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### The Reviewer.

"PROCES DES SPIRITES"—ÉDITÉ 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 crime 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.

Q.—(by the President, so-called, of the court.) "Your name, age, occupation, residence?"

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

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

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 Mr. Leymarie to me."

Q.—"Who is the friend that brought the spirit-photographs from America? Is it not M. Scipion, the actor?"

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 these gentlemen see that your process was natural, artificial, and not at all supernatural?"

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

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?"

A.—"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 did."

Q.—"Thus you were an ordinary photographer, doing business as well with the spirits as with living persons?"

A.—"A man asked me for a spirit-photograph; I made it for him."

Q.—"Thus we understand that you made no pretensions to the supernatural; that in your intercourse with Mr. Leymarie 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."

Q.—"I wish to be distinguished, and at that moment Mr. Leymarie offered you \$700."

A.—"It was I who asked it of him; and he loaned me the sum."

Q.—"Mr. Leymarie offered you the \$700, in the name of the Society *Spiritée*. You found in the Society a sort of bank to satisfy your needs of money. How were the conditions of reimbursement?"

A.—"I had a year. Mr. Leymarie gave me photographs to make." (It is to be understood that he was to make copies of those received from America) "and by their sale the Society was 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.—"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 Mennessier 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. L. 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 hands 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, waiting for the specter 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 (ard, 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 collationated, could not be exposed to the light."

Q.—"When you 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 sitters to join with him in contemplation of the spirits; that there was nothing of the supernatural in what he did, but it was a religious ceremony.

The judge now, seeming to contemplate the scene as he had made it appear, very justly remarked: "You practiced a very bad *ruse*, for the persons who came to you were generally guided by sentiments of friendship and affection."

The judge now catches Mr. Buguet in a falsehood, for the latter said that when people did not recognize the portraits he always returned the money.

No, said the judge, "you have not acted thus. When the Countess de Montreuil saw Mr. Buguet, she 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 him 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 acquainted with and attended the séances weekly, of Mr. Allan Kardec; that he became editor of the *Revue Spirituelle*; had copies of the American spirit-photographs made to sell, but they had on them *Reproduction Américaine*—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 natural laws."

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 gone to him."

Q.—"But he told you that he never 'posed' as a medium, and that you were only occupied with getting pictures for your *Revue*?"

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 they employ an agent (Colley), and that the *Revue* is for making money. Mr. Leymarie replies that Colley simply purchases books of them, and their business is solely to "develop the doctrine 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 ignorant of the "manœuvres" employed to produce them.

Mr. Leymarie then says: "A great number of 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 falsifying—evidently 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 employees 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 replied that having no suspicion of Buguet, 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 daughter. "I knew him some months later," said

Mr. L., "but could not conceive that he could make 'posés' his two little children in the cause of charlatanism and in an act so shameful."

"It is said," says the judge, "that on several occasions you have operated without the intervention 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 experiments. Messrs. Bertall, Maxwell, Boss, 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 M. 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 to Buguet. Madame Leymarie declares 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 photographic process, a person being much smaller than he is in reality. The Court, however, expressed its decided conviction that Mr. Leymarie had 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 presented in his proceedings, 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.

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 showed his fraudulent practices; a box was seized, the head of a doll 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 Herzele then came before the court, and testified that he had "posed" for the production of specters 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."

Miss Mennessier, Buguet's treasurer, was called. She said she received the callers, but never asked 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 Bulle, being interrogated at length, responded in substance as follows: That he believed Buguet to be a medium; that he had seen 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, he declared that it was said Buguet used, exclaiming, "What does he mean?" 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 séances at Mr. Firman's he said: "At Firman's they do not 'pose'; apparitions of specters 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 recognize us from the bench. For sixteen years I have studied this subject scientifically, and those who have not made it a study are not prepared to judge of it."

The last statement reflecting somewhat upon the seat, the Court was rudely ordered to take his seat.

Miss Marie, daughter of the Countess de Velt, then responded to the questions of the court, 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 deceived. 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 séance where a spirit appeared took down your hair and put it up again?" Yes, sir, as my mother's."

Mr. de Velt, father of the preceding witness, testified that he had often seen spirits; that at Buguet's he had produced a spirit-photograph, which, when taken to Moscow, his native town, was instantly recognized as representing his brother Charles; that though Buguet (and the Count de Velt) was shown the box of pictures) may have some pictures produced trickery, he himself was not deceived. He, of course, was emphatically ordered to be seated.

Mr. Desnon, a picture merchant, being called, said that he had been at Buguet's several times with no favorable result till Mr. Scipion\* posed 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 mamma!" while another relative exclaimed, "Why, it is my cousin."

"That," said the judge, "is a mere accident (*un hasard*). Is it not so, Buguet?"

"Yes," replied Buguet, "a *hasard*, for I have no photograph of Mrs. Desnon."

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. Desnon asked permission to say a word, but this was denied him.

Mrs. Stourbe stated that she believed Buguet to be a medium; that she had often been to aid him by her magnetism when exhausted by his work. Buguet was allowed a word (denied to the preceding), and said he permitted Mrs. S. to practice on him to please her. Mrs. S. then asked why he sent for her; but she here was ordered down.

Mrs. Kardec (widow Reval) was the next witness—stating the particulars concerning the taking of the picture.

"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."

ing of her husband's spirit-pictures, and that she believed that the writing on one of them was done by her husband. Miss Mennessier was allowed 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. Kardec, went so far as to use obliquely on the memory of the distinguished *savant* whose widow was before him.

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

The editor, with another writer for *Figaro*, was called up and approved 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 Prevost said that among the (spirit) photographs sold was one of his father-in-law, and that there had been found among Buguet's pictures the one that had served him for this; but Mr. Leymarie says it is of a Mr. Poirat.

Mr. Jouffroy, Treasurer of the Society *Spiritée*, 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, *chémiste savant*, said he had been called upon to make experiments to discover any fraud there might be practiced by Buguet in making these spirit-photographs. He connected himself with all the operations, 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 Couët, a landress, 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 hidden herself in a closet she saw that he, to represent the *little Indian*, enveloped himself in some stuff covered with rich figures, and put a cape over his face. She claimed to have his mantle at her house, but Mr. Firman denied it, saying that he did not know how Mrs. H. could have procured it. The testimony of Mr. Jacquot sustained the statement that Firman was representing the Indian. Mr. J. considered Mr. Leymarie, however, to be a very honest man. Mr. Balleul, a lawyer, saw Firman when Mrs. Huguet raised the curtain, saw that he was a trickster.

Mr. Carré, Colonel of Artillery, stated that he took place in Buguet's, put it in the camera, and did not leave it an instant till all was completed. ("Buguet not operating at all," &c.) and he had Kardec's photograph, which he believed to be from Kardec's spirit. The judge, however, to depose such a belief, said that the sun could only act on bodies, which, when invisible, could not be acted upon. The Colonel responded scientifically regarding both (invisible) rays of light 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 was fully conversant with the phenomena, he was told to be seated.

Mr. Gledstanes said he had seen Firman lying upon a sofa at the same time that he saw the Indian spirit—there were two; the wife not being with her husband, but with the circle.

Mr. Chinnery gave his testimony in favor of Firman.

Mr. Levant, proprietor, said he was at Buguet's with Messrs. Flammarion and Leymarie. They saw the plate placed, 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-figure appeared and no trickery was discovered.

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

Mr. Tremeschin, engineer, constructor of astronomical instruments, *depression*, member of the "Panthéon" of Rome, &c., wishing to understand the phenomena about which Mr. Crookes, the learned English chemist, had occupied himself, went with Mr. Leymarie to Buguet's, and saw his own hand, which B. prepared in the ordinary way, and followed very attentively all the operations. When the plate came out, there was upon it a figure (*spirit*, 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. "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 Leymarie.

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. Blancmann, *chef de musique*, testified 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: "I obtained my mother."

"*double*," Mr. P. being then in Holland. The charlatanism of Firman was further established by revelations in Amsterdam, where it was discovered that he used his teeth on bells, fans, &c., in a dark circle. Robert Houdin could do marvelous things, but he had the credit of being honest in his profession.

Buguet'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 them.

Mr. Lachaud's defence of Mr. Leymarie followed. 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 hope that any very powerful, or rather, perhaps, any very appropriate, arguments will be forthcoming. But, whatever he may bring forward for Mr. Leymarie, his declarations respecting Buguet—how he has outraged all the finer sentiments of our nature—are sufficiently cutting and humiliating. He, at the outset, presents a 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 against him; being sustained also by the same

The judge said the portrait was in the box (brought there from Buguet's), and had served for several others, who had, like her, recognized it. ("No proof of this, however, was offered.")

Mr. Sullivan, an American diplomat, was called; but as his testimony was not well taken down, a letter of his is given in the Appendix. 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 several years.

Mr. Couillard, a *musician*, of Madrid, an esteemed *savant*, 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. Morris came expressly from Bordeaux to testify. He said he received at Buguet's a picture of his mother, who had died in 1873. It was recognized by all the members of his family and by acquaintances.

Mr. Bastian, of Seattle, said he was shown a photograph of a man said to be living at Dreux, but he perfectly recognized it (as did his wife and two other ladies present) as that of Mr. Poirat, a friend, with whom he had lived for nearly thirty years. (See the judge's statement concerning this former 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, having 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," (he says) 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 chemists before you," he says, "have found a new change (Spiritualism) of deception—this *vicieuse* and ridiculous doctrine of which we all have the same impression. One is surprised at the ardor of persons toward the supernatural who reject all religions, substituting for the faith a wicked superstition. Spiritualism is a colossal mystification practiced by a few rogues upon a great number of dupes. Buguet made use of living persons—the American process—showing a doll, with which he deceived. He worked for money. There was nothing of the supernatural about his processes—the court has before it the elements of conviction. The resemblance, which B.'s clients found was, generally, in their own imagination—in the hallucination of their over-excited senses. As to Mr. Leymarie, he had interest in persons maintaining confidence in spirit-photography—he received money from the dupes of a doll, with which he deceived. He worked for money. There was nothing of the supernatural about his processes—the court has before it the elements of conviction. The resemblance, which B.'s clients found was, generally, in their own imagination—in the hallucination of their over-excited senses. As to Mr. Leymarie, he had interest in persons maintaining confidence in spirit-photography—he received money from the dupes of a doll, with which he deceived. He worked for money. There was nothing of the supernatural about his processes—the court has before it the elements of conviction. The resemblance, which B.'s clients found was, generally, in their own imagination—in the hallucination of their over-excited senses. 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of all sorts apparently un- wise: One and a visiting- ing of the flower- Mrs. Guppy) remarked how- could have- the as- and a pas- was a child- could not grati- and present- Joyfully all-blown tubu- choice of flowers which voluptuous- But the top- oriental origi- tes the source- Spirituality pre- tly nearly ever likely- verses says: night, light. I will not dip- is better for- followed up- regular of the im- the spirits had he had in- y three were- ying in length- was said, the- next phase he daytime, a- at Mrs. Brig- s. Thayer. s. more numer- feet showers, d the medium green-houses ars per week, Brigham tells- in the near- this way that- et any visitor of every imag- expensive, most learned- es, but-rifles, a toad, lumps different kinds d one evening- r collection in- of the unseen- Mr. Emerson, did not go on- and the poor- up all other- ed. So she- changed- continued to- o a considera- the man- y, who from- in the near- dred persons- case confirms- ena occur at- that the pres- the con- ger remarks- highly inter- drefl sciences- had recent- self, not to- aludes to it- tical Society- of Philology- dent at- n a letter-just- e phenomena- mpletely stop- he house, not- d for a scene- eople she en- t street. The- sts do not yet- d if we desire- selves; they- dlopes to give- the psychical

LCOTT.

no room for- occur equally- f doors. In a- d in the pres- to her-sons- room, flow- r to me, a- gar house of- xbury, where- her friend or- ght I sat with- duple curtain- s a corner, fragrant crim- to her right- sat upon the- f her, reading- chap. vii. of- ers the Dwel- y suddenly and- the closed- ave him now- hat it was un- pletely glisten- ary, that root from- brought by the- eret request, he bird which- ge some days

PH GALLERY.

ck, the wall- d a scene-ld h some fifty- many flowers- who met Mrs- r journalist- were brought- and her chair- l, and placed

me we were- p by an- oking at her- eyes closed;- sp something- d before they- away, as pre- r hands were- rom the com- they dropped- tify that he- ay asp.

LIKE.

d was at her- twelve ladies- dining-table, on corner to- municated room. Mrs- of the table- e rest of us- to far as pos- nated. The- is to the pas- sage- I placed the- ere fastened- e single candle- left in pro- to the me- ghton sat at- to place my- a hand upon- s impossible- seems neces-

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 spirits within twenty miles of the place, which gentle hint produced a sensible effect in moderating the volume and improving the quality of the sound. After a time I felt the medium growing uneasy, as though she was struggling with some great electricity, that passed through her frame; her hands grew cold; her breathing labored; she sighed, and emitted suppressed groans, and her whole system seemed in labor. Presently I heard a patter of leaves, and then a dull thud, as if a cloud 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 around the board people exclaimed that something had been dropped before them or thrust into their hands.

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 Céline roses, a blush rose, two crimson roses, a number of double and single pinks, heliotropes, many small flowers, a patch of growing 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 experiment.

I made careful count of the various plants lying before us, and found they numbered eighty-two. 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 this evening, or upon a subsequent one, proof of Mrs. Thayer's good faith, which is very satisfactory.

A HEATHER FROM THE GRAMPAN HILLS.

The gentleman is Mr. McMurtre, a civil engineer by profession, and brother-in-law of one of our most eminent astronomers. He has lately been looking into the spiritual phenomena and experimenting in various ways, with caution and intelligence. One day, in a private séance 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 native. The spirit told him that if he would go to the flower medium, he would receive from him a whole living heather plant from his native mountains. It happened that Mrs. Thayer was to hold a séance at a private house, with a picked company of ladies and gentlemen; so, keeping his own counsel, Mr. McMurtre obtained permission to make one of the party. The first thing that was dropped on the table was a full-grown heather, in bloom, with a clod of dirt on the roots, and three eagle worms wriggling in the same.

Of course, the staidness of the plants and flowers at my first glance 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 chlorophyll.

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 séance. There were present only Mr. and Mrs. Houghton, Mrs. Thayer and myself. The sitting room 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 very 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 Céline, 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 Anemone lily, bearing ten buds, which Mrs. Thayer, who had 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 rosebud, and the only white pink in bloom was found by us upon its bush after the séance.

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 séance 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 the crown of thorns, one the rose of Sharon, one Bonne Céline rose, one sprig of sweet hollyhock, 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 potful of dirt attached to its roots, the whole weighing four pounds; a Scotch heather and a spray of sweet honeysuckle (both minutely demanded by the recipient, Mrs. McMurtre); a heliotrope, several pansies, a Bonne Céline rose, asked for mentally by the recipient; a fern leaf (*Oncidium auratum*), one white pink, one carnation, and one pansy; nymphettes and oxalis; one pansy, two ferns (*Pellaea Viridula* and *Adiantum latifolium* of the East Indies), four tea roses, one carnation, one wax begonia, with dirt and all, just as if 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 white flowers dropped on my face from a height. I had my head thrown back to relieve the tediousness of my position. All the flowers and plants were gathered and kept about the table, as upon the window shutters fastened, and the premises searched, the improbability of trickery will be apparent.

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 séances, public and private, I held with her during the five weeks of summer vacation I devoted to 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 me a rare pleasure. Charming the "circle" surely is.

Where opening roses breathe sweets diffuse  
And soft carnations shower their balmy dew;  
Where lilies smile in virgin robes of white,  
The tiny anemone, and the sweet blue bell,  
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 brought to Mrs. Thayer's guests, but also flowers

and shrubs 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, onions, 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 string of his own sausages flung around his neck, and he, the best of all, as an eye-witness told me, was finely bespattered.

I must add a few paragraphs from my notebook before closing, and at the same time express regret that the circumscription of space forces the exclusion of many facts of equal interest.

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 half as large as one's fist, and a common iron-bladed table-knife of a fine shape. 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 me that he had brought this curious implement from No Man's Land, and the next morning it was mysteriously disappeared from the place where I had laid it before retiring.

One afternoon in the course of a drive I visited 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 preponderating. It was the *Zebrina* *legum*. We saw the blue penell I marked upon one of the leaves the cabalistic sign of the interlaced triangles, commonly 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. Thayer'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.

I went to the green house again, and found that the leaf selected by me had actually been broken off.

At the séance of July 21st there were brought to me, (as alleged by some Oriental spirits who claim to be interested in my recent readings of the Occultist authors,) a bud of the Egyptian Lotus and a branch of that most curious of plants, the *Coccoloba Platyclada*, or flat-branched lobe berry, which was discovered by Milne, at Vanderhey Bay, Solomon's Island, during the voyage of H. M. S. Herald.

MRS. THAYER DAGES.

My last evening with Mrs. Thayer was a test-séance, specially arranged for me by the courtesy of Mrs. Brigham, who has a deep interest in her progress, and who determined that I should not leave Boston with a single doubt as to the genuineness of Mrs. Thayer's mediumship. The séance was in Mrs. Thayer's parlor, and there were present Mrs. Brigham, Mr. G. W. 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 herself to be searched for concealed flowers or birds, and put Mrs. Thayer, who was sitting next 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 carefully 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 séance, to release the medium from duress. I took the additional precaution of searching Mrs. Thayer's dress before bagging her, as a stupid lie in 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 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 PERIPHERIES.

The light was extinguished again, and after the lapse of another ten minutes re-lighted. This time there were flowers. There were four beautiful rosebuds, one of them a *Bonne Céline*, a *Bonne Céline*, whose favorite it is; two ferns (*Pellaea latifolia* of Africa, and *Adiantum cucullatum* of Brazil), and one wax plant with a flower upon it. As the match was struck a little bird of the size of the common English sparrow flew off the table 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 small, flat, smooth, white pebble in her mouth, which 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 substances drop on the table, and then there came a great flutter of wings, a rush as of something through the air, and a loud clatter. Instantly, there lay before Mrs. Thayer eight ripe peaches, and near the ceiling of the room flew a milky-white, fat-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, 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 Mrs. Guppy (Miss Nicholl), whose mediumship will be found fully described at pp. 153, 260, 277, 371, and 372 of the London Dialectical Society's "Report on Spirituality," a work which may be had in this country.

HENRY S. OLCOCK.

A BIBLE-CLASS TEACHER'S DILEMMA.

To the Editor of the Banner of Light:

Before I became a believer in Spirituality 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 human 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 his ark?

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 poor portion of Southern Asia?" "Yes." "Well, doesn'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 no flood?" This question was answered demurely by Hugh Miller, who said: "No, not to give it to other pious teachers. So

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 Spirituality, 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 citizens, intelligent young men and women, and people from towns and farms in the vicinity, with their basket dinners for the day. From ten o'clock to near five in the afternoon the time was filled with addresses by Simeon M. Johnson and myself, conferences by thoughtful and thoughtful men and women, good music, and the hour's recess at noon. The attention was excellent and unwearied, the order good, the spirit and conduct 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. 24th, at Millport, Pa., to Friendship, N. Y., for Sept. 25th, and return here by about the middle of the month, to go to Kalamazoo and vicinity in October.

Yours truly, G. B. STEPHENS.

Detroit, Mich., Aug. 24, 1875.

California.

OAKLAND.—Mrs. F. A. Logan writes: Mr. Curtis, an old veteran in Spirituality, has a small hall here, near Market street depot, 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. Puncheon 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 the meetings are all we have in our interesting time, and trust to the future to develop the germs of truth which are being sown. Widow Stevens, near the corner of Wood and Ninth 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 say what they please; tests are given, without money and without price. We feel that our humble efforts will be blessed.

Notwithstanding the brilliant pictures of the Golden State which are so frequently painted, and many of which are true to the life, Mrs. Logan 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 worker's physical strength, and very depleting to his or her finances. Yet she says the heaven is working, and the truth of intercommunication of the celestial and terrestrial spheres is beaming through the darkened windows of the churches 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 blessed 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 month; 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 Central 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, which as yet seem inexhaustible, the willing toiler has nothing to fear as far as a competency is concerned. It is passing strange, however, that men risk so much to obtain gold; they have burrowed into some mines the depth of twenty-two hundred feet for the hope that one vein is almost unbearable; they work only six hours a day, and in a nude condition, for the paltry sum of four dollars, seeking treasures from beneath, forgetting, I fear, the treasures above. Still the hardy miner possesses a noble, generous heart.

Tennessee.

CHATTANOOGA.—A correspondent writes, Aug. 20th: During the summer the Spiritualists of this place, deeming it requisite for the better promotion of our sacred cause, to organize, called a meeting for that purpose, and succeeded in forming an association denominated "The Chattanooga Spiritualists' Union." The Preamble and Declaration of Principles of the Boston Spiritualists' Union were adopted by our Society, which is under obligations to you for supplying the copy of the former. The following are the officers elected for the term of one year: P. R. Albion, President; Col. S. J. Boyce, Vice President; Dr. D. G. Curtis, Treasurer; J. R. Harris, J. P., Secretary; Dr. S. M. Prothro, J. H. McArdle, J. W. Evans, Mrs. M. J. Griswold, J. L. Whitesides, Trustees. The Society is now holding very interesting meetings, monthly, but after the 5th of September weekly meetings will be held, in which the exercises will consist of original addresses and essays on the "Harmonical Philosophy," reading of selected articles, the same subject, musical exercises and holding of circles. We hope by the end of next winter to have a society of at least sixty members. Lecturers and good mediums wanted at all times.

Iowa.

MECHANICSVILLE.—Mr. Stephen Young writes, Aug. 23d: Having been favored with lectures from two speakers second to none we ever listened to, I would advise all who have never heard them to engage them at the first opportunity; those whom they have already visited need no such advice. I refer to Captain H. H. Brown, of our State, and Mrs. Mattie Hulet Parry, of Wisconsin, each of whom gave us three discourses; Capt. B. spoke on the 13th, 14th and 15th insts., being succeeded by Mrs. Parry on the 16th, 17th and 18th insts. The lectures were of the highest quality, and of the most interesting nature, and of the good seed sown must surely germinate and produce fruit in due time. Capt. B.'s lecture on Evolution was particularly logical and eloquent. Mrs. Parry's discourses were respectful on "The Progress of Religious Ideas," "Cause and Cure of Crime," and "Spirituality," which she considers a science, not a religion. She is a most fluent, intellectual and logical speaker, her remarks flowing from a warm and sympathetic heart.

West Virginia.

WHEELING.—C. E. Irwin writes, Aug. 24th: We have just had the great pleasure of hearing Mr. J. Frank Baxter deliver two of his excellent lectures, and concluded to drop you a line to inform you that the seed sown by this excellent man last summer is beginning to show for itself, as last Sunday, Aug. 22d, he had two of the largest and best audiences ever brought together by any spiritual lecturer in this place; and since then I have heard of nothing but praise

for Mr. Baxter's square way of dealing with his subject. I am satisfied he has done much good, 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 afternoon.

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 pecuniary success here, for I know full well you will be rewarded in the other world.

Ohio.

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 books. He is to lecture a month for the Society at Farmington, commencing about the middle of September, and another month in other towns in the vicinity. If the friends on the Atlantic 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 supply them with "The World's Sixteen Crucified Saviours."

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

To the Editor of the Banner of Light:

The American Association for the Advancement 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 law 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 out going 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 range of investigation and thought of this company 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. L. Conte.

Tarsus and Carpus of Birds—E. S. Morse.

Coal Plants and their Typical Relations, from Lower 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 Illinois—A. Winchell.

Mounds and Shellheaps in Florida—G. M. Stangenberg.

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 robes were shown, and blackboard diagrams, drawn with great skill and rapidity, helped the better illustration of geology and plant and animal life.

A valuable feature was the statement of geological and other discoveries, in different localities, the comparison of which will help to that cosmos of knowledge which science seeks.

A great drawback was the poor and imperfect speech of many of the members. Well nigh half the speakers read their papers in a weak and monotonous way, not half heard, or stood facing their blackboards, making chalk marks and mumbling long words that no mortal could hear or understand, in a way that would have called out sharp rebuke from a school teacher, had his boys spoken and acted so awkwardly.

The inductive and external spirit and method of scientists lead to an overshadowing attention to facts and details, and a want of clear and inspiring insight, of broad comprehension and grouping of facts in the light of principles; thus making their statements dry and dull, as was plainly seen and felt in some of the papers read. But there were eloquent and inspired speakers, holding close to fact, yet full of the warmth of intuition and insight. Prof. H. G. Wilder, of Ilwaco, N. Y., in treating of ganoids, was especially suggestive, taking ground that the softer parts of the fish, or animal, shaped the harder, and that brains and viscera must be studied with that idea in view, thus getting a glimpse of the internal and invisible forming and guiding power.

A marked and commendable feature was the uniformly courteous spirit and manner of these men, even when differing widely in views and opinions. For instance, Prof. J. W. Dawson, of McGill College, Montreal, gave an able address on the origin of life, taking ground against the evolution and Darwinian theories. Dr. J. L. Le Conte, of Philadelphia, spoke at length, moderately in favor of evolution, yet with great impartiality. Prof. E. D. Cope, of the same city, in treating on the descent of North American Tertiary Mammals, brought his facts and theories to bear with marked ability in support of evolution, and Prof. Morse and others briefly but ably took like grounds, all as seekers for truth, not as dogmatic disputants; a worthy example we would commend to the respectful consideration and imitation of sundry theological dogmatists. There were sections on biology, mathematics and chemistry held in different places and at the same time, a general meeting of the Association in the great Opera House in the morning, dividing for the work of the sections; and meeting again evenings for the leading addresses. The outside audiences of citizens and visitors were not large, but made up of intelligent men and women of the more liberal class, in and out of the churches, with a notable absence of our leading Orthodox ministers, with a few honorable exceptions.

A section on anthropology was proposed but not organized, and the science of man was but little dwelt on, its modern aspects hardly touched. The address of Prof. L. H. Morgan of Rochester, New York, on The Ratio of Human Progress, was a valuable compendium of historic



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## Banner of Light.

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### 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 made to confound the wise; that wisdom proceeds out of the mouths of those whom the ruling powers in society would style babes; that the skeptics and sneers at spiritual supremacy are compelled, without so much as knowing it, to assist in advancing 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, they have only helped in doing the work which they higher powers.

What the world of our time needs to learn and to have indelibly impressed 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 to-day, and see how utterly 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 away from a lofty purpose, are indeed prostrate by 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 to help from the beginning.

Disasters themselves become helps, and so enemies who would invoke them are made insensitively to work with those whom they would overthrow. All strength, all power comes out of the soul, being derived from the heavens. None need lament or feel disheartened; in true work they are 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 contradictory. Let it never be forgotten that hostility and hatred, if we are working in a holy cause, 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 consciousness of it at all times to confess it, but the interior of human experience and character is never really confessed, and indeed never can be. If all those whose faith is full of assurances were to say that it was but a blind faith at best, working upon the understanding instead of through the will, and illuminated by none of those evidences of reality which furnish the natural foundations on which the spiritual superstructure rests, we should shortly hear nothing of faith at all, for it would lack substance altogether. Heaven has kindly sown seeds in every human heart which in their development are able to overcome the hard grip of theological creeds and dogmas, and preserve it fresh for the possibilities of the future.

The early Christians, it is universally conceded, dwelt in the most intimate personal relations with disembodied spirits, invisible to mortal sense alone. Their interiors were opened to the reception and entertainment of these ever-welcome guests. The obvious reason was that no church establishment, with its canons and creeds, its authority, and its dogmatism, had as yet erected its dense screen between heaven and the eyes of believers. Faith was then a living reality, begotting its pure and elevated companionships, and enabling men literally to "walk with God." But during these centuries of war and struggling, of selfishness and persecution, the sky has become black with darkest clouds, and the heavens which were once opened have long been sealed.

Old theology distinctly and positively teaches that this association of angels with men is a fact of the past only, and impossible either to the present or future. Indeed, it is scarcely a question whether its advocates would not prefer to give up the angelic ministrations rather than abandon a single point of their hard old creed, even as it has often been told of them that they would have no heaven if there were not a hell to go with it. But they are unable to demonstrate from their own Scriptures that the possibilities of a renewal of spirit communion are entirely gone. If so, they will perhaps name the text that declares to mankind that the heavens are never to be opened more. And failing to do this, they are guilty of a profane presumption in demanding of others that they shall reject all spirit com-

munion in the future, because of their own dogmatic assertion as to its impossibility. They do but thrust forward their creed in preference to the Scriptures. They certainly invent an interpretation of them for which they have received no warrant.

But it is well to consider this subject entirely aside from faiths and creeds of every kind, simply keeping the spirit open to the reception of angelic visitors and ministrations, and allowing them to do their blessed work as they will. Better far than to pass the previous time in arguing over the possibilities and probabilities of the visitation of angels, when they are already here with us. The wise man is he who at once avails himself of his opportunity, rather than stop to dispute whether such an opportunity ought to be sent to him at all. Life is short, and should therefore be made the most of, not in doubting and disputation, but in sleep, 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 creeds.

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 communion 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 sent to make earth's people trusting and happy. If the era of spirit communion has returned again, why should not all men hail the fact with joy that cannot be expressed?

### Treatment of the Insane.

From the 7th of June last, for several weeks, Mr. Nelson Magee was confined in the Kings County Lunatic Asylum. Very recently he has succeeded in securing his liberty, and he has since presented his testimony to the Kings County 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 of the Asylum to infamy." We have ourselves to say of it that it does but corroborate what we have charged for a long time against the management of similar institutions, and tends to make the public free and hate the tyranny practiced within their walls more than ever. The substance of Mr. Magee's statements, as furnished by the Times, is as follows:

"That he was confined in a filthy and noisome cell; that the keepers insulted him and made obscene remarks about his wife, who occasionally visited him; that when he remonstrated he was treated with brutal violence, knocked down, and confined in a strait-jacket; that he was kept in this horrible confinement for more than forty-eight hours, and that, in all of their handling of him, the keepers used force enough to bruise him 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 charges, in general and in detail. The explanations in which they indulged were a good deal too ingenious to be altogether true. The tale of the victim still remains to shock the nerves of all civilized readers.

"As the Times truly says, the common rejoinder to any complaint of the ill-treatment of an inmate of an asylum is—'Oh, he is crazy; this sort of thing is very common among lunatics; they are always imagining themselves maltreated, or in great danger of being killed by their keepers.' In fact, one of the commissioners said just that to Mr. Magee. But, adds the same paper with much point, if such delusion is common in patients afflicted with mania or melancholia, the keepers of this asylum are called on to state for which of these disorders this patient was treated. His confinement in a strait-jacket suggests the former, while his alleged delusion suggests the latter. In either case, it sums up the matter, he was discharged as cured, and the asylum authorities certified that they considered him of sound mind.

He might have been insane when abused, but it does not follow that he is insane now. The closeness with which he cross-examined one of the Asylum witnesses goes to show that he is possessed of as clear a head as anybody. His story, admits the Times, "is coherent, straightforward, and is corroborated in the most important particulars by the paid employees of the lunatic asylum, unwilling witnesses as they are." The Commissioners have provoked the severest public censure. They refused to investigate the case at all as long as they decently could, and at the opening of the case they intimated that the patient was insane. We cannot remark on this subject more forcibly or justly than the Times itself does when it says that "the known and exposed abuses of centuries of management of the insane have created suspicions against all lunatic asylums whose conduct is not open to the fullest investigation." So many wicked plots have been laid to ensnare persons who were not insane, so many have been purposely crazed by ill-treatment, so much brutality and dishonesty have been brought home to the management of institutions of this sort in this immediate vicinity, the public will not stand any nonsense about this being a common case or a trifling case."

### Words Deeply Freighted

With a love of truth and justice continue to arrive from our correspondents all over the continent concerning the life-work of Mrs. J. H. CONANT, our translated medium. And while it is impossible that we should give place to them all in our columns, we still return to the friends everywhere the kindest wishes of our soul that they have been prompted to address us in the hour of our bereavement, and assure them that their action will ever live in our grateful memory.

Wash. A. Danskin, of Baltimore, Md., and others, have been prominent in this roll of "friends in need," and we give below the following 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 loss in the death of your noble, useful and admirable co-worker in the cause of humanity on the other as well as on this shore of the River of Life. 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 your hearts. It will be hard indeed for you to find a substitute for Mrs. Conant, who will even passably fulfill the wonderful duties she so perfectly performed. Mrs. Conant was truly without an equal as a medium for general spirit communications. I most sincerely sympathize with you in your irreparable loss. I congratulate you, however, upon the felicitously written tribute which you pay to her memory, in the last issue of the Banner. I 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 wearying earth work thoroughly and well performed. She has been welcomed to her spirit-home by thousands of those to whom her many acts of kindness had endeared her. I have had a beautiful description given me by 'White Feather,' the mysterious guide of Mrs. Katie B. Robinson, of Philadelphia, of her reception in the spirit land. She has not left you, but will now more than ever work to surround you with influence and aid and help you in your arduous and thankless labors to elevate and advance the aspirations of humanity.

Please pardon the liberty which I, a personal 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.

I am, most truly and sincerely,  
Yours, J. M. ROBERTS.  
Burlington, N. J., Aug. 10th, 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 kindred souls together. I feel to write you, and I 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 criticize or review, but to offer you my open heart, with all its sweetest sympathies, and pledge to you the deepest devotion which I feel for the noble work you have done and are doing for the cause we so love.

I hear you are sick. Take courage and reach out to the great heart of human love that beats 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 resources stored in the great heart of society, rich with divinity and full of promise. At this time you are more than usually attuned to the thrilling tension that wrecks or ravishes as the ice of scorn or the fingers of friendship touch the keys of your life. If so, feel now that friendship moves the world toward you. The Banner of Light is the child of heaven, and you are its earthly guardian; the angels approve your work and dedicate you to the sacred trust.

The Message Department is under review, and for the first time of doubt and of one of our sure may cover you from the sensations of intellectualities who would brood the cause with materialism and freeze the young life that warms and fruitfulness within. But I know that you have not misjudged the demand for those loved messages, through the lips of our loved sister, whom the world will better appreciate "in the sweet by-and-by."

I have found, in my journeys, three out of four of our readers who have called the messages with anxious interest and read them with pleasure and profit. Admitting that Parker and Lincoln and Channing have not fully presented their great minds in characteristic language and power 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, respectively of personal recognition, show a wide range of diversity indicative of the variations of human character and personal identity. And these are recognized by a large class of readers, and these facts speak.

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. 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 truthful mediumship now, needlessly wounds her many sensitive friends, mocks at their tears, and invokes a reaction which must be against their cruelty. I am a friend to all honest criticism and thorough search for truth, but sarcasm and ridicule do not help the work. I earnestly desire to see the Banner of Light, Spiritualist, 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 sympathies and deeper needs fed as we struggle through 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 these 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 proposed 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 topics.

Mrs. Conant being of a sensitive nature, often suffered from severe criticism by persons who expected 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 no margin for imperfections of the denizens of that realm. As the floors were thrown wide open to the spirit-world, a crowd of poor unfortunate, 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 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 regard 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 proceed to examine Mr. William Welsh, Professor Marsh, Secretary Delano, Mr. Bosler, Indian Commissioner, and others, upon the conclusion of which testimony their report will be made up at leisure. It is all but universally admitted that the report will be a whitewashing affair. The commission was virtually raised by the side accused, which is saying little in its favor. There was no power granted to compel the attendance of witnesses. And it is well known that the Indian agents have been particularly active in covering up their tracks since the investigation began.

Mr. Welsh has just written a fourth letter to Prof. Marsh, which exposes still more of the method by which the Missionary Association 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 religious men whose purpose it was to put an end to 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 he charges that the Missionary Association had taken in writing to the different agents for 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, corroborates 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 instructions 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 there is a conspiracy among them to have the distribution of Indian supplies transferred from the interior department to the army. This is a fair specimen of the methods resorted to by the Ring to discredit all evidence against them in advance.

But it is not in that spirit that this present 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 unfulfilling as gold. No committee appointed under its auspices can gather and digest evidence of its malpractices with a mind unbiased or a vision unblinded. I have 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 system of fraud and deceit must 'kick against the pricks.'"

### Cruelty to Dumb Animals.

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 extract:

"We give in our full adhesion to Mr. Hazard's views on the treatment of dumb animals. It needs no messenger from the spirit-world to assure us 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 distinguishes the gentler instincts from the coarser than the treatment of animals; and in the plea which our friend makes for them, an 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 servants, 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, far from 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. Hazleton, 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 evidence to the contrary, it is really a wonder 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 Sprites," 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 those principles of right, the acknowledgment, nurturing and expansion of which have been 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 to shake their testimony or put false allegations in their mouths, roughly bids them be seated, thus lulling the voice of the defence, while the base dissembler Buguet, and his accomplice Mille Menessier, are allowed the widest range, together with their witnesses, to utter whatever of falsehood they may desire, unchecked save in such measure as to throw a certain gloss of apparent fairness over the nefarious business.

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 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 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 proved that he sincerely believed them to be bona 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 victim 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 clutches of these murderous and venal courts and remanded to the ground of proven fact. The real swindler, Buguet—not so much a swindler in mediumship as in effort to curry favor with the persecuting power—deserves the heartiest reprobation of mankind. The world will yet see this modern Judas in a plight as pitiable as that of 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 earthly 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 séance Mrs. J. H. Conant, so long the instrument for spirit-return at the Banner of Light public circles, manifested herself palpably before them all. Several of the ladies and gentlemen present were perfectly familiar with the countenance and ways of Mrs. C., and they jointly and severally asserted, at the close of the meeting, that there could not be any mistake concerning the matter, but that they were certain they had indeed beheld once more the friend whose departure from physical life had caused so much sorrow to their hearts.

The séance 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 improvised 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 deity 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. I., the books "Mental Cure," "Nature's Laws in Human Life," and "Vital Magnetic Cure," have been placed in Redwood Library.







## Spirit Messages.

For the Banner of Light.

## Inspiration Messages.

ADDRESSING THROUGH THE MEDIUMSHIP OF THE  
LATE MISS JULIETTE HAZARD, 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 *gladness*, 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 life is nevertheless preserved intact, and is exercised and brought to bear upon the conditions of both relations—the father and mother and child—as long as I shall be a mortal. I wish to tell you something about the Father's love, the divine ministrations, the chief aim of Almighty God, and how much can be overcome through faith in, and acceptance of, that love. 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 teaching *all* over not only your small world, but over *all* worlds, in which every hair of every creature has its allotted position, its appointed elements. Every hair connects every child with every sentient existence, whether of intellectual order, or not, has a provision already planned for it. The worlds that come into existence 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 universe, through the gradations of all entities, down to the finger tip of a babe, God's law, arrangements, precedents, furnish, fit, and adapt conditions suitable. If, in all the arcades of existence, there is a flaw, God is not infallible, is not infinite. There is no mistake in his work, and 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 *gladness* will still hold us together, for it is one of the requirements of nature, and nature is God. My 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 interest. I am not so childish as some mediums have given you to suppose. You shall find me of a more rhetorical, logical and effective style 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 conscience and religious tendencies, and has done much for earth toward inducing the minds of men and women, for the amelioration of avarice, the erection 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 believe that I am yours entirely. You are essential in your influence and society to many, and you have a great tendency to alleviate pain, and you must not be afraid to put your hands on anybody who has pain. FANNY.

When I was a child, I had no faith in you as a Spiritualist; I considered you a fanatic, and the philosophy of Spiritualism that you taught was *no philosophy at all*, but nonsense. I now see how fallacious my judgment was, and that the only true exponent of the possible realities of the future life were those whom I despised as Spiritualists.

I am converting my wife. She will be a shining light, and will be useful in the spheres to which she gets when 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 vanity. 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 repel them.

I send my regards, and I beg pardon for my old folly in supposing you were a S. S. necessity, respecting the source from whence Quaker preachers derive their inspiration. I have found out that I had been visited by many a living, old 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 conscientiously judge myself, I found I was a very poor man. A. A. is a star of great magnitude, so also is your wife, whom I know. W. A. is only mediocre; he is a copyist of the pattern that he was set up for on earth.

Do not thrust me aside because I am one whom you do not know. *Know* you and prayed for you, and I was little Annie Ross, who had a friend. You looked at my bare legs and pitied me, and gave me twenty-five cents at the crossing in Fulton street in the year 1847. I told you after, but I have often been to you, and I tell you all I can. I have all that I want now. I met my mother here, and I am glad and happy. You will never be the loser for dropping a penny in the beggar's palm. I thank you.

I am, ANNE 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 procure every inducement to enable the benighted mind to comprehend the length, depth and breadth of God's love, and of man's capacity 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 by us all.

I will say only one word more: remember the medium's infirmities. I am alike yours yesterday, to-day, and to-morrow. FANNY.

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 identify the author the consequence must be infidelity to intuition, violence to conscience, and the issue—misery. God grants that angels arrange guardians and inspire your heart with a desire 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 named HANNAH ROSENBERGER.

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

Dear father, in the faith of individual effort, brother in the work of teaching, Christian in love, work, fire not; let the wheel roll on, cog fitting in cog, until your wheel be patterned and fashioned to the fullest demand of good, that you may be ready to enter into the joy of the Lord.

I arise with the sun and daily not until my tasks are done, working in human minds for their eternal good, or surveying lesser spheres in the eternity, developing and helping to raise spirits of men who were drunkards, and who remain stupid in sleep-morose, who are blind with despair, whose hands, weighted with orphaned deers, imagine that they are being dragged to hell, and that each month, year, century 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 mis-spent sentient life.

There are women who made fashion their God, whose necessities cannot justify the number of infidelities committed; whose beauty hangs about them as a curse, while the aching heart awaits forgiveness. To these their own babes—murdered ere born—come, 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 be inspired by his own divine principle that exists within them making them *eternally* free.

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

I was subject to pain, and I gathered from personal experience that some phases of physical pain develop the brain, expand nervous vigor and intensify imagination; that other forms satisfy the senses and weaken the energies. The heart is made more sympathetic when suffering has reached the intellect, and only those who have been brought into conflict with pain can properly fill the places of ministers and evangelists.

One may have the disposition but not the wisdom of conferring benediction; 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 persistence 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.

I saw her sign 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 Their word a hundred years ago."

"Ours—no lesser death was given To the man by a man from heaven! To the man who died before he heard The echo of his own sacred word."

"And these were stripping from whom I sent out to speak a nation's cry, In glittering generalities, Of living words that cannot die."

"John Hancock! 'Here.' 'John Adams.' 'Here.' 'Taine, Gerry, Hooper, Williams.' 'Here.' 'My Narragansett Elery.' 'Here.' 'Sam Adams, first of freemen.' 'Here.' 'My beardless boys, my gray-haired men, Summoned to take the fatal pen, Which gave eternal rights to men!—"

All present, or accounted for!"

I saw her sign again the scroll, I heard her read again the roll. I heard her name her soldier-son, Ward, called from home by Lexington. He smiled 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—

"Brooks, Eastis, Cobb, and Thatcher." "Here." "Name after name, with quick reply, As twined his lip, and flashed his eye, But then he choked and bowed his head—"

"Warren—at Bunker Hill—his 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 now display? These fresher parchments of to-day?"

I saw her take the fresher scroll, I heard 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!" "Dick Dana." "Here!"

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

Did 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 when 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.—*Jennie June.*

THE GOSPEL OF THE KINGDOM ACCORDING TO THE HOLY MEN OF OLD. By the author of "Samson's Story," "The Story of the Bible," "The Story of the World," Boston: Colby & Rich. 1875.

An ingenious attempt in verse to explain the stories and the words of the Bible, by an embracing sun-worship. Religious-Philosophical Journal.

Bartholomew Christofori invented the pianoforte, and Florence will wait until May, 1876, to do him honor.

## Cruelty to Dumb Animals.

[From the Providence (R. I.) Evening Journal, August 18th, 1875.]

I do not enter on my list of friends.

Though graced with polished manners and fine sense, I am not a friend to the cruel treatment of dumb animals. Who needlessly sets foot upon a worm.

I do not only believe, but *surely* know, so far as my senses enable me to know anything, that for nearly a score of years I have at times held tantamount communion with mortals who have passed in the course of nature to other spheres of existence, where they retain every faculty of existence that they possessed whilst on earth. From knowledge 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 rudimentary sphere, have lived and died in harmony with the sentiment, fully expanded and carried out to its legitimate conclusions, that of the poor 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, I think, 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," profiteth nothing to the soul.

I may perhaps be permitted to speak with greater 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 temperament myself, I was too apt to disregard the physical weakness 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 measure maintain their rights and resist oppression if need were. I, however, confess to a feeling of apprehension in regard to the measure of my own performance, when I consider the future of the cruelty I have been guilty of through thoughtlessness or passion toward that portion of God's creatures who, not being gifted with speech, were obliged to bear the wrongs and hardships inflicted 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 divine 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 communication:

"Cruelty to dumb animals is condemned as well as practice of sin in a whole of power runs the course of justice, and whose principles have no deeper root than the ground of selfish gratification, or whose disregard of moral law is the result of the use of their own life nature."

"In spirit of justice, as consequences of social sins, no conditions of penance are stricter than those resulting from willful cruelty to dumb brutes, and whenever among you have wanted to inflict upon a helpless subject, who cannot defend itself, a cruel and unjust punishment, I find that with us there is a rule of right which no conditions of penance are stricter than those resulting from willful cruelty to dumb brutes, and whenever among you have wanted to inflict upon a helpless subject, who cannot defend itself, a cruel and unjust punishment, I find that with us there is a rule of right which no conditions of penance are stricter than those resulting from willful cruelty to dumb brutes, and whenever among you have wanted to inflict upon a helpless subject, who cannot defend itself, a cruel and unjust punishment, I find that with us there is a rule of right which no conditions of penance are stricter than those resulting from willful cruelty to dumb brutes, and whenever among you 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BOSTON, SATURDAY, SEPTEMBER 4, 1875

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

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 its attractiveness to the numerous population. The majority of the mediocrity, however, may be mentioned Mrs. Blandy, Mrs. Nelson, Mrs. Folsom, Arthur Hodges, H. B. Allen (the Allen boy), Willie Fletcher and wife, David Brown, 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 of the members of the board of trustees, presiding. Mr. Cook, of Boston, made the first 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

Deals, in the chair, the doctor's subject being "Is Spiritualism True? If so, What of It?" The speaker's remarks dealt with the theological opposition manifested toward the cause, showing how it could be met and successfully combated. If Spiritualism was true, it dealt with all questions, 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, as a particular man, his expression in and for a particular cause. He then asked 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 to remind the President that a motion, proposed by Dr. Taylor, and seconded by himself, and carried, on Wednesday Xx., at the close of the conference on that occasion, was before the people.

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 by the tent being crammed to its utmost capacity. Mr. 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. Misses Dunklee sang a duo in a pleasing manner. Mr. Lodge gave a spiritedly presented burlesque. Miss Bailey sang a well-realized song. Miss McCallan and her sisters (2) discoursed on women's rights; Miss Katie Hamilton read a battle piece most effectively; by J. Morse gave a rendering from King John; and A. A. Wheeler conducted the various ceremonies. Everything passed well, and gave universal satisfaction.

The last Sunday of the camping had come. A

spirits to see what they could do. Instantly piano rose as before, and was held for a moment suspended in the air. The novel and striking experiment was a complete success.

Mrs. Young 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 played a march, and the instrument, persons and all, were lifted easily. Col. Olcott then brought out two English walnuts, and asked the spirits to crack their shells under the piano keys; with a few kernels, the idea being shown that some other power than that of the woman herself, and a power not yet fully intelligent, was exerting itself. The spirits were lifted; but as the piano legs rested upon rollers the test was abandoned. He then asked to be permitted to hold an egg in his own hand

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