

[The Young-Holmes-Brooklyn controversy-is] losed in this issue, at least so far as this paper s concerned. As we have in our columns under date of Aug. 14th and 21st given the reply of Mr. Young, the statement of Mr. Wardwell, and such space as we could spare to E. Anne Hinman-all, against Mrs. Holmes-it is but justice that we insert the above article from her pen.—Ed. B. of L.]

PUBLIC MEETINGS, ETC.

State Association of Spirituali-ts.

Sinte Association of Spiritualists.

Notice is hereby given that this Convention will be held in the city of St. Paut on the 17th, 18th and 19th of September, 1875. Arrangements have been made with the Railroads for a reduction of fare to those going to the Convention. Persons wishing to avail themselves of the reduced fare will call for Convention Tickets at their respective decists. Home taken is cordially invited to be present, and will be duly recognized. Arrangements have been made to have present good, reliable fest mediums. No pains will be spared to make this Convention a grand success. Arrangements have been made with the hotels to keep persons coming to the Convention at reduced rates. It is distinctly understood that this is to be a Convention of Spiritualists, having, no affinity with social freedom or any of its champions.

This Association is fully alive to the fact that there must be a distinct demarcation between the demoralizing and debasing incubits of social freedom that has endeavored to attach itself to the body of Spiritualists, and the high-toned and elevating teachings of the new philosophy. So then, with madie toward none; we say to any and all those tinctured with the said doctrine of social freedom; you are not invited to our feast.

Stillwater, Aug. 7th, 1875.

Stillwater, Aug. 7th, 1875.

The Annual Convention of the American Free

Will be held at Lincoln Hall, Philadelphia, Sept. 15th and lith, commencing at Ho'clock A. M., the first-named day. Belleving the object of dress is to protect and adorn the human form without constricting any organ, and that the style imposed by fashlon and accepted by woman is fatal to her health and the high interests of humanity, this League invites the friends of general well-heing to meet with it and reason together on the nature and removal of existing evils in dress, hoping to elicit truth and advance the idea of individual choice and kindly folerance in forms of costume.

the flee of individual constraints of costume.

Able speakers will be present, and full freedom given in discussing questions germain to the subject. Entertainment near the hall at reasonable rates. Editors please copy. Inquirers address

M. E. Tillotors, Vineland, N. J.

Spiritualist Meeting.

The Quarterly Meeting of the Religio-Philosophical Seciety of Rockford, Kent County, Mich., will be held at their half on Saturday and Sinday, the 11th and 12th days of September, 1875, Mrs. Amelia H. Colby, as speaker, and Mrs. Olive K. Smith, Inspirational singer, are engaged to attend the meeting. Mrs. Parry, the materialisgaged to attend the meeting. Mrs. Parry, the materializing medium, will also be in attendance. All arg-cordinaly invited to attend. Friends from a distance will be provided for free of expense. WM. E. WHITNEY, Pres. E. R. KEECH, See y. Rockford, Aug. 16th, 1875.

Towa State Camp Meeting.

The Second Annual State Camp Meeting for the State of Iowa will be held on the Fair Grounds at Nashua, Chickagaw County, Iowa, commencing the 22d, and holding over Sunday, the 26th of September, 1875. It is hoped that the Spiritualists all over the State will come with their tents, and make this meeting, like the one at lowa Falls last fall, and good meeting and a grand success.

Arrangements will be made with the railroads to carry at reduced rates as usual.

DR. C. P. SANFORD, Manager, DR. C. P. SANFORD, Manager.

Passed to Spirit-Life:

From East Boston, Mass., on Thursday evening, Aug. 26th, William Gates Shattuck, in the 61st year of his age. He leaves a wife and three children.

He leaves a wife and three children.

Mr. Shattuck may be considered as among the list of public benefactors, in that his life has been spect in improving the benefactors, in that his life has been spect in improving the condition of the school-houses in all parts of the American Continent, regarding forniture and appointments. Middle aged readers will remember the awkward "forms" and "henches" which were the crowning glory of the old-fashioned school-house, and it was reserved for Mr. Shattuck some forty years ago to com sence a crusade aga not the same, which hedd most effe unly; he ore gnot a new order of furniture, and was alded in his efforts to introduce the same into the Bossion schools by the influence of Deacon Ingraham, of the North End, for whom the Ingraham School on Sheaf street is now named. Since that time his manufactory has had an established character of a high order, and its productions have brought comfort and health to man school children both in America and Europe, Boston, August 28th.

I Oblituary notices not exceeding townty lines published pratuitously. Therety cents per line required for additional matter. A line of agute type averages ten words. Thus by counting the words, the writer will see at once soluther the manuscript exceeds the stipulated number of these, and is requested to remit accordingly.)

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For terms, and further particulars, see his advertisement in the last week's or next week's Banner of Light.

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July 10.—cowt P. Box 87, Auburn, Mc.

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May be Addressed till further notice: Glenora, Yates Co., N. Y P. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease by hair and handwriting. He claims that his powers in this line are unrivated, combining, as he does, accurate scientific knowledge with keen and searching Clairvoyance.

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& RICH, at No. 9 Montgomery Place, corner of Province
street (lower floor), Boston, Mass. BOSTON, SATURDAY, SEPTEMBER 4, 1875.

The Camp at Lake Pleasant - Lectures, Incidents, and General Doings of the Concluding Week's Ex-

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

The activity of Sunday had an offset in the staid duliness of Monday, a comparatively preternatural quiet reigned around, and a general appearance of "I-want to-rest-and-get over-it" seemed to characterize nearly all. The Camp Meeting Association held a meeting at 9 A.M., the President in the chair. After it had been in session a little time a discussion arose upon the Constitution, when it was voted that said Constitution be read. It was done, and the members were "pleasantly (? r surprised to find that they had been working under a Constitution that did not contain any provision for its alteration or amendment! A committee of four were then anpointed, who reported that this article, to be called "Article Six," be added to the instru-"That all afterations or amendments this Constitution be presented in writing at the annual meeting, and decided upon by a two-thirds vote of those present voting." The clause was put to the meeting, and manimously adopted. Thus a Constitution that might have been used to much disadvantage, had its sting with of the executive committee for 1875-6, but it was not made clear whether all the persons voted in were members of the Association or nut or whether they had been communicated with to as certain if they desired to accept the office and render service. The selling of intoxicating bevrages upon the ground was next discussed, and It was subsequently voted that such selling be stopped. At this stage Charlie (Deacon Methusaleh) Sullivan, of Boston, "one of ye olden, tyme" men, was unanimously elected an honorary member of the Association. After a little business of a minor importance the meeting was adjourned until 9 o'clock on Saturday, Aug. 28th.

A concert by the band was the only public event of the morning. At one o'clock the band again gave some of its capital selections, at the close of which Miss Amanda Builey sang "After Many Days" acceptably, but probably owing to the fact that the engagement of the afternoon's speaker was an extra one, outside of the stated course, only a small company assembled to listen to Mrs. N. J. Willis, who occupied the stand on this date. After Dr. Beals had introduced her to the audience, she proceeded to deliver an invocation, and then commenced her lecture, which was upon "Whither are we Drifting?" A flugnt discourse of about an hour was then delivered under spirit influence, at the close of which Miss Dailey rendered "I live for those who love me."

Daneing in the payilion, and a public circle, largely attended, by Mrs. Nelson, and attempts at promenading served to while away the time until "lights out." "Attempts at promenading" accurately represents the facts; for the many paths, with quite a liberal supply of tree-stumps

several inches above the ground, combined with a meagre supply of lighting agencies, rendered pedestrianism far more difficult and annoying than pleasant or profitable. All lights extinguished at 10:30 c. M., and no moon, is scarcely a security to campers or a solace to the nervous. Goethe's cry, "more light," might be justly raised by the campers. Tuesday, the 24th, was clear but cool, the wind

having shifted to the northwest. Blue shirts and linen clothes had given place to more substantial fabries. At 10:30 A. M. the band again prefaced the morning meeting, which took the form of a conference, A. E. Carpenter presiding. Dr. 11. B. Storer was the first speaker, and he detailed his experience with Mrs. Davenpert Blandy's modiumship, and claimed that the more the spirit was able to be independent of the medium the nearer to the actual truth would spiritual communications approach. Mr. Ira Davenport then related some interesting experiences in regard to a friend of his being buried alive, warning all present to use the utmost caution in interment. Mrs. Folsom related an inciflent in her experience illustrating the ability of the human spirit to leave its body and present itself at distant points, J. J. Morse spoke in regard to drink and prohibition, claiming that brief speech on the same subject

In the afternoon N. Frank White, the speaker of the day, occupied the stand, and delivered an interesting lecture upon "Is Protestantism a Failure?" Starting out with the affirmation of Martin Luther, that the church has no right to limit men's minds, the speaker argued that that was an echo of the awakening heart of humanity, when it was yearning and struggling for light. Had the promise of freedom been fulfilled? The speaker thought not, and the reason of its non-fulfillment was found in the fact of the inconsistency of Protestantism, inconsistency that was manifested in specific of the Church ency that was manifested in sneers at the Church of Rome bowing down before papal infallibility while they who sneered submitted to the arbitrary decision of an ancient council that decided some books canonical and others not—an infallible book instead of an infallible religion—could inconsistency further go? The more consistent church would get the greater number of converts. Rome was more consistent in practice than Protestantism; the latter, was a species of whipper-in for the former. Spiritualism, with all its liberalizing agencies, was destined to end the struggle between these great powers, and to level up all distinctions and divisions in religion. The lecture was well applauded, and was attentively listened to during its delivery, which was closed with an inspirational poem of no little

After the laudable efforts of "Ye Olde Folks" to interest and amuse the campers on Sun-day evening the 22d, it was but reasonable to suppose that they would desire some enjoyment on their own account. To afford them the op-portunity for so doing an old folk's dance was held this evening in the pavilion, and quite-a goodly number of the dear old souls graced it with their presence, ye younge sparkes and damsels with ye old dames and deacons footing it right merrilie to the music of the Fitchburg Band. Deacon (Charlie) Sullivan, who provided the majority of the costumes, looked as though he extracted as much comfort as his venerable appearance would permit, while Mrs. Partington bemoaned her troubles, and her son Ike plagued his mother; a wild Indian and a Scotch laddie, and a dark eyed, pretty country Phillis, in scarlet and drab, were among the more notice "best clothes," as they flashed and mingled in the mazes of the dance, presented a tout ensemble at once pleasing and artistic. Dancing was kept up with vigor until the close, when ancients and moderns wended their way homeward, well pleased with the evening's entertainment.

Wednesday morning gave promise of warm, genial weather, a promise abundantly realized. Conversations anticipatory of camp-breaking were heard occasionally, and some few were already on the wing. Still the canvas city retained when its conversations are contact when its conversation and the canvas city retained when its conversation and the canvas city retained when its conversation and the canvas city retained when its conversation and contact when the canvas city retained when its conversation and contact when the canvas city retained when relay on the wing. Stift the canvas city retained upon its area quite a numerous population. The majority of the mediums, among whom may be mentioned Mrs. Blandy, Mrs. Nelson, Mrs. Folsont, Arthur-Hodges, H. B. Allen (the Allen boy), Willie Fletcher and wife David Brown, and others to manage and allege and others. and others too numerous to mention, seemed all to be full of business, their labors being spoken of in good terms, while Drs., Davis, Storer, Alexis Gustavson, T. B. Taylor and others had not much

to complain of in regard to want of patronage.

The day's proceedings were opened with a conference at the speakers' stand, A. E. Carpenter presiding. Mr. Cook, of Boston, made the first address, his remarks ellciting considerable approval. A gentleman next took the stand, and

the audience, suggested that some of the ladies be called upon to address the meeting. A call-was made for Susle Willis Fletcher. The lady was made for Suste Willis Fletcher. The lady however declined, as she said she felt she made thereupon mounted the rostrum, and urged us to live up to our highest conceptions of right and duty, and to east out all uncharitableness and do good to all, irrespective of our feelings or prejudices. J. J. Morse followed, claiming it was easier to tell people to live out their highest convictions than for them to do so, since doing it invariably put them in opposition to law and custom in some direction. He then urged the equality of all men, women and children before the law, and the substitution of a purely civil contract as against an ecclesiastic covenant in mar-Dr. Taylor then followed with a few remarks, concluding by stating his intention of taking up his idea of socialism, the next day. Mr. Morse suggested that in case the doctor opposed socialism the other side be allowed to reply. The motion was put and carried
In the afternoon the regular letture of the day

delivered by A. A. Wheelock, of Chicago, who spoke upon the question of the "Neces-of a Moral Standard in Spiritualism." His remarks opened with an inquiry into what was this mighty force and truth of Spirifualism going to outwork itself in. It was to make us better, grander and purer than any other system. How could it do so^b. By appealing to the conscience of the individual. There was a danger Spiritualism running to seed intellectually. William Denton, said the speaker, argued that must cultivate the reason. He (the lecturer) claimed that was insufficient: we must cultivate worth and integrity, and if we made our cause into a mere intellectualism we should have death, since reason is cold, and life needs warmth. The old systems had succeeded through the consciences of their members being awakened, and thus presenting ineral truth as the pivot around which revolved their organic life. The speaker argued that, as soon as we give Spiritualism a moral standard, we shall elevate it to the world, and put it where its progress will be grand and irresistible. The lecture was concluded with an appropriate inspirational poem. Miss Bailey again rendered service of song. A promenade concert, largely attended, was the main feature the evening-excursion trains running from and to Greenfield.

The exercises on Thursday opened with a wo: man's conference, at the speakers' stand, Mrs. Adams and other ladies making some excellent speeches, touching mainly the political and so cial conditions of men and women, the remarks being well received by the assembled company. The subject for the regular conference was

"Materializations"—Dr. Beals opening it by exhibiting a series of photographs just taken at the Eddy homestead, by T. R. Evans, the spiritphotographer, of 392 Bowery, New York City. The series embraces five pictures: "Honto," a direct portrait of her as she appeared when materialized: "May-Flower;" "Santum," the Indian; "George Dix," the sailor, and another spirit-picture of "Honto," Letters were read attesting the reality of the portraits and the gen-nineness of their production. Mr. Evans was on the ground taking spirit pictures, and having as much on his hands as he could get through with. DraStorer then gave a lengthy account of his experiences with Mrs. Complen and the Eddys, and J. J. Morse detailed some experiences of materialization in England.

The regular lecture of the day was to have been delivered by Emma Hardinge Britten, but, owing to illness, that lady was unable to attend; consequently Dr. H. B. Storer was selected as her substitute. The doctor's subject was "The Blessed Ministry of Affection." The lecturer reiterated the well known arguments in favor of Spiritualism over theology, and contended that the spirit-world was a world of humanity in which human affection was the incentive to action, both in the intercourse between spirits themselves, and their intercourse with men. He the speaker, interpreted religion into doing all the good we can to each other, and as little harm as possible to any. Daily living to our highest ideal was our duty, and heaven and hell were

Onite a numerous audience assembled at eight M.; in Dunklee's tent, the occasion being another of Charlie Sullivan's enjoyable character concerts. Mr. Sullivan opened with a well executed sailor's song, in costume, after which he rendered "Macgreggor's Call," in full Scotch costume, with time effect; a duet, Scotch, in costume, Miss Bailey and Charlie Sullivan, was next offered; Miss McLellan gave an excellent reading, after which J. J. Morse gave a reading from Shakregard to drink and prohibition, claiming that speare's "Julius Clesar." The reading of "Bridget which the chairman closed the meeting with a brief speare's "Julius Clesar." The reading of "Bridget O'Harrigan's Letter," by Charlie Sullivan, gave brief speare on the same subject. duct by the Misses Dunklee, the first part concluding with the quartette, "When you and I were young, Maggle," by the Misses Balley and Dunklee and Messrs. Sullivan and Whrelock. After a brief intermission A. A. Wheelock gave a spirited reading of "Peter Maguire," and then that, charming *prima donna*, Mdle. Rozana De-light (Charlie Sulliyan), sang an operatic selection, which was decidedly the hit of the evening. The fair vocalist was recalled, and crowned and bouquetted amid much enthusiasm. Mr. and Mrs. Snibbs, by C. Sullivan and Mrs. S. W. Fletcher, was next presented, the audience enjoying it bugely. A reading, the "Angels of Buena Vista," by Miss Lillian Hamilton, was then rendered in a most pleasing and effective manner. "Over the Hill to the Poor House," by Charlie Sullivan, and "Gentle Bessie," by Miss Bailey, were capitally given, and the concert concluded with "Deacon Gloomly's Appeal," by Charlie Sullivan. By many this concert was considered the best Mr. Sullivan had given on

On the morning of Friday, in consequence of report circulated by a photographer on the rounds, who stated that Mr. Evans, the spiritartist, had, and must have, to produce his results, quite a quantity of previously prepared plates concealed in his tent, a committee was appointed, and a copy of their report is here appended: [COPY:]

We, the undersigned—a committee of examination—do hereby certify that on the 27th day of August, 1875, on the Lake Pleasant camp ground, we fully inspected the premises of Mr. T. R. Evans, the spirit-photographer from New York City, and carefully and thoroughly syamined, not only his stock, but also every nook and corner of his premises, and we utterly failed to find anything like wold negatives," or pictures of any kind whatsoever that snight aid him in the practice of imposition. On the other hand, we find all things "on the square," and recommend our friends to test his power as a spirit-artist.

[Signed] T. B. TAYLOR, M. D. JOSEPH BEALS.

**President Camp Meeting Association, M. H. FLETCHER. J. H. SMITH. Secretary, JOHN HOOKER.

**At 11 A. M., the stand was occurried by T. B.

At 11 A. M., the stand was occupied by T. B. Taylor, M. D., who gave a brief introductory address, at the close of which Mrs. Tutie Blair, the painting medium, came upon the platform, and was blindfolded by a committee of two hadies, in the same manner as described in last week's Banner of Light; Mrs. Blair was suffering from the effects of a severe neuralgia, and the control was obliged to relinquish operations after producing one picture; it was a very fine one, and elicited considerable admiration as it was handed round for inspection. Dr. H. B. Storer then made a few closing remarks, and the audience dispersed. The regular lecture of the day was delivered by Dr. T. B. Taylor, Dr. Beals in the chair, the doctor's subject being, "Is Spiritualism True? If so, What of It?" The speaker's remarks dealt with the theological oposition manifested toward the cause, showing ow it could be met and successfully combated if Spiritualism was true, it dealt with all ques-tions, and its speakers, must be free to express their highest thoughts; for him (the speaker) the man did not live, on that platform or anywhere else, who should limit his expression in any particular. He then expatiated on the question of socialism, and urged its discussion, as there was nothing in it to scare. The doctor's

utterances were radical, broad and pronounced.
At the close of the lecture J. J. Morse desired address, his remarks eliciting considerable approval. A gentleman next took the stand, and after his remarks, Mr. Lincoln of Boston made a brief address. At this point Dr. Taylor, from

ple, that the social question Bro. Taylor had just been discussing should come up as the subject for a conference. The managing committee hadput up other matters the two succeeding mornings; and he, the speaker, moved that the ques tion proposed form the question for the conference next A. M. Three persons rose and seconded the motion. Dr. Beals then announced that the committee had ruled that the question should not be added. not be admitted for discussion, and consequently he should refuse to put the motion. The senti-ment of the audience was about equally divided, many supporting and many decrying the action

In the evening a benefit concert took place at Dunklee's boarding tent, in favor of the proprietor. It was well attended, and gave general sat-

tor. It was well attended, and gave general satisfaction to all concerned.

Saturday, the 28th, broke fair and beautiful,
giving promise of a glorious day. Murmurs of
regret at the near approach of parting began to
fill the air, and sundry indications of the approaching end began to be manifested. A business meeting of the Association was called at the "large tent near the menageric," about which menageric "hangsa tale;" it was called for nine A.M. To the "tick o time" the meeting was opened, Dr. J. Beals in the chair. It was decided that the unfinished business be dealt with first; at the conclusion thereof it was moved by E. erry Brown that the Association do close all the "shows," exhibitions, and so forth, then on the ground, on Sunday, the 29th. Considerable discussion was elicited pro and con., E. Gerry Brown, H. A. Buddington, H. S. Williams and others speaking for, A. E. Carpenter, Warner Johnson, H. B. Storer, J. J. Morse, and M. H. Fletcher opposing the motion. Subsequently a yote of the "Ayes and Noes" was called for joined it was called for joined it was called for joined it was dealed. and it was decided by a vote of 77 to 19 that the shows be allowed to exercise their business on that Sunday as they had done on all the other Sundays. In spite of the above vote, some one of the minority took it in his head to telegraph the superintendent of the railroad that if he did not stop the shows on Sunday the aid of the Montague selectmen would be invoked for that purpose. The consequence was the superint and ent forbade the exhibitions, and the Association's majority vote was set on one side by a Sabba-

To resume. After the above matter was dis-posed of J. J., Morse rose and made a brief state-ment concerning the refusal of the President to put a seconded motion at the meeting at the stand on the previous evening. He had no personal feeling in the matter, but he desired to know, as did other whether the actions of the Ascelation did others, whether the platform of the Association was a free one, and with a view of ascertaining the matter he read the annexed, and moved its

Adoption:

Whereas, Recognizing in Spiritualism eclectic philosophy, dealing with all questions affecting the welfare of humanity; be it

Resolved, That the platform of the Lake Pleasant Camp Meeting. Association be free for the discussion of all questions dealing with the civil, social, religious and political well-being of the race, and that the only limitations permitted be those of order, propriety and decorum.

It was accorded by A. E. Carpenter. Onite a

It was seconded by A. E. Carpenter. Quite a lively discussion then ensued, E. Gerry Brown, M. H. Fletcher and some others intimating that the Resolution was a trick of the irrepressible Socialist" party. It meant, said one debater, (?) Free-love, "and nothing else. E, G. Brown Free-love, was specially marked in his opposition and de-nunciations. He claimed that the principles of the socialists be applied in this case; that when two parties are unevenly mated they be divorced: Spiritualism and Free-love must be divorced. Finally, after a large amount of irrelevant talk a vote was taken on the question, and the NOES had it. Dr. H. B. Storer then rose, and, as a matter of principle and policy, he said, submitted this Resolution:

Resolved. That we, as members of this Association, believe that Spiritualism includes every subject pertaining to the growth and culture of humanity, and that all such subjects may be with propriety discussed on our platform. We also believe in the selection of three and seasons appropriate to the presentation of these various interests, and that, to forward the best interests of this Association, as well as the cause of Spiritualism, we entrust the entire arrangement of the order of these meetings to the Executive Committee of the Association.

After being seconded accordingly 21 and 21 and 22 and 24 and 25 an

After being seconded, considerable discussion was again called out. Susje Willis Fletcher inquired whether, if the Committee decided to rule ciation were to submit to taxation without rep ciation were to submit to taxation without representation? as that seemed, to her, the position of the matter, judging from the Executive's action this year. J. William Fletcher stated that H. A. Buddington remarked, when he engaged him (the speaker) to lecture, that the Association did not wish the "social question" dealth with in a lecture, and he would govern his religible. marks accordingly, but that three conferences would be devoted to the matter, so that each side the sun, and the warmth of the various speak ers; the temper—ature of course—of the meeting was rising amongst the nineties. Warner Johnson then moved that Dr. Storer's motion be referred to a committee to be appointed to consider it and the Constitution of the Association said committee to report at the annual meeting in Springfield the 31st of next March. On being put, from the Chair, it was so voted by the members. Thus two points were decided, first, that "all subjects pertaining to the growth and culture of humanity" could be discussed on that platform—in other words, it was confessedly to be a free platform; if the Committee advised the adoption of the Resolution; second, the Excentive Committee were to decide which or if all questions, and at what time and place they should come up for discussion—a "free platform" with a broak in the should for the discussion. form," with a break in the shape of the discre-tionary power vested in the Executive. The

tionary power vested in the Executive. The meeting was then adjourned until March 31st, 1876, in the city of Springfield.

The promise of a beautiful-day had been abundantly fulfilled, and a perfectly glorious day was the result. J. Frank Baxter had been selected to deliver the concluding week day lecture, and quite a numerous audience assembled at the stand to listen to his remarks. Doubthes many stand to listen to his remarks. Doubtless many were attracted from the fact of his combining the giving of tests with the delivery of his lecture, and also his popularity as a vocalist. The subject of Mr. Baxter's address was, "Spiritualism a Reality." He had accepted the call of the committee because he felt if he could relate to committee, because he felt if he could relate to them aught of experience that could enable them to realize spirit communion more thoroughly, his duty was to do it. The Christian world believes in immortality; Spiritualism brings its proofs positive and demonstrates it. Christians believe in the existence of a spiritual body as affirmed by Paul, but Spiritualists claim that it is not sufficient that Paul, or any, "say" so, but that evidence of its existence must be placed side by side with the statement. The way to gain glimpses of the Spiritual truths was to enter into the inquiry with the conviction that, knowing nothing, we are not entitled to reject knowing nothing, we are not entitled to reject any evidence that may be offered to us until we have thoroughly sifted it, and proven it to be fallacious. Spiritualists did this, and so built up, firm and strong, the evidences of the immortal life for which we hope. Quite a number of tests were given during the address—which was quite lengthy—and mearly all were recognized from the audience; at the close of the address Mr. Baxter sang several songs. The afternoon train from Boston brought quite a delegation of visitors, and also the trains over other roads did likewise quite an accession in numbers being visible on the grounds.

At eight P. M. a variety concert took place in

Dunklee's boarding tent; it was under the management and for the benefit of N. Frank White, whose popularity was attested to by the tent being crammed to its utmost capacity. Mr. R. Cooper opened with a voluntary upon the organ, after which Mr. White made a brief salutatory address. Mr. White gave several impersonations, in costume, also a couple of recitations; tions, in costume, also a couple of reculations; the Misses Dunklee sang a duo in a pleasing manner; Arthur Hodges gave a spiritedly presented hornpipe; Miss Bailey sweetly vocalized; Miss McLellan and her sisters (2) discoursed upon women's rights; Miss Katie Hamilton read a battle piece most effectively; J. J. Morse gave a rendering from King John; and A. A. Wheelock conducted the various ceremonies. Everything

the dawn and whispered to the birds to sing it seemed that Nature all around-took-up his desire and joined the birds in a matin song of peace and Breakfast over, toilette-making took up no little time, but at ten o'clock the campers streamed standwards, and the Fitchburg Band whiled away the time before the speaking commenced. Precisely at half-past ten a. m., the President, Dr. Beals, made the preliminary announcements, after which the quartette, under Mr. Cooper, gave "Bright Celestial Shore" with fine effect; at the conclusion the President introduced the speaker of the morning, Prof. R. G. Eccles, of New York, who prefaced his address by reading the celebrated poem "Life," given by Shakspeare through Miss Lizzie Doten. The subject he, the speaker, had selected was "My creed, and creeds in gen-He first proceeded to analyze the nature of a creed, and came to the conclusion that our inferences from facts constituted our creeds. We all had our creeds, and must have them. It was right for us, but our creed ought not to be construed as the creed of all. Our beliefs modified our creeds. A belief in immortality constitutes a Spiritualist, and no matter what your position be in the church or the world, if you only be-lieved in spirit-communion that constituted you Spiritualist. · His, the lecturer's, God was force. All action resulted from force. Force was superior to what it played upon; hence the force mov-ing in and through the world was superior to the world, even as the force moving in and through the body was superior thereto. The lecture was the body was superior thereto. The lecture was amply illustrated with appropriate similes and suggestive word-painting, and showed the speaker to excellent advantage as a man of culture, thought and ability. An immense audience as-sembled and paid the closest attention through-

At 2:30 every seat and alley before the speaker's stand was densely packed, and at the close of the band's concert Mr. Baxter sang "How of the band's contert Mr. Baxter stain "How the gates came ajar," at the close of which the quartette, led by Miss Balley, sang, "Bread cast on the waters," and then Dr. Beals introduced as the afternoon's speaker William Denton, of Wellesley, Mass. Mr. Denton's, subject was "What is the Use of Spiritualism?" It was replete with fine thought, sound reasoning, and poctic imagery, and was enthusiastically re-ceived by the large concourse assembled. After to Mr. and Mrs. Harvey Lyman, of Springfield; a number of speeches were made, Dr. Storer's, under influence, being quite marked; and with much hearty good will, expressed to the recipients of the final floral tribute, the last meeting

-pro forma—of the campers came to an end. Now cometh the end! Irrespective of the impropriety of opening shows on the Sabbath, E G. Brown set to work, and hard, too, and demoralized the appearance of his headquarters, in quite a work à day style, while others were also engaged in a similar un-Sunday-like manner; the strangers, though, had all left, so nobody was hurt! In spite of the beauty of the day the attendance was considerably smaller than the preceding Sunday, still it was quite large, some seven thousand or so. The utmost order prevailed, and the attendance at the stand was larger on this last Sunday than had been before

And now a few words by way of summing up. First, as to the general order prevailing dur ing the whole term, which has in every sense been excellent, but four persons having been placed in the lock-up, and they not Spiritualists!
And as they were but a little excited, (?) they
were released after having had time to calm
down again. Then as to the sanitary arrangements, but little is to be urged in confplaint, and as the requirements of the case were promptly met by the railroad, and will be more completely attended to next season, nothing need be said. The general health of the campers has been excellent, and, beyond a few colds, no indisposi-tion has manifested itself. The various committees of management exerted themselves to the utmost, in all respects, to promote the success of the undertaking, and though it is impossible to please all, yet the managers may congratulate themselves on having done their part. Your reporter desires to correct the annexed, appear-ing in the Spiritual Scientist of August 26th, as it is incorrect in fact, and unjust in statement: "Unfutentional injustice was done by one of the speak ers to Mrs. Maggle Folsom in giving credit to other partie in connection with this testimonial. Mrs. Folsom wa quite active in originating the subscription papers, and af-ter collecting the major portion of the sum presented as sistance was rendered, and hence the inistake above allu-ded to."

It concerns the testimonial presented to Mr. I. P. Greenleaf, and the fact is the collectors were Mrs. Folsom and J. W. Fletcher, who consulted together upon the matter originally, J. W. would be devoted to the matter, so that each side Fletcher collecting an equal amount, within a could claim a hearing. Mr. Buddington rose and trifle, with his coadjutor. As an evident desire denied the statement. What with the heat of has been manifested to purchase a little of the iean sentiment'' some lks nrat this matter, the above is inserted as being simply due to all concerned.

Many good thoughts came from the various speakers, not a few lessons were inculcated, a number of pleasant associations were formed, and many delightful reunions were held, and in some cases the old adage "people will talk" was realized. Still, spite all, the late camp meeting has done much good, filled the memories of the campare with pleasant reminiscences of the pact. campers with pleasant reminiscences of the past and, let us hope, inspired them with pleasurable anticipations concerning next year's camping of the Lake Pleasant Camp Meeting Association.

(From The New York Sun, August 27th.] A Most Astonishing Test—A Piano-Forte Lifted on an Egg without Crushing the Shell.

Fifteen persons, several of them reporters, met in Mrs. Youngs's parlors in Twenty seventh street last evening, and found the medium in good spirits. Across the end of the room stood a large, deep, seven and a half-octave plane, which appeared upon trial to weigh about one thousand pounds. The reporter could not lift one end of it. The gas was burning at full head the whole evening, and the windows and door were open. Among the visitors were Col. Olcott were open. Among the visitors were Col. Olcott and Madame Blavatsky, who had come to report what they saw, to the St. Petersburg University; Mr. Paul Juignet, Mr. David Morrison of Wash-ington, and other well known persons. The performance began with the lifting of the

iano by the invisible powers, three times for yes" and once for "no," in answer to questions put by Mrs. Youngs, she resting her hands lightly on top of the music-rack. She then sat down and played various airs, and the instru-ment rose and fell and beat the time. She then went to one end of the plano and called up Col. Olcott and as many of the others as' chose to make the experiment, and, causing each to place his left hand underneath the case, laid one of her hands lightly under it, whereupon, at her de-mand, the end of the heavy instrument was lift ed off the floor without the slightest effort on her part. The Colonel here asked to be permitted to make a single test which should not injure the medium at all. Mrs. Youngs con-senting, he produced a hen's egg from a box, and requested her to hold it in her hand against the under side of the piano, and then ask the spirits to raise it. The medium said that in the course of her mediumship such a test had never beer suggested, and she could not say that it would be successful, but she would try. She took the egg and held it as desired, and then rapping upon the case with her other hand, asked the spirits to see what they could do. Instantly the piano rose as before, and was held for a moment suspended in the air. The novel and striking experiment was a complete success.

Mrs. Youngs then desired as many of the heaviest persons in the room as could sit upon the instrument to mount it, and, the invitation being accepted by seven gentlemen and ladies, she played a march, and the instrument, persons and all, were lifted easily. Col. Olcott now brought out two English walnuts, and asked the spirits to crack their shells under the plane legs without cracking the branch that the plane legs without cracking the branch that the plane legs. without crushing the kernels, the idea being to show that some other power than that of the one woman herself, and a power governed by intelli-gence, was exerting itself. The spirits were willing, but as the piano legs rested upon rolling casters the test was abandoned. He then asked passed well, and gave universal satisfaction.

The last Sunday of the camping had come, and to be permitted to hold an egg in his own hand

against the under side of the plane, and have as Phœbus sailed up through the rosy curtains of Mrs. Youngs lay her hand beneath and against his, so that he-might have a perfect demonstration of the fact that no muscular force whatever was exerted by her. This test was also agreed was exerted by her.

In section and immediately tried. The plano rose the same as before. The manifestations of the evening were then brought to a close with the lifting of the instrument without the medium's hands touching it at all.

> Correction. To the Editor of the Hanner of Light:

Will you permit me to take exceptions to your ditorial comments concerning my reply to Mrs. Holmes, as they are calculated to lead the people Holmes, as they are calculated to lead the people to misjudge both me and my denial? You say, "Miss Hinman pronounces the charges made by Mrs. Holmes against herself false in every particular, save in the matter of the mock scance." Now this is not my language, nor does it convey the same meaning which mine did, as I denied everything except the fact that such scance was

The idea your language conveys is an erroneous one; and leads the people to infer that I acknowledged Mrs. Holmes's statement about the seance correct, when the truth in the matter was scance correct, when the truth in the interest was exactly opposite. Mrs. Holmes charged me with holding a mock scance in her bag, and tampering with the sewing, after she had left the room, all of which charges I denied "except the fact the root had the proofs conce." and in the large that we had the mock scance," and in the language made use of in your comments, this denial is disguised, as I said emphatically that I did not use Mrs. Holmes's bag, but made one of my own, exactly like hers, except that mine was made of heavier material. Mrs. Holmes made these and other false charges against myself and other parties, which it is our right to reply to. Yours for truth and justice, E. Anne Hinman

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New Publications.

THE ATLANTIC for September-II. O. Houghton & Co., corner Beacon and Somerset streets, Boston, pub-lishers—offers a table of contents wherein prose artiinsiders of the state of the st Holmes, S. G. W. Benjamin, and other favorites, vie with poetic effusions by James Bussell Lowell, T. B. Aldrich, Harriet Prescott Spofford and F. W. Bourdillon; the departments are varied in matter and of a special in-

THE GALAXY for September-Sheldon & Co., 677 Broadway, New York City, publishers, continues Justin McCarthy's story, "Dear Lady Disdain," gives a fine article (the first of a series), on "Sherman's Memoirs," continues "Leah, a Woman of Fashion," by Mrs. Annie Edwards, enters into a jengthy treatment of Tennyson's. Drama, by II. James, jr.; furnishes many other good articles not here enumerated, poems by John G. Saxe, Rose Terry Cooke, etc., and as a whole supplies a rare treat to

A. WILLIAMS & Co., 283 Washington street (corner School street), Boston, furnish us with copies of SCRIB-NER'S ILLUSTRATED MONTHLY MAGAZINE, and also ST. NICHOLAS, for September, both of which periodicals they offer for sale at their counters. St. NICHOLAS is up to its usual standard of excellence, and is a gift which the children of this day and generation should highly prize. The ILLUSTRATED offers as its piece d' resistance a fine article generously bedight with pictorial illumination on "Chicago," and backs up the same with "The Mysterious Island, "The Cross of Cadmon," "Guernsey and Sark," "A Study of Shakspeare's Portrait," etc., etc.

THE HERALD OF HEALTH, for September-Wood & Holbrook, publishers, 13 and 15 Laight street, New York City-gives No. 7 of "How I Managed my Children," by Mrs. Warren; "Lexington and Bunker Hill," by M. Cora Bland, and other attractive articles.

Spiritualist Convention.

The Spiritualists of Northern Wisconsin to the Spiritualists of Northern Wisconsin to the Spiritualists and Liberalists of the great West, Greeting:

We would invite all believing in free speech and thought to meet with us in convention in the village of Oakfield, Fond du Lac Co., Wis., on the 24th, 25th and 26th of Sept., 1875. The speakers engaged for the occasion are John College that of England and Elvira Wheelock Ruggles. The kind friends of Oakfield have generously offered to entertain all free as far as they are able. Come, then, every free-thinker, and show the world we are neither dead nor sleeping.

18. A.C. ORVIS, President.

19th. J. C. PHILLIPS, Secretary Northern Wisconsin Spiritual Association.

The New Hampshire State Association of Spiritualists.

Will hold its Aroual Convention on Friday, Saturday and Sunday. Sept. 24th, 25th and 26th, at Stoddard, N. H. Moses Hult, of Boston, and Geo. A. Fuller, of Sherborn, Mass., are the speakers engaged for the Convention. All are invited to attend. A good time is expected. Let all the Spiritualists of the State be present and help to make this the largest and most interesting meeting we have ever had. Per order Committee, Mrs. E. SHEPARDSON, Dr. SYLVESTER WOOD.

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