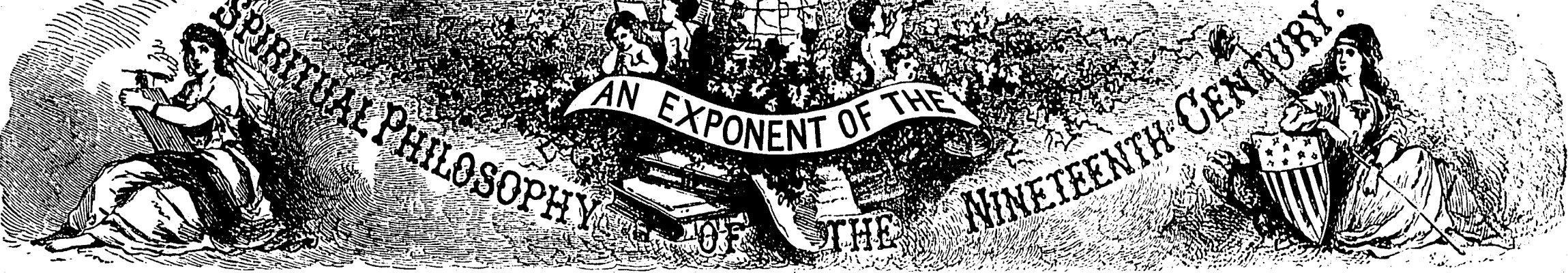


# BANNER OF LIGHT.



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## Spiritual Phenomena.

**Materializations and Paraffine Gloves; Floral Offerings and Physical Manifestations; Experiences of A. S. Hayward at the Seances of the Holmes Media, Mrs. Thayer, and Maud E. Lord.**

A. S. Hayward, who is at present located in Philadelphia, writes us under a recent date, giving a transcript of what he observed during his journey from Boston to that city, also of what he has since witnessed at various seances there. From his account we make the following extracts:

Stopping over Sunday in New York, he found Mrs. Bullen lecturing to good acceptance for one of the societies; a discussion took place at Harvard Rooms, in the regular course of conferences occurring steadily there on Sabbath afternoons, and being attended by many of the veteran Spiritualists of the city. He called at the neat bookstore of Andrew Jackson Davis and his estimable lady, and visited some of the prominent public mediums.

On Tuesday following he left New York for Philadelphia, was present at the opening of the Centennial Exhibition, and met with Dr. Child, Dr. Rhodes, Mrs. Robinson, Mr. and Mrs. Holmes and Mrs. Thayer, also with Edward S. Wheeler, Dr. Van Namee, Dr. T. B. Taylor from Baltimore, and many other Spiritualist workers. "There will," he says, "be a great many Spiritualists, no doubt, attracted to the city, but whether there can be any concert of action, in convention or otherwise, is a question. The city is large and the mediums are scattered. Mr. and Mrs. Holmes are giving seances for materialization, also for making paraffine hands while the paraffine is locked up in a box. Charles H. Reed is said by reliable persons to be giving wonderful manifestations in his phase of development. Mrs. Thayer is at present stopping at the residence of Mr. Kase, the great railroad manager, and gives seances twice per week; report says both Mrs. T. and the Holmeses are, without question, powerful mediums for their peculiar phases of manifestation."

Improving the opportunity offered him to verify the popular report, he attended a seance held by the Holmes media in a public place, subsequently one at their home, and others given by Mrs. Thayer and Mrs. Maud E. Lord, with the following results:

### SEANCE AT CIRCLE HALL.

On Saturday evening I visited "Circle Hall," for the purpose of witnessing the phenomena occurring in the presence of the Holmeses. Two committee men were appointed to investigate the cabinet and watch the manifestations; the lights were turned down in degree, to assist the power, but not sufficiently to prevent us from seeing all persons present, also the cabinet and Mrs. Holmes, who sat in front of the cabinet. The committee-men—Mr. T. J. Whitehead, of Paris, Me., W. S. Rawson, Jamaica, Vt.—reported that they had examined the cabinet and found it the usual size used for that purpose, with a door in a partition in the centre of the cabinet, which was made of strong wire netting expressly for the purpose by the proprietor of the hall, and by him kept as a permanent fixture of the place. The door was bolted after Mr. Holmes took his seat in one of the sides, and then locked by two padlocks—the key remaining in the possession of Mr. Rawson. In the opposite side of cabinet to that occupied by Mr. Holmes was placed a pall containing paraffine, and another one with water. We waited some twenty minutes, and then the raps came, desiring the cabinet opened, when two left hands in paraffine were found, the same as padlocks being, to all appearance, the same as when Mr. Holmes was locked in. Mr. Rawson, although a firm Spiritualist, when on his way to the seance called at a shoe store, and bought two wax cords to tie the Holmeses, but the cabinet seemed so positively secure he did not feel to require their use. After this several materialized faces appeared at the aperture, which were recognized by friends present; their names, which were acknowledged by people present, were given by John King.

**SEANCE AT THE RESIDENCE OF THE HOLMESSES.**  
On Monday following, I attended a seance at their home. They have a seance room—second floor—of sufficient area to seat one hundred persons. In one corner of it they have made a permanent cabinet, with full-sized door, also an aperture for the showing of materialized faces and hands. In the cabinet is a box covered with netting and wired; this box is large enough for Mr. Holmes to sit in. He is secured in the box by a padlock, and there are other fastenings at the top and bottom of it. In another part of the large cabinet is placed a box, made of wood which is to all appearance strong and firm. In this box is placed the pall containing paraffine, after which the cover is also secured with a padlock. I held the key to both the box and the netting case that enclosed Mr. Holmes.

The door was closed to the large cabinet, and a moment hands were shown at the aperture;

afterwards a spirit appeared who claimed to be John King. He was a noble-looking man, and as material in appearance as he would have been in the form; he was dressed in a costume which had been provided in the usual way—by purchasing it—would have been quite expensive. This spirit opened the door and came out in full size, the light being sufficient to show his form to all present. During the evening he walked out many times. Another spirit appeared outside the cabinet with great clearness to all; John King said it was Archbishop Hughes. Having like him or not, at any rate, he was dressed in full priestly garments, as I have seen them in Catholic churches. He came out at three different times, and was a person of majestic bearing—his garments being as white as snow.

Soon after the spirit of a young girl presented herself, said to be a nun. She was dressed in white, and had a white veil over her face. A young man recognized her. Mr. Fife had a spirit friend come to him who walked out and cordially shook hands with him. All saw these spirits alike. John King was seen with a lady hand in hand (*two spirits at one time*). John King shook hands with me, and I thought I would either hold him or he should hold me, and I must confess I was like a man in a giant's hands, and was willing to yield to him as being my superior in strength. I felt the power he applied to me as tangibly as I should if he had been in the material form, and for some minutes I felt the effects of his strength in my shoulder.

After the seance was ended I went into the cabinet and found it as left. I unlocked the netting box and the paraffine box, and found one paraffine hand and part of another. It does not seem possible that there can be any trick or deception practiced by the Holmeses. They gave me all the chance and privilege of examining their rooms and box during the day-time. I went one hour before the seance commenced. The night being rainy there were but eight men present at the seance. Hon. J. M. Roberts, of Burlington, N. J., T. C. Carter, of Cohoes, N. Y., Edmund Jones, of Allegheny City, Pa., Mr. Fife, and three other individuals, beside myself, and the Holmeses, were all the persons present at the seance; and if the testimony of the above is worthless, then had history best be rejected and reason and judgment be given up as valueless.

I forgot to say that Mrs. Holmes held a voice seance first, and spirits talked in audible voices, and different instruments were carried about the room and played upon; her usual ring test was applied to my arm, and how the ring was put upon my arm I was not able to discover, but I know it was there. The Holmeses were at Mr. Kase's residence Sunday evening, and John King materialized himself there, as he does at their rooms. If there is deception practiced, I fail to see where it is. I ask no one to take my word, but I would say to all, Go and see for yourselves.

SEANCES WITH MRS. THAYER AND MAUD E. LORD.

On Tuesday evening I attended one of Mrs. Thayer's flower-seances—the first one I ever witnessed. There were twenty-seven persons present; we were all seated at an extension table. Mrs. Thayer entered the room, the door was locked, and a sofa placed against it as an additional security. Mrs. T. took her seat in the circle, on one side of the table; the light was extinguished, and in a few moments we could hear articles falling upon the table. The gas was lighted, and two doves, and palm leaves, brake leaves, flower-plants with roots attached, flowers of various kinds—in all a sufficient quantity to fill a bushel basket—were discovered. Mrs. Thayer was not put under absolute test conditions, therefore skeptics could not realize that the flowers were brought by invisible power and transmitted through the walls of the room. Mrs. Thayer does not look or appear like a woman who would be engaged in deceiving the public. I know the articles were upon the table, but how they came there I have not the slightest idea. The manifestations are too much for me to realize, therefore I will simply state the fact of their being there, and you readers must form your own conclusions. After the seance Mrs. Maud E. Lord, who is stopping at the house of Mr. Kase, gave a series of fine tests, sitting to the same persons. Scores of fine tests were given, and the company were delighted with her phase of manifestations. I observed parties present from Australia and different sections of this country. W. F. Jamieson, who is now giving a course of lectures here, was also in attendance. During this seance by Mrs. Lord, a canary bird but a few days old was brought into the circle by some invisible power.

### Mrs. S. F. Breed and her Seances.

To the Editor of the Banner of Light:

It is ever my pleasure to bear witness to true worth, and accord to all earnest workers for truth and humanity the honor which is their just due, and in so doing I would make no invidious distinctions, for I fully believe that "He that does the best he can does well, acts nobly; angels can do no more;" nevertheless "there is a diversity of gifts," and degrees of ability can be recognized without partiality to the most favored, nor depreciation of the less gifted. In the scale of eternal justice we must all pass for just what we are worth, and no honest soul should ever expect to rate for any more; hence, while a spirit of emulation of all that is enviable and jealousy to proper enough, a spirit of envy and jealousy toward those more gifted or successful than ourselves only makes our comparative littleness more obvious, and evinces a vanity and egotism which are a bar to spiritual growth.

It is but just that all mediums should receive that recognition, sympathy and support which their peculiar and arduous labors demand; but it is a shameful fact that some of the most worthy are most obscure, most neglected, and sometimes most persecuted, because most misunderstood, or too modest to assert their proper claims to public favor.

Thus much in behalf of those who may feel neglected by my pen while selecting for notice one whose remarkable gifts are worthy of more extensive recognition.

Mrs. Breed has been a rapping medium from childhood, and this gift has developed into a spirit-telegraphy that is truly wonderful. Not only are questions, both mental and oral, correctly and distinctly answered by them, (the raps,) but to her acutely clairaudient ear they communicate with wonderful accuracy the names of both the communicating spirit and of the addressed, though both are total strangers to the medium. And furthermore, personal communications replete with test facts, and perfectly characteristic in expression of the communicating

spirits, are thus telegraphed to astonished and delighted listeners. So unmistakable are the personal tests, and so clear the method of their production, that even the most obtuse skeptics at once acknowledge the honesty of the medium, and are nonplussed in every effort to account for them other than by the spiritual theory. Mrs. B. demands all persons to whom communications are given at her seances, to state whether they think she has any clue to the facts communicated, and displays the utmost frankness in stating it, which commands her honesty at once to the investigator. Her rooms are thronged at her bi-weekly seances, many of the leading citizens of San Francisco attending.

These seances are opened by sweet music from a zither, played by an attendant, then Mrs. B. enters, makes a brief, pertinent speech, then takes her seat at a small light-stand, after calling upon all who are curious to examine it—then rapping begins at once, and for an hour or more delightful intercourse is held with the unseen friends of those assembled.

I was privileged to attend two of her recent seances, which gave unbounded satisfaction to more than fifty mortals present. At the second one the full names of twenty-seven spirits and of twelve mortals present were given correctly and promptly, together with twenty-four test facts connected with the names of the spirits, each of whom addressed some friend present, identifying circumstances, fully understood by those addressed. At the first seance, Homer Greeley came and communicated to Judge Collins, who was an old friend, and among other pleasanties said he should not now advise his friends to "go West," seeing how many who once took his advice had fared. At the second seance, which I attended, the names Horace and Elizabeth Greeley were announced through the telegraph to Judge Collins, and his wife, who was also present, and Mr. Greeley said: "All is now well, but I should be happier if my earthly work had been finished; as it is, I must work here still." He then announced that his Mary was present, and she greeted Mrs. Collins as an old friend. Then Mr. Greeley requested Judge C. to make the acquaintance of "Lawyer Humphries," who, he said, was a former friend of his. The mutual recognition of these old friends, so unexpectedly and unmistakably brought together, was evidently affecting to them, and very gratifying to all present who witnessed the workings of a wonderful telegraph which spans the hiatus of two worlds and unites mortality to immortality.

Among the many communications given, the name Geo. Walker was rapped out, who addressed his father, calling him "Capt. Walker." He said: "Father, the next time you attend one of Peck's seances, (the materializing medium,) don't let him so tightly as to stop the circulation of the blood." The captain laughingly acknowledged the correctness and propriety of his son's admonition; then his spirit son gave a message, which he requested his father to give to Capt. Hays, who, he said, was master of the ship "Adelaide Cooper." All of which facts the medium was ignorant concerning. The raps then announced the presence of Jas. Welch, who called for Mrs. Maxwell, to whom he gave a message, and when she asked the cause of his death, he said he was thrown from a carriage in Kansas City, Mo., to which Mrs. M. responded "Correct." Another spirit announced himself as John Gray, and called for his nephew, who he said was his namesake. A young man came forward, saying that that was his name, and asked his uncle to state the cause of his death, and the spirit said he would show it to Mrs. Breed. She then clairvoyantly saw a thunder storm at sea, and saw the lightning strike Capt. Gray and destroy the ship. His nephew said the vessel was lost at sea, and that was probably the cause.

These brief statements will suffice to give the reader a slight idea of the directness and accuracy of the communications through this remarkable medium, who is doing a grand work in convincing the materialistic minds of this sensuous people that there is another world to which all are journeying, where gold is not God nor mining stocks the one thing desirable.

At some future time I may speak of other excellent workers here, of whom there is a superabundance.

Spiritual societies do not thrive here, and lecturers reap no golden harvests, but the disciples work goes on through private seances, and truth prevails as fast as Orthodoxy and mammon-worship are forced by the angels to give way.

Yours for truth, DEAN CLARK.

San Francisco, Cal., April 21st, 1876.

### Private Seances with Mr. Mansfield.

BY HON. A. G. W. CARTER.

To the Editor of the Banner of Light:

With Mr. Mansfield as instrumentality we have been again holding, or rather have begun holding select seances, coming together on Sunday of each week. We have already held two, and as usual with Mr. M., have had some very satisfactory tests. It may be interesting to the readers of the Banner to cull a few of the communications in my possession for publication. The following question was put to Celia Burleigh, who departed this life some months ago: "Will you let me hear from you? Say something to me about yourself—something interesting." And in the usual manner—the paper being folded up, pasted together and placed before Mr. M.—this answer came:

"Ordinarily, a minister would say, 'Let us pray,' but on this occasion I see no necessity for so doing; and yet I do not consider prayer out of place when it is the sincere desire of the soul—the man—the intelligence, in fact all that continues of mortals, when disrobed of the body tenement.

Judge, it was through your pleadings, your arguments, the relating of your experiences, that I first gave the thought to what is termed Modern Spiritualism. Had the subject been broken to me by one less intellectual than A. G. W. Carter, I dare say I should have lived as thousands, you, hundreds of thousands have, and died without a knowledge of its blessed realities. But the simple and yet the argumentative manner in which you broke the subject to me, at once made an impression which endured through the balance of my earthly life. Judge, what you told me I found on entering this life to be even so—only the best half had not been told me. C. BURLEIGH."

I give the communication verbatim because it is so much of a test. It is a fact and a truth that I introduced Spiritualism to Celia, and before that I had introduced her, then an infidel, as the

world has it, to the beautiful doctrines and philosophy of Swedenborg, and she accepted both. I knew her long and well in Cincinnati, and in New York, and when, having become a minister, preaching every Sunday to a congregation in Brooklyn, Connecticut, sometime previous to her death, I still preserved her cherished friendship, and up to very near the time of her departure I corresponded with her. Now it is a gracious thought to me, that I helped to give knowledge of spiritual life to such a noble woman; and in what complimentary terms she presents her acknowledgments from the spirit-land to me. Surely we build higher than we know. It is indeed a joyful reflection that we can and we do aid each other so much; and this fact which Mrs. B. rehearses in her communication will encourage me more and more to spread the light of the facts and truth of Spiritualism, and not hide it under a bushel, and should, too, encourage others so to do. Let us cast our bread upon the waters; it may, it will return to us in not many days.

Here is another efficient test of identity, and fact, and truth. I put the following question: "JUDGE W. B. CALDWELL—Friend—Well, you died the other day. You and I, or rather I used to talk Spiritualism and its facts to you. What think you now?"

This remarkably characteristic answer came through Mr. Mansfield in the accustomed manner:

"MY VERY DEAR FRIEND CARTER—This is kind of you to allow me an opportunity to speak. I really do not deserve such treatment from you, after ridiculing the subject as I did while living, and especially your arguments in its favor. Judge, I beg your pardon, and that most humbly, too, for the light and trivial manner in which I treated a man more than my equal intellectually.

What do I think now? I tell you, Judge, you were right and I was wrong—totally wrong. Again I repeat, forgive me, and God being my helper, I will try and atone for the past. Judge, help me—do. I need help.

J. W. Applegate is with me, and would be kindly remembered. Your friend,

W. B. CALDWELL."

My friend, and once fellow Judge, departed this life some three weeks ago in Cincinnati. I have known him since the year 1832, when I was at college with him, and through these many years I always thought more than well of him. He was a dear friend, and we were intimate, and of course I used to talk of the truths and phenomena of Spiritualism to him; but, though he did not treat me quite with the scornful emphasis he thinks he did in his communication, yet I could never get him to accept of what I conceived to him on this subject. In my frequent conversations with him, how glad I am to know, even as a matter of personal triumph, that he now acknowledges I was right, and he was totally wrong. I fully recognize the frankness of his expression to me. No judge or no member of the bar was ever held in higher esteem in my native State of Ohio, than was Judge Caldwell, and among those who knew him his memory will ever be fresh and green. I shall certainly do my part in helping him, as he asks me. The friend, J. W. Applegate, whom he announces as being with him, was a friend of his, and a fellow member of the bar, and died some years ago in Cincinnati. In such communications these, are we not rapidly nearing the better world?

To be assured and confirmed about these communications through Mr. Mansfield, I put the following question to the spirit who controls the seances, and whose name in this life is well known in New England:

"SETH CUSHMAN—Dear Sir—As you are Mr. Mansfield's spirit guide, please tell me about these communications from the spirit-land through him. Are they always from the spirits they purport to be by name, or do you sometimes write them? Tell me about it, for knowledge."

And quickly, as usual, this answer came: "Thanks, dear Judge, for another opportunity to talk with you. It gave me great pleasure to see you at what we termed the 'select circle,' and no one more than I regretted when the circle was disbanded. But in justice to our medium we were obliged to disband it, or our medium would leave for the summer-land from being overtaxed.

Now as to the control, I will say, you may rely upon the spirits giving their names respectively to the communications, unless they purport to come from little children who have but recently passed into spirit-land. All adults you can depend upon through this medium as giving their proper names. Very truly,

SETH CUSHMAN."

Now, the reason of my putting this question to Seth Cushman was, that in a conversation some time ago held with Mr. Mansfield upon this subject, he was not so sure but that Seth wrote a good many of the communications through him for the spirits, for it was as much of a wonder to him, notwithstanding his long medium-experience, how every spirit would or could come at call, as it was to any one else. The spirit-guide, Seth Cushman, has settled the matter for us: he don't write the communications, but each spirit communicates for himself. All well, say we, and good, for this spirit endorsement of Mr. Mansfield's excellent and honest mediumship.

There were other communications of interest given at this seance, but perhaps of too private a nature to be of interest to readers, though they were great tests. But I must add two more communications given at to-day's seance, both of interest to all, and one, perhaps, particularly interesting just now to the people of this city.

I wrote as follows to the celebrated actress recently deceased in Boston, and whom I knew in this life:

"CHARLOTTE CUSHMAN—Do you remember me? Will you please tell me your present position, if you are still an actress? &c."

And thus came the verbatim reply:

"MY DEAR JUDGE—This notice is not more than I had hoped for, yet it is more than I had

anticipated. Oh, Judge, is this not heavenly? Well, you want to know what I find to busy myself about on this side of life. Am I yet an actress? or how is my time occupied? Well, I am not acting under pay; but yet I am acting in one sense of the word. I try to inspire or impress those who are studying to maintain the profession on earth, and thus complete what I failed to do before coming here. Thank God, the time has arrived when an actor or an actress is allowed to be a Christian! CHARLOTTE CUSHMAN."

I think this characteristic of Charlotte—a plain, blunt woman—and to the point. I heard from her the other day through another source. She is glad that she is in the spirit-land, where she can be and is free. The last spirit communication I will give in this writing, is one from the rich New York merchant, who died a few days ago, and about whose death this whole city was in much excitement. It is evidently a full test. I asked thus:

"ALEXANDER T. STEWART—If you are able, will you please tell me of your present position. What to you *now* is all your wealth? What of your life? &c. A stranger to you."

A. G. W. CARTER."

And this remarkable and significant answer came:

"MY STRANGER FRIEND—How can I adequately express my gratitude to you for this opportunity of speaking, if but a simple sentence? While I lived I could have purchased this favor or its like. But my vast wealth avails me nothing at this moment. I no doubt shall be cursed by thousands of your clergy to-day for not remembering them, or the church, in my bequests. But I have nothing to regret of my past life. I did what I considered to be right, and now enjoy the satisfaction of having done my duty. I give you *what I thought it would be the most good*.

Only regret that I had not given an aid to the public school fund; but having the bulk of my property to Cornelia, I have no doubt but she will make all amends for any omissions on my part. I am too weak to say much at this time. Very truly, ALEX. T. STEWART.

To A. G. W. Carter, April 16th, 1876."

These are the words of the merchant, A. T. Stewart, who has just left this world, and left so much and so many of his possessions behind him. What cost him the labor and struggles of a half century in this world, has been all taken from him in an instant, and yet he lives as Alexander T. Stewart still, and all his former vast wealth and possessions avail him now not a jot. "This is his own testimony as given in the communication, and what a lesson to humanity! Before this I have had frequent communications from spirits in the better world, who as men had possessed vast wealth here; and most of them gave forth loud lamentation that they had given so much of their life to the mere accumulation of wealth and not to the good of humanity, and all of them deprecated efforts of any kind in this life of accumulating wealth in the direction of mere acquisition; for so far from ennobling them, it made them ignoble, "lame and impotent" indeed, in their new birth and surroundings. Tell us that the facts and truths of Spiritualism teach nothing important! Why, look you at this simple communication of this once rich merchant, and see if there is not more in it than a thousand pulpit sermons. It is the positive evidence of one who now knows.

New York, 1876.

### Materialization Seances.

IN BOSTON WITH MRS. SEEVER, AND IN SALEM WITH MRS. H. OF PORTLAND.

To the Editor of the Banner of Light:

Thinking that a condensed account of two sittings with Mrs. Seever, and one with Mrs. H. of Portland, might be of interest to your readers, I send it for publication.

Perhaps the latter seance will be more convincing to the skeptic from the facts that the lady only sits for her friends occasionally, and that the circle was held in a private parlor.

It does not seem necessary to state in detail the satisfactory conditions under which Mrs. Seever's seances are conducted, as they were given by me in an article published in the Banner of February 26th—also have been by other correspondents. Suffice it to say they are such as to satisfy any reasonable person.

At the first Seaver seance a female spirit dressed in ball costume, wearing white slippers, walked into the room, and shook hands with me. She was followed by a spirit that looked like a berry-woman; she allowed a piece of her mantle to be cut off. An Indian, taller than the medium, then stalked into the room, and after walking round the apartment, selected a partner to dance with him. The sailor boy, "Dick," then made his appearance, and danced with one of the ladies. A spirit came to the aperture with a baby, and was recognized by a lady, who said it was an excellent test, the spirit when in the form being fond of babies, and her last words were: "I hope I shall have babies to care for in heaven." The baby was kissed, and pronounced to be warm flesh and blood. Two sisters presented themselves at the same time, and were recognized by a lady present. I was beckoned for and went to the aperture, and saw what appeared to be an old lady, materialized below her waist, but could not individualize her before she disappeared. "Willie" (Mrs. Seaver's control,) said, "She is a persevering woman, and will come again," which she soon did, so near and distinctly that I recognized my grandmother, whose character was as described. I was soon called again, and recognized a spirit friend, who allowed me to cut off a liberal lock of her front hair. The hair was fine and dark, while the medium's is coarse, light, and much mixed with gray. Neither could a lock of front hair be cut from the medium's head without discovery. This spirit showed herself so plainly that she was also recognized by a friend of mine from her chair.

At the second seance an Indian squaw came to me and shook hands; then brought a lady visitor



to me, and, placing her hands in mine, performed a little pantomime over us—pointing to the aperture, then to the lady—and gave me to understand that my spirit friend would materialize through her. This was afterward corroborated by "Willie." How or when it would be done was more than I could tell, but the sequel will show. The tall Indian came out and kicked the box of chemicals—used to help materialize—into the middle of the room. He was followed by "Duck," who walked up to me and struck my hand with his hand enough to make it tingle; then he, after holding his hand an instant over the chemical box, struck my hand again with greater power. And that my belief in the strength of a materialized spirit might be confirmed, I was taken by the hand and fairly pulled from my chair. Spirits came to most of the members of the circle, and some were recognized. A fully materialized female spirit came to the long opening and held out a very small baby, which manifestation was acknowledged by two ladies, who said that the baby weighed but four pounds and that it left its form. "Willie" said, "There is an Indian spirit here who comes to the materializer." (Saying reference to Mrs. H., the lady whose hands were placed in mine the first of the evening.) "And she says her name is Molly—Molly—something sweet—Molly Molasses." The lady said it was right, that she was one of her controlling band, and soon after she appeared at the aperture. Afterward I was called upon and recognized a friend, who gave me a convincing test of a private nature.

After the séance I made the acquaintance of Mrs. H., the lady medium from Portland, who said that her health only permitted her to sit occasionally, for materializations; that she was going in a few days to Salem to visit Mrs. N., and had promised to give her a sitting. I told her that I was acquainted with the lady, and should probably see her the next Sunday evening at our conference. "No," said she, "you will not, for I shall be with her on that evening." Had I not mentioned this the prophecy given by the Indian would probably not have been fulfilled.

The next morning I called on Mrs. N. and told her about my meeting the Portland lady, and what took place. She said the medium was her own cousin, and was coming sooner than she expected; that she would probably give a séance in a skeptical gentleman's house the next Sunday evening, and invited me to attend.

On the appointed evening I joined ten or a dozen ladies and gentlemen at the house of Mr. D., who were assembled to sit for materialization through Mrs. H. A portable cabinet was placed near where the folding doors opened, the doors being pushed up to the sides of the cabinet. The curtain hung in front of the cabinet was divided in the middle, and there was an aperture a foot square, four or five feet from the floor. We sat in a circle round the room, it being light enough to see each other distinctly.

The following manifestations took place soon after the medium entered the cabinet. A tall spirit dressed in white, with bare arms, presented herself. Then a female, fully dressed, holding a long white veil, presented herself, and beckoned me up. The veil was thrown over my head and shoulders, and when it was removed it tumbled my hair enough to show that it was quite material. The curtain dropped, but in a few minutes the spirit called me up, and I found her head dressed with flowers, and a white veil which nearly reached to the floor, while she, in competition with this dress, gave me a perfect test of her identity, although I should have said before that I recognized the spirit when it came to me a number of times through Mrs. Seaver's mediumship—the one that the Indian prophesied would come to me through Mrs. H. Shortly after the same spirit came, and holding out one hand wrote on it with the finger of the other, but before I could divine her meaning she was obliged to drop the curtain. Loud raps soon informed us that pencil and paper were wanted. She soon appeared, when I gave her my pencil, the lady of the house furnishing book and paper. "Which I held while she wrote me a short communication, signing her Christian and middle name. This name was unknown to the medium. Then a spirit came who was recognized as a daughter by a lady present, while the most wonderful manifestation of the evening was given by a female spirit, of unknown, who came out and held a short piece of lace in her hands, and she pulled and manipulated until she had manufactured her arms full of lace; there must have been a number of yards. After several minor manifestations the séance closed. I do not feel at liberty to give the gentleman's name at whose house the séance was held, or the names of the persons present; but can say that whatever may have been the mental condition of those assembled before the manifestations commenced, there was but one opinion expressed when they closed, and that was, *that materialization was a fact, and the fact was, that the soul proved.*

ANDREW WALKER.

Salem, Mass., May 14th, 1876.

#### Do Birds See Ghosts?

Col. Juan Lewis, of South Carolina, writes to the West Haven (Ct.) Journal up in this singular topic as follows:

As a result of my somewhat extensive observations, and from the varied experience of others, I have no hesitation in answering this question in the affirmative. It is my belief that birds can see ghosts. But in what sense they come, I am by no means certain; whether in the form of misdeeds they rise like the troubled spirits of humanity to push each other from their stools, or in the body or out of the body, I cannot tell.

A distinguished lady of Virginia, whose wealth of song and music, for aught I know, may have received their first impulse from her love for and kinship with her pet wildwood songsters, sends me the following paper from her extensive experience:

"I told you that birds see ghosts. Of two birds reared in a cage together by me, one died quite suddenly, and directly afterward the survivor awakened me every night with his darting to and fro and making frantic efforts to get out. These efforts usually lasted about an hour, and always at midnight. I tried the experiment of putting a thick cloth around the cage, but though it appeared to quiet him for a minute or two, which was doubtless the result of propriety of person, he soon began to fly about and beat the bars as wildly as before. I finally removed him from the cage wherein his comrade had died, and he became gentle and tractable; but the fear that had been strongly manifested subsiding at once. I then had the cage thoroughly cleansed and purified, and tried each of my other birds in it successively. I found them all affected by the same terror which had seized on their predecessor.

"During the day there seemed to be no especial alarm or difference in their docile demeanor, but at midnight precisely the same scene would be enacted as in the former case, and nothing would quiet them but removal to their old quarters. I finally abandoned the cage to

one of my South American parrots, who proves to be too hardy and pugnacious a temperament to be disturbed by the ghost of any bird. In fact, like some people one meets with occasionally, he bears the death of others with a calm fortitude that admits no thought of any more personal interest in affairs of the kind.

These ghost-seers are all mocking-birds—the celebrated songsters of the South—perhaps the most intelligent of all the bird creation; but this strange peculiarity extends apparently to other song birds, notably canaries.

#### THE LAST ORACLE.

(A. D. 361.)

BY ALGERNON CHARLES SWINBURNE.

Years have risen and fallen in darkness or in twilight,  
And the great king's high hand beat, and his true love light,  
While the world sought light by night and sought not thy light.

Since the sad last plumb left thy dark mid shrine,  
Dark the shrine and dumb the font of song thine,  
Save for words more sad than tears of joy, that said:  
Tell the king, on earth has fallen the golden deed,  
And the water-springs that spoke are quenched and dead.

Not a cell is left the God, no roof, no cover;  
In his hand the prophet's hand, flowers no more.  
And the great king's high hand beat, his true love light,  
Felt the answer pierce and cleave to the core.

And he bowed down his head to the earth,  
In the drift of the wild world's tide,  
And the world that was his and was ours,  
When the grass took hands with the hours  
Grew cold as a winter wave.

In the wind from a wide-mouthed grave,  
As a gull wide open to show,  
The light that the world had lost,  
Oh father of all us, Palan, Apollo,  
Destroyer and healer, hear!

Age on thy face was mute, thy face was hidden,  
And the lips and eyes that loved thee blind and dumb;  
Some forsook thy eyes that loved thy name for blindness,  
Light their eyes that saw the strange God's kingdom come.

Fire for light and hell for heaven and palms for plains,  
Filled the clearest eyes and lips with words of song,  
When the clear of Greece the walls of Greece  
Made the whole world moan with hymns of wrath and wrong.

Yea, not yet we see thee, father, as they saw thee,  
They that worshiped when the world was theirs and thine—  
They whose words had power by thine own power to draw  
Down from heaven till earth seemed more than heaven divine.

For the shades are about us that hover  
When darkness is half withdrawn,  
And the skirts of the dead night cover  
The face of the live day dawn.

For the past is not utterly past,  
Though the world is not as it was,  
And the time is gone by with its creed,  
When men were as beasts that breed,  
As sheep of as fawn that follow.

In the shambles of faith and of fear,  
Oh father of all us, Palan, Apollo,  
Destroyer and healer, hear!

Yet it may be, lord and father, could we know it,  
We that love thee, for our darkness shall have light  
More than ever promised of old or poet  
Standing crown and robe and sovereign in thy sight.

To the request of one God thy dream contradicted thee,  
Who said greater than all times that came and grew;  
Son of God the shining son of God they called thee,  
Who said older, oh, our father, than they know.

For no thought of man made Gods to love or honor  
Ere the song within the shell/soul began,  
Nor might earth in dream or deed take heaven upon her  
Till the word was clothed with speech by lips of man,  
And the word and the life was thine.

The spirit of man and the breath;  
And before the Gods that bow  
Take life at thine hands and death.  
For these are ghosts that were,  
That are gone in an age or two;  
Harsh, merciful, passionate, pure,  
They perish, but thou shalt endure;

Be thy life as the swan's or the swallow,  
They pass as the flight of a year,  
Oh father of all us, Palan, Apollo,  
Destroyer and healer, hear!

Then the word, the light, the life, the breath, the glory,  
Strong to help and heal, to lighten and to stay,  
Thine is all the song of man, the world's whole story;  
Not of morning and of evening is thy day.

Old and younger Gods are buried or begotten  
From uprising to down-setting of thy sun,  
Risen from eastward, fallen to westward and forgotten,  
And their springs are many, but their end is one.

Divers births of gods had one death appointed,  
As the soul whence each was born no more room for each;  
God by God goes out, disarmed and discomfited,  
But the soul stands fast that gave them shape and speech.

Is the sun yet cast out of heaven?  
Is the song yet cast out of man?  
Life that had song for its heaven,  
Life that had song for its heaven.

To quicken the blood that ran  
Through the veins of the songless years  
More bitter and cold than tears,  
Heaven that had the fire for its sun,  
Light, life, word, witness, oh sun,  
Are they soundless and sightless and hollow,  
Without eye, without speech, without ear?

Oh father of all us, Palan, Apollo,  
Destroyer and healer, hear!

Time arose and smote thee silent at his warning,  
Change and darkness fell on men that fell from thee;  
Dark, thou sat'st, veiled with light, behind the morning,  
Till the soul of man should lift up eyes and see.

Till the blind, mute soul got speech again and eyesight,  
Man may worship not the light of life within,  
In his sight the stars whose glow dark in his sight  
Shine as sunbeams on the night of death and sin.

Time again is risen with mightier word of warning,  
Change hath been again a blast of wonder bright;  
Clothed with clouds and stars and dreams that melt in  
Morning.

Lo! the Gods that ruled by grace of sin and death!  
They are conquered, they break, they are stricken,  
Whose might made the whole world pale;  
They are dust that shall rise not or quake.

Though the world for their death's sake wall,  
As a hound on a wild beast's trace,  
So time has their dead in chase;  
As wolves when the hunt makes head,  
They are scattered, they fly, they are fled;  
They are dead beyond hall, beyond hollo,  
And the cry of the chase, and the cheer.

Oh father of all us, Palan, Apollo,  
Destroyer and healer, hear!

Day by day thy shadow shines in heaven beholmen,  
Even the sun, the shining shadow of thy face;  
King, the ways of heaven before thy feet grow golden;  
God, the soul of earth is kindled with thy grace.

In thy light the thought of man when Gods were fashioned,  
In thy soul the power that makes men and unmake;  
By thy light and heat light and unpassioned,  
Soul of soul of man gives light for light and takes.

As they knew thy name of old time could we know it,  
Hearer called of sickness, ay, invoked of wrong,  
Light of eyes that saw thy light, God, king, priest, poet,  
Song should bring thee back to heal us with thy song.

For thy kingdom is past not away,  
Nor thy power from the place thereof hurried;  
Out of heaven they shall cast not the day;  
They shall cast not out song from the world.

By the song and the light they give,  
We know thy works that they live;  
With thy gift thou hast given us of speech  
We praise, we adore, we beseech,  
We arise at thy bidding and follow,  
We cry to thee, answer, Apollo,  
Oh father of all us, Palan, Apollo,  
Destroyer and healer, hear!

THE NEW YORK CITY.—The Hebrew population of New York City is estimated at between sixty-five and seventy thousand. They have a large synagogue, and several charitable institutions. The Temple Emanuel, on Fifth avenue, is a splendid structure. They are industrious, but very few hold office. Some are poor, but there are no beggars, and on the other hand some of them are among the wealthiest or the most prominent citizens, and hold places of importance. A number of the finest houses are owned and occupied by them, and some handsome brown stone neighborhoods are exclusively occupied by them. The total wealth of New York City is supposed to be about \$1,600,000,000, and probably one eighth of this belongs to the Jews, although they comprise only about one-fifteenth of the population.

## Free Thought.

### Spiritual Gifts vs. Physical Tests.

To the Editor of the Banner of Light:

I find in your columns an extract containing the gist of my criticism on the position of Mr. Hazard. As that extract presents me in an erroneous manner, you will oblige by publishing the following reply to his seven-column criticism.

HUNSON TUTTLE.

The brief review of his position, which I considered altogether unwarrantable, and calculated to work unlimited mischief to the cause of Spiritualism, as well as being highly detrimental to the best interests of mediums, has called out a seven-column reply from Mr. Hazard.

In this reply he denies the charge, and appeals to his past and his friends. I confess I do not know anything about his past, nor have I the honor to be personally acquainted with the gentleman, and hence presuming he uses words understandingly and with full knowledge of their meaning, I must necessarily accept his written statement, nor can any reader be expected to go beyond it.

These were his words, and if he intended them to mean anything else, he should have published his explanation, and not left his readers to grope in doubt:

"I hope that the day is not far distant when mediums as a general rule will acquire strength and independence sufficient to enable them to deny altogether having their divine powers tested in any way whatever. Then, and not before, may we expect to receive as a general rule certain evidence of angelic control, such as is now made manifest in the presence of the untrammelled, untested Mrs. Seaver, and then may it be discovered that, viewed from a spiritual standpoint, none of the tests of the test conditions have been instituted, so far from having resulted in the conviction of mediums of fraud, as is alleged by both friends and foes, have really only exposed the gross ignorance of the working of spiritual law on the part of their self-constituted judges."

In the seven columns which follow, he explains this extraordinary position. As he takes exceptions to my criticism it would be supposed that he regarded it as unjust, whereas he not only maintains his position, but goes out of his way to show it is of long standing—at least "some few years."

He quotes from an article he published in the Banner at the time the Holmeses went from Bliss-field in disgrace: "I do wish that these, as well as all other mediums, would adopt the plan of excluding from their circles all the individuals their spirit guides may disapprove of." Of course the "spirit guides" of every fraudulently inclined "medium" would object to every one who desired test conditions, or objected to evidence to accurate observation. If mediums followed this advice there would be an end to all investigation worthy the name.

Again he says: "It seems to me that enough has been permitted by spiritual mediums to the way of conceiving investigators of the phenomena to prescribe conditions their presence."

Again, "This is sound spiritual doctrine at the present day, and I hope the time is near at hand when spirit mediums far and near will assert their rights, and refuse to be tested through the intervention of bodily restraint by any class of investigators of the phenomena whatever. Let each and all allow their own spirit guides to prescribe the conditions upon which their circles shall be conducted; and let all persons (attending at least) to the rules laid down."

Again, indeed, I must repeat that I think it is full time that this tendency to what is called science to which some Spiritualists seem peculiarly addicted, should be abandoned, together with all the devices for testing the spiritual powers of mediums through subjecting them to painful and humiliating restraints after the obsolete mode of putting the question to alleged criminals whilst their bodies and limbs were being crushed and broken on the rack; and I am glad to see that the conductors of the Banner of Light in its last issue have given expression to somewhat similar views, and that it is also announced in its columns that the thousands of tested Eddys have resolved not to submit to such worse than useless torture and indignities any longer, to which resolve I earnestly hope they will firmly adhere, and soon be joined in that course by scores of other materializing mediums, regardless of that 'scorn of all thinking men' with which Mr. Tuttle so authoritatively rebukes them.

Again, "If Mrs. Seaver expects to remain 'untested,' I trust that both her earth and spirit friends will ever remain on the alert to prevent the intrusion into her circles of ignorant and mischievous persons, as I have become pretty well satisfied that if such fully materialized spirits, for instance, as Huneymoon, Starlight or Matooka, were violently seized upon and detained in the grasp of such inebriated, as has sometimes been the case with materialized forms in other circles, that rather than permit the mystic thread that connects the spirit with the medium to be broken, and thereby seriously endanger their instrument's health, by depriving her of so large a portion of the elements of life, her spirit friends would, by the force of spirit law, move the entire person of their medium quick as a flash of lightning to the point of attack, and by thus reuniting its larger portion of life's elements with those of the lesser contained in the materialized form, save her health, or perhaps life, even in the case of adding another victim to the long list of apparently 'exposed mediums' that have already been heralded to the world."

Ah! grasp and hold a spirit? Why not the spirit form retire out of the hands of its captor to the medium?

How few spiritual investigators have been as happy in their research as Mr. Hazard. "In looking over nearly twenty years of my own experiences, I cannot recall to memory but one instance wherein I believe a medium willfully practiced deception in my presence, and even in that instance I think it possible I may have been mistaken."

He undoubtedly bases the following on this singular experience: "And where, I confidently ask, are to be found the mediums that have been 'exposed'?" Where can a half dozen guilty materializers be pointed to, in all Christendom, by Mr. Tuttle or by all other accusers put together, that a jury of twelve sworn honest men, acquainted with the phenomena, could convict of wilful, personal fraud on all the testimony that has been brought against them?

"I pause for reply, and challenge the world to name the guilty mediums, and answer me where?" Is it possible Mr. Hazard never heard of Melville Fay, the Jacoby Brothers, Dr. Gordon, Raynor and Mrs. Parris? We could give the names of several more who have been detected in the most flagrant and premeditated frauds, and the evidences found on their person in profusion, but as they are now giving trustworthy evidence, under test conditions, that they are mediums for genuine spirit-materializations, we cover their names with the mantle of charity.

His parting advice is unmistakable: "Once more in conclusion, I would reiterate a caution to every honest materializing medium to stand fast, for not utterly eschew all material tests and testing, but trust solely in God and your spirit guardians, and in the language of the mournful prophetic medium of old, 'Quietly wait for the salvation of the Lord.'"

Every "medium" will be "honest" and "utterly eschew all testing," and then there will be no exposure simply because the detection of fraud will be impossible, and the spirit with which the honest investigator will be met is foreshadowed in the following, which I extract from Mr. Hazard's article:

"Again says Mr. T.: 'The constant exposure of the tricks of mediums throws obliquely and reproach on all, for when one is exposed it is thought others may be.'"

"So says Mr. Tuttle and so say scores of other aspiring Spiritualists who seem to be striving to

usurp control of the manifestations and subject conditions to their own blind and coarse-grained material dictation, etc., etc."

Can we not differ without using invective and epithets? "Blind, coarse-grained" are not "humorous" expressions. Their savor of the "harsh" and the "fagot, for abuse and epithet" to physical force, is but one step easily taken!

Mr. Hazard objects to my criticism, and can he or any one say why? Out of the very article wherein he attempts vindication I have by quotation proved he endorses and for years has endorsed the objectionable doctrine.

He has never been deceived; he challenges the world to produce a medium convicted of "wilful personal fraud," and above all things he charges them to "stand firm" and not submit to any "test." I have no doubt Mr. Hazard is honest in all his opinions; is very sincerely gives them strength, the more to be respected if they are not true. He has expressed the ideas of a large class of Spiritualists and of mediums. Not a dishonest medium in the world but will accept a disinterested medium as authority for non-compliance with reasonable safeguards against fraud. Under these "conditions," to investigate is preposterous, and Spiritualism is consigned to the hands of harlequins, mountebanks and quacks.

There has been an effort to redeem it from these and place it on the firm basis of experimental Science. Mr. Hazard stands directly in the way of such movement. Sincerely he thinks he is serving in the most honest way of vindicating honest mediums, but really he is the champion of humbug and fraud. The honest medium demands "test conditions," and cannot be injured by them.

Suppose manifestations do not establish the law. If the conditions must be those of fraud and deception, though the trick may not be detected, sincere men will doubt.

Mr. Hazard speaks at scientific methods, and though it may sound harsh, we must say he seems to wholly misunderstand the meaning of science. It is simply accurately observed facts, accurately recorded. And they who observe and record truthfully are scientific. Scientific men, that is men who have devoted their lives to special walks, may not be the best observers in the new realm; we do not think they are, but that does not invalidate their method.

Granting the above definitions, Spiritualism must be a department of science, and the methods of observation of its phenomena similar to those of all other departments. It is not supposable by this that the retort and groan must necessarily be introduced, or any gross and "coarse" conditions demanded. When the investigator asks for any condition not legitimate, he at once becomes unscientific. He must pursue his researches in a line with spiritual necessities.

"Every medium should feel flattered rather than 'persecuted' by such investigation, and rightly demand it. The very name will become a blessing and mockery if the fraudulent side continue. Unless phenomena are observed under test conditions, however startling, they are worthless as evidence. Mr. Hazard has introduced a great number of facts to sustain his position, which to confirmed Spiritualists have interest, but to skeptics they are without value, because they all rest on the evidence of the fallible senses of interested parties.

An impartial judge would not admit them as evidence. If this advice of Mr. Hazard is detrimental to mediums in whose behalf it is given, more especially is it to Spiritualism, which claims to be a system of knowledge, which lays claim to faith and seems belief as pure. It claims to be a science based on attested facts, yet Mr. Hazard would make it the reverse; he would make it a belief in "things unseen," around which gather clouds of doubt and the evil position of which are of fraud and imposture.

How is it with the scientific men he so detests? The chemist makes an experiment and arrives at a certain result. He invites the world to test his research. The anatomist discovers some new device in the structure of some organ. He invites all other anatomists desirous to note for themselves.

They give the results and the means, and lay their discoveries before the world. They do not say, we will remain in inscrutable darkness, and you may learn what you can by remaining quietly outside.

Spirit communications are subject to fixed and determinate laws which can only be learned by a study of conditions, and failure is as essential as success in this research. The cry of persecution of mediums, is false and meaningless. It is not persecution, but a desire for the truth.

Mr. Hazard is undoubtedly a friend of mediums, but he is not a wise one. He would not else give them the advice he gives them to stand directly in the path of advance, and insist on conditions of mountebanks.

In no other way could Spiritualism be dealt a more vital blow, and I repeat, if we submitted to this advice of Mr. Hazard we should merit the scorn of all thinking men. It corrupts the source of our Philosophy, ignores accurate observation, and throws an impenetrable mantle over every fraud and imposture, which pleases to take the name of mediumship.

Berlin Heights, Ohio.

Written for the Banner of Light,  
SHALL SPIRIT LOVE FROM SPHERES ABOVE?

[For Family Circles.]  
BY I. G. BLANCHARD.

Shall spirit love from spheres above  
To mortal life descend;  
And earth's unblest, and care-oppressed,  
Shall angel guards attend?

O'er our sad ways shall glory rays,  
That from the Blest Land flow,  
Transfused, illumine the misty gloom  
That chilled our lives below?

Then let the cares for gold be theirs  
Who prize the transient joy,  
And never crave the wealth to save  
That moth nor rust destroy.

Oh, teachers blest! the anxious quest,  
"Shall mortal live again?"  
We ask no more, our hearts run o'er,  
Ye make it all so plain.

They are not lost!—our friends who crossed  
The river dark and chill—  
Not dead, but on before us gone,  
They live and love us still.

Their forms of light our mortal sight  
May not indeed behold,  
But near they press, with fond caress,  
Their arms our necks enfold.

Our hearts in turn within us burn,  
To feel, to know them near;  
Their sweet controls exalt our souls  
Above all doubt and fear.

Oh, holy light! that aids our sight  
To find our earthly way;  
Oh, blessed sight! that sees the light  
Of the celestial day!

American politicians have not impressed foreigners favorably. Carlyle, the great English scold, is alleged to have remarked that things must have come to a pretty pass in a country where, on any given political question, Jesus Christ and Judas Iscariot would stand an equal chance of being nominated as a candidate. This is more forcible than polite. In the French Assembly a member was abusing one of his political opponents, and was supposed to have exhausted the vocabulary of vituperation and contempt in calling him a baked idiot. It seems, however, that this was not strong enough, and after a tough struggle with his refractory brains the irate individual gasped out, "You're an American politician!"—Washington, D. C., Chronicle.

## Banner Correspondence.

### Spiritualism in New Orleans.

To the Editor of the Banner of Light:

It has become my duty to communicate to your journal a brief account of Spiritualism as it is in New Orleans. I will therefore proceed to do so according to the best of my ability. The nucleus from which the "New Orleans Association of Spiritualists" was formed, was the "Central Association of Spiritualists of Louisiana," which old Association had become nearly extinct from the want of that active force in its members that is required to keep any institution alive. New converts are, I believe, generally more enthusiastic than old ones. I was a new convert a little more than one year since, and feeling somewhat enthusiastic on the subject, interested myself in calling together the members of the old Association on the 18th of April, 1875, at which time was formed the present society called the "New Orleans Association of Spiritualists." At the formation of the Association, twenty-seven members only joined it. We rented a hall and kept up Saturday evening meetings, Mr. Young, our late Secretary, officiating as lecturer the most of the time until June, when the meetings were discontinued until the fall season, about the first of November last. During the months of November and December some one of the members officiated by reading a lecture and conducted the services in the usual manner of our religious meetings. Our membership increased during those two months to a little upwards of forty members, among whom were several of the old Association—some of its strongest members, who had not before inclined to come in with us. About this time it was announced that one old-time brother, J. M. Peebles, would be here and give us the benefit of his genial influence in a course of his popular lectures during the months of January and February of this year. This announcement gave us new life and encouragement to persevere in our efforts to propagate our new and beautiful religion. Mr. Peebles came as announced, and was received by all of his old friends and brother and sister Spiritualists with great cordiality. As he has given you some account of his ministrations during, I will pass over that time, only stating that during his stay with us our membership was increased from about forty to something upwards of eighty.

James Madison Allen, Esq., succeeded Mr. Peebles, giving us the benefit of his interesting and highly instructive inspirational discourses. Mr. Allen's lectures gave great satisfaction to his spiritual listeners, but did not draw together the popular element, or many of the inquirers into the truth of spiritual communion.

On the 31st of March last, under the auspices of the ladies, who are always ready to do good, we held an Anniversary Festival, in honor of the Twenty-Eighth Anniversary of the Advent of Modern Spiritualism, upwards of two hundred persons being present. After an interesting address by Bro. Allen, and the partaking of the good things bountifully provided by the ladies, music and dancing was the order until about twelve at night, when, after a very pleasant entertainment, all retired to take their needed rest, setting a good example to those who carry such exercises into the next morning, thus turning pleasure into dissipation. I would like to say a word in favor of the ladies on this occasion, and would be pleased to name some of them, but where all "acted their part" so well, it would perhaps be rather invidious. An agreeable result of the festival was the donation of the whole of the receipts, amounting to upwards of eighty-three dollars, for the benefit of the Association, thereby freeing it from the incumbrance of its indebtedness incurred during its lecture season.

The following is a copy of the preamble and resolutions adopted at the close of Mr. Allen's lectures, with a request that you will give the same to the public through your columns.

New Orleans, May 1st, 1876.  
JAMES MADISON ALLEN, Esq.: Dear Brother—

It becomes my pleasant duty to inform you of an official concerning a fact which you are already aware of, viz., that after the interesting services of last evening had been nearly completed, the President of our Association, Bro. R. G. W. Jewel, offered the accompanying preamble and resolutions as a faint expression of the esteem in which you are held by its several members and by the people of New Orleans. I am glad to add that the attendance was large, and that the preamble and resolutions were unanimously and cheerfully approved.

With many good wishes, I remain very fraternally yours,  
ANSIE EDWARDS, Secretary.

PREAMBLE.  
Whereas, It has been our very great privilege as an Association of New Orleans Spiritualists to have been the inspirational instructors of our beloved brother, James Madison Allen, during the months of March and April of the present year, 1876;

And whereas, Many of our dear friends who have been favored with a large share of his society, by which we have been enabled to become better acquainted with his individuality and simple and yet so valuable instruction, which we feel that we were continually made recipients of blessings which he is always graciously dispensing in the shape of timely words, advice, kindness, tenderness and all of God's greatest gifts, as well as charity for all undeveloped spirits in the mortal form who ignorantly transfer their always perfect souls; therefore,

Resolved, That the New Orleans Association of Spiritualists do hereby declare themselves greatly in debt to Bro. James Madison Allen and to his distinguished and noble friends, and to the friends of Spiritualism, for the valuable instruction which they, as Spiritualists, derived through his form, and that they sincerely hope he may live long and continue to be enabled to perform his mission on earth, and to be everywhere as equally benefited by his valuable teachings.

Resolved, That we heartily and without reservation recommend Bro. James Madison Allen as worthy of our confidence and esteem of all good men and women, particularly all who admire those who possess in a large degree intellect, governed by admirable laws, and who are capable of making of their lessons of wisdom plain and acceptable.

Resolved, That a copy of this preamble and resolutions be presented by this Association to Bro. James Madison Allen, and that the Secretary shall also transmit a copy of the same to the Banner of Light and to the Religious-Spiritual Journal, with a request that they will publish the same in all papers friendly to the cause of Spiritualism.







### To Book-Buyers.

At our new location, No. 9 Montgomery Place, corner of Province Street, Boston, we have a fine Bookstore on the ground floor of the Building, where we keep on sale a large stock of Spiritual, Reformatory and Miscellaneous Works, to which we invite your attention.

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## Banner of Light.

BOSTON, SATURDAY, JUNE 3, 1876.

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"While we recognize no man as master, and take no book as an authority, we most cordially accept all great men's lights of the world. The generations of men come and go, and alone is wise who walks in the light, reverent and thankful before God, but self-centered in his own individuality."—Prof. S. B. Britton.

### Rev. R. L. Collier on Spiritualism.

The Rev. Robert Laird Collier, D. D., a Unitarian clergyman, is reported as saying in reference to the influence of the dead upon the living: "And this is the philosophy of Modern Spiritualism, which interposes the voice of a stranger between the communion of two loving and affianced souls. This Spiritualism is the most unspiritual of all conceivable things; so hard, so cold, so chilling that it usually ultimates in the denial of spirit, or atheism."

Now Mr. Collier must admit that the important consideration for human beings at large is, not whether the facts are agreeable to the *dilettanti*, or to those speculative persons who have formed for themselves, out of their own imaginations, or those of others, a scheme of what the future life ought to be, but whether the facts are as reported. Human nature has a wonderful capacity of adapting itself to the facts of God's universe, in a more or less limited way; and if the proofs which the spiritual phenomena give us of the continued existence of man are true, we see no good reason why we should not accept them, and adapt our philosophy to the facts, instead of trying to reverse the thinking process.

But is Mr. Collier quite sure of his grounds? He would seem to be grossly ignorant of the manifold phases of this complex and mighty subject, the phenomena of Spiritualism, ancient and modern. He says the philosophy "interposes the voice of a stranger between the communion of two loving and affianced souls." Precisely the same fault might be found with the Atlantic telegraph; but could not two loving souls, one in Europe and one in America, send their messages of affection or inquiry all the same? It is not true, however, that the intervention of a stranger is always needed in cases of spiritual communion with departed friends. Mediums themselves can interview departed friends without any such intervention; and more persons are mediumistic than is generally supposed. Probably all of us in profound sleep have this power of direct communication. Oberlin communicated for many years with his departed wife. Foreythe Wilson, the young American poet, too early lost to our literature, also had, as he believed, direct communication with his deceased wife. Socrates required no medium to enable him to interview a spirit; neither did Swedenborg. Thousands of persons, who know nothing of Modern Spiritualism, claim this faculty of direct spirit intercourse; and the facts of Modern Spiritualism go to prove that their claims ought to be carefully considered before we reject them as chimerical. It is therefore an assertion founded in ignorance of the facts, for Mr. Collier to croak as he does because the mere *aesthetics* of Spiritualism offend his taste.

There are all grades of spirits, as there are of human characters, from the high and holy to the low and corrupt. What is it, then, but a shallow and unmeaning captiousness for Mr. Collier to charge it against Spiritualism that it is *unspiritual*? Is not Belial a spirit as well as Gabriel? Or would Mr. Collier restrict the definition of the word *spiritual* to what is in accordance with his own notions of what a purified spirit ought to be? The great variety in the communications from the spirit-world simply teaches us this great, momentous lesson, the most important, probably, that the present age needs—this, namely: that the theological notion that we are greatly changed in character through another's atonement or non-atonement by the process called *death*, is a fallacy, mischievous and monstrous, and one of which the human mind must be disabused. Spiritualism teaches us that the characters we form here follow us surely to the next stage of being; that all our gains here in intelligence and virtue are lasting gains; and all our losses here through willful depravity and wrong are lasting wrongs. Spiritualism, though not a religion, carries in it all the elements of the most noble, comprehensive and efficacious religion of which the human mind can conceive, for it makes the law of right the eternal law of our well-being, and shows us that we must work out our own salvation, seeking earnestly all those aids and good influences which come to us, whether from spirits in the mortal flesh or out of it.

As Mr. Collier's animadversions spring evidently from a misconception of this many-sided subject of Spiritualism, we hope he will give some study to it before indulging in any more rash and easily-answered criticisms.

Anniversary week in Boston was improved by the New England Woman Suffrage Association, several sessions being held, whereat addresses were made by William Lloyd Garrison, Wendell Phillips, Mrs. Ednah D. Cheney, Mrs. Emma Malloy, Julia Ward Howe, Lucy Stone, H. B. Blackwell, Rev. Mr. Vibbert and others. The entire convocation is considered to have been a success.

### The Effect of Spiritualism.

In the Banner two weeks ago was published a discourse by Mrs. Cora Tappan, delivered under spirit influence, which was a reply to the question, "Is the moral condition of society improved by the teachings of Spiritualism?" Every one who read that very striking and comprehensive discourse will agree with us in saying that for the characteristics of sound sense and genuine philosophy it was simply matchless. The plainness and wisdom of its views, the breadth of its counsels, and the energy of its reasoning, all combined with a felicity of illustration and a force of application which are remarkable, make it worthy of the studious perusal of those who are not Spiritualists as well as of those who are. The general answer to the question raised, that the good wrought by the phenomena and philosophy of Spiritualism depends; after all, upon ourselves, is precisely the one that is needed to dissipate those clouds of conceit which are too apt to darken the sky of the mind. The opening of the heavens and the silent descent of supernatural influences upon the human race must of course end in just what the human race itself desires as their glad recipient. If we suppose that all we have got to do is to stand still and have miracles wrought within us, without manifesting either a desire of cooperation or an attitude of receptivity, we are expecting that something can come of nothing and that growth will take place without regard to any rule of law.

The first point to be impressed on the mind in regard to what Spiritualism has done and is still doing, is that it has removed that terrible, crushing fear which has ever been associated with the thought of death. The second is, that spirits that have laid off the weights of their material clothing are still personalities as they were before, that they cherish a continued interest in the affairs of earth, and that they can and do communicate in a great variety of ways with mortals. So much having been done to prepare the way, and done, too, at a period when humanity was ready to improve the truth thus made manifest, the succeeding steps are necessarily such as require the active cooperation of those who are to receive the larger share of the benefit. No proposition would seem less to require demonstration. And in this same line of cooperation with the invisibles that are ever ready to assist us, there is no more effective method than that of doing what is pure, holy and just, not from the expectation of reward of any kind, but from the love of what is pure, holy and just. "This philosophy of Spiritualism," if interpreted aright," says Mrs. Tappan, "places every human being on the level of his or her thoughts, on the level of his or her actions; and the judgments are not of men but of the spirit, and their spiritual state corresponds to the state of the inner mind."

We are none of us relieved either of our burdens or our responsibilities by Spiritualism. We are still called upon to work out our own salvation with fear and trembling. Uprightness is the standard, not a promise of reward. We are still to do our own work faithfully. The help we receive from the heavenly assistants is only that which we pray for and stand ever ready to appropriate. Our duties are immensely lightened from being discharged in the delight of a faith which has become actual knowledge. It is for us to try to repress the evil tendencies which are our natural inheritance, and give freedom to every good thought, and wings to every high aspiration. Spiritualism first clears away what before darkened and hindered, and then offers practical assistance. Could mortal in reason ask more? It was reserved for the present age to become the scene of this new experiment.

### The Cause of Poverty.

To the question put the invisibles in the Banner Circle-Room recently, What is the cause of so much poverty and crime in the land, and how can they be prevented? came an answer which filled out a column of the Message Department, which the readers of the Banner could not have failed to peruse with unusual interest. With perfect truth did the spirits reply that one of the chief causes of poverty is human selfishness. If it be objected that idleness and laziness have much to do with it, it will have to be added in justice that no one can say that this selfishness, by breeding discouragement among others, leads them to despair of further effort and consequently to give over all steady and enterprising industry. Let such a feeling become ingrained in a part of a single generation, and it very soon forms the stock of a family inheritance. It is to be kept in mind that it is a spirit that makes the answer to the question, and declares human selfishness to be the chief cause of poverty among men.

Selfishness, repeats the intelligent and penetrating spirit, is at the bottom of the matter. Men are in haste to be rich. They want to live, dress and ride as the millionaires do. Then, again, there is a lack of justice. A man defrauds his own neighbor out of a hundred thousand dollars, but he is not disturbed by the law, while those around him pay him outward respect simply because he has succeeded in securing the "almighty dollar." But let a poor woman, whose family is suffering and who cannot procure work to support them, go out and steal a basket of coal or a loaf of bread, and she is in the power of the law in no time. It is pre-natal influence that aggravates the matter, in the wise spirit's opinion. It says there is too much of the spirit of murder in the land. It is all around us, and though it does not come out into expression, it is abundantly proven by the horrible work so often entertained—that the unborn child shall not see the light and live.

"In olden days, when I was a boy," says the spirit, "our mothers were the women of the time. They cared for their children. They loved them with all a mother's affection, of which you find but little in the world to-day." Now the children are shut off in the "nursery," and turned over to the hireling. In other times, the mothers felt that they were bringing men and women into the world who were to play individual parts in it, and obtain an experience that would discipline them for the great and immeasurable future. They nursed their own children, and prepared the food for them with their own hands. "Now," says the spirit, "you go into your kitchens and find your Bridgets placing their hands on your food, sending into it a vicious magnetic force. This influence is put into the very clothes that are washed for you. It is ironed into the cloth which you place upon your backs, and you are filled with a foul magnetism. Can you wonder that your young men go forth from you, and enter the dram-shop and become drunkards?"

There is a startling doctrine preached in the above words which it seriously becomes parents to heed. The injunction of the answering spirit

is that children are born under right conditions; that proper magnetism is bestowed on them; and the promise is that then we shall have not merely less poverty but less crime. Then when selfishness relaxes its cold grasp, and men and women regard one another as brothers and sisters, and the children of a common Father, the whole will gradually take on a better look, and there will be a more widely diffused state of happiness. As surely as that is the ultimate object of all men's desires, so surely will it come to pass if all try to live rightly, to do justly and to practice on the principles of universal brotherhood. How long must the lesson be practically taught to man that selfishness bears only the fruit that turns to ashes on the lips?

### Interesting Experiments in Spirit-Photography—Victory for Jay J. Hartman.

On Sunday, May 21st, a trial for personal satisfaction was had, which resulted in a complete triumph for Mr. Hartman and the singular development which he represents. The Cincinnati Enquirer for the day following devotes nearly two columns to a report of this trial scene—or rather the series, as there were two of them—and from its account we glean the facts embodied in this sketch:

The weather on the day of the trial was intense in its heat, but at ten in the morning Mr. Slatter, a notable skeptic and a practical photographer, made his appearance at Mr. Hartman's rooms, No. 100 West Fourth street, and stated that he was ready to test his claims, and had come prepared with his own plates to make sure work that the pictures claimed would not appear. Several other gentlemen joined the party, and it was voted that the sitting would be most satisfactory if held at the well-known gallery of Mr. Leon Van Loo. Thither the parties repaired. The only conditions asked for by Mr. Hartman were that there should be no arguments during the trial, but perfect quiet and harmony be maintained, and that each person, with himself, should be searched, and one person, the owner of each plate, should accompany him through the different trials.

Two unsuccessful efforts ensued, when the company adjourned to the gallery of Mr. Kelley, but failing to make arrangements with its proprietor they at last repaired to the gallery of Mr. Slatter himself. In response to his confident challenge, he being satisfied that nothing could be obtained through his camera and chemicals. Arriving there Mr. Slatter quickly cleared the operating-room, and invited search, which was undertaken by several parties. Himself and Mr. Hartman were likewise searched, although Hartman never left the camera, entered the dark room or handled a plate during the trials which followed, his only participation being to place the holder and prepared plate, as he received them from Mr. S., within the camera, to remove the cloth and to rest his hands upon the instrument while waiting for results; during all these steps he was constantly watched by the twelve witnesses belonging to the party. The first trial developed nothing; in the second the plate was developed by Mr. Smith, a practical photographer, and the faint outline of a young child was found as if resting in the lap of the sitter.

"At the third trial Mr. Hartman stated, still standing at the camera, that if the audience would keep quiet and join hands around the instrument in a half-circle, forming a human 'horse-shoe magnet,' he thought that the next trial would develop a satisfactory picture. A fresh plate was brought out, marked and thoroughly examined by the parties, being, apparently, as clean as glass could be. Mr. Smith and Mr. Hopkins were placed in charge of this, and after proper necessary 'collodionizing' and silver bath, was exposed, Hartman still at the camera. Again a very faint image of a young man in the upper left corner of the plate; the mark was examined, and the plate found to be the same.

The Enquirer's report thus proceeds concerning affairs at the close of the second experiment: "Mr. Slatter's face was a study at this time—a compound of incredulity, distrust and wonder—that seemed to be the reflex action of his conflicting thoughts and emotions as he began to realize that possibly, after all, Hartman was not a fraud, and that 'spook-types' were probably possible where trickery was not possible. A fourth plate was ordered up—still, in each case, Mr. Slatter's own plates. Being marked and examined like the others, it was again prepared for exposure. Mr. Hartman begged the audience to keep quiet, and a good result would be obtained; but the majority, perhaps on account of the excessive heat, seemed nervous and ill at ease. That kept the circle from becoming perfectly quiet. Again the plate was exposed under these discordant conditions."

On this plate, when developed, "appeared a large oval shadow resting on the shoulder of the sitter, in the center of which was a faint image of a middle-aged man, sufficiently distinct, Hartman states, to print plainly when the negative is properly prepared."

"Mr. Hartman declined to try again, stating that the increasing restlessness and heat precluded any further attempts; and, while he had obtained a few faint results, which would have been obtained had there been greater quiet and more harmony, yet the three results would have been sufficient to establish his claims, and prove that spirit-photography was a demonstrated truth. Mr. Slatter threw up the sponge, and declared that, while not convinced that it was 'spirits,' yet he acquitted Mr. Hartman from all imputations of fraud and dishonesty, and acknowledged that the apparitions were produced by some means unknown to him, and without any complicity from Hartman, as he never handled a plate or entered the dark room during the whole trial, the plates being Mr. Slatter's, which he knew to be clean and free from stains, which they proved to be on examination before being placed in the bath."

"At this point," says the report, "several of the valiant pilgrims who had promised to sign a certificate provided a result was obtained, and who had declared that they were satisfied of Hartman's honesty and integrity, and with the results produced, quietly folded their mantles about them and glided away."

Such is the stereotyped method of procedure on the part of skeptics concerning Spiritualism—promises notwithstanding: if the sensitive fails they are jubilant, but if he (or she) be successful they silently withdraw, or—as the Enquirer intimates will probably be the result in this case—raise doubts as to the correctness of the conditions, etc. The paper referred to forestalls any attempt on the part of these recalcitrant witnesses to deny the business character or ability of Mr. Slatter, and says, in closing:

"Mr. Slatter is a practical photographer, had his own conditions, his own room, camera, chemicals, etc., and has been particularly prominent in challenging, both in this and former trials, Mr. Hartman to visit his rooms, confidently asserting that no 'spook-types' were possible under his conditions and in his own gallery. Mr. Hartman never left the camera during the whole trial, and was constantly surrounded by skeptics closely watching his every movement, while Mr. Slatter and Mr. Smith were likewise closely watched in the manipulation of Mr. Slatter's

plates. There is but one chance of fraud, that being the possibility of one or both of these gentlemen being brought up to assist Mr. Hartman. But this is very improbable, from the fact that Mr. Slatter would not be likely to sacrifice his reputation and character to aid a 'fraud' which he has so prominently and vigorously denounced.

Mr. Hartman has likewise given numerous private 'test' sittings, and we have yet to learn of one where there was the least imputation of deception; on the contrary, all declaring themselves satisfied that the 'apparitions' were genuine. Mr. Wallace, the peer of Darwin; Professor Crookes, Mr. Varley and other eminent scientists in Europe and America, after investigation, have given in their adhesion to the genuineness of the production of 'spirit-forms' on the plate beside the sitter; so that the evidence does not rest on Mr. Hartman alone, but on the results of investigations in different countries by different mediums and investigators wholly unknown to each other, making it possible, if not more than probable, that the spiritualistic theory is true. Mr. Hartman certainly has fairly established his claim to the possession of some occult psychological power, call it what we may, by which these results are produced. In addition he has at various times produced clear and well-recognized forms of departed relatives of sitters, where, as the parties interested have declared, there was no possibility of deception, collusion or fraud.

Determined to keep their promise made to Mr. Hartman, the gentlemen remaining signed the following certificate, as fairly and honorably won by him, which we give verbatim:

"Mr. Jay J. Hartman, having given to Mr. H. Slatter's photographic gallery, and accepted the use of his camera and chemicals, and having hereby certified that there is no possibility of his appearance on the plate beside the sitter; and we are satisfied that they were produced by some means unknown to us, and without any complicity from him, as he never entered the dark-room or handled the plates."

JESSE E. HOPKINS, ROBERT LESLIE,  
EDWIN PYSCHOS, M. D., JOSEPH KINSEY,  
C. F. HERRICK.

In justice to myself before signing the above, I would add that although I at the request of several present, prepared the above plates, I was not present at their development, although I was requested to do so—the above, however, were all my own plates.

### Spirit-Communism—Verification of Spirit Messages.

We have been privileged to receive from time to time quite a number of letters acknowledging the correctness of the messages appearing in our regular department. This week we propose to cite a few of those certifying to the genuineness of communications spoken through the lips of Mrs. Danskin, of Baltimore. In our next we shall present an installment endorsing others given through Mrs. Rudd's mediumship.

#### AVA LORD.

To the Editor of the Banner of Light:  
Sir—I take pleasure in stating the fact that a message from a spirit calling herself Ava Lord has been identified by two friends of hers, who recently visited me for the purpose of expressing their astonishment. They are not Spiritualists, and they were amazed that this message should not only have given all the true particulars about the lady's death, but also used the very language habitual with her when addressing her father and husband. One of the witnesses is Mrs. Isabelle Dunckinson, of West Thirty-fourth street, New York, the wife of a respectable paper manufacturer.

H. P. BLAVATSKY.

433 West Thirty-fourth street, New York City.

The following letter, addressed to Madame Blavatsky by the sister-in-law of the spirit communicating, is also published by permission of the writer:

MY DEAR MADAME BLAVATSKY—Knowing the interest you take in all matters relating to the 'unseen world' and its mysteries, I hereby enclose a communication clipped from the Banner of Light, and which purports to come from a lady with whom I was intimately acquainted during her stay upon earth. All the details given in the message enclosed are correct. I will quote from one of her letters written several weeks ago, soon after the loss of a very dear friend: "I was such a September morning as this that a great joy dropped out of my life."

Miss Ava Lord was the eldest daughter of Daniel Lord, Esq., of Lowell, Me. Two years previous to her death she married Mr. Frank A. Kirtland, of New York City. She died on the 26th day of Dec., 1875, at No. 55 West 42d street, and her remains were taken to Maine for interment. Her age was thirty-two years. She was a lady of considerable literary ability, accomplished and endowed to an unusual degree, with brilliant social qualities, constituting her a favorite with all who knew her.

Taking into consideration the fact of the message having come through the lips of a stranger, it seems to me, beyond doubt, that it came from my friend. The message commences in this wise: "It was cold, bleak December, when the chilling hand of death was laid upon my poor, frail form."

To show you the similarity of composition I will quote from one of her letters written several weeks ago, soon after the loss of a very dear friend: "I was such a September morning as this that a great joy dropped out of my life."

Mr. and Mrs. Kirtland were not Spiritualists, neither were their families. I can well understand my friend's anxiety to show her relatives that she is not dead but living, and in a world not to be compared with this.

Dear madame, should you desire to use my letter in the cause of Spiritualism you are at liberty to do so, and in the meantime and always believe me to be sincerely your friend.

M. B. DALZELL.

New York, May 15th, 1876.

P. S.—It was characteristic of Mrs. K. to mention her husband and father more tenderly than other members of her family.

ANN HYATT.

To the Editor of the Banner of Light:

In your issue of April 15th is a communication through the mediumship of Mrs. Sarah A. Danskin, given by the spirit of Ann Hyatt. My confidence results from the following correspondence:

CORNELIUS RIPLEY, Esq., Astoria, N. Y.:  
DEAR SIR—Will you have the kindness to answer the following questions:

Was there such a person as Ann Hyatt? Did she die at Astoria, N. Y.? and was she the widow of the late John Hyatt? Were they of Newtown, Long Island? Was she the time of her death in her seventy-second year, and was she buried from your home in Astoria?

If you answer "yes" to any or all of these questions, will you also have the kindness to inform me how the facts could have come to the knowledge of Mrs. Sarah A. Danskin, of Baltimore, Md.?

Yours truly,  
CHAS. A. WARREN.

Auburn, N. Y., April 16th, 1876.

CHARLES A. WARREN, Esq.:  
DEAR SIR—Yours of 17th to hand, and will reply Yes to all your first inquiries.

Do not know Mrs. Sarah A. Danskin, and consequently can't say how she came in possession of the facts. Respectfully yours,  
Astoria, April 18th, 1876. C. RAPELTYE.

Now, am I not justified in saying that the spirit of Mrs. Ann Hyatt did communicate at Mrs. Danskin's circle? You will notice that a mistake occurred in the report in giving the name of Mrs. Hyatt's son-in-law, as it appeared as Ripley, while I doubt not, Mrs. Hyatt said Rapeltye. But this is too small a matter to quibble over, and does not in any way affect the facts given by Mrs. Hyatt, and proved by the letter of her son-in-law.

Auburn, N. Y., April 23d, 1876.

To the Editor of the Banner of Light:

The communication from Mrs. Hyatt is correct. I have lived in sight of their house for twenty-five years. I was one of the pall-bearers of John Hyatt. Mrs. Hyatt was one of the best women this world produces. She died at Astoria, at the home of her son-in-law, not as stated, but Cornelius Rapeltye instead of Ripley. That is the only error. There are two sons now living on the old homestead. The whole family are Episcopalians. They will probably say it is a

communication from some living person who knew the facts. A very convenient method of escaping from their dilemma. I am nearly seventy-six years old, and have been a Spiritualist for twenty-five years, having been led to a recognition of the faith through the evidence presented by Judge Edmonds and the Fox girls.

Yours truly, W. S. WORTHINGTON.

Winfield Junction, Newtown, L. I., N. Y.

COL. W. A. RICHARDSON.

To the Editor of the Banner of Light:

I noticed some weeks ago a message purporting to come from the spirit of Col. W. A. Richardson, late of Quincy, Ill. This message came through the mediumship of Mrs. Danskin of Baltimore, Md. I write to say to you that I knew Col. Richardson soon after he migrated from Kentucky to Illinois, and I have had more or less knowledge of him ever since, up to the time of his death; and the statements of facts in his history made through the medium are correct in every particular. The style, too, of the message is peculiarly characteristic. It is strange that the Quincy folks (the Spiritualists in Quincy, I mean) who knew Col. R. have not spoken in the Banner about so remarkable a message. However, perhaps it has not met the eye of any old citizen who knew the colonel. I first knew him in 1840. You are at liberty to publish this. I am, as ever, faithfully yours,  
P. O. JENKINS, M. D.  
Washington, D. C., April 19th, 1876.

ALEXANDER MCCORMICK.

To the Editor of the Banner of Light:

Being a constant reader of your valuable paper, and very much interested in the message department, I not only feel it a duty I owe my spirit-friends, but a privilege, to verify a communication. In the Banner of March 4th appears a communication from Alexander McCormick which I know to be strictly true. He was a resident of our neighborhood a year ago the past winter. In the spring he went on the Lake. Last September he came back here sick with consumption—was sick four or five weeks, when he recovered sufficiently to go to his home, which was in Manlius, Allegany County, Michigan, where he passed out to the higher life in January. He was twenty-three years of age, and was an honored member of our Sons of Temperance order.

Mrs. J. G. DRAKE.

Toledo, O., March, 28th, 1876.

### Decoration and Discourses.

Tuesday was Soldiers' Memorial Day, and it was fully observed by many who respect and love the memory of those who fell in the cause of the Union. There were numerous discourses in the city pulpits on the previous Sunday, appropriate to the anniversary which has become a sacred one for the present generation. Dr. Bartol said that the American flag typified sentiment, doctrine and power; and he painted the devotion with which nations regard their banners, none, however, in that particular outdoing ourselves. His allusion to the restored fraternity of the two sections, as illustrated last year at Bunker Hill, was in the happiest vein, and elicited the applause of a crowded auditory.

One preacher improved the occasion to declaim against the idea of cremation as a Pagan one, as if there was nothing good in those Pagans of India who to-day could teach civilized America the ground principles of honesty. He advocated the giving of "dust to dust," albeit many corpses are cast into mid ocean, and many are devoured of wild beasts. Over the bodies of our heroes, he said, we shall lay flowers, but their spirits have departed. We cherish fond recollections of our dead heroes, he added, quite forgetting their faults; and, said he, if the custom of decorating their graves continues, it seems probable that we shall forget they had any faults at all. Well, and why not? What are others' faults to us? Let us be content to dwell each on his own. By all means let us forget, not only that the dead had faults when with us, but that the living themselves have any. In this way we shall soonest be able to cast out hatred and all uncharitableness from our own hearts, and make room for that pure love which is supreme and supernal.

### Spiritual Phenomena at the West End.

On our eighth page will be found Dr. H. B. Storer's entertaining and convincing account of what it has been his lot to behold in the way of phenomena at the séances of the new materializing medium at the West End, Boston. The narrative speaks for itself, and in a most unmistakable fashion.

The following from Dr. Samuel Grover, of Boston, gives additional particulars as to occurrences witnessed at sittings with this lady:

"To me the most wonderful phenomenon I have seen in presence of the new medium was the appearance of two spirits at a time, one kneeling at a chair, the other standing by her, while the first named spirit executed, with paints a beautiful representation of the morning-glory flower, with branch, leaves, open flowers and buds, all shaded with the natural colors, the paint and plate for painting prepared by the medium as previously directed by the spirit. This was done in the presence of twelve persons. All will testify to what is here given. The time occupied in the painting was one hour, and all this time the spirits were in plain view of the entire company in a room light enough to distinguish all the contents. At the close one of the spirits came forward and placed a beautiful wreath of flowers on the head of the medium, prepared while the first spirit was painting from a bouquet taken from the mantel. The medium is at all times during the séance in full light, and in the room with the company—no cabinet."

A gentleman residing at the Highlands, Boston, called at our office recently, and informed us that mysterious manifestations of disembodied intelligence made their appearance not long since in the family of one of the regular attendants on a German church at the South End. The little daughter in this family was strangely worked upon, and described the appearance of persons before her, known to be deceased, but who, in obedience to her creedal education, she declared she "could see in heaven." The pastor of the church being summoned to the house endeavored to reason away the matter, but failed to make any impression upon the child. While he was conversing with her, she passed into a trance, and described to him his deceased father, mother and brother, of whom she knew nothing from a mortal standpoint; these she declared she could see "in heaven." The minister, on her returning to consciousness, closely questioned her with a view to ascertain whether she could repeat any of the assertions made while in the trance, but found she knew nothing whatever concerning them. He left the house deeply perplexed, admitting he went that her descriptions of his departed friends were unmistakably accurate, though by what means gained he could not conceive.

Mrs. Susie A. Willis Fletcher, who recently embarked for the British Isles, arrived safely at her port of destination at the close of a tempestuous passage. After visiting several points of interest in Scotland, and making halts at Manchester and Liverpool, England, she has at length located at No. 2 Vernon street, Bloomsbury Square, London.



1 avenue, 44 years' practice, 27 in Boston. Send  
Circular. Address all letters P. O. Box 429, New York  
April 22.—12wls











## Pearls.

And quoted odes, and jewels and words long,  
That on the stretched fore-finger of all time,  
Sparkle for ever.

But alas we forget?  
On love, on grief, on every human thing,  
The sparkling Lethe's water with his wing.  
—Walter Savage Landor.

A good grace is to the body what good sense is to the mind.

TO-DAY AND TO-MORROW.  
Gather ye rose-buds as ye may,  
For times will fly as fast as day,  
And this same flower that smiles today,  
To-morrow will be dying.

In a mist the lights can, for the most part, see each other, but the colors cannot. —*Theresa at Truth.*

THE APPLE BLOSSOM.  
Oh, bloom of the apple so bright!  
How sweetest thou art in the white!  
When Phœbus' torch  
Wrought thy beauty to birth,  
It must have been dipped in the dawn's tender flush  
Of softest, most exquisite light.

Oh, bloom of the apple! my rhyme  
Should be read after day's golden prime,  
When flowers go to sleep,  
And pale stars rise and peep.  
In those hands where spirits long revel might keep,  
And eth'ral harps softly chime! —*(June Dixon.)*

We should not judge of a man's merit by his great qualities, but by the use he makes of them.

—*Plutarch.*

Gleaming, golden, joyous June,  
Now are birds in fullest tune,  
And the richest life is all-play,  
All their wealth of bright array;  
Fair methinks of the year,  
All things lovely hold you dear;  
Earth no longer seems to close  
Than your love light and blushing roses.

Linger, sunbeam! speed not soon!  
Stay to cheer our life and down,  
Gems from summer's shining crown;  
Stay, and teach us by your light,  
That our earth has something bright,  
And our life full of delights,  
Flowers as fragrant as June roses.

They who are most weary of life, and yet are most unwilling to die, are such who have lived to no purpose, who have neither breathed than lived. —*Chardinon.*

## Spiritual Phenomena.

REMARKABLE MATERIALIZING PHENOMENA AT THE WEST END.

BY DR. H. B. STORER.

Since January of the present year, a lady who resides at the West End of Boston, but who does not desire publicity, has been sitting almost nightly, by spirit direction, for the development of physical phenomena, such as the production of paraffine molds, odic or phosphoric lights, audible voices, the production of flowers, and tangible, palpable apparitions of materialized spirits. She has been an involuntary writing medium from childhood, and accustomed to the presence and direction of spirits, and on occasion of some conversation with friends concerning the paraffine molds then being obtained by Mrs. Hardy, the spirits communicated through her own hand that she possessed the requisite qualities; and by sitting for a definite period they would produce these casts through her mediumship. On the Tuesday evening specified, the company of twelve friends called together by the medium were delighted to find the promise verified in the form of two perfectly developed casts of well formed human hands, and one mold of a paralyzed hand, which was immediately recognized by a lady present as that of her husband. At the next séance on Friday evening, the medium felt the tangible presence of some one near her, and upon the blinds being thrown open to admit light from the street lamp, to the delight and surprise of all present there stood in their midst a beautiful being, perfectly materialized and clothed in white, who was recognized as the sister of a gentleman present.

The spirits then requested the medium to have a cabinet formed in which to sit to aid them in materializing. But this she peremptorily refused to do. Then they wished her to procure a curtain, to hang between the two parlors, she to sit with them in the darkened room. This also she refused. A nervous sensitiveness and dread of contact with their forms in darkness, seemed to prompt this refusal, and at length a compromise was effected by her agreeing to sit in front of the curtain surrounded by her friends, while the spirits drew upon her vitality "from behind the veil."

Her firmness in this decision has resulted in developing one of the most satisfactory conditions that investigators could ask, viz., the medium's presence in full view of all, while the materialized forms appear.

For several weeks the séances were attended by a small company of friends, but their extraordinary character soon became known, and among other applicants I at length obtained admittance.

Since that time I have participated in some eighteen séances, and it is to give a general idea of what ordinarily occurs, rather than a description of any particular séance that this article is written. The company, usually numbering from fifteen to twenty-five, assemble in the double parlors at the medium's residence. Opportunity is given to examine the back parlor, which is the spirit materializing room, and to secure the doors and windows by locks and seals, so that ingress to the room is rendered physically impossible. The company take seats in two semi-circular rows in the front parlor, the medium sitting with and facing the audience in the open passage between the two rooms. One pall containing cold water, and another in which about four pounds of paraffine is melted in presence of the company by pouring boiling water upon it, are placed by the side of the medium. The lights are extinguished, all join hands, and unite in singing. In a few seconds well-defined electric or phosphoric lights play about the medium, shooting apparently from her person upward and forward, and then curving over to the pall containing the paraffine, skimming its surface, dipping frequently, receding and advancing repeatedly, until in about ten or fifteen minutes, a signal is given to light up the room, and floating in the cold water, not yet cool enough to handle, as I have tested in several instances, are found the beautiful, delicate molds, usually of great completeness and symmetry. I have seen a score of faces, representing men, women and children, no two of them alike, and many of them recognized by friends to whom they were given—two entire heads with a portion of the neck of each, one of the Indian girl Sundflower, whose features were unmistakably of the aboriginal cast, and one of

a lady with beautiful features, and hair sweeping back from the forehead and arranged in a coil at the back of the head. Delicate hands with fingers interlocked, clasped hands with fingers curved most naturally, large, masculine hands, and feminine hands of exquisite beauty, some of these with rings upon them. I have also a right foot in my possession, evidently of a small woman, whose shoe had cramped it into deformity.

At a recent séance, in addition to the molding, a large number of flowers, and one plant with earth attached to the roots, were scattered before the company, while a masculine voice was heard singing in the spirit room.

After the distribution of the molds by the medium as impressed, she sits for the production of visible spirit-forms. The folding doors are partially drawn together, leaving an aperture about four feet wide, over which hangs a dark curtain from the upper casement, divided in the centre. The medium now takes her seat in front of this curtain and in plain view of the audience, and while the company sing she carries on an involuntary manipulation, as though discharging magnetism from her hands into the darkened room behind the curtain. She is never entranced, but describes what she first sees through the aperture as a formation of a cloud or luminous mist which gradually rises and draws nearer to the aperture as it condenses, until very gently the curtain opens and a form more or less distinct appears upon the view of all. If this be the spirit's first attempt to greet some friend in the audience, it is seldom able to come in front of the curtain, or to make itself distinct enough in features to be recognized. Several such attempts are usually made each evening, sometimes two and three forms being distinctly seen standing together in the aperture. I have seen the forms of men, women and children, varying in dress, size and manner of presenting themselves, who, although not sufficiently strong to come into the room, could be seen by all present to have separate and distinguishing peculiarities. Those who have practiced longer, and whose friends have made repeated visits, acquire strength enough to come out from two to four feet from the curtain, standing by the side of the medium, often bending over and caressing her, and permitting their friends to come up and be touched by their hands.

A very dear friend of mine represents herself with increasing strength at each interview. She first appeared indistinctly as to features, but clothed in white, and seemed rather to float than walk gradually into view. She now permits me to come close to her, lays her hands clasped upon my head, has kissed my forehead and placed her arms about my neck. I have felt her warm breath, natural as a human being, upon my face, and while in such close proximity to her, I have observed the delicate fabric of her dress, which, white and spotless, seems fitly to symbolize the purity and beauty of her character. An exquisite fragrance pervades her presence, more delicate than the odor of flowers, which seems the very expression of freshness and purity. Her features have not yet assumed the well-remembered ones of earth-life, but conform to them more and more perfectly at each interview. The eyes, at first closed, are now partially open, and the face seems to become more plastic to the indwelling spirit.

A gentleman, a frequent visitor, receives the caresses of a loved sister, whose features are entirely different from those of my own friend, and whose queenly form and carriage possess a very marked individuality. As you have an account of a wonderful painting manifestation produced by this spirit, I will not refer to her more at length.

Many cases of the supposed recognition of friends have occurred, but I think there must generally be much uncertainty about this until the features are more distinctly brought out. The spirits who have thus far manifested most power, being most thoroughly materialized, are two Indian girls named "Sundflower" and "Wildflower." Sundflower came first, and usually appears at each séance. She comes entirely away from the aperture, walking at times around the circle accompanied by the medium, and permits visitors to approach her and closely scan her dress and features. She is very dark, of marked Indian features, and wears a bright metal earring or band around her head, from which her long hair depends over her shoulders and back. Her dress is dark brown, with a darker cape or blanket thrown over her shoulders. She receives presents of silver coin, beads, flowers, or ornaments with evident pleasure, and is as proud of what has been given her as any Indian maiden of the West. A pair of moccasins were presented to her by a gentleman, a ring by a lady, and a bracelet by another—and all these material articles, together with the wampum in the shape of abundant silver coin which she has received, are taken with her when she vanishes away, not a vestige of them being found in the house until she appears at the next circle.

"Wildflower," the attendant spirit of Mrs. Maggie Folsom, the well-known clairvoyant medium, first appeared at the circle when that lady was present, and has attained strength enough, also, to walk about the room and permit visitors to approach her. She is of light complexion, and appears in a white skirt reaching half-way below the knees, the legs and feet being bare. She also wears a metal band about the head, and her long hair hangs unbound over her shoulders. In the Boston Sunday Herald the editor writes concerning these Indian spirits, as follows:

"They completely emerged from behind the curtain, spoke a few words of broken English in low and scarcely audible tones, placed their hands upon the heads of several persons who approached them, and received with evident pleasure presents of jewels and bright coins. Their strongly marked Indian features and long hair were unmistakably impressed upon the observer. Wildflower held in her arms a calla lily, which she gave to a gentleman in the circle, who told me it had been promised to him through the mediumship of Mrs. Maggie Folsom, while controlled by this same Wildflower. Those sitting nearest the Indian girl declared that the lily was 'materialized' before their eyes. The gentleman who received the lily also recognized the appearance of his spirit-wife. A well-known lady present believed that she saw her spirit sister, accompanied by another friend carrying a cane, according to his custom in this life. The light under which these extraordinary and incredible appearances were revealed was from a street lamp shining through the windows, and more satisfactory than is ordinarily allowed on similar occasions. Among the not-able materializations recorded as having occurred at this place was that of the mother of a prominent gentleman of this vicinity. The lady had been dead about two years, and the first gentleman and his sister—her son and daughter—knew of her presence was a paraffine mold of her face, which was so remarkable a likeness that both at once recognized it. The recognition was made complete by the marks of mole upon the face, which were distinctly remembered by

the daughter as to size and locality. This lady—the daughter—was not a Spiritualist at the time, and had no faith in the phenomena. When the gentlemen carried the mold home and placed it on the mantel in his parlor, without comment, his young daughter, who saw it shortly afterwards, instantly exclaimed: 'Why, where did grandma's face come from?' Subsequently the form of the deceased lady materialized, so that son and daughter could see her so plainly as to be fully convinced that it could be nothing else than the materialized form of their deceased mother."

I have thus given perhaps a general idea of the character of these manifestations, which occur under conditions that seem to preclude suspicion of duplicity on the part of the medium—who is a lady of delicacy and natural refinement—or of confederate aid. They increase proof of the stupendous and comprehensive fact of materialization, and encourage us to believe the promises often reiterated by the spirits—that all over the world and in almost every neighborhood these positive, tangible evidences of spirit-existence and power shall soon be given.

41 Dover street, Boston.

## Spiritualism in Chattanooga, Tenn.

To the Editor of the Banner of Light:

On Sunday, May 14th, 1876, the Hon. J. M. Peebles delivered his farewell lecture to a large and very attentive audience composed of the best material in this community. This may be of little significance to some of your readers who are so fortunate as to live among a class of people who generally attend and appreciate such intellectual feasts. But to the community like ours, where lectures hardly ever are greeted by anything like a full house even for one or two nights only (Mr. Peebles' engagement lasting four weeks), where Spiritualism is yet in its infancy, and is forced to bear all the vehement ridicule and opposition which ignorant and prejudiced minds are capable of, the attendance and enthusiasm manifested throughout the entire course of Mr. Peebles' lectures, may be set down as a new achievement in the great cause of truth and light, all of which is due to the masterly efforts and eloquence, logic and sound reasoning of this great apostle. The audience on the night of May 14th was the largest ever assembled, every seat and nearly all the standing room of the large hall being occupied. The subject was "Spiritualism, Mediumship, Circles," etc. Such language, such description of things which heretofore were hidden mysteries, so as to be understood, to assume almost tangible form, was never heard before. It is said that confession is good for the soul, therefore the writer of this will freely proclaim to the whole world that he has been converted to the new faith; that on that memorable night the last barrier was broken down, and the truth, the light became perceptible in all its brilliancy.

At the close of the lecture Mr. P. R. Albert, the president of the Spiritualists' Union, read a set of resolutions which are herewith enclosed, and the same were unanimously and enthusiastically adopted by the whole audience, as they expressed a sentiment deeply felt by all who had heard and become acquainted with Mr. Peebles. We can safely say that the seed thus sown by Mr. Peebles has not been scattered by the winds, but has fallen in good soil and will soon bear fruit. Many have been stirred up and are anxiously inquiring, and if we only could get the aid of a good text medium to convince even the most skeptical, much good could be accomplished in the cause of progress. As I have stated already, being a new convert, having just received the light, witnessing some manifestations in private circles, having even mediumistic powers developed in myself, my heart is so full of joy and happiness that I feel like speaking for hours to you readers. However, I will not tax the printer's press, but will say as much as I can in a few lines, and then there close. In doing so I will not forget to mention your valuable paper, which I have perused with great interest, and which I hope may be the agent for the diffusion of light, truth and peace to many a thirsting soul. Yours with great respect,

FRED MAYER.

Chattanooga, Tenn., May 23d, 1876.

Preamble and Resolutions unanimously adopted at the farewell lecture of the Hon. J. M. Peebles, held at James Hall, Chattanooga, Tenn., May 14th, 1876. Whereas, The engagement that this association was so fortunate to effect with the Hon. J. M. Peebles for a course of lectures on Spiritualism and other religious subjects, has terminated this day; and Whereas, The same have been so instructive and interesting, and have done so much to enlighten the minds of our countrymen, and to bring about a more correct understanding of the very intricate and often misunderstood phenomena of Spiritualism, and of the various manifestations of the spiritual world; and Whereas, The teachings and definitions of Spiritualism as expounded by Brother Peebles were so simple and striking as to be understood by every honest investigator of truth; and Whereas, The fact that from his lips we have another "Patelet"—another outpouring of spirit—a communion of spirits from yonder shores to these of our own land, and that only those who have felt the divine light have already been revealed felt themselves refreshed, newly strengthened, but had also the effect of making us feel that we are not alone in our journey here, but that we have here a great and powerful ally, and that we are not only in a position to stand up for our rights, but to take hold of the true spirit of humanity.

Resolved, That in taking leave of Bro. Peebles we feel that words are inadequate to express our deep regret in this being deprived of his further companionship, and the only one left us that in his going to new fields of labor, others may be equally benefited, the seed he is sowing may fall in good soil, and bring forth abundant fruit; that we will endeavor to keep his teachings and lessons, and that we will not only as angels gifts from his lips, but which this truly good man practices, may inspire others to accept of his teachings and to take hold of the true spirit of humanity.

Resolved, That we commend Bro. Peebles to all our brethren and sisters wherever he goes, that we humbly and fervently ask the blessing of Heaven upon him in his apostolic mission, to sustain him in his pilgrim race, and lead him on triumphantly to his final destiny, the spiritual world, to be there with his loved ones, and that we will endeavor to keep his teachings and lessons, and that we will not only as angels gifts from his lips, but which this truly good man practices, may inspire others to accept of his teachings and to take hold of the true spirit of humanity.

## More Mystery—What is It?

A few days ago one of the Dispatch reporters mentioned a number of astonishing cures performed by Mr. John O. McAuliff by what is called "laying on of hands," and it had the effect of attracting the attention of quite a number of the leading scientists of this city, none of whom have as yet, however, attempted to offer to the public any given of the phenomenon. The names given of the relieved are those of prominent citizens, and they, as well as their friends, are anxious to hear from one of established scientific reputation on the subject some explanation as to the cause, and how it is accomplished.

In addition to many others, the reporter this morning heard of a most extraordinary case in the person of a lady, Mrs. Buchanan, whose residence and that of her husband is at the corner of Belmont and Fifteenth streets, near the Union depot, and forthwith paid a visit to that neighborhood. He learned the following particulars in detail: Some years ago Mrs. Buchanan met with an accident by which her left ankle was broken, causing a lameness in the left limb. Last August, while traveling on a railroad in Northern Missouri, the train ran through a bridge, causing the death and wounding of many persons. The muscles of her neck were so severely injured as to cause a contraction which her head was drawn back so as to almost rest on her shoulder; a curvature of the spine was produced, and the left foot turned outward so that the ankle joint overhung the inner side of the instep of the foot. She suffered for months with a terrible fever, was bed-ridden during a period of over six months, except on a few occasions when by the aid of crutches she moved around her bedroom. Four of the most eminent surgeons of the city attended her until two weeks ago, when they gave her up as incurable. Then Mr. Buchanan, having heard of Mr. McAuliff's marvelous cures, called upon that gentleman and secured his services, and behold the result! Mrs. Buchanan yesterday walked down Market street without crutches or any assistance whatever, and has been entirely restored to health as well as the use of her limbs. Will the four medical gentlemen who gave up the case as an incurable one be kind enough to inform the public how this cure has been accomplished?—*St. Louis (Mo.) Dispatch for May 24th.*

## BRIEF PARAGRAPHS.

On ye who thirst for wine and strong drink I imbibe the pure, cool Cocchinate instead, which so wholesomely refreshes the inner man, and thus save not only your health but your money. Our excellent Governor says: "The man who sees he has a fault, and has the manhood to stand up and fight his own passions and to work out his own salvation, that man possesses a courage that places him in a higher rank of bravery than any man who stands at the cannon's mouth for any cause on earth."

The Danbury News, in apologizing because a man was nearly killed by one of its "household recipes," says: "A household department has got to be kept up in every paper, of course; but we have for a long time been oppressed by the dark foreboding that somebody will yet be killed through its agency."

Nine card midshipmen of the second and third classes at Annapolis were required to resign May 24th, and suffer ejection from the Academy for theft.

There is an old German proverb to the effect that a great war leaves a country with three armies—an army of cripples, an army of mourners, and an army of thieves.

One full recently showed his violinists by playing and eating on the top of the Pyramid. "Cheops and tomato sauce!"—*New York Graphic.*

A Granger wrote to a rural paper to ask "how long cows should be milked?" And its learned editor at once replied: "Why, the same as short cows, of course."

Take a very thick solution of gum arabic and stir into it plaster of Paris until the mixture is of proper consistency. Apply it with a brush to the fractured edges of the chinaware and stick them together. In a few days it will be impossible to break it in the same place. The whiteness of the cement renders it doubly valuable.

We call attention to the prospectus of the Banner of Light, published in another column of this paper. This is the oldest and best condensed exponent of the Spiritual Philosophy in existence. —*The Weekly Freeman.*

The Sultan pays the widows of the murdered Consuls at Salonica two hundred thousand dollars each, as indemnity. That must (adds the Com. Adv.) be some Consul-ation, anyhow.

By holding a piece of glass before the mouth of a person supposed to be dead, and by observing whether any moisture collects, you may ascertain whether or not any breathing, however faint, exists.

The Cincinnati Commercial says that the idea of closing the Centennial Exhibition on Sundays is, that the nations of the earth may be passed under the yoke of the old Cincinnatus "blue-laws." This is the view all unbiased, liberal-minded people take, yet the religious bigotry which hung Quakers in Massachusetts, singularly enough in this enlightened nineteenth century crops out in the Quaker City.

Britain has been called upon by the great powers to submit a plan for the pacification of Turkey. Nevertheless England is still pushing her naval preparations, and powder by the hundred tons and cartridges by the million are being despatched from Wexford to Gibraltar, Malta and the Mediterranean fleet, while her harbors are being defended by a torpedo system of vast magnitude.

To always think the worst is ever found to be the mark of a mean spirit and a base soul. —*Plato.*

Report says that another battle has been fought in Abyssinia, and that the remnant of the Abyssinian army succeeded in cutting its way through the Egyptian lines. It is stated that fifteen thousand of the Egyptian army cannot be accounted for.

G. M. D. Bloss, one of the editors of the Cincinnati Enquirer, was instantly killed by a railway train near his home at Branch Hill station on the Little Miami Railroad, Sunday evening, May 28th.

Topic: Geological education. Principal—"Was it colder or warmer a hundred years ago than at present?" Pupils (honestly)—"I really don't recollect, sir."

By an explosion of fire-damp in a coal mine, Pottsville, Pa., May 27th, thirteen men were injured—three or four were mortally wounded, the others being seriously burned.

The latest man is a Western pioneer. He speaks photograph "diagraph." There have only been three words thus far. One lived in Kansas, and dated his letters "11-w," another spelled Tennessee "10-C," and the other wrote Wyandotte "Y & C."

Two hotels, six or eight stores and about twenty dwelling-houses were destroyed by fire in Midland, Mich., Sunday afternoon, May 28th, occasioning a loss of \$150,000. On Saturday night previous, a \$15,000 fire occurred in the Anchor Flouring mill at St. Louis. The ivory statue of Freeman & Francis in Providence was burned Sunday night. Sixty horses perished in the flames. The loss of property will aggregate \$2,000. The mission home in connection with the church of Our Lady of Perpetual Help at 1545 Tremont street, Boston, (Catholic) experienced a loss of \$10,000 through damages from an incendiary fire, Sunday night, May 28th.

Prof. Dymale—Can you give me an example of heat causing expansion, and cold contraction? Student—Yes, sir; the days are long in summer and short in winter.

We have received from Collins & McLeester, Type Foundry, 235 Avenue of the Republic, Pa., a very fine specimen of typography and press work in the shape of "THE PROOF SHEET," issued by this house for March—May, 1876.

Capt. Eads's Mississippi jetties are a success.

They are playing base-ball now in every otherwise vacant lot within two miles of the State House. Small boys preside. Not a single strike has been made. It seems to be a "no-hit" game. The rest are continually calling to him.—*Harvard Courant.*

A fire broke out in Scott street, Quebec, early Tuesday afternoon, May 30th, and swept with irresistible force through the greater part of the St. Louis suburbs. It was reported at the time of our going to press that at least one thousand buildings had been destroyed, and the property lost, at a rough estimate, was put down at \$1,000,000.

## AT BEST.

The faithful helm commands the keel,  
From port to port fair breezes blow;  
But the ship must sail the convex sea,  
And the sailor must follow the wind.  
So, man to man, in fair accord,  
On thought and will, the winds may wait;  
But the world will bend the passing word,  
Though its short course be straight.  
From soul to soul the shortest line  
At best will be the best;  
The ship that holds the straightest course  
Will reach the port of peace.

—John Boyle O'Reilly, in Scribner's Magazine.

An exchange says that the Empress Eugenie has just turned 69. Which way did she turn it? 80? 81? or 82? or 83?

The manufacture of ice by ingeniously combined machinery and chemicals is rapidly becoming an important business in New Orleans, where there is more of the article used than in any other city in the world.

Florida and California seem to be entering the field with great success as tobacco raisers, and Cuba must look to its laurels.

A great moral exhibition—Frost's head jerked off by the State of Massachusetts.

On Monday, May 29th, Abdul Aziz, the head of the Ottoman government, was deposed, and Mehmet Murad, the nephew of the deposed Sultan, elevated to his place. The revolution was quietly effected. Both Christians and Muslims express great satisfaction at the change. Murad has accepted three of the propositions submitted to him, viz.: The institution of a permanent assembly of notables, the abolition of the seraglio, and the reduction of the civil list to 50,000 piastres. An alliance, offensive and defensive, has been formed between Servia, Roumania, Montenegro and Greece, and it is intimated that Thessaly and Crete will rise and support the insurgents in northern Turkey.

No. 1, Vol. 1, of the Hesperian Bard, an American journal of bardic or druidic science, issued monthly at Winn, Me., and edited by Rev. James Davies, M. A., is received. It is neat in appearance, and is filled with interesting material on a subject concerning which but little is known in this western world.

And now, says the Fox Lake (Wis.) Representative, fame Nature is putting on her summer robes, and the rich perfume of her drapery leads the morning and evening air. Her predominant colors for the season are her old favorites, green, white and pink. Thus far she displays no frosty "pullback."

Motto of a Portland temperance reform club: "We bend the knee, but not the elbow." This is supposed to refer to a deceiver who is drunk out of a bug.—*Cincinnati Commercial.*

Memorial Day was very generally observed throughout the nation on May 30th.

It is easy to "know thyself," but who is to introduce you? Most people go through life without making the acquaintance in question; and if a friend should take the liberty of introducing you to yourself you hate him forever.

## JUST PUBLISHED.

### DEATH.

## In the Light of the Harmonical Philosophy.

BY MARY F. DAVIS.

A whole volume of philosophical truth is condensed into this little pamphlet. "The truth about death," says the author, "never breaks upon us until the light of the spiritual universe shines into the deep darkness of the earthly mind. Until this revelation is given to the understanding, the outward fact of death strikes one with the awful force of Fate." The revelation here referred to is the truth which underlies the origin and phenomena of human life on both sides of the grave, which the pamphlet brings out clear as sunlight to every one who will candidly read. The following are some of its contents:

Universal Unity of Things;  
Nature Without and Within Man;  
The Absolute Certainty of Death;  
The Soul's Supreme Power;  
Degrading Teachings of Theology;  
The Infallible Teachings of Nature;  
Harmonious Views of Life and Destiny;  
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