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Foreign Correspondence.

Travels in the Lands of the Aztecs and Toltecs.

BY J. M. PEEBLES. NUMBER THREE.

To the Editor of the Banner of Light:

In the opinion of Riccioli, there were three hundred millions of swarming souls upon this continent when Columbus, October 11th, 1492, moored his ships along the shores of the Bahama Isles. Prior to this period and the Spanish Conquest, the inhabitants and history alike of these millions were utterly unknown to Europeans.

WERE THEY CIVILIZED?

What are the essentials of civilization? Has it an authoritative standard? Is it the highest attainment of humanity? In a condition of this continent. complete savageism muscle is king, and might constitutes right. Ishmaelites in the Orient are vociferous advocates of an untrammeled individualism. Plunder by land, prowess by sea, and passion everywhere-these are their ideas of personal freedom. But God is, and out of this chaos, this porcupinish period, there comes by the law of evolution a condition wherein individualism, through diverse methods, merges gradually into a tribalism that looks toward civilization. Outgrowing a love for the chase, ruder tribes and races ultimately turn their attention to practical industry. They invent machinery; dig the mine; use the plow; erect the mill; and, gathering after a time into villages, they enact wholesome laws, organize governments, and build walled cities.

nomena, they study the stars and the seasons; they encourage education; cultivate the fine arts; put ships to sea; catch golden glimpses of | roglyphics, all decidedly Egyptian, Tyrian, or equal rights, and actualize some of the tender sympathies that thrill a common humanity.

If the above attainments are the equivalents of civilization, then were the Aztec Indiansand especially their predecessors, the Toltecs -civilized nations long before the Spaniards | maritime and commercial connection between the reached the American continent.

One of the writers accompanying Cortez declared that "Montezuma had in the city such houses for his habitation, so deserving of admiration, that he could hardly express their grand-"I shall, therefore," he writes, " say that there are none like them in Spain. One of the king's palaces excels my description. It has galleries and would accommodate three thousand persons; while the adjoining gardens are very beautiful."

The companion of Cortez, Bernal Diez, says: "The natives of these countries have learned trades, and have their shops, manufactories, and journeymen, and gain their livelihood thereby. The gold and silversmiths work both in cast metal, and by the hammer; and excel, as do the lapidaries and painters. The engravers execute first-rate work with their fine instruments of iron. especially upon emeralds. . . . They excel in all manufactures, not excepting that of tapes-

Making due allowance for the vanity and fertile imaginations attributed to the early Castilian historians, the general drift of evidence in connection with manuscripts, ruins and relics proves conclusively that when discovered by the Europeans the Aztecs had kings, counsellors, and any quarry of its kind, and now walled up legal enactments; priests, temples, and religious rites; cities, villages, paved thoroughfares, winding aqueducts; substantial bridges and cultivated fields. They understood the use of copper; worked silver mines, and used cacao for a circulating medium. They had schools and seminaries, paintings and poetry. They mapped their sea coasts, calculated eclipses, and measured the solar year. With this overwhelming array of facts before the eyes of Clavigero he might well affirm: "The ancient Toltecs' and Aztecs' many acquirements, besides their astronomical calculations, entitle them to the claim of cultivated and polished nations."

HUMBOLDT'S TESTIMONY.

"The Toltecs first appeared in-Mexico," says the Baron, "A. D. 648. They introduced the cultivation of maize and cotton; they built cities, made roads, and constructed those great pyramids which are yet admired. They knew the use of hieroglyphical paintings; they could work metals, cut the hardest stones, and, withal, they had a solar year more perfect than that of the Greeks and Romans. . . . But where was the source

" Norman's Yucatan, p. 198.

of that cultivation? Where the country from which the Toltees and Aztees issued?"

"WHY STUDY THE PAST?"

So, complainingly, inquires a friend. Why? because the tangible past is all there is to study. The future is not, and to talk about studying that which is not, is to talk as illogically as loosely. The present is but a tremulous point in eternity's circle, and to poise the mind upon a point as the centre of persistent study, savors of insanity.

One point of time, no more than point of space, Holds all things in its compass, or holds one; Things are extended back in date and place, And what is here was there, and what is now's anon,"

America has but one Plato-Emerson. Listen to him—the Concord sage! "You cannot overstate the past. . . . It looks to me as if men were thinking and talking out of an enormous antiquity." Our previous perceptions and inductions are of the past; and our experiences are all necessarily of the past. In fine, all that we are, the past-past causes-conspired to make us. Shall we then, with basest ingratitude, ignore, or cease to "study," the moulder of the presentay, more, the very maker of ourselves? Give me then ruins and relics - strata and fossils, Give me ancient manuscripts all afire with the inspirations of Buddha and Pythagoras, Socrates and Jesus. The nearer the fountain the purer the stream. I study the old that I may the better understand and apply the present. Few wiser words has Hudson Tuttle written than these: "If bravery consists in scorning usage and trampling on the wisdom of the past, I am a cow-

THE AZTEC MUSEUM IN MEXICO.

Look, surely here is a feast! Sinking shafts, emoving foundations and opening half-buried pyramids, has produced a fine antiquarian harvest. The archmologist in studying these incense vases, copper hatchets, obsidian charms, sacrificial cups, phallic symbols, and winged heads, symbolizing the power of the gods, readily links the Phonicia and Egypt of the past to

The obsidian mirrors in this museum, so perfectly reflecting the facial features, the obsidian heads, showing the Roman nose and Phomician forehead exquisitely carved and finished, their silver ornaments wonderfully wrought and polished, their historical paintings highly colored, their priestly robes, made from the inner surfaces of tiger-skins, and white as the driven snow, the shield of Montezuma, sent as a trophy to Charles V. of Spain, by Cortez, three hundred and fifty years ago, and recently returned-these, with urns, vases, and ornamental antiques cut in some way from white marble, or the sacred queenstone, demonstrate a high state of art in some long-past period.

The above-named antiques, though thrillingly interesting, paled into comparative insignifi-Turning their attention now to passing phe. cance, however, when placed beside the lamp immortal, the winged death angels, the phallic symbols, the mummy-shaped sarcophagi, the hieotherwise Oriental in conception and construction! Thrice precious these hours in the Aztec Museum-the veil was lifted! In my hands are the keys that affirmatively and effectually settle the question, "Was there in remote antiquity a ancient Americans and the Asiatics?" These lamps in Mexico, those I saw in the Cairo Museum, and the one I brought home with me from Sakkarah, Egypt, are identical in size, pattern and general appearance; the hieroglyphs, even to the constantly recurring hawk, are like those found in some of the Egyptian tombs; while the overshadowing wings upon one of these mummylike images is a fac simile of the wings cut upon the somewhat famous Canopus stone, dating to the times of the Ptolemies in the third century before Christ.

THE CALENDAR STONE.

Passing from the Museum across the Plaza, around the west corner of the Cathedral, you come face to face with the Calendar Stone, an astronomical monument so interesting to European savans that Baron Humboldt, in his "Researches in America," devoted a hundred pages to the divisions of time, and other resemblances it bears to the Egyptian, Babylonian, Phoenician, Persian and Chinese methods of time-keeping and astronomical calculations.

This circular-sculptured stone, twelve feet square and three feet thick, a sort of grayish trappean porphyry, originally weighing some thirty tons, and more than twenty-five miles from against the Cathedral, was discovered in December, 1790, in the Plaza near the site of the old Aztec temple. It was deeply buried, by an order of Cortez. It seems to have been the settled purpose of the Spanish conquerors and clergy alike to destroy every hieroglyphical record, every tutelary deity, every historical painting, every choice work of art on the country, and all that they might the more successfully engraft into the religious natures of these Indians the Catholic dogmas of Rome.

The Calendar Stone embodies the Toltecan system of the sun's motions; the recurrence of the equinoxes; the undying fire of the Parsees, and the returning spring, with lighted torch as a symbol of the resurrection. The antiquarian, De Gama, says this stone was set up vertically east and west, the carved face looking to the south. The great central head typified the sun, the four squares the weeks of the month, the hieroglyphical characters the days of the month, the figures around the zone the heavenly constellations, the broad circular carvings the milky way, and the wavy lines the returning rain-

* Humboldt's Political Essay, vol. I., p. 100.

give a better reading of this riddle upon a rock.

The sun "figured on this stone with such mathematical precision," says Humboldt, "is like the image of Kala, or, in another word, Time-a divinity of Hindostan. The same image we find under the name of Moloch among the Phoni-

THE SACRIFICIAL STONE.

This is another archaelogical puzzle dug up several feet beneath the surface with other Aztecan relics. It now lies in the open court of the national palace. It is circular, nine feet in diameter, three feet high, and covered with grotesque figures, finely carved and well preserved.

While there is no direct proof that this stone was ever used for the sacrifice of human beings, It is very clear, on the contrary, that the canal or conduit, on the top and down the side, said by Catholics to have been worn by running rivulets of blood from the victims, is plainly a bit of modern chiseling. Romish priests of the past centuries have been exceedingly anxious to prove the Aztecs a class of wicked idolaters. To fix this idea in the mind of Christian Europe they scrupled at no plot or plan. And why should they? "The end," with Jesuits, "justifies the means."

That the Aztec Indians sacrificed their enemies to their gods, is not disputed. So the Jewschosen people of God-sacrificed human beings. Abraham was willing to sacrifice even his own son, and Christian theology is based upon the sacrifice of an innocent Nazarene to appease the wrath of an angry God.

WHO WERE THE IDOLATERS?

Catholic missionaries of the sixteenth century pronounced the Aztecs "idolaters;" and in turn these Indians charged the Christian Spaniards with being not only idolaters, but thieves and merciless murderers. It is true that the Aztees had tutelary gods; but their highest worship was offered to one God-the "Great Spirit." And it is equally true that the Catholics manufactured a doll-like image, dressed it up gayly, painted the face, hung about it jewels and trinkets, and then knelt down " ore it, worshiping the virgin, "Mother of a., Reity God !" Who were the idolaters?

CHAPULTEPEC AND ITS CYPRESSES.

A pleasant half-hour's ride from the city brought me to the foot of the pyramidal mound, Chapultepec, noted for the singular formation the Montezuma baths by the base, the castle upon the summit and the magnificent cypresses close by, uniting an ancient and modern civilizamust have shaded the Toltecs when cultivating the rich tablelands in this locality. The Aztecs, conquering, preserved and appropriated many of the arts and sciences of the Toltecs. There was which we shall speak in due time.

Reaching the Chapultepec gate, soldiers stand as sentinels. We pass. The road winds up a Arabia. well-paved way, up by ornamental shrubbery and hanging vines to a crown of gardens.

THE CASTLE AND MAXIMILIAN.

Tread lightly. Montezuma's feet pressed this soil; Juarez' and Seward have conversed about our neighboring republics, and Maximilian and Carlotta counseled in sadness concerning the probabilities of maintaining their imperial reign. Poor Maximilian! Trusting and kind-hearted naturally, he became the tool of Napoleon and Plus IX, of Rome. Sad his fate. And poor Carlotta, too-still insane! In passing through her favorite garden, I plucked for preservation a delicate white rose.

This continent wants no emperor, though mild as Maximilian-no king-no pope! And admitting it true that arbitrary authority becomes the Latin races, transplanted, it could never survive on American soil.

Standing upon the tower of this Chapultenec castle, the panorama was transcendentally grand and enchanting-the more so at this hour, because a thunderstorm was drenching the circling mountains. Below me, and off at a little distance, was the city with its churches, crosses, plazas, and avenues ornamented with the Australian Eucalyptus and other tropical shadetrees. Casting the eye in different directions I could see the lakes; the floating gardens, that now only rock and sway; remnants of pyramids, that had given their stony treasures to modern structures; canals constructed by the Aztecs; Roman-like aqueducts that supply the city with water; and even the Molino det Rey, where General Scott fought one of his bloodiest battles. War is a relic of barbarism-let us down, then, and away; for we grow to be like what we

contemplate. TACUBAYA. Something like a mile to the southwest of Chapultepec is the sunny village of Tacubaya. From this point one has a splendid view of the volcano Popocatapetl and its companion mountain, Iztaccihuatl. The groves, gardens, palatial residences, and grim old palace of the Archbishop, are all exceedingly attractive. To live here is aristocratic. Hostilities originally commencing at this place between the Spaniards and the Aztecs, it became historic. The evening of the Spanish soldiery's expulsion from the city, July 10th, 1520, was called "noche triste"-the sad night! It is said that Cortez wept-and well he might. Upon a hill-really an old Indian mound -a little distance from this place, the Catholics in after times erected a church, dedicating it to the "Virgin of Remedies." This Virgin was gaudily dressed, and richly bedecked in pearls, jewels,

"Humboldt (as quoted by Norman), p. 279.

clouds of the gods. The future will evidently | and precions stones. . . . "Our Lady of Guadaloupe" is now the patron saint of the country. Strolling through these churches and cathedrals, where women and Indians do most of the worshiping, I observed that the faces of Jesus and the Virgin Mary, Joseph, and the apostles were sabe? painted quite as dark-in some of the churches at least—as the faces of the Indians themselves. And I further noticed that their raiment was untidy, and often dirty. The Catholic clergy should certainly see to the washing of the crinoline of these image virgins.

HOW CATHOLIC SPANIARDS MAKE VIRGINS.

Indians are naturally Unitarians. These "stupid" Aztees could not comprehend the "immaeulate conception "-could not see how an infinite God could be born of a virgin woman; could not understand how Mary could be the mother of God-mother of her own Creator! And then, they wondered why they must worship the Virgin Mary, born in Palestine; and how it was that Jesus, the Son, could be as old as the Father! Something must be done. Now, there lived by a mound on a high hill a faithful Indian laborer named Juan Diego. This Indian having a sick-father, was on his way for the medicineman, when he was stopped by the "Holy Virgin," and told reprovingly that the Indians were too slow in-receiving the new religion brought by the white man, Cortez." During the conversation, the apparition announced the fact that she was to be the patron saint of the Aztecs, and commanded him to so inform Bishop Zumarraga. He obeyed; but the bishop doubted.

Taking another path a few evenings thereafter, he was again stopped by this angel-appearance, and told to climb to the top of a rock, where he would find white roses growing out of a smooth porphyry stone. This should be a sign and a seal. Obeying, he found the roses, and bore them to the bishop in his tilma. Opening it, to the surprise of the bishop, the roses had formed themselves into the picture of a crowned Virgin! The bishop believed. But failing to identify the exact spot of the first appearing, the angel came again, and pressing down the foot heavily, a spring of mineral maters gushed out, ossessed of great healing powers. A church was here erected, and thenceforward the Indians had a virgin saint for worship-"Our Lady of Gua-

PUEBLA.

By railway, Puebla is easily reached from the city of Mexico. The Mexicans are a musical people, and their proper names, rightly proclose by, uniting an ancient and modern civiliza-tion. Fed by living springs, and draped in long gray threads of mossy drab, these aged trees the angels." And so called because angels and spirits came each evening with the appearing of the stars-says tradition-and laid as much stone and mortar upon the walls of their cathedral by a superior race, however, preceding these, of God and angels, this Puebla, a neat well-laid-out yet solemn Spanish-appearing city, is to Catholic Mexico what Benares is to India or Mecca to

Though the soil in this vicinity is of unsurpassed fertility; though the Maguey gives a freshness to the adjoining fields; and though the streets are dotted with numerous stone churches. the city and its surroundings forcibly remind one of a quiet old church yard. The cathedral is the centre of attraction.

Public spirit is a dream here, and a pushing enterprise unknown. Theology with the educated is at a terrible discount. It was a crushing blow to Roman Catholicism in Mexico when the government in 1857 confiscated a large portion of the church property. Only about one-fifth of the churches are in good running order at present, and proud, dictatorial priests are officially forbidden to parade the streets in their cowls, threecornered hats and showy canonicals. Give Gen. Grant credit for reconfinending to Congress the taxation of church property.

THE PULQUI HACIENDAS.

Civilization and intoxication stick together as did the Slamese twins. If true that lust is the vice of the tropics, and liquor of the temperate zones, it is equally true that temperance is a virtue among Mahometans and the rule generally in "heathen" nations.

Thousands of Mexican haciendas-i. e., immense plantations—are given entirely to the broad green-leaved maguey-a species of the cactus, or century plant-from which they manfacture a villainously intoxicating drink called 'pulqui." The most celebrated pulqui fields are at Apam, on the high central table-land. The plants stand about ten feet apart, making the fields to look like mathematically-drawn chessboards. Cloth and paper are manufactured from the maguey leaf, and thread may be spun from the fibre. Ropes made from it are called "Manilla hemp." Cultivators forming a sort of hollow basin in the heart of this plant, collect from eight to ten quarts of liquid from it daily. Before fermentation it is called "honey-water," but very soon after this it smells like a combination of sour buttermilk and swill. It is milky and ropy, and said by those who guzzle it to promote digestion. It certainly promotes drunkenness! I did not even taste of the beverage. It was enough to see it being manufactured and borne to market by railway in hog-skins. Dr. Haven, the Methodist bishop, admits that he "tasted" this pulqui. Adam, too, tasted the apple. Both were seriously injured. Adam by disobedience, and Haven by book-making. It would have been good for "our next door neighbor" had it never "been born." I write down the pulquifields of Mexico and the tobacco-fields of New England upon a level. Both are putting God's glorious earth to base purposes.

THE PYRAMID OF CHOLULA.

Egyptian pyramids rise up from plains of shimmering sands, the Mexican from fields of flowers and forests. Were they built for tombs, temples or astronomical observations? "Quien

Situated six miles west of Puebla in the same beautiful valley, and not far from the foot-hills of Popocatapetl, is Cholula, a city that in the time of the Spanish conquest claimed a population of three hundred thousand, and four hundred temples. Tascala and the ancient Cholula were republics full four hundred years ago. Modern Cholula is built over the ruins of the ancient. The municipal—comprising at present an area of from ten to twenty miles, with thirty thousand people, nearly all Catholic Indians—has within its border three hundred and sixty-five churches, one sacred to each day of the year. The oldest of these, founded by Cortez in 1531, reveals the unmistakable effort to unite the two religious, Christian and Aztec, with the ulterior purpose of bringing all the Aztec Indians, into the fold of the Romish church. The roof of this quaint and grayed edifice is supported by sixty-four stone columns. The altar, though old, is gorgeous, while the semi-spherical arches and walls are profusely painted with all-seeing eyes, suns, moons, and other Aztec symbols.

But the crowning glory of Cholula is its pyramid, covering a basic area of forty acres; with sides twice the size of the largest of the Egyptian pyramids. It is nearly two hundred feet high; built of sun-dried brick, interspersed with layers of stone-work. Covered in places with large natural trees, it is ascended by a broad paved road, steps three or more feet apart and the grade steep. On the summit, about two hundred feet square, is a new, church built upon the site of a very old one, destroyed by an earthquake. This pyramid-finest upon the continent, and Meccaof the Indians-was doubtless consecrated to Quetzalcoatl-" feathered serpent"-god of the air, who was originally a priest of Tula, and in all probability a Buddhist missionary, visiting this country full 500 B. C. In ancient paintings he was pletured as tall and handsome, of fair complexion, high forehead, large eyes, long dark hair and flowing beard, all unlike the Aztec and Toltee types. He wore a robe. He was considered very wise, living a pure ascetic life. He taught the use of metals and encouraged the fine arts. He introduced flowers and music into worship, and discouraged human sacrifices. I have read no authoritative historian that said he was crucified. He became the tutelary god of the Toltees, and the guardian of the great city of Cholula. The pyramid was erected to his glory. Leaving finally for the kingdom of Tlapalla, and thence for a maritime province near the seawhere, after assuring the four noble youths that attended him that he should return again to direct and comfort—he departed—sailed probably for his Oriental home.

THE PYRAMIDS OF PAPANTLA, XOCHICALCO, TUS PAN AND TEOTHRUACAN.

Many who have sailed up the Nile, explored the Buddhistic cave-temples of India, and reposed neath the shadows of Cathayan pagodas, know comparatively nothing of the grand old monuments that characterize their own ancient America. Foreign lands attract, and distance is more potent than the enchanter's spells.

Some Mexican hunters in 1770 discovered the pyramid of Papantla, built of heavy stone blocks in a dense forest. Though hardly a hundred feet high, it is remarkable for its symmetry and the polish of its stones. It has seven terraces and three hundred and seventy-eight niches, supposed to refer in some way to the Aztec calen-

Something over a hundred miles back from Tuspan, may be seen a magnificent square stone pyramid, with steps leading up on the north side to the summit. Opening some of the tombs, there were found urns, charms, bone-dust, and elegantly-chiseled gods. From one side of this monument a wide street may be traced for nearly a mile by the rubbish, the hewn blocks and fallen columns, covered with hieroglyphs and picture carvings-remnants of an everlastingly forgotten city.

Nochicalco-" the mount of flowers "-startles even the antiquarian. It is very ancient. Alzate, visiting it in 1777, says that "twenty years previous the five massive terraces of which it consisted were nearly perfect; and that on the upper side of the eastern platform there had been a magnificent throne carved from porphyry, and covered with hieroglyphics of the most graceful sculpture." Some of the figures of these basirelievi are seated cross legged, and much resemble the Indian Krishna in a state of repose. For a hundred years now this pyramid has served for a quarry to all the builders of the vicinity. It. seems like sacrilege to see these hieroglyphs, these squared and skillfully sculptured materials, thrust into walls, tanks, and modern struct-

At the Juan railway station, a few miles out from the city of Mexico, one has a fine view of the plains of Otumba, and the pyramids of Teotihuacan. How vividly to this moment they stand out before my vision, and how tenaciously too I watched them till our railway train left them in: the distance! Were not other eyes looking at them through mine? The largest of this group is called the "House of the Sun.". One near to it is termed "House of the Moon." East and south of these are mound-like clusters and clumps of tumuli, extending over a wide area of territory. The lines and crumbling piles of stones are distinctly traceable. The great road-way in the ancient language of the country was called the "path of the dead." May not this region have

been to the Toltee and Aztee what Sakkarah was to Egypt in the vicinity of Memphis?

MEXICAN CUSTOMS.

The higher and better educated classes of this country exhibit much that is interesting, generous, and even noble in human nature Some of Or, An Earnest Endeavor to Reconcile Material them, however, are painfully polite. They op press you; expressing altogether too much. One intuitively feels that their silver tongued promises are little more than empty verbiage. Indexes Magic Hermes's Prophecy Element The gruff honesty of the Englishman is preferable. Ladies upon meeting usually embrace, ther kiss, and atterwards shake hands. Men frequently embrace in public, and then fondly pat each other's backs. A gentleman introduced to a lady will say, in flowing Spanish, "I am delighted taknow and serve you." "I fall at your feet." Ardent youths woong under the windows. As one takes, it in hand, it generously responds of unmated doves trill their own love ditties, and [in weight and size as does an ample arm-chair to get periops a note dropped down in a delicate a noble dame. The binding of the copy before slipper. The rest may be guessed. Women are justs in excellent taste. A deep purple cover, more secuded in Mexico than America.

The lower classes are decidedly treacherous and deceated. Falschood is common. An eath ciby six rings, from whose centre radiate outward has no leg d value. Spaniards are constitution, and around six clusters of gilded rays. Opening ally demolered to work. They seem to think the book, the pages arrest and rest the reader's the priest Indian was made to serve them. Mexhean hotels are generally neither clean nor well margins, the clear type in leaded lines, and subyears) and. Cooking in the country is absolutely about table. In the edies it is better.

Macro is the great staple of the poor masses, but everywhere there are thrust before you meats, him, will be an easy one. gravos, spices, tertillas and chilé, or red pepfood caten in all tropical lands?

DEPARTING FROM MEXICO.

Though seeing things of vital interest and gath rong considerable literary material for future use, I deemed it prudent to take an early departure from a country reputed to have had ixty-eight reigning heads -- emperors or presidents, within fitty years! Already the revolution was waxing hot. Government troops had been deteated in several battles. Men in the Alamed cand in the streets were being seized and pressed into service. Some were even las soed by President Lerdo's recruiting officers. Such would, naturally, desert on the first opportunity, and go over to General Portirio Diaz, the "TUAL SCIENCE."-Good! Do British Associaleader of the provinciados. The frequently tion Materialists think that they can monopolize sounding bugle revealed the martial spirit of the

To morrow I start for Vera Cruz, Campeachy and Yucatan. My bill! "It is not safe to go now," said the hotel proprietor. Why so? " "Because the pronunciados will tear up the rails and rob or murder you." No matter; I cannot die out of the universe, nor away from where there's work to be done for humanity. I shall go: . . The spring day was delightful. All went well | Ye till reaching Book del Monte station, when contusion and surprise were perceptible in every face. Men talked hurriedly, women turned pale. "What" "Where are they" "Is the cattle this eminent scientist of his belief in and recepstill raging??

Listen; the conductor speaks; "The road is cut-there are seven hundred revolutionists below Orizaba; they forbid the train to pass!" Heavens! what excitement! The ladies began to hide their diamonds, the men to stuff their gold into their boots! I sat calm as a setting sun, musing upon "blessed be nothing." Orders soon came to move on cautiously to Orizaba. The city was reached safely, but there was no passing beyond it, as there were two thousand pronunciados reported back in the mountains. Here we were -- in suspense. Cavalry were dashing through the streets; infantry were marching to clear and guard the bridges; and the city itself was rapidly being fortified. . . . A premusketry and \$25,000 demanded of the company.

Atoyac, we were on our way again the next day, and Plotinus. The country was full of soldiery,

abuses but to overthrow it. Voting, say they, subject matter of this chapter? has become a farce and a sham. The better peofor a reflection. Then the revolution comdoubt and uncertainty.

City of Mexico. He is reputed to be in reduced topic, and not the character of God, which she circumstances, and wasting no love upon Ameri-

Mrs. Foster, wife of our able foreign minister, Yera Cruz from Decatur, IiI., is a gentleman and find it? Alas! the book is without an Index. thorough statesman, honoring the government he represents. His son Charles, the vice consul, is a young man of culture and fine personal bear-

The southern part of Mexico, Jalapa, Orizaba, Cordova, and the more humid and umbrageous vales that dot the Cordilleras, constitute the paradise realm of oranges, coffee, sarsaparilla, vanil- tendered, on the ground that his or her particula, cocoa, the scarlet cochineal, and many of the lar volume is a book of ideas only, submitted to precious woods; while in the dense forests of readers for study, and not for skimming. If the glories and honeysuckles cling to gracefully and all of the great variety of viands there usuery as rich in inexhaustible minerals, tropical fruits, unique relies, Toltee mounds and timedefying monuments! When will your political and religious institutions equal your natural ad-

On board the "City of Harana,"
Between Vera Cruz and Yucatan.

A farmer in Cohoes, N. Y., dreamed that he was feeding his cows the other night, and that suddenly one of them reached over and whispered in his ear, "I am going to set fire to this shed." He says that he looked at the cow in astonishment, but she kept on repeating the same words over and over again until he awoke, and his dream was so vividly before his mind's eye that he went out to the barn to see the cow that told him she would set the barn on fire. went cautiously into the stall of the would-be incendiary, and, strange to relate, he discovered a blaze of light in the manger. He still thought he was dreaming and pinched himself, but it was useless; he was wide awake and there was fire. He rushed for a pail of water that stood by the door and soon had the fire out.—Ez.

The Reviewer.

Written for the Banner of Light.

Old Truths in a New Light;

Science with Spiritual Science and with Scripture. By the Countess of Caithness. London Chapman & Hall. 1876. 8ro., pp. 459.

ary Spirits.

BY ALFRED E. GILES.

To many Spiritualists-perhaps to all who read t-this will be a very attractive book. First impressions, which often prophesy the subsequent decision reached by the judgment, are favorable. bordered with black lines and openwork belts, is emblazoned with a gilt-erest, or circle environed eye; the firm softened white paper, the wide ject matter sufficiently hinted at, in capital letters, at the top of every page, assure the student: that the labor of perusing the work, if it interest

The title-page fairly states the main purpos person ited in land. Why so much stimulating that Lady Cajthness had in view in preparing the work; and its Table of Contents, of thirty chapters, indicates her mode of procedure. Before committing one's self to read it through in a and other savory nibblings taken at random here course, it may be well to glance at the titles of and there throughout the book, awakened in us

'some of its chapters. "Chapter I.—Of Prof. Tyndall's Address AT THE BRITISH ASSOCIATION AT BELFAST."-Ah! we soliloquize. The fair Countess has pluck. She is not afraid of Scientific Magnates. She is about to examine the Professor's famous confession that in MATTER only, does he discern the promise and potency of every form and quality

"Chapter II. - Material Science and Spirstar-eyed Science? What will they say to Spir-1TP VI. Science?

"Chapter III.-Revelation limited, by the PERCEPTIVE FACULTY."-Evidently the lady knows something! She has observed not only the outward world, but she has looked within. Wonder if she knows, the mystic meaning of the Greek word Merandere', which in the English New Testament is rendered by the words "Repent

"Chapter V.-Mr. Alfred R. Wallace." —Well! Of course, in an elaborate work like this, it is proper to recognize the manly avowal by tion of Modern Spiritualism. His candid and cogent arguments confirm believers, instruct the wise, and abash scorners. But what has the Countess to say of this keen eyed physicist? what are some of the subdivisions of this chapter? Here they are:

"Mr. Wallace has, however, failed to discover the key offered by Spiritualism, to the True Cause of Development"—"The Power Prof. Tyndall has pronounced Inscrutable"—Spirit, Matter, and Force—The Divine and Sunday-mide Per fection, but Graduid Growth—The Falls OF MAS in a new Light—God and the Deed, Good and Ectl—Adam, or Child of Earth—The Origin Animal Instincts-Which too often occasion Full to Material Existence.

Well! well! we half articulate, the authoress is independent in her thinking, like other Spirityous train had been stopped by threatening ualists. She will not take Mr. Wallace, or any other living person, as a final authority. Then The passengers were neither robbed nor injured. she alludes to the descent of spirit into matter, tical application of the principles discussed in

"CHAPTER VI.-OF THE FORCES OF THE UNIclpied robbers, for they are not, but earnest pat- VITAL PRINCIPLE."-Ah! perhaps she is herself riots -most of them, at least-who, loving their a savant! No wonder then that she is not afraid country, see no way to correct government of Tyndall and Wallace. How does she treat the

"Everything that exists must partake of the Naple take little interest in elections, others dare ture of the Creator." Ahem! She is probably a not. Ambitious leaders control the districts, Creationist, and not, as one might at first surmanipulating the ballot-hoxes. President Lerdo mise, an Evolutionist! Perhaps she may be de Tejada becoming rich in office, and wielding pious! or even a church member! What next? an almost kingly power, began to lay his plans 2 God is the Body, Sout and Spirit of the Unirerse-Delicate Ground." Of course it is delicate menced. The future of the Republic is veiled in ground. That statement of the nature of God is decidedly pantheistic. "The Proper Place of Santa Anna, old and decrepit, resides in the Woman in Creation." Ah! perhaps that is the designates as "Delicate Ground,"

"CHAPTER VII.-THE FORCES OF THE UNI-VERSE-SPIRIT COMMUNICATIONS ON THIS SUBa most estimable lady, was one of our passengers "JECT." - Among the subdivisions of this chapter leaving Mexico. It is generally conceded Dr. are "Nature's Divine Revelations-Andrew Jack-Skelton-originally from Troy, N. Y., now con- son Davis." Now we will tarry a moment, and sul-general in the City of Mexico-will not be leatch what the high-born English lady may have come a pauper by virtue of his official position, written of this unlettered son of an uncultured Dr. Trowbridge, appointed to the consulship of American yeoman. But on what page shall we

And now, may a few words be allowed in favor of the usefulness of Indexes, especially as some Spiritualistic books by being published without them do not readily indicate to an inquirer the great variety and value of their contents. Sometimes a very interesting and instructive writer will reject the courteous offer of an Index when perpetual foliage crimson roses creep, morning- | guests at a hotel were required to partake of each formed trees, and passion-flowers perpetually ally served, and were debarred from the use of bloom among the spontaneous productions of na- | bills of fare to aid them in selecting their repasts, ture. Glorious country! as magnificent in scen- on the claim that such a carte offered a premium for the unworthy habit of tasting, and that the meals were furnished to be EATEN in such order and quantities as the proprietor might cause them to be placed on the tables, we fancy that he would thereby please himself more than he would benefit or gratify his guests.

Peter Bayle, one of the most learned and laborious men of any age, quotes the remark of a Spanish writer, Indicem ab Autore Librum ipsum a quoris alio conficiendum esse. "An author ought to make the Index to his book, whereas the book itself may be written by any person The learned lawyer and accomplished scholar, Horace Binney, of Philadelphia, in letters to the compiler of Allibone's Prose Quota-

of the Chief Justices," Vol. III., remarks, "So essential did I consider an Index to every book, that I proposed to bring a bill into Parliament to deprive an author, who published a book without an Index, of the privilege of copyright, and moreover to subject him for his offence to a pecuniary penalty." Dr. Fuller, author of the "Worthies of England," observes, "An Index is a necessary implement, . . . pity it is the weary should be denied the benefit thereof, and industrious scholars prohibited the accommodation of an Index, most used by those who most pretend to contemn them."

Now having had our say on Indexes, let us return from our digression and note what remarks Lady Caithness may make upon Andrew Jackson Davis and his works.

After furning and scanning many leaves we find he desired passage-here it is on page 81. The authoress, having given an instructive and very desirableness of the third stage of sleep, con-

"I will now turn to another source, but one none the less from the other side," (i. e.; of the ortals of life,) "since the author of the passages I am now about to quote on the subject of Force and Forces, is the celebrated American Secr of the present, Andrew Jackson Davis, whose wondertal and inspired works on 'Nature's Divine Revelations' should certainly form part of every library; those who read them will not stop there, but turnish their shelves with "THE GREAT IARMONIA,' and the successive volumes which have been formed from the beautiful revelations of this inspired seer-truly inspired indeed, for they are written or rather taken down by another as dictated by him in the trance state."

These generous and appreciative sentiments, an appetite to partake more bountifully of the feast of good things set forth in the Table of Contents. And now having read the work we can honestly say it has amply repaid us for the time spent in its perusal.

The authoress is manifestly an angel of what Christian Spiritualists designate as the New Dispensation, a harbinger of what A. J. Davis, in his "Chart of the Progressive History and approaching Destiny of the Trace," reckons as its fifth or mature age. For full twenty years she has had personal experiences (p. 272) of the possibility of communion with the spirits of dear ones gone before. Her soul has been quickened by touches from the angel world. Her spiritual eyes have been opened, and she has hearkened to voices from serener spheres of life. A new name has been given to her by the spirits, and the characteristic quality of that name, "Progressiveness," she intimates (p. 60) will govern her in the future as it has in past time, in rejection of error and reception of truth.

The reader of this volume will observe in it abundant evidence that Lady Caithness is quite familiar with the principal discoveries and theories of modern scientists. Whole chapters are devoted respectively to Professors Huxley, Darwin, Agassiz, and to their special studies. She recognizes and acknowledges the immense obligation that the world is under to men of science.

"They are," she remarks on page 211, "the truly great men of the earth. What is the glory of the soldier, or even of the statesman, comof the soldier, or even of the statesman, com-pared to that of the scientist who, by his cease-less inquiries into the secrets of nature, is lead-ing us to a nobleg conception of the Divinity, and will thus be 11-10 and of 'raising life to a higher level' by gi³⁰ruse is a deeper insight into our glorious destination, and lighting up the pathway by which we are to reach it."

CHAPTER IX treats of and commends CRANIAL Diagnosis and Electrical Therapeutics as discovered and applied by Mrs. Professor French, of Philadelphia, and adopted by Mrs. Emma Hardinge Britten, now of Boston, in her medical practice. This chapter emphasizes the prac-The bridge repaired and rails replaced at she must have read Plato-perhaps also Proclus the preceding chapter on "The Resurrection in and Egypt will be descrited and widowed of men the Fiesh"—"The Spiritual Body."

The spiritual Body." ual body is a substance. It contains life, sensa-Do not infer that the pronunciados are unprins Velse - Magnetism and Electricity - The | tion and instincts. The harmonious action of the constituents of the soul or spiritual body, evolves a state of consciousness known as health; their inharmonious relation signalizes itself as disease. From time immemorial the brain has been regarded as the citadel of the soul, and countless experiments have been made to ascertain if in one part of it more than in another, the spiritual principle had a special abiding place. But modern phrenological and physiological investigations indicate that the different developments and convolutions of the brain have each an especial function. An interesting communication from a London correspondent of the Dundee Advertiser, subjoined by Lady Caithness to the eighth chapter of her volume, recognizes it as one of the greatest discoveries of the age that Dr. Ferrier, of King's College, London, about a year ago, by applying the point of an electrode directly to the convolutions of the brain, could thereby show their respective special offices; but it may be well to mention, from a regard for the truth of history, that as early as April 1841, Dr. Joseph R. Buchanan, now of Louisville, Ky., was engaged in similar investigations, though by different methods. The claim has been made, and probably justly, that Dr. Buchanan was the first individual who excited the organs of the brain by agencies applied externally directly over them. The three volumes of "Buchanan's Journal of Man," published from 1849 through 1851, abound with accounts of numerous experiments in neurology and psychometry, and detail his methods of ascertaining the appropriate functions of the various convolutions of the brain. For many years efforts have been made to render electricity available as a healing agent. It is a swift messenger, but is it a safe doctor? Dr. Elizabeth French, of Philadelphia, has propounded a new method in therapeutics. She claims that the human brain is, as it were, a chart, upon which may be found delineated all the organs of the body, and from which their conditions of health or disease may be detected. She has her own method of applying electricity so as to promote the harmonious flow and distribution of the positive and negative forces of the brain, and thereby to insure health where it is possible. The countess is a believer in Mrs. French's system, and awards ample space for the presentation of its merits.

But while Lady Caithness generously appreciates the wonderful work that has been and is now accomplished in materialistic science, and its practical application to the welfare and comfort of human life, she is even more

conceptions of the origin, phenomena and the also in the park was indulging himself in an afpurpose of life; and it is to give expression to ternoon ramble on foot, reminds the present and to illustrate those conceptions that she draws from her ample stores of knowledge.

In his Rationalism in Europe, vol. 1, p. 19, Lecky remarks that the "philosophy of Plato, by greatly aggrandizing the sphere of the spiritual, has been accompanied by a tendency to magic." But the modern Christian world has been grossly ignorant both of mythology and magic. Dr. Nathaniel Lardner, one of the most learned and candid defenders of Christianity during the last century, remarks (N. Lardner's works, rol. 4, p. 463) that "few of us, now-a-days, know what magic means." Yet Plato, in the First Alcibiades, had defined Zoroaster's magic to have been nothing else than the worship of the Gods; and it was claimed that they who were skilled in it could disenthrall themselves from their bodies and hold converse with the immortal gods. In beautiful spirit communication on the nature and | Higgins's Anacalypsis, vol. 1, p. 80, the author affirms that the religion of Abraham and that of the Magi were one and the same. But after Christianity had ascended the throne of the Casars, and clothed itself in purple and fine linen, it defiled many of the sacred rites and phrases of other religions; for the flesh lusteth against the spirit and the spirit against the flesh, and these are contrary the one to the other. Henceforth Magic, Magi and Magician were used by Christians as opprobrious terms. Thanks to the Universal living Spirit, to the apostles of Free Thought everywhere, and to Modern Spiritualism, the gates of heaven and the portals of the sky are now more widely than ever before, open to honest seekers for truth and righteousness. While the telescope has peered into the boundless concave, and brought unknown stars and planets to our view, clairvoyant vision has also in the ethereal spaces caught glimpses of living beings unclothed of bone and flesh. Neither do we have to ascend into heaven to bring them down, or to descend into the deep to bring them up: but they are nigh us in our homes, in our walks, in the country and in the city. If we ride afar in the desert, they are by our side; or if we walk lonely on the shore of that vast ocean we must cross so soon, they accompany us. It is noteworthy that Spiritualism is again revealing to human observation races of spiritual beings whose existence, formerly known to and acknowledged by the most enlightened nations, has been denied, and now is often scouted at by Protestant religionists. That Whatever is, is Right, or legitimate to its producing causes, we firmly believe; but we sometimes query whether the ecclesiastical Christianity, which, after having for many centuries dominated European thought by its dungeons, racks, fires, gallows and the sword, yet continues its sway over Europe and America, will in future ages be look ed upon as a sun bright with excess of light, or as a black and sulphurous cloud, lurid with fire from the pit. Was it of this church religion and its baleful influences that Hermes, centuries ago in the golden days of Egyptian civilization, mournfully prophesied: "A time will come when it may seem that the

Egyptians had in vain observed the worship of the gods with so much piety; and that all their holy invocations had been sterile and ungranted. The Divinity will quit the earth and remount to heaven, abandoning Erypt, his ancient place of sojourn, and leave religion widowed and deprived of the presence of the gods. Strangers will fill the country and the earth; they will neglect not only holy things, but what is yet harder, religion, picty, and the culture of the gods, will be pro scribed and punished by laws. Then the land sanctified by so many chapels and temples will be covered by tombs and with the dead. Oh Egypt! Egypt! Nothing will remain of thy religion save vague recitals, which posterity will think nothing of, from words graven on stones, recounting thy piety. The Scythian or the Indian, or some other barbarous neighbors, will inhabit Egypt. The Divine essence will remount to heaven. All humanity abandoned will mourn, ly land, loved of the perversion of saints; that school of piety will become the model of all violence. Then, filled with disgust, man will no longer have admiration or love for this world; he will turn away from this perfect work, the best which can be in the present, as it has been in the past and will be in the future. In the weariness and fatigue of souls there will be only disdain for this vast uni verse, this immutable work of the Divine, this glorious and perfect construction, this total mu liple of forms and images where the Divine Wil prodigal of wonder, has gathered together all in o a single spectacle in a harmonions union worthy forever of veneration, praise and love The people will prefer darkness to light, the will find death better than life.' No one wil The religious man will look toward heaven. pass for insane: the impious man for a sage; fu rious men for brave ones; the worst for the best The soul, and all questions connected with it-is it born mortal? can it hope to achieve immortality? all that I have here presented will only make people laugh; they will see there only vanity. . . . There will be, believe me, even danger of death for him who will keep to the religion of intelligence. They will establish new gion of intelligence. They will establish new rights and a new law; but not a word, not a holy and religious belief worthy of heaven and celes-tial things. Deplorable divorce between God and Man! Only bad angels will remain; they will mingle with miserable humanity; their hand is upon her. They will incite her to all bad enterprises: to wars, to rapines, to false-hood—to everything which is contrary to the nature of spirit. . . . Every Divine voice will be condemned to silence."—HERMES TRISMEture of spirit. GISTE, par Louis Menard, pp. xcvi-c.

Many Spiritualists are now active in observations on people from the other world, and in inquiries as to the existence and nature of elementary spirits. Lady Caithness has devoted chapter xix to a consideration of the MISSING LINK in the vast connecting chain, whose mighty length, reaching from earth to heaven-from stones to man - also binds the savants of the day to their monkey progenitors. In her discussion she introduces the alleged adventure of St. Anthony, who met and conversed with a queer anthropoidal being that declared himself to be of those whom Gentiles called fauns, satyrs and demons. She quotes from the commentaries of St. Augustine, that there are in existence aerial or ethereal beings endowed with very delicate sense. who know certain truths, because their senses are more lively and subtile. She follows up the The Inspirationalists of Amana, Iowa, number matter by facts and arguments from other writers, including in her resumé the interesting contribution of Mrs. Emma Hardinge Britten of Economy, Pa., has about a hundred members, on Spirits of the Mines to the Banner of Light of and own \$2,000,000 worth of property, accumu October 8, 1875. An anecdote that the authoress lated in manufactures; marriage is prohibited relates (p. 272) of having, about eight years ago, in a private park of the Queen's, near Madrid,

writer of his first proof, palpable by touch and sight, of the existence of Gnomes, a race of grotesque spirits that were once supposed by Cabalists to dwell in or around quarries and mines. The incident happened about thirteen years ago, when the narrator made his first visit to Dungeon Rock, so called, in Lynn, about eight or ten miles from Boston. Edwin Marble, the son of the proprietor, with a lighted lantern led the way downward and along through the dark, long, low, tortuous subterranean passage until we reached its termination. We sat down, each on a fragment of rock, opposite to and facing each other, and the lantern at our feet lighted up the sides and the top of the cave just about us. While engaged in conversation I felt as it were a smart slap on the back of my right shoulder. Much surprised (for I knew it was not from Edwin's hand, and thought we were alone,) I looked backward and around to see who had struck me. "What is the matter?" asked Edwin. "Who struck me?" was my response. "Ah!" said Edwin, "A spirit!" "Is it possible?" I queried, much amazed, for it was my first conscious experience of a spirit's touch. "I should like-" but before I could complete the utterance of my wish. that the spirit would strike again, another rap, quick as lightning, from an invisible power, fell upon my other shoulder. I was confounded by the unexpectedness and the novelty of the experience. As I cautiously looked around and then upwards I saw on the rocky vault above our heads (the cave there was perhaps seven feet high), apparently a grotesque homunculus or aged dwarf, not larger than a ten-pound newborn babe, as it were convulsed with laughter, looking down upon us. I thought it was an optical illusion, and having closed and opened my eyes two or three times, again I looked upward. There remained the little man grinning with delight at my amazement. Again I looked downward and around, composed myself, rubbed my eyes to make sure that I was awake and not dreaming; I peeped upwards again. He was there still, smiling, but not with as broad a grin as when I first espied him. "What is that?" said I to Edwin, as I pointed upwards. He looked and answered, "It is a face." "Yes, it is a face," I repeated; then as I again looked it was no longer visible—the lantern had not been moved -but the dwarf and the face had vanished away.

CHAPTER XXII. - TRANSMIGRATION, opens with a recognition of the identity of the grand philosophic principles of evolution illustrated by Darwin and Agassiz, with the order of the development of life as stated in the Book of Genesis. The authoress perceives that the law of progress is an old truth of the Bible presented in a new light by modern scientists. A pithy spiritual communication given to her in French, which is so prettily turned that she will not spoil it by translation, but which we must attempt to render in behalf of such of our readers as may not be familiar with the Gallic tongue, may be offered in further confirmation:

Gas mineralizes itself; Mineral vegetalizes itself; Vegetal animalizes itself : Animal humanizes itself; Man divinizes himself.

In a diagram of the ascending scale of natural and spiritual evolution (p. 277) she represents that the race of man on earth consists of two races of spiritual beings, (namely, elementary spirits and fluidic beings) clothed in flesh. As before indicated in this article, the authoress believes in the descent of spirit into matter. She regards man as a spirit fallen from higher grades of life: the Hindoo doctrine of metempsychosis or transmigration of souls has its origin in that idea, and on p. 321 she writes that it has been spiritually whispered to her that Pythagoras was right in supposing that the punishment of the sinner was imprisonment in the body of an animal, and that animal is-MAN.

Five or six subsequent chapters are allotted to REGENERATION and RE-INCARNATION. Both of these subjects are illustrated with wealth of learning, earnest arguments, and some interesting personal experiences. On p. 440 her ladyship remarks, "My own experience has been that of three separate and distinct lives since my present advent on earth." Her sympathies on the re-incarnation question are much closer with Miss Anna Blackwell and the Allan Kardec school than with the views of the intuitive A. J. Davis, or the science-loving Hudson Tuttle. Do individualized spirits exist before they are conceived through earthly parents? appears to be the question. The Countess inclines to the affirmative. Mrs. Mary F. Davis, the angel of his home, as A. J. Davis sometimes styles her, in her admirable pamphlet entitled "DEATH, in the Light of the Harmonial Philosophy," just published, presents another view (pp. 21, 22) as follows: "The lower kingdoms of Nature constitute a factory, so to say, by means of which the human body was constructed; and that body in turn becomes the cradle, or vehicle, or dwelling, by means of which the spirit is organized, perfected, individualized and made immortal. Not that matter creates spirit; this could not be; but the peculiar combination of matter which exists in the human structure makes it possible by means of that structure, and by that means only, for spirit to become organized and indestructible. As electricity, though existing previously in a latent and intangible state, is eliminated by means of the galvanic battery, so spirit, though existing previous to and separate from the body, is, by means of the external organism, evolved, so to say, and enabled to gather to itself the form and substance, which are imperishable."

In closing this article we cannot but allude to the sweet and courteous temper of mind which pervades the volume. . Its almost every page is redolent of catholicity, progressiveness and good will. We doubt not that all who read it will welcome it as a valuable addition to spiritual

literature. Hyde Park, Mass., May 29th, 1876.

The American Socialist gives an account of the socialist communities in the United States. 1,450, are led by a woman, and permit but do not encourage marriage. The Harmony Society The Separatists of Zoar, Ohio, number three hundred, own \$1,000,000 in property, and discourage marriage. The above-mentioned are German Nova's Perfectionists of Chadde and taken, writes: "I have come to regard a good book as curtailed of half its value if it has not a pretty full Index." "I certainly think that the best book in the world would owe the most to a good Index; and the worst book, if it had but a single good thought in it, might be kept alive by it." Lord Campbell, in the Preface to the "Lives" succeptive to the influences that emanate from the kind, small and the world would owe the most to a good Index; and the worst book, if it had but a lit." Lord Campbell, in the Preface to the "Lives" succeptive to the influences that emanate from the courage marriage. The above-mentioned arcourage marriage. Noves's Perfectionists, at Oneida and Wallingford, practice what they cail "complex marriage," are worth \$500,000, or more, and are mutacturers, publishers, and agriculturists. The Shakers have eighteen societies in seven States, practice celibacy, and generally are prospectively in the steps of a grave English gentleman, who in the steps of a grave English gentleman, who in the steps of a grave English gentleman, who is they call "complex marriage." The above-mentioned arcourage marriage. The above-mentioned arcourage of courage marriage. The above-mentioned arcourage marriage. The above-mentioned arcourage of courage of the color of, and tight looking as, porpoises, with kind, smiling, almost comic faces, who as they passed grinned and turned as somersault, and holding up their short little arms like fins, ludicrously imitated and followed in the steps of a grave English gentleman, who is the color of, and tight looking as, porpoises, with kind, smiling, almost comic faces, who as they passed grinned and turned as of the c

Written for the Banner of Light, THE TRUE HEAVEN.

BY THOMAS S. COLLIER.

Heaven lies about us: if we grope . Through creeds and books to find the way, We cannot find it, and our hope Grows fainter day by day.

Ah, weary souls, God's heaven lies Not in the starry depths above, Not in the blue of cloudless skies, But in the truth of love.

No myriad miles of ether space, Part us from all the dear ones gone; Unseen they meet us face to face, Helping us up and on.

As "God is love," so love when shown To any of our fellows, is But giving unto God his own, And love was made for this.

See you a brother, who has need Of kindly word or friendly hand. Give them all freely, then indeed You 'll see the heavenly land.

See you an erring one, opprest With scorn, and hate, and bitter word, Be kind, and to your deep unrest Will come peace from the Lord.

Seek not from written word to fill The measure of your future need; No soul can its deep longings still By following a creed.

No soul can rest content to think That Paradise is far away; It needs from glory's well to drink Fresh water every day.

A prayer in silence answers not As strongly as a living fact; The true joy of our earthly lot Is born from some kind act.

So, blind we search the far-off skies For the bright heaven we would meet, When lo! its golden promise lies Close down about our feet.

The flowers show it, and the birds Sing of its beauty, and the sea And running brook, in murmured words, Say: "It is here in me."

And the soul, strong for right or wrong, When it has any comfort given, Breaks out in a glad, ringing song, And feels that love is heaven.

Ah, weary souls that seek for years The right way to the heaven above, Its gates keep closed to prayers and tears, But swing wide, touched by love.

Spiritual Phenomena.

Materializations in Indianapolis, Ind. To the Editor of the Banner of Light:

We have been having such wonderful manifestations of late in this our Capitol City, that I thought it my duty to the friends of our glorious cause to send you a brief account of the materializations witnessed under such test conditions as should satisfy the most skeptical. Our medium, Jas. T. Morris, is a young man about twenty-four years of age, five feet two inches in height, of a delicate and feminine appearance, brown hair and brown eyes. He has been developing for materialization about one year, and holding scances three times a week, but owing to the increase of his business and his somewhat delicate health, he is now only able to give one the opening being fifteen by twenty inches,

covered by a velveteen curtain, which parts in

the centre. The scance of which I write was given on the evening of May 10th. The test was made by inserting a wire screen of one-eighth of an inch mesh in the cabinet, separating the side of the cabinet from spirits' side. This screen was fastened at the back by substantial hinges, at the front by a padlock, and was further se-cured by iron clamps and plates bolted to the frame of the screen and through the cabinet, all the bolts, screws and nails, being on the opposite side from the medium. Every joint of the cabinet was sealed with long strips of thin paper on the outside, so that if there was any loose board to be moved it would break the seals, and be detected by the committee. The committee was me other matters about my husband's business, appointed by the audience, who, after satisfying which proved to be correct, and he claimed to be themselves that the cabinet was all right, took the medium into an adjoining room and disrobed him, made a thorough examination, then re-conducted him to the scance room and reported rather an unreliable writer. to the audience that they had found nothing upon his person, and that the cabinet was all right. The medium then took the seat in his side of the cabinet and was locked in. The lights were reduced, but still sufficient was left to plainly distinguish the features of every person in the room. The choir commenced singing "Let the Beautiful Gates Ajar." The audience sat motionless, watching the apparture of the control of the contro hing the aperture with eager attention. Soon a low fluttering sound was heard within the cabinet, and when it ceased, a hand suddenly divided the curtains and the form of a gentleman appeared, fully six feet high, dark eyes, heavy eyebrows long dark beard and moustache, wearing a broad cloth suit, and was recognized by several person present who had known him in earth-life as Mr. Whitcomb. He requested the choir to sing a favorite song of his, and after remaining a few minutes to hear it, thanked them and bade the company good-night.

An interval of about five minutes elapsed,

An interval of about five minutes elapsed, when the Indian control, who holds the medium, spoke from the cabinet, saying that a spirit was coming who wanted much light. The three lights of the chandeller, hanging within six feet of the cabinet, were turned on at full head. The curtains were then suddenly parted, and a thrill of surprise went through the audience when they saw a tall, broad-shouldered, broad-faced German looking out on them with critical interest. He was so unlike the form which had preceded him, and unlike the medium, that his appearance. him, and unlike the medium, that his appearance created something like awe in the company. His eyes were a deep blue, and in the bright light of the chandeller looked unnaturally brilliant and uncommonly beautiful. He wore a long mous-tache of a reddish tinge, had a bristly beard on his chin, such as a man with a strong beard might have who had neglected to shave for two weeks, and his hair was a light brown. He was dressed in a coat of some thick, rough-looking material, on the right lappel of which glistened a golden five-pointed star. A scarf of plaid flannel was carelessly crossed on his breast, and a white handkerchief was tied loosely around his neck. He stood in full view of the audience for several minutes, then bowing, dropped the curtain and

was seen no more.

Then came the figure of a man who seemed fully six feet two inches in height, dark blue eyes and dark-brown moustache. This was one of the medium's band who has never given his name, and is called the "Unknown."

nounced the coming of another of the band nounced the coming of another of the band known as Tim O'Conner. He opened the cabinet door, and stepping out, shook hands with several of the audience, talking in a rich Irish broque, accepted and ate of a piece of candy which was presented to him by one of the ladies. He was three inches taller than the medium by actual measurement, wears a sandy beard and mous-tache, and dresses in an ancient Irish costume. He remained out about ten minutes, then bade the company good-night.

After another interval of about five minutes, which was relieved by some fine singing by the choir, the spirits' door of the cabinet again opened, and displayed to our view the beautiful form of a young and handsome lady, stylishly dressed in a long flowing white robe, and known as Millie Thorpe, another of the medium's band. She is of medium height, fair complexion, with long golden hair flowing over her shoulders. She re-cognized and shook hands with several of those present who had attended upon previous occasions, chatted in a modest and extremely winning way, and accepted of some caudy, which she ate in our presence. She remained about fifteen minutes, and on returning slowly to the cabinet, commenced gradually to de-materialize, so that by the time she reached the door she had dimin-ished fully two-feet in height, and correspondingly in size of form. Then she seemed to be slowly drawn by some unseen power into the cabinet, and while standing within the door in full view of all, gradually de-materialized to the size of a babe not more than eighteen inches in height. She reached out her little hand and arm and waved it to and fro, then the door closed and she was gone from our sight, to the regret of all.

The next to appear was a gentleman about five feet ten inches in height, with dark hair and long dark beard, who was recognized by a gentleman present as his father in-law, who passed away in August last. This was followed by a face im-perfectly defined.

In a few minutes afterwards the Indian con-trol announced that they had exhausted all their power, and the signal was given to unlock the cabinet door. The medium was found in an exhausted and unconscious state, from which he did

not arouse for some minutes.

The committee again overhauled the cabinet, examined every seal, tried every bolt and screw, and announced to the audience that everything about the cabinet was satisfactory. The medium then offered to be searched again, but the com-

mittee said it was not necessary.

The hard skeptics admitted that this scance completely puzzled them, and overturned all the-ories of the médium personating different char-acters. At the request of some, the medium stood up inside of the cabinet, when it was found that his face merely reached a little above the

opening
A gentleman present then drew up a paper and read it before the company, and requested them to sign it as an endorsement of Mr. Morris as a materializing medium. It was very readily signed. The following is a copy of the statement, with the signatures:

Respectfully yours, Dr. B. Atkinson. The Spiritual Theory.

To the Editor of the Banner of Light : There are some phenomena in my own experience which I would like to have the opponents of the spiritual theory explain. If I am wrong in recognizing a spiritual intelligence in these phenomena, I can hardly be content with the notion that it was "derived, emanated or projected," either from the medium, or from "that horseshoe magnet, the circle."

One rainy November night over a year ago, I was the guest of a lady whose family and home I had never seen before. While she "put to séance per week. At considerable expense he has furnished a fine séance room. The cabinet is built of seven-eighth-inch floor boards, stained a black walnut color. It is seven feet high, five feet wide, three feet deep, stands twelve inches from the wall, and is raised eight inches from the wall, and is raised eight inches from the wall, and is raised eight inches from the door. There are two doors opening in front ful (?) demonstrations we were having. But in the floor. There are two doors opening in front, in one of which there is an aperture four and a a short time we found we were really getting. half feet from the bottom of the cabinet, the size writing, and as we neither one claimed any medimistic power, we felt quite surprised

The communication was addressed to me, calling me by my first name, which is an extremely peculiar one indeed, and which I do not think the gentleman who sat with me knew. The message began: "J—sends his love and a kiss to you and E—." I asked if J—was in the spirit-world. "No," said the message, "he is standing on the street corner talking about our

patent. J— was my husband, and E— our daughter. The former was on a business trip to Washington, New York, and other cities; and I could not believe such an improbable story as that he was out in the rain and dark, near midnight, talk-ing about patents. The intelligence writing told my husband's brother, an inhabitant of the sum-mer-land for many years. I had never known him, and soon dismissed him from my mind as

I found afterwards that my husband left Cincinnati that night for Washington, and while waiting on a corner (with a friend) for the street cars, the conversation took place of which I was being informed at the time. The gentleman who assisted in the conversation is an enemy to all spiritual theories or facts, yet he is witness to the street-corner story. Persons, place, time and subject were all correct. How could I receive word of a conversation transpiring four hundred miles away from me, at the time it was going on ! There was no "living, human-horse-shoe-magnet circle" there, unless two persons compose one. No prostrate or unconscious medium.

My husband could not send his mentality to me, for he did not know where I was, nor 1 to him for the same reason, if no others. The scance had not been anticipated by either of us. Since neither the gentleman who sat with me nor I possessed the facts written, how could they be "derived, emanated, or projected" from us? How could we give what we did not possess? If

Let me mention another little circumstance A lady acquaintance of mine (who lived here in Cairo during her last few years of earth-life) was ill. Her husband remained up with her to give her any necessary attention. She aroused from what seemed a sleep and declared that President Lincoln was dead. Her husband tried to unlet her with the assurance that it was a dram. quiet her with the assurance that it was a dream.
"No," said she," it is not a dream. I saw him in
the theatre, and he was shot; he is dead." The
physician called early next morning, and after listening to his patient's story he also called it a dream. In a few hours, however, he called again, and pale and excited, stated that the news had just come that it was true. Now if the lady did not see the good President murdered, how came she to know it hours in advance of the telegrams? and if she did see him, was not her conscious, individualized intelligence free, at the time, from all animal organization?

I the medium's band who has never given his ame, and is called the "Unknown."

In the same way did this lady become aware of her mother's physical death. She said she After he had retired, the Indian control an-

wrote the day and hour on the doorfacing of her room. For eighteen months there was no transportation between this point and the one (Ark. Post, I believe) where her mother lived, but when news came it was a confirmation of the

when news came it was a confirmation of the record on the door.

Although the phenomena I mention cannot be calculated by figures or "demonstrated as a mathematical problem," they can be substantiated as facts, and all I desire now fis to know their source. If the intelligence I received of my husband came through "animal organization," it must necessarily have been invisible; and in my opinion it is as difficult to establish the fact of such presence as an intelligence independent of such presence as an intelligence independent of

Mrs. Denton says: "We find our knowledge that the sun shines determined not by our own experience alone, but by universal human experi-

Perhaps when a knowledge of real phenomena becomes universal (as its rapid growth promises it may be), it will then be determined and de-monstrated as spiritual. Meantime, while we walt for this, I hope those of you who are competent will talk the matter over, that it may benefit many besides, Yours truly, MRS. JACOB MARTIN.

Testimonial to Mr. Benjamia Coleman.

One of the earliest and most active workers in the cause of Spiritualism is Mr. Benjamin Coleman; and, perhaps, no one has done so much by his personal influence to extend the knowledge of its facts. More than twenty years ago, when he held a good position in the commercial world, ne field a good position in the commercial worm, and when it required more than common courage, he openly avowed and defended his convictions. Among many instances, we may refer to his letter in the Morning Advertiser, October, 1855, in which he corrected the misrepresentations of the late Sir David Brewster. In 1861 he visited the United States to person-

ally investigate spiritual phenomena, the fruit of his experience being the remarkable volume entitled "Spiritualism in America." In 1866 he instituted a series of noiries and conferences for inquiry into Spiritualism; at these meetings Mrs. inquiry into Spiritanlism; at these meetings Mrs. Emma Hardinge was first introduced to the English public; and to Mr. Coleman's liberality we are indebted for the publication of her eloquent orations on these occasions. A second series of soliries was also promoted by Mr. Coleman, in the course of which Mr. Alfred Russell Wallace read his celebrated Essay on Miracles in reply to David Hume, and more recent objectors. These meetings brought together a highly intelligent meetings brought together a highly intelligent assembly of inquirers, and were conducive to the most useful results in the Spiritual Movement in England. Mr. Coleman has likewise presided over many public meetings of Spiritualists, and his addresses from the chair have always been received with marked attention and respect. He has been a constant contributor to various spirithas been a constant contributor to various spirit-ual journals, and has published an interesting ac-count of the "Rise and Progress of Spiritualism in England." He has taken the lead in promoting testimonials of respect to some of the most dis-tinguished representatives of our cause both in England and Augrica; and has been ever ready with his time, money and influence, to aid those among us who have needed help. Owing to a series of commercial disappoint.

Owing to a series of commercial disappointments and misfortunes, Mr. Coleman is now, at an advanced age and with impaired health, in a position in which that assistance he has so often and so liberally extended to others, is required by himself.

It is intended that the testimonial to Mr. Cole-

man shall take the form of securing for him (after the payment of some necessary claims) an annuity, so that he may be relieved from worldly

anxieties as far as possible.

The extent of such annuity will necessarily depend upon the amount of contributions received. The following ladies and gentlemen have agreed

to act as a committee:
The Countess of Calthness, Stagenhoe Park, Sir Charles Isham, Bart., Lamport Hall, North-

ampton.

Kensington.
Algernon Joy, Esq., 69 Great Russell street,
Bloomsbury, London, W. C.
Charles Blackburn, Esq., Didsbury, Manches-

Alexander Calder, Esq., 1 Hereford Square, South Kensington.

Jacob Dixon, Esq., M. D., 8 Great Ormond W. M. Wilkinson, Esq., 44 Lincoln's Inn Fields.
A. A. Watts, Esq., 119 Lansdowne Road, Notting Hill, W.

ng 1111, W. S. Chinnery, Esq., 142 Strand, London, W. C. J. Enmore Jones, Esq., Enmore Park, S. E. C. Townsend Hook, Esq., Snodland, Roches-

ter, Kent. Strawbridge, Esq., Annandale, Upper Norwood, S. E. Cornelius Pearson, Esq., 15 Harpur street,

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erpool. James Wasson, Esq., Wasson's Buildings, Liv-Mrs. Makdougal Gregory, 21 Green street, Grosrenor Square.

Mrs. Tebb, 7 Albert Road, Regent's Park, N. Thos. Hayle, Esq., M. D., The Crescent, Rochdale.

Thomas Shorter, Esq., 23 Prince of Wales Road, W. H. Harrison, Esq., 38 Great Russell street,

II. Gledstanes, Esq., Junior Carlton Club, J. H. Gledstanes, Esq., Junior Carlton Club, Pall Mall, S. W. W. C. Copperthwaite, Esq., Malton, Yorkshire. C. F. Varley, Esq., F. R. S., 2 Great Winchester street Buildings, E. C. J. O'Sullivan, Esq. (late U. S. Minister to Portugal), 10 Rue Kepler, Parls.

Hay Nisbet, Esq., 219 George street, Glasgow. Mrs. Hamilton, York Place, Portman Square, W.

J. Lamont, Esq., Fairfield, Liverpool. Thos. Slater, Esq., 19 Leamington Villas, Westourne Park. Williams, Esq., Elliott House, New Steine, Brighton,

A. Glendinning, Esq., 4 Castledine Road, An-Subscriptions, which will be duly acknowledged, may be forwarded to the Hon. Treasurer, Alexander Calder, Esq., 1 Hereford Square, South Kensington, S. W., London, Eng.

DECORATION DAY-MAY 30th.

Full many a soldier's grave, his green retreat, The sacred Mecca sought by friendly feet, Will wear for long the gems which loyal love Has heedful culled from garden, copse or grove. Bright belies of beauty, who have fairly won The admiring homage of the gay salon, Who move in dazzling robes of fashion's hour, Or polse the wand of intellectual power, In sweet accord advance, with measured tread, To deck with flowers the city of the dead.

To deck with howers the city of the dead.

Pale, patient Norn strays apart from these,
Where lies, embosomed by low, whispering trees,
Hor soldier-husband. From their island home,
Fate, in their youth's bright morning, bade them roam
Faw knew his legend. Boots it now to tell—
He was her love, her lifo—he fought, he fell;
You who have kindred dear may ill defend
Your grief 'gainst hers, who had no other friend.
What brings she? locust blooms, her widow's mite,
Whose leaves are jewels in Jehovah's sight.

Through winding pathways long processions move, Whose emblem hanners biazon—God is love, Join, if your wisdom bids, the carnest throng, But lend no favor to funereal song:
He who has given his life, no sorrow claims, He wrote his title 'mong immortal names.

Life is the lord of death, forever lord,
Despite the pisque, the familie, and the sword.
But that the true shall breathe in heavenly air,
God's faith and hope would never becken there;
The flowers of earth, Elysian breezes wave,
Ye do but furnish resurrection's grave,
Our day is night, but night is haleyon day
To him who liveth in God's smile alway:
Truth were a meteor, could her mission die;
Love's arrows fail that do not pierce the sky.

A doctor recently sued the Troy Budget for libel. Not only did the jury bring in a verdict of "nocause of action," but the judge awarded the Budget editor \$200 for extra

LIST OF LECTURERS.

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

REY, WILLIAM ALCOTT, trance and inspirational lec-turer, Buckland, Franklin Co., Mass. J. MADISON ALLEN, conscious trance speaker, Matfield,

Mass,
MARY A. AMPHLETT, Inspirational, 27 North Halsted
Street Chicago, III.

MARY A. ABUILLETT, INSPIRATIONAL, 27 North Halsted Mirest, Chicago, IB.

MIRS, N. R. ANDIROSS, trance speaker, Delton, Wls.
C. FARNIE ALLYS, Stoneliano, Mass.
STRUIEN PEABL ANDIROWS, 75 West 54th St., New York,
MIRS, M. A. ADAMS, trance speaker, Bradtleboro, Vt.
MIRS, EDDIA HARDINGK BRITTEN, IIS West ChesterPark, Boston, Mass.
REV. J. O. BARRIETT, Glen Benlah, Wls.
MIRS, S. A. RYRNES will become in Brooklyn, N. Y.,
during June, Addiros, Bayra, Wolfaston Heights, Mass.
MIRS, NELLIE J. T. BRIGHAM, EIM Grove, Colerain,
Mass.

Mis. R. W. Scott Buigus, West Winfield Herkimer

Mas. R. W. Scott Briggs, West winner (19), N. Y.
Mas. Abdy N. Burnham, Station F. 533 Third avenue,
New York (19),
Mas. S. E. Bishop, Brillion, Calumet Co., Wisconsin,
Rev. Dr. Barnanb, Battle Creek, Mich.
Rishop A. Brales, Versallies, Catharaugus Co., N. Y.
Mas. F. T. Bootti, Millord, N. H.
Mrs. Plus (11), A Dory Braddium, Fairfield, Me.
Dr. Johns P. Brows, (on Spiritual Philosophy.) Rossettie, Versullion Co., Ill.
Capt. H. H. Brown, Fution, Ill.
Mrs. E. Brinn, inspirational, box 7, Southford, Ct.
Dr. Jan. K. Battley, Sterlingville, Jefferson Co., N. Y.
Adduk L. Ballou, inspirational speaker, Box 656, San
Francisco, Cal.

Mus. H. F. M. Buows, National City, San Diego Co.,

Cal.
PROF. S. B. BEITTAN, Newark, N. J.
WILLIAM BRYAN, box 54, Camden P. O., Mich.
HERVILY BARBER, WAIWICK, Mass.
W. S. BELL, No. 55 Foster street, New Bedford, Mass.,
will lecture on the following subjects: 1. Evolution, new
lecture? Dawnism, new; 3. Life and Writingsof Saminel Taylor Coleridge; 4. Charles Lamb; 5. Robert Burns;
6. Thomas Paine; 7. Cristianity opposed to Civilization;
8. Religion antagenistic to Science; 9. The Sayingsof Jasus; 10. The Resutrection of Jesus; 11, The Deinge; 12. Geology.

sus; 10. The Resurrection of Jesus; 11. The Deluge; 12. Geology,
Muss, Emma F., Jay Bullerse, H. Charlessel, New York,
Muss, A. P., Brown, St., Johnsburg Centre, VI.
J. R. Burell and Mus. Dr., Burell, Athol. Mass.
D. S. Carlwall aber will answer calls to deliver his
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and philosophical subjects. Address, 525 West Seventh
street, Wilmington, Del.
Albert E. Carlwenter will answer calls to lecture anywhere. Address, 665 Washington street, Boston, Mass.
John A. Carle Batter, Colden, H.
Muss, M. C. Claser, Colden, H.
Muss, M. L., Cleaves, Inspirational and trance speaker,
Lowell, Mass.

MARREN CHASE, Cobd in, III.

MRS, M. L. CLEAVES, Inspirational and trance speaker, Indowell, Mass.

DR. DEAN CLARKE, 124 Eddy street, San Francisco, Cal. ANNEL LORD CHAMBERLAIN, 160 Warrenave, Chicago, MRS, AMELIA H. COLBY, Terrill, Kaufman Co., Texas, JAMES M., CHOATE, Inspirational, No. 7 North Plue street, Salem, Mass.

HETTIE CLARK, Irance speaker, 57 Dover street, Boston, Mass. Parlion, Tremont street, Bostoff, Mass.

DR. J. H. CURRIER, 71 Leverett Street, Bostoff, Mass., DR. J. H. CURRIER, 71 Leverett Street, Bostoff, Mass., DR. J. H. CURRIER, 71 Leverett Street, Bostoff, Mass., DR. J. H. CURRIER, 71 Leverett Street, Bostoff, Mass., DR. J. H. CURRIER, 71 Leverett Street, Bostoff, Mass., DR. THOS, C. CONSTANTINE, becturer, Thornton, N. H. GEORGE W. CARPENDER, chairvoyant and inspirational speaker, will answer calls to lecture.

MRS, MARRETTA F. CROSS, trance, W. Hampstead, N. H. MRS, M. J. COLLWIN, Champlin, Hemelph Co., Minn, Ira H. CURTIS, Hartford, Conn.

MRS, LOCA H. COWLES, Clyde, O.

MRS, BELLER A. CHAMBERLAIN, Enreka, Cal.

MRS, J. F. COLES, Hance, 7.35 Broadway, New York, DR. JAMES COOPER, Bellefontaine, O., williecture and take subscriptions for the Banner of Light.

ROBERT COOPER, 187 Temont Street, Boston, Mass., IRV, Norwood DAMON, 22 Tyber street, Roston, Mass., IRV, Norwood DAMO

Mass.
MRS. ADDIE P. DAVIS, South Lowell, Walker Co., Ala.
J. HAMLIN DEWEY, M. D., Inspirational speaker, 63
Warren avenue, Boston.
A. E. Dorry will attend tunerals in Herkimer County, N.
Y., and vicinity. Address, Blon. Herkimer Co., N. Y.

Y., and vicinity. Address, Illon, Herkimer Co., N. Y., FRANK DWIGHT, Montana, towa, Mrs. L. E., DRARE, normal speaker, Plainwell, Mich, A. H., DARIGOW, Waynesville, Ill. A., Bringes DAVIS will answer calls to speak on Life in Shakerdom and Shakerism, also on Social Questions and Health Reform. Box 37 Worcester, Mass, G. Mis, C. A., DELAFOLIE, Hartford, Conn. Dr., D. D. DAVIS, inspirational, of Leverett St., Boston, Mrs. S., Dick, 883 Washington street, Boston, Mrs. S., Dick, Box Washington street, Boston, Mrs. S., Dick, Box Washington street, Boston, Mass, R. G. ECCLES, 78 th ave., N. Y.
JOHN W. EYARUS, Inspirational speaker, Centralia, 4II, JAMES FORAN, M. D., Knoxyille, Pa.
YHOMAS GALES FORSTER, 21 West 18th street, New York City.

THOMAS GALLS FORSTER, 21 West 18th Street, New York City,
Mis. Suste A. Willes-Flettcher, 7 Montgomery Place, Boston, Mass.
J. Win. Flett Her, 7 Montgomery Place, Boston, Mass.
DR, H. P. FARRTIELD will speak in Plymouth, VL, during June, Address, Greenwich Village, Mass.
REV. J. FRANCIS, Inspirational, Ogdensburgh, N. Y.
MIS. CLARA A. FIELD, Inspirational, 922 Washington street, Ruston. treet, Hoston. CHARLES D. FARLIN, inspirational, Deerfield, Mich. GEORGE A. FULLER, trance and normal speaker, Sher-orn, Mass.

GEORGE A. FULLER, ITANCE AND HORMAN SPEARCY, SHE'S BOTH, MASK, MISS ALMEDIA B. FOWLER, INSPIRATIONAL, SEXTONVILLO, RICHARD CO., WIS., care F. D. Fowler.

NETTIE M. P. FOX. (formerly Pease,) Inspirational speaker, will answer calls to lecture. Address, 175 Mutual street, Toronto, Ont.

MARY L. FRENCH, Townsend Harbor, Mass.

MRS, M. H. FULLER, Satatoga, Santa Clara Co., Cal., A. B. FRENCH, Clyde, O.,

MIS, M. A. FULLERTON, Inspirational lecturer, Lowell, Kent Co., Michigan. Present address, spilingfield, Ill. care of J. N. Willson.

DR. H. F. GARDNER, Paylilon, 57 Tremont street, Boston, Mass.

ton, Mass.
BRYAN GRANT, care C. N. D., 115 Broadway, New York City.
Dit. Robt. Greek, Chleago, IB., lectures or "The Vistal Phenomena of Human Magnetism, and its wondrons power over Health and Disease."
Dit. C. D. Greinels will answer calls in Michigan, Indiana and Illinois. Address P. O. Box 452, Sturgls, Mich. "Keisery Graves, Richmond, Ind. Miss. M. L. S. Gilliams, inspirational, Brighton, Ind. Capt. E. H. Greek, Jeffersonville, Ind. N. S. Greeklear, Lowell, Mass.
ISAAC P. GREEKLEAF, Care Banner of Light, Boston, Mass.

ISAAC P. GREENEAY, CARG BARNEY OF LIGHT, HOSTON, MRS., MR. J. G. GILES, Princeton, Mo. SARAH GRAVES, Inspirational speaker, Berlin, Mich., Mrs.: Lessie Goodell, Gestafson, Inspirational speaker, lox 87, Ambert, Mass.
E. Anne Hinman, West Winsted, Conn., Box 323, Lyman C. Howe, Fredonia, N. Y. Mrs. S. A. Horton, Galvesion, Tex., Mrs. L. S. Heseltine, trance, 8 Bennett street, Boston, Mass.

on Mass. DR. R. T. HALLOCK, 140 East 15th street, New York, MRS, AGNES M. HALL, 369 Main street, Cambridgeport, Mass, Mass, A. Rogens Heyden, trance and inspirational, Haverhill, Mass.

Mass. A. A. ROGERS HEYDER, trance and inspirational, Mass. S. A. ROGERS HEYDER, trance and inspirational, Haverhill, Mass.

MRS. S. M. HALL, 4112 devenue. New York.

AMANDA HAUTHAN, M. D., Hillside Home, Carvers-tille, Rucks Co., P.A.

MRS. M. J. UPHAM HENDEE, Dixon, Cal., care Dr. F.

F. Upham.

CHARLES HOLT, Clinton, Oneida Co., N. Y.

WM. A. D. HUME, West Side P. O., Cleveland, O., R. W. HUME, Long Island City, N. Y., will lecture on the reforms comeeted with Spiritualism.

Zella S. HASTINGS, Inspirational, East Whately, Mass. Rev. J. H. HARTER, Auburn. N. Y.

DR. J. N. HODGES, trance, 5 Henry St., E. Boston, Mass. Rev. J. H. HARTER, Auburn. N. Y.

DR. J. N. HODGES, trance, 5 Henry St., E. Boston, Mass. Mas. F. O. HYZER, 438 E. Baltimore st., Baltimore, Md. MRS. L. HETCHISON, Inspirational, Owensville, Cal., Dr. ADELIA HULL, tranco and inspirational, 229 First street, Detroit, Much.

MRS. ELVHA S. HELL, Vineland, N. J.

MRS. M. A. C. HEATH will answer calls to lecture and attend funerals, Address, Bethel, Vt.

JAMES H. HARRIS, box 29, Abington, Mass.

MOSES HULL, Rochester Hall Building, 730 Washington street Boston, Mass.

MISS SUSIE M. JOHNSON, Box 72, Bay City, Mich.

MASY L. JEWETT, M. D., Rutland, Vt.

WM. F. JAMIESON, Abinon, Mich.

W. L. JACK, Haverhill, Mass.

S. JONES, ESQ., Chicago, Ill.

HARVEY A. JONES, ESQ., can occasionally speak on Sundays for the friends in the vicinity of Sycamore, Ill., of the Spiritual Philosophy and reform movements of the day. Dr. C. W. JACKSON, Oswego, Kendall Co., Ill. Mrs. S. A. JONES, ESQ., can occasionally speak on Sundays for the friends in the vicinity of Sycamore, Ill., of the Spiritual Philosophy and reform movements of the day. Dr. C. W. JACKSON, Oswego, Kendall Co., Ill. Mrs. S. A. Nouville Kimball, trance and Inspirational, Sackett's Harlor, Jefferson Co., N. Y. GRONGE F. KITTREDGE, Buffalo, N. Y.

MRS. MALLA M. KING, Hammonton, N. J.

D. P. KAYER, M. D., St. Charles, Ill.

MRS. PRANK REID KNOWLES, Rreedsville, Mich. Mrs. PRANK REID KNOWLES, Rreedsville, Mich

DB. J. W. KENYON, Inspirational, East Des Moines, 10wa.

MBS. NELLIE J. KENYON, trance, Woodstock, Vt. MBS. LAUBA KENDRICK, 201 Montgomery street, San Francisco, Cal.

JOSEPH B. LEWIS, Inspirational, Yellow Spring, O. MISS JENNIK LEYS, Inspirational, No. 201 Montgomery street, San Francisco, Cal.

WM. F. LYON, Adrian, Mich.

HENRY C. LCLL, Inspirational lecturer, Rooms 1189 Washington street, (near Dover.) Boston, Mass.

AMASA LORD, 143 East 27th street, New York City, lectures on Ancient and Modern Revelations.

DR. GEORGE W. LUSK, lecturer, Eaton Rapids, Mich.

MRS, F. A. LOGAN, Oakland, Cal.

CEPHAS B. LYNN, Sturgis, Mich.

SAMUKL MAXWELL, M. D., trance speaker, 337 W. Madison street, Chicago, 10.

ANNA M. MIDDLEBHOOK, M. D., box 778, Bridgeport, Common W. MCNNA Lecturer, Niles, Mich., Care of

GEORGE W. MCNEAL, lecturer, Niles, Mich., care of . Metriung.
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DR. HARVEY MORGAN, ITANCE and the dolph, N. Y.
M. MILLESON, St. Clair, Mich.
GEO. MORGAN, Inspirational, Antioch, Cal.
I. E. MAHAN, Irance, Holly, Oakland Co., Mich.
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FRANK MCALPINE, inspirational, lowagiac, Mich.
P. C. MILLS, North Waterboro', Me.

MRS. SARAH HELEN MATTHEWS, Springfield, Vt., care

MIS. SARAH HELEN MATTHEWS, Springheid, v., case D. M. Shuth,
Mis. Mary A. Mitchell, M. D., will lecture in filingla and Miscouri. Address, box 94. Huntley, III.
MIS. LIZZIE MANCHESTER, West Handolph, VI.
MIS. NATTECOLIU BN MYNARD, White Plains, N. Y.
MIS. MANY F. MARKS, 518 Fullon SI., Brooklyn, N. Y.
W. B. MANON, South Bend, Ind.
J. WE, VAN NAMEE, M. D., 420 North 28th street, Philicalchia, Pa.
J. M. PEGILES, Hammonton, N. J.
MIS. L. H. PERKINS, Grance, Kansas City, Mo.
MIS. L. H. PERKINS, Grance, Kansas City, Mo.
MIS. L. M. L. POTTS, M. D., beturer, Adrian, Mich.
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PUBLIC MEETINGS, ETC.

The Progressive Friends and Spiritualists of Odorn's Prairie, Fountain Co., Ind., will hold their annual grove meeting, in Jacob Romine's Grove, two miles west of stone Bluffs, and near the brick church, on Saturday and Smuday, the 10th and 11th of June, commencing at two o'check P. M. Come to the meeting; our grove Islarge, our acres are broad; our tables are well spread with boundful singles, our stables from; we have enough for man and beast. Get up your teams and bring full loads of human freight, or come by fall to Stone Buffs. Mrs. M. A. Fullerton of Lowell, Michigan, will be in attendance, with other outlinest speakers, Come and let us reason together on the great truths embodied in the Spiritual Philosophy. ANNE E. desistant Scendary.

MATTIE A. ROMINE, Assistant Scendary.

Stone Bluffs, Ind., May 21, 1856. Grove Meeting.

Spiritual Meeting.

Rpiritual Meeting.

The Spiritualists of Oregon propose having a three or four days' meeting in the grove near Gervals, commencing on Friday the 231 of June. Good speakers and good muste are expected in abundance. If they fail us we still intend having a good time. Arrangements will be made to accommodate those coming from a distance. All who are honestly and earnestly looking for more light from that region beyond what is commonly known as the "dark river of death," are respectfully invited to attend and participate with us.

J. W. BATCHELLER. J. J. H. COOLEY. G. W. LAWSON, Gervais, Marton County, Oregon.

Gervais, Marion County, Oregon.

Grove Meeting. The Spiritualists of Manchester, IiI., and vicinity hold a two days' meeting. June 21th and 25th, in the beautiful grove near their church. Mrs. II. Morse, trance speaker, and other good speakers will be present. All are cordially invited to attend. Come one, come all, and bring your baskets on Sunday for a general feast together.

If order of the committee, Leanner Ellis, J. P. Daniels, J. P. Daniels, Manchester, Ill., May 2th, 1876.

Liberal Spiritual Convention in Minnesota. Liberal Spiritual Convention in Minesota.
The spiritualists of Minnesota will hold a mass Convention in the city of Minnesotals, commencing on Thursday, June 15th, at 10 A. M., and continuing over Sunday. Several of the best trance speakers and mediums to be found in the United States will be present, and a "feast of reason and flow of soul" may be expected. All Spiritualists, together with Liberals of every kind and name, are invited. Per order Committee of Arrangements.

GEO. W. SWEET, Sec.

-----Anniversary Meeting.

The regular annual meeting of the Sturgis Harmonial Society will be field at the Free Church in the village of Sturgis, on Saturday and Sunday, the 17th and 18th days of June, 1876. Rev. J. M. Peebles, who has just returned from his travels in Mexico and Central America, will be in attendance; also other prominent speakers.

Sturgis, May 34, 1876. By order Committee.

A Grand Convention and Camp-Meeting Of New Jersey State Association of Spiritualists and Friends of Progress, will be held at Anorason July 1st, 2d, 3d, 4th, 1876, to which the triends of progress everywhere are invited. Further particulars will be given in due session. By order of the Board of Management.

Newark, N. J. DR. L. K. COONLEY, President.

If ways of wisdom you would seek,
Five things observe with care:
Of whom you speak, to whom you speak,
And how, and when, and where.

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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.

ROSTON, SATURDAY, JUNE 10, 1876.

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•• W) fle we recognize no man as master, and take no book as at accurring authority, we most could ally accept all great men exhibits of the world. The generations of men come and zo, and he alone is wise who walks in the light, reveront and thankful before God, but self-centered in his own Institutionality, " Prof. S. B. Brittan.

Hammond on Spiritualism.

Mosses, G. P. Putnam's Sons, New York, have published a bulky duodecimo, entitled "Spiritualism and Allied Causes and Conditions of Nervous Derangement, by Wm. A. Hammond, M. D., Professor of Diseases of the Mind and Nervous System, in the Medical Department of the University of the city of New York, &c."

We took up this book expecting to find in it something new and suggestive in relation to the phenomena of Spiritualism; but it is merely a re-hash and expansion of an article contributed some years ago to the North American Review, and subsequently put into a small book form. During these intervening years Dr. Hammond seems to have picked up no one new argument or fact invalidating either the phenomena or the theory of Spiritualism. The gist of the book may be summed up thus: "The phenomena do not occur-or, if they do, the hypothesis of spirits is altogether the least plausible which could be-

What other hypothesis there can be for the higher phenomena which he discredits, he does not condescend to suggest. He merely repeats In substance poor Sir David Brewster's assertion: the 366 pages in this book, 363 are given, not to the theory, but to the attempt to invalidate the facts of Spiritualism; and the process is a very simple and easy one by which Dr. Hammond would do this. He denies them; the witnesses are all "prepossessed," psychologized, duped; the mediums are either cheats or the victims of as powder wasted for us to take up such objecfor facts, in regard to which millions of intelligent Spiritualists have no longer any doubt.

Every week our columns are filled with recquite equal to that of Dr. Hammond, or any of assumptions. his authorities. This testimony comes not only Crookes, Wallace, Perty, Wagner, Butlerof, lusion. Aksakof, Flammarion, Varley, &c., as the dupes of their imaginations, or the victims of shallow tricks, is simply absurd.

Well is it remarked in the last edition of his Immanuel II. Fichte, one of Germany's greatest men, concerning the facts which Dr. Hammond would dismiss so eavalierly: "Such is their inner analogy, such their cohesion, such their freparts of the world, that neither the theory of an accidental reception of ever-returning delusions. planation." Fichte regards the spiritual as the only reasonable solution for these stupendous facts. Hammond dismisses both the facts and the theory with an arrogant complacency, rather amusing to those who can take his measure and weigh his objections. He assumes that all the persons who testify to the phenomena are either Imbecile or knavish, and wholly incompetent to discriminate between an objective fact and a subjective impression. Such an assumption is the very idiocy of professional presumption and conceit. It indicates a contempt for the human understanding, which only a bigot and a charlatan could entertain.

That inexperienced investigators and enthusiastic recipients do often set down as spiritual manifestations certain phenomena that may be properly attributed to nervous derangement, to exaltation of the imaginative faculty, or to the unconscious action of the automatic powers, is what experienced Spiritualists are quite as ready as Dr. Hammond himself to admit. But to reason from analogy, because a nervous or imaginative person may ascribe an optical illusion, or a purely subjective experience to a manifestation of independent spirit action, that therefore the great phenomena of levitation, stigmatization, and materialization, are either tricks or chimeras, is obviously a very short-sighted and unwarrant. able process of reasoning.

Of all spiritual phenomena there is perhaps no one more strongly attested than that of levitation. Ancient history, and the records and traditions of the Catholic church abound in accounts of persons being lifted into the air in the

mony in behalf of this phenomenon. St. Philip Neri, St. Catharine, Ignatius Loyola, St. Francis, St. Theresa, and many more persons of both sexes were seen to be lifted into the air by an investigation. sexes were seen to be lifted into the air by an invisible power under circumstances where it was impossible to discern that any deception could have been practiced. In Spiritualism it has been a very common phenomenon. Mr. Home has been repeatedly lifted in this way; so have Mr. Gordon, Mrs. Jenny Lord Webb, and hundreds of other well-known mediums. But this phenomenon, so thoroughly attested, Dr. Hammond rejects as impossible. He would explain all the estimony in behalf of it under these heads: Unintentional exaggeration, misinterpretation, and inaccuracy of statement; insufficient evidence; legerdemain; hallucination on the part of the narrator."

And thus by mere words and surmises, by a tupid contempt for the common sense of mankind, he would put aside the vast amount of testimony, ancient and modern, in support of a not uncommon and easily proved phenomenon! Drs. Gray and Hull, of New York, (the former still living at a ripe old age) once told us, that in the apartments where we sat (two rooms communicating by folding doors, and some thirty-five feet or more in-length,) they had known Gordon, the medium, to be lifted and carried the whole length of the rooms, the persons present walking under him and feeling the soles of his feet, his ankles, &c. The phenomenon was also attested by Dr. Warner, son in law of Dr. Gray, and by several of the ladies present. Spiritualism is full of equally well-authenticated cases. All these witnesses, according to the Hammond theory, must

be either liars or dupes! In a notice of this book the Boston Daily Globe

"The effect of Dr. Hammond's book is likely to be very wholesome in dispelling a vast deal of delusion, which rests on ignorance of the fact 'spiritual manifestations' are not unique but belong to the category of various well-known phenomena, in which jugglery, deceit and the gullibility of mankind play a prominent part, but many of which are well-attested effects of nerv-ons derangement in either the 'medium' or the spectator, or both."

And how would Dr. Hammond make this ap pear in the eyes of those who neither know nor want to know the real facts establishing spiritnal phenomena? Why, simply by admitting such minor and trivial phenomena as suit his purpose, and then ruling out all the rest as worthless: a very easy mode of arguing, but not a very convincing one to those who are well-informed in regard to the subject treated of!

The Globe further remarks:

"Nothing is more familiar to those who have given any attention to this subject than the dif ference in the effects produced on different per-sons at the scances of the mediums. Some peo-ple can never find anything marvelous there, while others never fail to be astonished by some strange vision or mysterious communication, to which they attribute a significance not obvious to any one else. This is easily explained when we consider how much more readily some people may be imposed upon than others, and how nerv-ous organizations are worked upon by sugges tion and expectation, so that they see and feel what they are led to anticipate.

Now let it be remarked here as a fact to which thousands of clear-headed, unimaginative inves-"Spirits is the last thing I'll give into," But of | tigators will bear testimony, that persons examining into these marvels are quite as likely to be made the dupes of their incredulity as of their credulity. How many have gone five, ten, twenty times, and scouted the manifestations as unconvincing, and yet have at last been convinced, under the most satisfying conditions, of marvels which no theory of fraud or illusion could exself-delusion. We fear our readers will regard it. plain! Spiritualism includes among its recipients thousands who have been the most incorritions as these, and, at this late day, do battle gible of skeptics; who have fought against the proofs till they have been coerced by them into conviction; who, so far from being "prepossessed" or "nervously organized," have been ords of phenomena under strict test conditions, | men of facts and figures, fees to all sentiment, the testimony to which comes from men and the very opposite in character to those who are women of well known intelligence, probity, and credulous, fanciful, or easily excited. The the- He went on to argue for his position, the same experience in investigation. Many of these wit- fory that the people who reject these phenomena nesses are educated physicians, whose character are of a higher order of mind, impenetrable to has never been impeached, and whose ability is deception or delusion, is the most laughable of

As an instance of Dr. Hammond's loose way of from all parts of our own country, but from Eng- | putting things, take the following passage (page land, France, Germany and Russia, until the 364): "Spiritualism is a religion. As such it is mass of well-attested facts is such that to make held tenaciously and honestly by many welllight of them bespeaks only ignorance and shal- meaning people. To reason with these would be low pretension. For a Hammond to set down a waste of words, just as much as would be the such men as Buchanan, Brittan, Giles, Crowell, attempt to persuade a madman out of his de-

Now what bigoted, superlative nonsense is all this! What are the simple facts? Men go and witness certain extraordinary phenomena, ignored or denied by such sciolists as Hammond; and "Anthropology" by the venerable philosopher, repudiated with scorn, out of sheer ignorance, by the Tyndalis, Huxleys, and Carpenters of the day. These phenomena are some of them subjective, giving proofs of supersensual knowledge, mind-reading, prevision, clairvoyance, etc. They quent recurrence, at all periods of time, in all are thoroughly substantiated. Others are objective, including the astonishing proofs of materialization, levitation, &c. Here are some of the nor the theory of a superstition transmitted from | facts which "a beginner in investigation" tells generation to generation, can suffice as an ex- us he has already satisfied himself of "by repeated and critical observation ":

(1.) That raps, hand touches, movements of furniture and other objects, production of flowers, scents, and other materials, with the various physical manifestations, so often described and experienced by all investigators, do really take place without any assistance, human or mechanical, that can be explained by any known laws of

science or physiology.
(2.) That voices are heard holding intelligent converse with human persons present, and forms of persons, or parts of persons, are seen, and can be occasionally identified, under conditions rendering trickery or collusion on the part of those

present impossible.
(3.) That communications are received, both through writing and clairvoyant mediums, show-ing an intimate knowledge of one's secret affairs and experiences, occasionally blended with matters not known to the inquirers at the time, but afterwards verified, and, as regards writing, often exhibiting a fac simile of the deceased person's caligraphy.

Now if to have these occurrences, these matters of fact, brought home to one's conviction, authorizes any logical thinker to say that the man who encounters such facts of nature gets | ing that the very soil of the Black Hills was as at the same time a religion, then Dr. Hammond is right in saying that Spiritualism is a religion. But why could he not, on the same principle, say that astronomy or physiology is a religion? In one sense, any fact which opens to a man high views of divine power and human destiny is a religion. For all that we know to the contrary, Dr. Hammond's science (?) of medicine may be a religion, though a very imperfect one, we fear. Spiritualism is to the believer just what he chooses to make out of it. Atheist and theist may construe it as each pleases. Every great | perils from which safe extrication seems next to presence of many witnesses. Dr. Hammond fact of nature, pointing to a mysterious, intelli-

But Dr. Hammond, when he says "Spiritualism is a religion," means it in an offensive sense, and assumes the supercilious air of pitying superiority. He says of Spiritualists: "Emotion or interest or accident might change them, but facts

Nothing could be more scandalously and absurdly untrue than this remark applied to the great body of investigating Spiritualists. Facts are preëminently what they want, and what they seek; for facts are the rock on which their belief in an intelligent supersensual force is based. Take the one simple phenomenon of the spirit-hand, now scientifically confirmed and established, in hundreds of well-authenticated instances, by the parafline-mold test. Can Dr. Hammond give any, the remotest or vaguest, explanation of a fact like this? Ah, no! He will elude the inquiry by denying the fact.

How profitless the argument with a doctor of medicine thus prejudiced and uninformed at this stage of the phenomena! As well argue with the tropical savage that water can be solidified into ice! We are as fully confirmed in the one fact as in the other. Each appeals for its proof to the same common sense.

As an example of the offensively dogmatic character of Dr. Hammond's book, take the following passage (page 364):

"No medium has ever yet been lifted into the air by spirits, no one has ever read unknown writing through a closed envelope, no one has ever lifted tables or chairs but by material agencies, no one has ever been tied or untied by spirits, no one has ever heard the knock of a spirit, and no one has ever spoken through the power of a spirit other than his own.'

Think of the assumption and precipitancy of the man who can assert all these negations as facts within his knowledge! In every one of them he gives the lie to some occurrence which believers in the Old and New Testaments must accept. He asserts what he has no means whatever of knowing to be true. That the apostle Philip was borne from Gaza to Azotus is, according to Dr. Hammond, a lie; that there came a writing to Jehoram from Elijah the prophet, then in the spirit-world, is, on the same authority a wretched fable; that the spirit lifted up Ezekiel is also an absurdity; that an angel rolled away the stone from the sepulchre must be dismissed with a "pooh-pooh"; that spirits or angels ever appeared to any man or woman, as the Bible in hundreds of places relates, is a pure invention.

Such is the modest conclusion of this doctor of medicine. He asserts it as if he knew it. And in this assumed knowledge he merely reveals the pretensions of the quack. Dr. Hammond must be well aware that neither he nor any other human being can dogmatically deny these phenomena as, of their own knowledge, untrue and impossible. The real scientific value of his book may be judged by the temerity of the last passage from it which we have quoted. Not by such imprudent assailants can the great facts of Spiritualism be discredited or impaired.

The Black Hills.

While the Indian Appropriation bill has been under discussion in Congress, a senator has threateningly remarked that Gen. Crook, with his army, was the best commission to send to the Sioux, whose treaty with the United States Government it is now deliberately breaking; and a representative sneeringly responded to the suggestion of their rights, that the only way to deal with Indians was with the army. That is strong talk in one sense, but very weak talk in another. It happens to be the cheapest stuff which many public men employ. If right is right, and wrong is wrong, why has not an Indian his rights equally with the white man? One member of the House openly advocated the crossing of the races in order to civilize and save the aboriginal one. as if he had made a valuable discovery.

llis receipt is, if we understand it, for diluting Indian blood by a steady infusion of white blood, until there is nothing characteristic or individual left to it. That amounts to advising that the Indians be obliterated in order to civilize them It is an appeal to animal passion, and that, too, unblushingly made on the floor of the United States House of Representatives. Nothing could better show the degraded sense of justice toward the Indians than a proposition so loathsomely deliberate. No wonder the Indians rise in revolt against the results of such teachings. To the Black Hills the red men have exclusive right. It was Gen. Custer who led forth a military column to spy out the attractions of the region, and the account sent back by him . was fairly gilded with rhetorical glory, and perfumed with the incense of flowers growing as high as the shoulder. It was the original blowing up of this stupendous bubble about the metallic richness of the Black

Some three or four hundred men who went out to penetrate that country of the Indians for the purpose of finding gold and bringing it back, are reported to have been murdered by parties of maddened Indians. It was just what the Indians threatened to do before they came. Not that there can be found any possible defence for Indian massacres, albeit little enough is ever said by the press about Chivington massacres, and the murdering of helpless Piute women and children in a sick condition. Let an Indian retaliate for his injuries with murder, and the country rings with exclamations of horror. Before indulging in any condemnation of the Indians, deserved or undeserved, the thing to do is to denounce and condemn those guilty and conspiring white men who beguiled these victims of their delusion into so senseless an experiment as that of invading a territory sacredly set apart for the red men. If there is any blame to be bestowed let it begin right there.

We have no charity for wretches who to put money into their own pockets would thus jeopardize the lives of innocent and confiding men. Upon their heads be the blood of these slaughtered colonists. They were deceived into believyellow as the famed sands of Pactolus. Finding work dull at home and wages more than ever precarious, they were induced to abandon their families and take their small savings of money to try their fortunes in the new gold region. The conspirators first stripped them of their little stores of money and then sent them out into a waste beyond the reach of relief, where starvation is the rule and supplies are not to be had on any terms, into a region whose owners are hostile from a sense of invasion, and into the midst of impossible. What is to be thought of so coldhimself quotes a great amount of Catholic testi- | gent, creative force, has in it a religious ele- | blooded an operation as that, in which calculation

Spirit Communion -- Verification of Spirit Messages.

Last week we presented a goodly number of letters bearing witness to the truthfulness of certain messages delivered through Mrs. Danskin, of Baltimore, and printed in our sixth page de partment.* We now give the following, which have been received by us in verification of words spoken in the Banner of Light Public Free Circle-Room, through the lips of Mrs. Jennie S. Rudd. We thank our correspondents for the good wishes expressed below concerning our Message Department, and cordially join with Message Department, and cordially join with the services, and on the sum of the summer-land. I am glad to hear of him once more, and for myself do not need any further identification.

Believing that the Banner Circle, and all circles, are schools for the advancement of our spirit. them in the hope that much good may be accomplished in the future (as it surely has been in the past) by this open and public highway of return for the disembodied of whatever name or nation.

As an introductory we transfer the subjoined years ago in Boston.

years ago in Boston.

327 Fulton street, Chicago, Il., April 17th, 1876. from the columns of The Gardiner (Me.) Home Journal of May 31st, where it appeared under the editorial head:

"We find the following in the 'Message Department' of the Banner of Light this week. It came through the medjumship of Mrs. Jennie S. Rudd, at the Banner of Light Free Circle, several

We will add, for the benefit of those who did not know Miss Wheeler, that she was a vocalist and pianist of much promise; and died at the time and place stated. Her father and mother live the second house from ours; and though (we believe) members of the Methodist church, find much consolation in the belief that their dear one is ever near them, and can thus communicate through mediums with her:

through mediums with her:

'CLARA H. WHEELER.—My name is Clara H. Wheeler. I left the mortal form about the middle of March, the eleventh, I believe it was. I was a bover of music.

I was weary with disease, scarcely knowing what to expect when I went out of the body. I am agreeably disappointed by fluding that I can still pursue a musical education. I can still learn of that which was to me a great pleasure. There is nothing now to hold me back, to fetter mo-1 can go on, I know hot how far. The music of the spirit-world so far surpasses that of yours that I stand in wonder and awe. I supposed I knew something of music; I stand to-day in spirit life a little child. I know scarce the first letter of the alphabet—but I see such wonders open before me I I shall try to learn all I can, and while I am learning I will watch over the loved ones left behind. I will impress them with my presence: I will give them strength, and I trust power. Oh, beloved ones, look not in the grave, but look beside you when the evening lamps are lighted. I shall be there. I went out from Farmingdale, Me.'

NORMAN LYMAN. To the Editor of the Banner of Light:

Norman Lyman, of Hartford, Conn., spoken of in your Message Department of the 1st inst., was a prominent merchant in Hartford, whom I have known for quite a number of years, age and death as there given are correct.

Enclosed please find one dollar (a mite) for the Free Circle Fund. I am glad that that department is again open. We cannot afford to do without it. Respectfully yours,

P. S. Phinney.

Southington, Conn., April 4th, 1876.

MRS. DR. ADAMS.

Fo the Editor of the Banner of Light: Having noticed in the Banner of April 1st a communication from Mrs. Dr. Adams, I thought it would be gratifying to you to hear from some one who had known Mrs. Adams before she passed to the spirit-land. She was a personal friend of mine, and the children of whom she speaks, Viola and Charlie, I was acquainted with. Her clader con Adalbart. I was acquainted her creek. elder son, Adalbert, I have often heard her speak of, also John Demerrit. I know she died in Providence, of brain fever, but the particulars I have never learned. As I am a subscriber for the "Banner," I hope I may meet other commu-nications equally as interesting, and from those leations equally as interesting, and from knew ere they passed to spirit-life. With great respect I remain, yours very truly, J. S. C.

Brooklyn, N. Y., April 9th, 1876.

MRS, SALLY MATTHEWS to the Editor of the Banner of Light:

I write to verify a spirit communication given through the mediumship of Mrs. Jennie Rudd, which appeared in the Banner of April 1st, from Mrs. Sally Matthews, of Bristol, Conn. She is my mother, who passed to spirit-life the 23d of last November, with consumption; and Emeline, to whom she refers as assisting her, is my sister, who passed on seven years since. Her reference to her funeral services is a good test, to me; for heard before; and while discussing the matter of obtaining a speaker, I expressed the desire to get one whom mother would be pleased with, for 1 believed she would be present with us, and would know what was said over her remains, while we paid our last respects thereto. Hence her ex-pression of satisfaction with the services. know your medium knew nothing of this from any mundane source of information

I rejoice with very many others that your Public Free Circles are resumed. You are at liberty to publish this if you choose. Truly yours,

Bristol, Conn., April 5th, 1876.

FRANK SLATER. To the Editor of the Banner of Light:

I wish to say to you that I recognize in the message of Frank Slater, published in the Banner of April 8th, the little Frank who often controls my wife. His manner of controlling, as described in the message in parenthesis, is precisely the same as with us (i. c.), looking for ink on his

In regard to whittling the stick referred to, the circumstances are these: he requested me to get him a new knife and put it, opened, together with a stick, in some out of the way place, and that he would try to whittle the stick. I did as requested, and soon afterwards at two separate times found the stick whittled, and shortly after had a letter from a friend in Meriden Conn, saying that Frank had controlled Mrs.
Rudd (who was then in Meriden), and told them
that he had got his knife and that he had succeded in using it. Yours fraternally,
E. A. PALMER.

Lakeville, Ct., April 17th, 1876.

DR. ALEXANDER DECKER.

To the Editor of the Banner of Light: In the messages from spirits, through the mediumship of Jennie S. Rudd, published April 15th, 1876, I find one from Dr. Alexander Decker, who was insane on the subject of the Second-Advent doctrine. I was his physician during his last illness, and know that the communication given there is true.

DR. FREDERICK MYERS. there is true.

To the Editor of the Banner of Light:

In looking over the spirit communications in your Issue of April 15th, given through the mediumship of Mrs. Jennie S. Rudd, in your Free Circles, we were glad to see one from Dr. Alex-ander Decker, stating his belief and the final effect it produced upon him, etc. This is to certify that the communication is correct, we being intimately acquainted with him for several years previous to his change called death, having listened to his preaching many times, in different places, and entertained him at our house day and night, we being at that time in the same belief. Yours truly,
MR. and MRS. J. W. WHITNEY.

Plainville, N. Y., April 19th, 1876.

RUSSELL KNOX. To the Editor of the Banner of Light:

The message of Russell Knox, of Russell, St.

It is ever our earnest desire to be critically truthful and exact in such statements as may be printed in connection with the Message Department, therefore, on notification from the lady interested, we make the following corrections: Mrs. M. B. Dalzell, whose letter in verification of Miss Ava Lord's communication appeared last week, wa Miss Ava Lord's communication appeared last week, was an intimate friend of, but not a sister-in-law to, the deceased.—Ed. B. of L.

JUDGE MCPIKE.

To the Editor of the Banner of Light: I notice in the Banner of the 15th, received today, a communication through Mrs. Rudd from Judge McPike, who says:—"I have recently come to spirit-life," and says also, "aged eighty-two." I was fellow-townsman with John McPike, Esq., in Alton, Ill., several years prior to 1864, and often called on him for his official services.

are schools for the advancement of our spiritrlends, I remain yours, Julius A. Willand. P. S.—A late communication from Daniel SAFFORD needs no certification from me. I was not intimate with, but knew him well forty-five

WILLIAM HALE. To the Editor of the Banner of Light:

We suppose it no more than due to you, to your nobleness of heart and purpose, and to your many readers, broadcast over the land—mostly strangers to us, but we trust our hopes and aims are one—that we forward an acknowledgment of the genuineness and correctness of facts stated in the communication in the Banner of Light, date April 8th, purporting to be from Wm. Hale, Meriden House, Meriden, Conn. In our own city hundreds could testify to there having long lived in their midst a person of the above name and residence. My dear husband passed away one year ago last October, after a week's illness, of heart disease, and it was our good fortune to have dear sister Jennie S. Rudd with us during that trying ordeal, for which we shall ever feel truly grateful and thankful. She also spoke words of comfort and consolation at the open grave where comfort and consolation at the open grave where we resigned the earthly form. The medium remained with us for a time, endearing herself to us by the messages borne from the loved ones, not lost, but gone before. When the day of partnot lost, but gone before. When the day of parting with the medium came, it was indeed like reburying the dead, for it then seemed as it had not before that death, "so called," had in reality entered our dwelling. This spiritual philosophy has been our only solace, to know that our loved ones are hovering near, and will wipe the falling tear from off the bedewed cheek and brave our stricken heart for life's conflict. This is bliss indeed. What can be more comforting, sublime and beautiful, save the bright anticipation, when life's work is here completed, of joining the holy,

happy band?
Very respectfully yours, ever to proclaim the
MRS. WM. HALE. truth, MRS. WM. HALL Meriden House, Meriden, Conn., April 24th

P. S.—The communication from Mr. Whiting, of Meriden, was also quite correct. MR8. W. II.

CHARLES E. DOWD.

To the Editor of the Banner of Light: In your issue of May 6th appeared a communication from Charles E. Dowd, who lately passed out from New Orleans. His friends tell me that the name, age, etc., all correspond with the facts. Blessings upon your Message Department; it brings conviction of immortality, and, what is even better, the naturalness of life in the spheres, which no other mode of communication can do.

Yours for truth,
FRANCES E. HYER.

New Orleans, La., May 20th, 1876.

FATHER BATES.

To the Editor of the Banner of Light: The message in the Banner of May 20th coming from old Father Bates, is fully identified; he was stationed in Easton, Mass., forty-five years ago, when my husband united with the church; he was a very eccentric preacher, always cheerful and heavy and as he used to average him. ful and happy, and, as he used to express himself, always stood on Mount Pisgah's top. He was a great hand to sing and shout. He was well known in this vicinity. Yours for truth,

H. V. MARSHALL.

Cochesett, Mass, May, 21st, 1876.

Hard Facts and Scientific Conjectures.

A writer signing himself "Materialist" is giving in the Sunday Herald some very scientific reasons why there cannot be, in the nature of things, any such phenomenon as materialization by spirit forces. These reasons remind us vivid ly of the very satisfactory and conclusive reasons that were given, many years ago, showing that the lighting of cities by gas was impracticable; also, that no steamship could cross the Atlantic ocean. We are also reminded by "Materialist's" learned objections of what a Western lawyer once said to a judge who had remanded a litigant to prison on somewhat questionable legal grounds. "But you can't do it, your honor," said the lawyer. 'Can't do it?" replied the judge, with the force of one who has the bald fact on his side-"can't do it, sir? Why, I have done it!" Just so may Spiritualists say to "Materialist": "To your objection that it ought not to be done and cannot be done, we reply that it has been done."

The time has gone by when this writer's arguments, however ingenious in disproof of the phenomenon of materialization, could be read with interest. We should as soon think of re-perusing the old scientific assaults on the project of light. ing cities by gas.

COLBY & RICH offer for sale at the BANNER OF LIGHT BOOKSTORE, No. 9 Montgomery Place, Boston, a pamphlet of some 30 pages by Leon Hyneman, entitled THE FUNDA-MENTAL PRINCIPLES OF SCIENCE. "The Law of Unfoldment," "Matter and Spirit," and "The Dualistic Principle Unfolded in the Economy of Sex," are some of the topics considered by the author.

The liberal element in this country is not organized, and must submit to anything. There-fore the Centennial Exposition is closed on Sunday, and Bishop Simpson is called upon to advertise the Christian story and dogmatism at the expense of the nation.—American Israelite.

THE LIBERAL LEAGUE will fix things all right one of these days. The law of progress is continually asserting its high prerogative.

Mrs. Cora L. V. Tappan continues to delight her audiences at the hall corner of Green and Washington streets, Chicago, Ill. We have on file several of her choice discourses-reported expressly for our columns-which we shall print as soon as space is afforded us.

The office of the Banner of Light will be closed on Saturday, June 17th—a legal holiday. Those who desire copies of the paper, or wish to transact other business, will be served on Friday, the 16th.

"The Supersensual World," an essay replete with deep research and keen logic, from the pen of our erudite and esteemed correspondent, "D. L.," of Washington, D. C., will appear in the forthcoming issue of the Banner.

When cruel frosts warm the flowers to life, and hungry wolves are harmless in the sheepfold, we may find sectarians liberal and politicians honest.

A Singular Seance with Charles II. Foster.

In the course of a recent visit to Charles II. Foster, at his pleasant rooms in the Parker House, Boston, where he is doing such excellent service as a test medium, in demonstrating the verity of spirit communion, we were informed by him of a scance just transpiring in his presence whose peculiar characteristics had excited much interest even in his own mind. A visitor (who subsequently proved to be John Adams, of Dorchester, Mass.), called on him, and requested to know his terms for a sitting. "Five dollars," was the reply of the medium. "I am a materialist; I do not feel able to pay so much, but I am very anxious for a sitting," said the visitor; "won't you give me one for three dollars!" In an instant the air became vocal with raps, which sounded out a powerful "yes," on chairs, tabletop, etc. "Be scated," said the medium, at once acquiescing in the decision of the invisible

Complying with the invitation the visitor produced two sealed letters for consideration, which missives had come into being under the following circumstances: The father of Mr. Adams, a firm materialist, had written and sealed themno other person being aware of their contentsand had left an injunction that in case of his decease they should be submitted to "some one of those people who assume to hold intercourse with the spirit-world," for answer; after the reply was given these letters were to be opened, and if the statements made by the medium were found to be in consonance with the contents of the same, the fact was to be regarded as a test of the possibility of such communion. The father had subsequently passed from earth-life, and the letters (which had never been opened), were now brought to the trial.

The name "Ira Adams" was at once given through Mr. Foster. "That's my father," said the visitor. "He will tell you where he died," responded Mr. F.; "Died in an insane asylum" was the message delivered-the son acknowledging it to be correct. Mr. Foster then proceeded in the matter of the letters, taking one (which proved afterward to have no date) in his hand, and speaking rapidly:

"My dear son John: The best advice I can give you is to be economical, just and charitable," adding some other words concerning the embodying of the Golden Rule in his daily walk in life. The second letter, which was written at a different period, was next treated, and advice was stated as contained therein concerning his (Mr. A.'s) family affairs. This letter was written March 14th, 1869, and the medium gave the date accurately, and also stated that letter No. 1 had no date. The missives were then opened in Mr. Foster's presence by Mr. Adams, (himself ignorant of their contents, since no human eye had perused them save that of his deceased parent at the time of their preparation,) and the answers given through Mr. F. were proved to be correct in every particular. The visitor acknowledged himself satisfied, and left the room deeply impressed with what he had witnessed.

A Medium for the Russians. Under the above head the following article ap-

pears over the signature "Viator" in the London Medium and Daybreak of a recent date:

"I see that the scientific committee of the University of St. Petersburg have abandoned their proposal to investigate the phenomena of Spiritualism, and that Dr. Slade intends to visit the Russian capital for the purpose of giving séances. I think this is a good opportunity of calling the attention of those who are interested to the mediumistic powers of one who has never yet appeared in public. For a purpose of this sort, I imagine her services might be obtained, though she is of a very retiring nature, but she will readily sumbit to any tests which can be devised, provided they be conducted in a cayli manuar. provided they be conducted in a civil manner. I allude to a Mrs. Hull, of Portland, Maine, U. S.

I and two or three other skeptics attended several of her private scances, and witnessed nearly all the phenomena described by Prof. Crookes, an the phenomena described by 1761. Crookes, &c. Though her dark circles are very wonderful, she is principally a materializing medium. The fully developed forms come into the room and cut locks off their hair, &c. This can be done in any room, by stretching a shawl across the corner, so as to make a dark cabinet for the medium to at the Characteristic for the medium to sit in. She generally sits on a has-sock, with her feet exposed, her hands holding her forehead, so as, when she is entranced, she will not come to grief by falling on the floor. Both male and female forms come completely into the room. I and my friend had our heads com-pletely covered with the gauze which one young voman seemed to draw out in yards from her very person. The gauze was quite unlike any-thing I ever saw before, for when the dim light shone upon it it seemed composed of a mass of snow spangles, and yet it was quite hard to the

There is no good my boring you with the de-tails of our experiences, but will conclude by saying that there was no deception in Mrs. Hull, or object in deceiving, and that if any one is anxious to be brought into direct contact with the denizens of the other world, he has only to pay Mrs. Hull a visit, and if he is lucky enough to be admitted, he can see all these things."

Co-operative Journal of Progress.

We have just received No. 1, Vol. 1, of a fine sixteen-page paper bearing the above title, and published at No. 4 Courier-Journal Building, Louisville, Ky., which is to be the official organ of the American Cooperative Union. The title speaks plainly of the purposes to which its columns are to be devoted, and we need only to mention the fact that Prof. J. R. Buchanan-who is truly a gentleman extensively known both in America and Europe, not only as an able editor but as an accomplished author, scientist and scholar, an ardent and unselfish reformer, and one who dares to publish truth as fast as he discovers it-is its editor, to insure the public that its work will be well done.

Spirit-Photography in Philadelphia.

J. H. Rhodes, M. D., our agent in Philadelphia (918 Spring Garden street), informs us under a recent date that Jay J. Hartman, the spirit artist (whose card appears on our fifth page), has established himself in that city, and has commenced work in good earnest. Dr. Rhodes has had several sittings with Mr. H., at one of which he received, in obedience to his mental request, the likeness of his first wife-who passed from earth-life twenty-three years ago-which picture he recognized as hers beyond shadow of doubt: he earnestly recommends the artist to the attention of the Spiritualist element in that local-

Gaylord, a shining member of the noble army of "Spiritualist exposers," is now reported by a correspondent as on a rampage in Minnescta. As usual in such cases, the church people fondle him tenderly, but our informant assures us that he failed to influence any of the Spiritualists in his vicinity-Richmond, Minn.

An Important Statement.

We copy from the columns of the Boston Sunday Herald of June 4th, the following editorial, which bears testimony the most explicit in favor of the paraffine mold phenomena:

"Some years ago two dear friends of the writer of this died of consumption. Near the last stage of his illness the older of the two visited Cuba and the Isle of Pines, in the hope that the mild climate of the Antilles might bring relief. The other had arranged to make the same journey, and the writer, who was then in a Southern city, corresponded with both with a view to bringing them together in Cuba. But the sudden death of the younger of his friends prevented the accomplishment of this purpose, and a few weeks later the other, soon after his return to his home in Cambridge, also died. But although they failed to meet in this life, if Spiritualism is true, they have met and folied bands on the other side. and in token thereof have sent to their common friend; the writer of this, waxen molds of their chasped hands. They came through the instrumentality of the newly developed medium at the West End. Upon a finger of one of the hands is the impress of a ring resembling one presented by the writer to the younger of the two persons above referred to. The size and shape of this hand, as well as of its companion, correspond closely to the writer's knowledge of the mortal lands of his two friends. For further identification, the molds were taken to Foster, the great test medium now stopping at the Par-ker House, who said they were from the hands of the two friends in question, unhesitatingly selecting their names from a mass of other names written upon slips of paper. At a subsequent visit to the West End medium a mold of the same hand, with a ring, clasped with a hand, represented as that of a nearer friend of the writer,

was presented to him.

To the ordinary observer of this phenomenon perhaps the strongest evidence of the supermun-dane origin of these molds is the apparent impossibility of withdrawing two clasped hands of desh and bone from a fragile mold of parafline without shattering it. The artist in Province House court, who is often called upon to take plaster casts of these molds as well as of masks produced in the same manner, declares that it would be impossible. Moreover, he says they bear the unmistakable impress of human hands, not of inflated rubber gloves, and are strongly suggestive to him of the hands of the dead, of which he is often called upon to take casts.'

"The Orphan's Rescue,"

And "Life's Morning and Evening," as well as "The Dawning Light," have been reduced in price, as will be seen by the publisher's advertisement on our fifth page. These magnificent steel plate engravings, copied from Joseph John's celebrated paintings, have often been noticed in our columns. Their present prices should be considered by those who do not possess them, who love the beautiful in spiritual art. We hope that all such as far as their means may permit, will extend to the artist and publishers a substantial 'benefit" in the form of a flood of orders. Pictures like these are magnets for good thoughts and influences, rendering homes more attractive even to "angel visitors."

Colby & Rich have on hand and for sale at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston, a few copies of the pamphlet embodying that masterly reply to Prof. John Tyndall, which was put forth some time since by Epes Sargent, Esq. For perspicuity of style, condensation of facts, and cogency of argument this brochure has no superior, while its price places it within reach of all. Send for a copy.

Rev. Robert Collyer has made a handsome contribution to the Thomas Paine bust fund, and sends his "kind regards to the Radicals." This worthy enterprise deserves the assistance of the Spiritualist and Liberal element throughout the nation.

J. M. Peebles, recently lecturing in Memphis, Tenn., and Boonville, Ind., is now investigating the mediumship of Mrs. Stewart, of Terre Haute, Ind. He is to be among the speakers at the Annual Meeting in Sturgis, Mich.

A Liberal League, with nearly fifty members, is now in successful operation in Darien, Wis., embracing some of the finest minds in the town. President, Dr. Crosby Carleton; Secretary, Daniel Rodman.

A valued correspondent in a private note to us recently, says: "I am more and more pleased with the Banner. It is worth more to me than all my other papers.".

Mrs. Cora M. Bland has been lecturing on temperance with great success at Poughkeepsie, N. Y., recently.

The Religio-Philosophical Journal is received for sale at our counter every Saturday.

On File for Publication:

Interesting reviews, essays, etc., by writers of

merit, viz.:

"The New Religious Movement; Response to J. E. Bruce, M. D.," by J. Hamlin Dewey, M. D.;

"The Great Tongue," by Prof. S. B. Brittan;

"The Conflict of Opinion"—a lively essay on a profound subject—by "The Unknown";

"Heredity," by J. Dille, Esq.;

"Spirit and Matter," by F. Smith;

"The Evidences of Immortality from Spiritualism," by Rev. E. R. Sanborn;

"The Mission of Modern Spiritualism," by R. W. Hume;

W. Hume;
"Holding Porces," by Lois Walsbrooker;
"Skepticism—Its Four Forms: Honest and Knavish, Timid and Brutul," a trenchant essay from

rish, Timid and Brittal," a trenchant essay from the pen of Prof. J. R. Buchanan;
"Mrs. Thayer, the Medium," by J. Wm. Van Namee, M. D.;
"Karly Methodism," by Giles B. Stebbins;
"Spiritual Evidences not Governed by the Arbitrary Laws of Science," by Alex. S. Davis;
"Psychometry, or Sout-Reading," by Mrs. A. B. Savgrance

B. Severance.

England, May 19th.

THE PERSECUTION OF SPIRITUALISTS IN PARis.—When the medium, Mr. Firman, was re-cently imprisoned during the persecution of Spiritualists in Paris, Mr. O'Sullivan visited him, and in a private letter said: "I went to see Firman in a private letter said: "I went to see Firman yesterday. The life is pretty hard. Has to weave some chair-bottoms and to wear prison garb; sleeps in a place with three others, with only rough, worn blankets. All sorts of riff-raff in the prison, about eight hundred in number. When not in the work-rooms they are crowded in a narrow, open court, rain or shine. The food impossible, but he can buy his own, eating in public surrounded by environments. No special inpublic, surrounded by envious eyes. No special inulgences now allowed for gentlemen prisoners. Firman can make two chairs a day, and gets one centime (1-10th of a penny) for each, and haif of that is retained, for some reason or other. The superior accommodation for gentlemen (called the pistole) was suppressed, through operation of a new law, only two or three days before Firman went in. Titled men there have to share the went in. Ittled men there have to share the common lot. Not even allowed to wear their own linen. Firman bears up bravely enough, but could not help at first turning his back to Bullet and me, trying to hide his tears of mortification and feeling. But we cheered him up. We have a permit to go four times in all; his wife a permanent permit for twice week Sup. wife a permanent permit for twice a week, Sunday and Thursday.—The Spiritualist, London,

Spiritualist Meetings in Boston.

ROCHESTER HALL. - Children's Progressive Lycoum No. 1 holds its sessions every Sunday morning at Rochester Hall, 730 Washington street, commencing at 104, o'clock. The public arc cordially invited. J. B. Hatch, Conductor; Julia M. Carpenter, Cor. Soc'y.

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

at. 1. Barrett, Secretary. LUBLING HALL. - Pres Public Circles are held at this Hall, No. 3 Winter street, every Sunday at 10½ A. M. and 2½ P. M. by many of the best test mediums and speakers in the city. Good music provided. All are invited to at-

RAYMOND HALL, -Spiritual Meetings are held at this hall, 12 Main street, Charostown Obsticit, Sunday after-noons, at 30 clock. The exercises consist of speaking and tests by different mediums. Admission free. TEMPEARS' HALL, -Mediums' Meeting every Sunday at this hall, 488 Washington street, at 10/2 a. M. and 25 F. R. Miss Nora J. Barker will give test scances every Sunday evening at 7/3. F. W. Jones, Chateman.

Boston .- Rochester Hall .- The services at the session of Children's Progressive Lyceum No. 1, at this Hall, Sunday June 4th, partook of a memorial character, and the meet-ing proved to be one of the most pleasant occasions of the year. The hall was crowded to repletion, and the groupwere filled with the bright faces of happy children. Flowers everywhere in the greatest profusion, and appropriate decoration of Hags and banners, made the hall attractive decoration of Hags and banners, made the hall attractive and beautiful. The exercises consected of singing and reading by the children and songs by the Washington Quartette; a finely tendered invocation by Dr. Grover, recliations by Mabel Edson, May Potter, George Pratt; original recitation by Lizzle Thompson composed by D. H. Currier; song by Mr. Scales; planosolo, Willie Kemp; recitations by Harry Bates, Lizzle Bond, Ernestine El-dridge, Johnnie Balch, Bertle Kemp, and Ella Carr ; song by Quartette ; song, Nellie Thomas ; address, H. C. Lull ; reading, Helen M. Dill, and song by the Quartette, Mrs. Nelson presented a beautiful basket of flowers to

Mrs. Hartson, the Guardian, accompanying the presenta-tion with some well-timed words of encouragement and rheer, which were responded to by the heartfelt thanks of the recipient. Mrs. Clara Dearborn also presented Mr. and Mrs. Hatch with a charming floral token, with a few parting words to the Lyceum, as she is about to sall for Europe. Remarks were made by Dr. Currier and A. E. Carpenter, closing one of the happlest of the many poyful occasions of the past season. JULIA M. CARPENTER.

Complimentary Benefit. - On Wednesday evening, May tive audience convened to bear practical witness of the esteem in which Miss Litzle J. Thompson, the talented young student of elecution, is held by the members and friends of the Children's Progressive Lyceum No. 1, of Boston, for which organization she has accomplished so much in the past. Music by a good orchestra from Masters's Band; a song by Miss Shaw; a recttation ("Deacon Stokes, ") by Carrie R. Osgood: a medicy by Miss M. J. Pierce and C. A. Pierce; humorous song, by Mr. Johnson duett by Misses Stone and Hastings; teading, by Lizzie J. Thompson; songs, by Miss Mary M. S. Lennon; and an amusing sketch, entitled "The Quiet Family," in which the characters were well sustained by Edwin D. Stickney, the characters were well sustained by Edwin D. Stickney,
H. B. Drisko, Lazzlo T. Kendall, Lazzle J. Thompson,
Benjamin S. Weaver, M. Florence Hull, W. T. Thompson,
son, and Bella F. Perrins, composed the literary programme; the remainder of the evening being devoted to
dancing till twelve o'clock. The interest of the occasion
was materially helgitened by unexpected participation, in
the shape of fine readings, on the part of Miss. Lucette
Webster, the popular clocutionist, and Charles W. Sullivan.

Movements of Lecturers and Mediums

Mrs. Dr. H. J. French, trance medium, will visit Sar Francisco, Oakland, San José, June 20th, and receive to lecture on the line of road. Address Sacramento, Gal. C. B. Lynn will speak at the Minnesota Convention in Minneapolls, June 15th, 16th, 17th and 18th. He will accept engagements in Minnesota during June and July to speak on either religious or, secular themes. | Keep him at

Amanda Harthan, M. D., can be addressed for the pres nt at Hill-Side Home, Carversville, Bucks Co., Pa. We are in receipt of information from the officers of the Society of Progressive Friends and Spiritualists of Osborne Prairle, Fountain Co., Ind., that Mrs. M. A. Fullerton, of Lowell, Kent Co., Mich., has given such satisfaction by her justificational discourses there during the months of March, April and May, that she has been further engager for June and July. The Society earnestly recommends her to the attention of Spiritualists and Liberals throughout

Robert Cooper's address at present Is No. 223 Washington street, Boston, Mass.

J. Madison Alien has returned from a very successful and pleasant tour in the far South. His last lecture was delivered, by special invitation of the Capt un and many passen-gers, on board the steamer Sherlock (plying the MississIppi and Ohlo rivers between New Orleans and Cincinnati), and in the vicinity of Cairo, Ill. He will remain in New England a short time only, as he designs returning westward. Parties desiring to secure his services may address him during June at Matfield, Mass.

Frank T. Rinley closes his engagement at Baltimore the last Sunday in June, and would be glad to make arrange-ments to lecture or give test séances during August and September. Address him at 42 North Stricker street, Bal-

To Correspondents.

No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or return communications not used.

H. S., HENDERSON, N. C .- Received, and

The First Grand Union Picnic

Of Spiritualists for 1876 will be held at Highland Of Spiritualists for 1876 will be field at frigmand Lake Grove, on the line of the New York and New England Railroad, in Norfolk, Mass., on Wednesday, June 28th. Drs. Gardner and Rich-ardson will be happy to meet all their friends, both Spiritualists and Liberals, on that occasion. The grove is the finest in New England, and is fitted with especial reference to the convenience of large parties. The auditorium, dining halls and restaurant, dancing halls, bowling alley and ladies' dressing-rooms, are all superior to those in any other grove in Massachusetts. Speaking, dancing, boating, etc., will be the order of the

THE SEVENTH ANNUAL CAMP MEETING OF Spiritualists will be held at the above grove, com-mencing July 19th, closing August 9th. For particulars in regard to the running of picnic trains see Banner of Light next week.
H. F. GARDNER.

A. H. RICHARDSON

First Spiritualist Pienic for 1876.

The Children's Progressive Lyceum of Boston will hold the first out-of-door gathering of the season at Silver Lake Grove, Plympton, on Tuesday, June 13th. This grove is too well known by the public in regard to the facilities for enby the public in regain to the heintes for en-joying a day's recreation to require any commend-ations. For beauty of scenery, accommoda-tion for boating, dancing, and in fact everything to make one happy, it cannot be surpassed. As this in all probability will be the only Spiritual-ist picnic that will be held at this attractive spot during the season it is gooffdently hoped the during the season, it is confidently hoped that all will embrace the opportunity. Able speakers have been invited. Savage's band will provide music, with C. D. Smith as Prompter, for those who may wish to John in the dence. Cars leave Old Colony dépôt at 8:45 A. M., also at 12 M. Tiglets for requeting tip (including danging) \$1. Tickets for round trip (including dancing), \$1; children under fourteen years, forty cents. To be obtained of the committee.

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Epsom, N. H., May 3, 1870. Dear Sir—Having received great benefit from the use of PERCYIAN SYRUP, I am willing to add my testimony to the thousands of others constantly sounding its praise. During the late war I was in the army, and had the misfortune to be taken prisoner, and was confined in Salisbury and other Southern prisons several months, and became so much reduced in health and strength as to be a mere skeleton of my former self. On being released, I was a fit subject for a Northern hospital, where I remained some two mouths, and then came home. My physician recommended and procured for me several bottles of PERCYTAN SYRUP, which I continued to use for several weeks, and found my health restored and my weight increased from ninety pounds to one hundred and fifty, my usual weight, and I have been in my usual good health ever since; and I can cheerfully recommend it in all cases of weakness and debility of the system, whether arising from an impure state of the blood, dyspepsia, or almost any other cause, believing it will in most cases Yours truly, GEO. S. BIXBY.

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J. J. MORSE, the work known English lecturer, will act in future as our agent, and receive subscriptions for the Branner of Light at fifteen shiftings per year. Parties destring to so subscrip can address Mr. Morse at his residence, Warwick Cottage, Old Ford Road, How, E., Lousdon, Eng.

PHILADELPHIA BOOK DEPOT, DR. J. H. KHODES, 9b Spring Garden street, Philadel-phia, Pa., has been appointed agent for the Banner of Light, and will take orders for all of Colby A (tich's Pub-lications, Spiritual and Liberal Books on sale as above, actions. Spiritual and Liberal Books on Sale is above, at Lincoln Hall, corner Broad and Coates streets, and at all the Spiritual meetings. Parties in Philadelphia, Pa., desting to advertise in the Banner of Light, can consult DR. Ritones.

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ate that sprifts carry with them the characteristics of cartil-cite to that beyond. Whether for goest or evil-sprendy those who pass from the carth sphere in an uns-loyed surface, even unlike progress to a higher condition, as as the mader to receive no dectrine pur forth by a in these commes that does not compact with his reason. All express as much of truth as they per-

MESSAGES FROM THE SPIRIT-WORLD

THROUGH THE MEDICASHIP OF MRS, SARAH A. DANSKIN.

(Wife of Colonel Washington A. Danskin, of Baltimore.) During the last twenty years hundreds of Spirits have conversed with their friends on earth through the mediumship of Mrs. Danskin, while she was in the entranced conditton totally unconscious.

Mrs. Danskin's Mediumistic Experiences. (Part Twenty-Four.)

BY WASH, A. DANSKIN.

During the earlier stages of Mrs. Danskin's recovery from what had been pronounced the last stage of pulmonary consumption-after the dismissal of her earthly physicians-1 found there was a constant draft upon my vitality for magnetic strength with which to sustain her.

If absent from her, as necessarily I was sometimes, in New York or elsewhere, upon business that required my personal attention, I could distinctly feel her condition, and have, on several occasions, been compelled to return home before I had accomplished the purpose of my visit, because of rapidly failing strength on her part, which was restored immediately upon my return. On one occasion, when in New York, I made an engagement on Saturday morning to dine on Monday afternoon at the New York Club, in

unfolded Spiritualist, Professor J. J. Manes. While walking upon Broadway, about four o'clock P. M., Saturday, there came an impulse, so strong as to be almost irresistible, to start immediately homeward: but the recollection of my engagement held me. Twice or thrice almost unconsciously I turned toward my hotel, but each time mastered the influence, and finally remained until the late train on Monday night.

company with Professor Boynton and that finely

Upon reaching home Tuesday morning I found Mrs. Danskin almost exhausted and the family greatly alarmed at her condition. Vitality was fast ebbing, and to outward seeming she was about to draw her last breath in this lower sphere. Taking her hand in mine, and losing consciousness for the time of external things, I felt the vitalizing essence of my interior life flowing into or being interblended with hers; and soon she gave evidence of returning animation. Within an hour she had regained her usual strength and vivacity, and it would have been difficult to realize that so short a time before she was on the verge of physical dissolution.

Here is a grand and beautiful law of nature which Spiritualists will do well to investigate, for when its application is generally understood, how great will be the boon to humanity. Our spirit friends come only to bless us-let us be receptive to their kindly influences.

John Rae.

My home in that beautiful land where I was born was Tyrone, Ireland. John Rae, please your honor, was my name. I was sixty-three years old when the messenger came and I departed for climes unknown to me.

Patterson Avenue was my place of residence, in the city of Baltimore. For the last thirty-seven years I've been a member of that place; and may repose come to my soul, even though I committed an uncharitable act.

The mind of man, either dead or alive, will have its contrary fits, and to make the unpleasant pleasant and the pleasant unpleasant, I gravitate toward earth; and, to be sure, it's very fine for one to know of the coming and the going,

the doing and the undoing. It's mighty kind and pleasant for the invisible ones to be after teaching the ignorant how to come and how to go. I feel like one inspired to speak of things unseen and things which, are seen, for truly, truly is it said, "In my Father's house are many mansions," and in those mansions are many degrees of spiritual beings-some

rude and some refined. I feel justified in telling these things, although it is against the rilles of our church. Still my heart is warm and my brain is clear in wishing to do good unto others.

Now, my friends, I am ignorant of the divine purpose of this. My sight gives me the privilege of seeing myriads go and return. I followed in the train, and, looking on at what they were doing, I have attempted it likewise, and while to my feelings it is pleasant, my intellect does not grasp it-I cannot understand it.

I have left a few acquaintances, friends and relations, still living on earth, and they may in some wise have a chance to see this and recognize its author; but if they do not, there will be no injury to me and none to you, except the loss of your time, and your patience perhaps.

And now, Holy Virgin Mary, my mother, you who have ever scattered flowers upon the ground so that the feet of your children in walking might crush them and gather in their fragrance to make them happy and content, to you be all the honor and all the glory.

Mrs. Margaret Armstrong Slater.

My name was Margaret Armstrong, the wife of Commodore Slater, of the United States Navy, and the daughter of Colonel Armstrong, of the British army. My residence was in Jersey City. My body was taken to Trinity Church, from there to the burial ground. This privilege surpasses the understanding of the human mind! Grand in its outlines, in its heights and in its depths, it takes away, in every sense of the word, the sting of death and the terror of the grave; for after you have breathed the last breath of earth, with the thought resting upon the mind, "I know not where I shall go," upon awakening you find you are a welcome visitor in that land where beauty is distributed broadcast! -

This is fact, having its substantialities in strong and positive knowledge; it is not imagination, neither is it fiction or hallucination of the mind. I am what I was-one gifted with intellect, with faculties all alive to truth and to beauty; and not one of those faculties has been diminished, but all have been enhanced, made greater in their power of perception and compre-

hension, and more forcible in their action. I feel as if I was gifted with prophecy to come and stand upon the mountain tops and proclaim the glad tidings there is no death, for God is everywhere, and where He is death can never come. Read, oh read, my friends, and rejoice! for she whom you loved and honor d and re-

spected has a voice to speak, not in the stillness of the night, but in the broad daytime, telling you there is no death!

Rebecca Abbott.

At Fairhaven, Connecticut, resided one whose name was Rebecca Abbott. I was the widow of the late Coham Abbott. I was formerly of the city of New York, but recently I was in South Natick, Massachusetts. My body was placed in

Solemn is death, however long the household may anticipate it. Still, for the time being, it makes a void, makes one feel that he must neither laugh nor smile-but that is erroneous. The human mind in these latter days must be cultivated up to the point where it can understand the usefulness of death.

Inexpressible are the feelings of those who are passing under the change of death. To me-and I speak from my own standpoint of knowledge and understanding-'t was tranquil, peaceful and calm; no clouds, no darkness were in my path. From one seene of active life into another passed I with the spirit, without the flesh. My bewilderment grew into ecstatic joy, for I reasoned with myself in this wise: A few hours ago I was with earthly people, now I am with spiritual; this change is certain. I cannot doubt it, for in its realities I find there is a truth surpassing my understanding.

On and on I went; the further I advanced the more rarefied became the air; the more beautiful became the spirits; and on and on again I went; there was verdure green and beautiful; and there in expression was the intellectual manifestation of the spirit; and on and on, I met and recognized my dear departed ones. They bade me welcome to the feast. We sat down, we ate and we were merry, for the whisperings of the lutetoned voices all around me said "there is no death, Rebecca; thou art housed, thou art sheltered through all the eternities;" and with this one more grand sweep came-but here language falls-I cannot give it.

And now, friends, this is no wild, fairy tale. It is the realization of a woman who has only gone before to partake of the sweets of the hereafter, and then return to make them known to your-

John Whitehouse.

The purpose is divine, but will my natural abil-The purpose is divine, but will my natural ability allow me in language to convey an idea of the vastness of my inheritance? If so, hearken, friends, to what I shall say.

I died at Turk's Island. John Whitehouse was

ny name. I was the son of the late Copeland Crisson Whitehouse, of Nassau, N. P. I was only twenty-one years of age. I have left a brother and sister and many dear friends behind me in the city of New York, and they are asking, pleading for God to tell them where I am, and what I am deing

The voices of these dear ones have gone out upon the atmosphere and have been caught by me; and here I stand controlling the organism of a human being—one that knew me not, nor

Mourn not, sister nor brother, for I have made a very happy exchange. It is only passing from the visible to the invisible—to your eyes. Read this; it is a demonstration of a new life to me. Grand, sublime! without a flaw are the immutable

laws of God that spread throughout the universe! Strange that one so young as I should be so happy and so content; but ere the message came I had been teaching myself of the hereafter, and I have not been disappointed.

There are beauties in this grand world and there are deformities. I asked for beauties, and

I have received them. Feel no regrets, let no sorrow be with the heart, let no tears dim the eyes of those I left behind me, for I am happy, 'm content with the beautiful change of my mortal life.

[To the Chairman:] I thank you, sir. It was somewhat difficult for me to control, though I have mastered it as well as I could, with the little tuition I have had.

David Grant.

What significance is there in a parent naming his child after a man who, the Bible says, was "fashioned after God's own heart"? My name was David—David Grant—and my narrative runs in this way: I died in Pontotoc, Mississippi, in the sixty-third year of my age. I was the brother of the late Deforest Grant, of the city of New York.

What evidence has any one of the perpetuity of life beyond the grave? What evidence has any one that after death he will be what he was? What evidence have you of the possibility of knowing each other after death? This is a demonstration to be given but how can you confifmonstration, to be sure; but how can you certify to its truth and honesty and integrity? May not some spirit inimical to yourself and to me come and assume my name, give knowledge which was mine, merely for trivial purposes? And—then, after having gathered in all those suppositions regarding the truth and the un-truth, the seen and the unseen, of what lasting importance is it either to the man dead or to the man alive?

It does not rob you of consequences; it does not rob you of nor cleanse you from the sins committed in the flesh; it does not take away from you ignorance and give you wisdom, and it does not, with all its fine allurements, make you a
god or a goddess. The real man, after he is
robbed of the flesh, becomes an immortal being,
with attributes suited to his new sphere of existence; then tell me the usefulness of his busying himself about this material world? To me, as I stand centralized to the two spheres of existence, it looks incompatible with common sense and reason to be bringing and carrying tales back ward and forward over the river that divides the mortal and the immortal. Unfetter the spirit that has been chained so long; let it be like the bird, to warble and to fly, and to make its nest wherever it deems best, and then, oh Father! you will be answering the prayer of one who through life seeks unfoldment.

Veereer, Dutch Painter.

The question, I suppose, may be asked by myself, is there an artist among you? I was a Dutch painter. I died that death which men call physical. Veereer was my name. I was from Holland.

This apprit intercourse to not appreciate the contract of the contr

This spirit intercourse is not anything new to me—for I sought the painters on the spirit-side of life to touch my brushes and bring out all the lines in artistic beauty. In my early life I showed great talent for painting. I grew under the in-struction of some of the very best teachers in art. Afterward I traveled in Europe. Landscape views were my style.

I was sixty-two years old. I was a friend to the poor; affable, pleasant and agreeable. Medals were awarded me by Napoleon III., and other potentates of Europe. Thus you see I am not giving too much praise to myself; I was appreciated by others.

preciated by others.

Calmly, sweetly and serenely laid I my earth-life upon the altar, knowing that He who gave me life and talent for use here, would protect me through that valley which has been called "the valley and shadow of death."

Oh how grateful I am to have the power to come hither once again in the midst of friends, though they he strangers and add one more test.

though they be strangers, and add one more tes-timony to the many, that those who die have power invested within themselves, under the immutable laws of nature, to come and man-

ifest there is no death.

Strange is it to me that I should have a deeptoned feeling, a heartfelt desire to come hither to the planet earth, and speak of my characteristics to those whom I know cannot, in any wise, feel a deep interest in myself. I have done the work, for it is pleasant to me thus to do.

BANNER OF LIGHT CIRCLE ROOM.

The following Spirit-Messages were given through the mediumship of

MRS. JENNIES, RUDD

at the Public Free Circles held at this office. In order to make repairs upon our Building, the Seances have been temporarily suspended. They will be resumed on Tuesday, September 5th.

Question and Answer.

CONTROLLING SPIRIT.-Mr. Chairman, if there ire questions, I will hear them. Ques .- [From the audience.] How does in-

sanity affect the spirit? Ans.-Insanity has been said to be an entirely psychological disease. Visit insane asylums, and ask the attending physicians: What do you find different in the brain when you lay the patient upon the dissecting table? Can you detect any difference between the brain of the insane person and the brain of the sane? They will answer at once: We have searched for such a difference times without number. Unless some injury has been met with, we never find any disease about the brain other than you find with those that have passed away in their right mind.

In a great many cases insanity is produced by obsession. People of mediumistic powers and with unbalanced temperament, oftentimes attract to themselves a class of peculiar influences who seem to dog their steps, and for a time to hold them as a part of themselves. There is then a complete obsession of all the powers and fac-

When the spirit has left the old casket this, of course, passes away, and the spirit is freed from it. Then it is renewed in health and strength and vigor, and looks back upon its earth-life almost with astonishment.

These individuals have a curious experience. They will often tell you they feel as if the devil was following them, as if they were being touched by some one. This is just the shadow which tells the story of the obsession.

When these individuals leave the earth-form, as in the case of one who came here the other day, sometimes, when they return to earth again and take possession of a medium, they feel the same old feeling that they had when here. There are days when they feel confused and cannot speak their thoughts as they wish to. When entirely freed from materiality they are but little affected by the insanity which possessed them on earth. Sometimes they come to us, with remnants of the trouble hanging about them; then, you must know we have in spirit-life treatment for all classes of minds more than you have ever conceived of in earth-life. If your insane asylums could be thrown open to healing mediums, who have the power to throw aside this psychological control, you would find six out of every twelve patients coming out clothed and in their right minds. You have Spiritualism in your Bible, which the people have read year after year, have studied it daily, yet have never applied it with reason's eye. When Christ cast out the devils, what were they? Think you it was anything more or less than undeveloped influences which were obsessing the individual? When he said that they were clothed and in their right mind, it was simply that he had broken the magnetic chain which the spirit obsessing the individual had held over him so long. Thus it is to day, as you go around the world, and look into different institutions; instead of treating the insane from the psychological platform they treat them for all manner of diseases, put them together, twenty, thirty, or a hundred of them in one building, while every insane person is as sensitive to influences as possibly can be. Why, is it not a wonder that ever one comes forth from your insane asylums cured? It is indeed a wonder, and until the laws of magnetism and control are better understood we shall have crowded asylums in the world, and we shall have a plenty on our hands when they come to spirit-life.

Sarah B. Remick.

I come to rejoice with my friends that I have laid off the mortal, and am clothed to-day in the garment of immortality. I feel so thankful that my journey on earth is over, that the hours of suffering have passed, and that I am standing in spirit-life at last safe, safe from the storms that swept over me so fiercely-that those terrible hours of pain have gone, that at last I am safe at home. I would not have them mourn for me, but I would rather have them rejoice and be grateful that the gate swung back on its hinges and let me in. I would say to them, thank the angels, for the angels were very near to me. 1 felt their presence, I knew their power, and I feel that the thoughts which came to me in those weary hours of suffering, and which I could not express, maybe I shall yet be able to speak, for they are some of them burning thoughts. I have not been disappointed; my angel friends told me what I would find. I am only pleasantly surprised that my spirit home is as bright as it is. I can meet my friends and greet them, and though I know they miss me here, yet they are dear to me, and I will love them still, but I ask them to rejoice with me that the cross I carried before me is no longer borne. Sarah B. Remick, of South Easton, Mass.

Lukie Ainsworth Rideout.

I do n't know what to say, but I come 'cause my folks wanted me to come. I started for the post-office one morning-not to one like this-and coming back something hit me, and something dropped, and 't was me.

I was confused, and have been ever since. I do n't know much about this thing, but was told I could send a letter to mother. It worried her more than me, but I've got somebody to take care of me now, and I am thankful for that. You see, it was right aside of the head that it struck me; and it has been pretty hard work, sir, to talk. It's a good while now-a good many monthsbut I can't make much headway. I want to say to father that if he will take warning by me it will do him no harm, but much good. Say Sister Annie helped me to come, and that we've got all the chance up here that can be. I am Lukie Ainsworth Rideout. I want to comfort my mother. I hadn't been gone ten minutes. 'T was on the Old Colony at Quincy.

Judson Hutchinson.

Like a New York omnibus, always room for one more, aint there? Well, I'm glad to find it so, because I want room enough for me. I am glad to find you like beautiful things. These are beautiful [the flowers on the table]. I've been round this place before, but not when this woman was here. I believed in doing everything just as well as I knew how when I was here. I don't say that was very well, sir, but 't was the best I to chewing tobacco, opposed to eating pork, and I was opposed to being shut up in an insane asylum, and I'm glad I am where none of these

things are done. It was said of one of old, that much learning made him mad. 'T was said of me that much music made me mad; but I have sometimes thought there was method in my madness, for I have been before a public audience sometimes when it seemed to me I could reflect every mind with my musical instrument.

I belonged to a strange family. I suppose we were all mediums. I was not exactly a Spiritualist, yet we had many manifestations in our family. I got tired of life; tired of the inharmonies of life; tired of wearing myself and fretting myself out, and everybody that came near me seemed to reflect their nature on me till I got weary of it. I felt as though I wanted to get away. I suppose that's just the way I did get out. I was sorry in two hours afterwards that I had n't hung on a while longer, nevertheless I hung long enough to strangle myself to death. They called me insane. It was a puzzle to me--what was life? what was death? I studied it a good deal; maybe too much for my own good. I know that musical minds are apt to be inharmonious. Harmony is sacred to us. The reflection of other minds jars on us. We cannot make them feel what we feel, and see what we see, and we get irritable.

I am Judson Hutchinson, opposed to drinking rum, chewing tobacco, and eating pork still.

I would like to add a postscript, and say to those that remain of the family, that if they would develop the medium powers they have got it would be a grand thing for them.

Maria.

Life was dark to me; it should have been bright. There was no reason why the sunlight should not have shone all round and about me. I had that which could bring power. They say wealth brings power. I had that to a large degree. All that I needed or wished for was brought to my hand; there were servants to come at my call and go at my nod, and yet the world was dark to me and dismal. Many envied my lot in life, saying that it was bright and beautiful, and could they enjoy what I enjoyed they would be so happy! they would be so free! I supposed I was doing all that I could do to bring about a happy life in the future for me, and yet I know that darkness was around my pathway; that wherever I trod there lurked a serpent; that whenever I took in my hand a rose I found a thorn. I believed that it came to me from those that begot me, and gave to me the curse of wealth. I believed that they poisoned the very air that I was breathing before I ever was born. Although clothed in purple and fine linen, many a time I have envied the poor women that I saw with their baskets on their arms walking the

streets as beggars, for lo! they had some to love them for themselves-to love them because of the heart links that existed between them-while I, as it were, was alone in the world, uncared for except for my power, uncared for except for that which I could do for them. To be loved for myself alone I would have given worlds, but this boon was denied me. When I came to spirit-life, lo! I was astonished to find that I, who had so longed for love, to be loved for myself unselfishly, had been of all hu-

man beings the most selfish: that where I might have planted the flowers of love, I had strewn thorn bushes right and left; where I might have brought peace and happiness, I had only brought discord and inharmony; that whereas I might have been a blessing in the world, I was simply an incumbrance, one that my friends were glad to get rid of. But there were gentle hands here that held me and showed me the true pathway, and to-day I come here humbly seeking light for the future of my life, hoping that I shall learn from surrounding influences to give to others the cup of cold water, to refresh them with the dew of love which was denied to me, trusting I may yet be loved for my own self, hoping and praying that I may bring some thought to you that shall make you and me better in the future. You may call me Maria.

Roxie. I went away with a bad throat. It troubles me now, sir; but I thought I'd like to say something to my folks. I didn't expect to find so many folks here. I did n't see 'em when I came. I go to my folks sometimes—to my friends sometimes-but I thought I'd like to go from here. My folks are not Spiritualists, but they are inquirers. You understand, sir. I thought maybe if I came, if Roxie came, and told them I had been up here and had taken a great deal of pains to come, perhaps it would set them to thinking.

[What's your last name?] They would n't like to have me, I don't think, give it all, so I'll only say Roxie. I know that Mr. Tuttle will make it all right. Good-day, sir. I thank you.

Controlling Spirit.

May the holy angels guide and bless you, and make you strong for the right. May they make each and every one of you feel there is a work for you that none other can do.

Oh, thou Father and Mother God, who fillest all space, who art everywhere, whose breath is felt in the morning breeze, whose smile is seen in the beautiful rays of the sunshine, the pulsation of whose great heart comes to us as we look into the opening flowers, oh, be with us; send thy min: istering spirits to hold our hands as we come to earth, that we may be linked by them to those that are higher and purer, and that we may bring stronger facts to earth to prove the immortality of the soul. Oh, may we bring some treasure to the shrinking, sensitive ones of earth whom we claim as our instruments. Oh, ye pure ones above, help us to encourage and sustain them, and to hold them while they do our works of love, and may to-day all Spiritualists join with higher angels, and let us hold their hands to help them, to prove to the world that there is no death, it is only casting off the mortal and standing on the immortal shores, where there is no time, where all is bright and all is love.

Nellie Culbert

We thank you for the bright flowers. For every leaf we'll write a story sometime, and tell it here. They make the influences sweeter; they make everything seem brighter. They always bring sunshine-the bright roses, the beautiful flowers-and I hope the life of each one here will unfold as beautifully for spirit-life as these bright roses. We thank you all very much.

MESSAGES TO BE PUBLISHED.

THROUGH THE MEDIUMSHIP OF MRS. SARAH A. say that was very well, sir, but 't was the best I

Note: DANSKIN.

Barockiyn: Louisa

Stephen Van Schaick; Gussie Hull, Brooklyn; Louisa

Townsend Lawrence; Maria Wooley; Albert Augustus Harcourt, New Orleans; Sarah Feely.

Blakesly Wilson: Rachel Bufter; Martha O'Conner; Eleanor Terrance; Catherine WI imms; Robert Renwick; Sarah Creger Campbell: Mrs. Mary Magruder; "arah Livingstone Filizgerald; Henry, Baltimore; William R.—y. Baltimore; J. M. O.—, Baltimore; Louisa Lettucar; Frederic Underhill; James Graham.

Robert Cheseboro igh. Elizabeth Carnenter; Margaret Grier; Emma Maynard; El zabeth Daily; Alletta Rapel; Robert Elder; Catherine Williams; Philip Bernard; Isabella Towner; David Pol; Henry Story; Chas. Jeffrey Smith, Hon. Judge Hawkins; Joseph Crosby.

THROUGH THE MEDIUMSHIP OF MRS. JENNIE

THROUGH THE MEDIUMSHIP OF MRS. JENNIE S. RUDD.

Theodore C. Kibbe, San Francisco, Cal.; Bradford Francis, New Bedford, Mass; Harriet N. Holbrook to Ass W. Holbrook; Mary Cahill; Achra W. Spragne; Addle, to John Goodrich and Vincy C. Goodrich, Plainville, Conn.; Elizabeth Mitchell, Philadelphia, Pa.; Deliverance.

Ann M. Bradley, of New Haven, Conn.; Willetts H. Fargo, of Decatur, Ill.; Annie Gibson, of Fort Wadsworth, Staten Island, to Col. Gibson; Emily Abirch; Hosea Ballon; Simon Morton, of Galveston, Texas; Emma Day, of Montreal.

Ellen Hollahan, of Boston; Marla Elizabeth Walker, of Boston, Grinerly of Portsmouth; Dr. Irving Webster, of Pi month, Mass.; Anonymous; Zekle Vinal, of SouthScitnate, Mass.; Pat McManus; Almira Dubols, of Philadelphia.

Plymouth, Mass.; Anonymous; Zokle Vinal, of South Sciruate, Mass.; Pat McManus; Almira Dubols, of Philadeiphila.

Dr. William Tinkham; Frank Stebbins, to Amelia Stebbins, Clark: Edward L. Weston, of Charleston, S. C.; Charles Poore, of Charlestown District; Joslah Dunham, of South Boston: Minnie Danforth, of Boston; Anonymous; Johnnie Che Yan; Ella M. Hyland: Frank, Ernest F. Arnold, of Johnston, R. L.; Charles E. Smith, of Danversport; Charlette Taber, of New Bedford; Stephen Denio, of Nashville, Tonn.; Samuel-J. May; Dr. A. L. Haskins, of Boston; Ellen Francos Maynard, of New York City, to her parents.

Richard Blanchard, of South Weymouth, Mass.; James Blood, of Milford, N. H.; Eliza F. Emery, of Quincy, Ill.; Charlotte Hubbard, of Newport, R. L.; Samuel McLaughlin, of Troy, N. Y.; Ebenezer Totman, of East Weymouth, Mass.; Frances Augusta Barnard, John E. Henry, or '11rlsh Shank,') of San José, Cal.; Thomas D. Goodler, of Minneapolis; John M. Bradley, of Carmi, Ill.; Charles B. Corey, of Westport Point, Mass.; William Thompson, of Pawtucket, R. I.; Mary R. R., of New Orleans; Dr. Mann.

Luther M. Kennett; Emma Lingley Bugbee, of Charlotte, N. C.; Grandma, to Elijah Goodnough; Mary Johnson Close, formerly of Market street, Baltimore, Md.; George Ranson Rowe, of Lawrence, Mass.

Monroe B. Perkins, of Hartland, Vt.; Henry Lewis Henry Le Roy, of St. Louis, Mo.; Cyrus L.—p; Mary Durgin, of Montreai; Charles Brown, of Boston; Addie, to her mother, Harriet Whiting, of Meriden, Conn.; Dr. Mann.

Passed to Spirit-Life:

From Glastonbury, Conn., May 22d, Mrs. Bathsheba B. From Glastonbury, Conn., May 22d, Mrs. Bathsheba B. Turner, widow of the late Wm. II. Turner, Esq., aged 76. From a long and busy life, one full of kindness and well doing, she has gone to a new and brighter existence. A week had not clapsed since a dear daughter had gone to sleep, when, leaving only pleasant memories behind, she went to her husband and children. Loving, patient and tender ever, the vold she has left in the home circle can never be filled; but in the new home to which she has gone, and where the remaining dear ones will surely go, she will be ready to welcome and care for them. It is vain to say to the mourners, sorrow not, but we should ever renember that though the loved semblances may never be able to visibly come to us, we will go to them; for what we call death is only sleep, from which we wake to a broader vision, a purer air, a nobler existence.

T. S. C.

From Central Falls, R. I., May 25th, Mr. George Mar-

riott, aged 63 years,

He was happy and contented in the knowledge he possessed of the truth of Spiritualism. His good character and pure thoughts found in these truths the satisfaction only to be realized by one whose faith was tried, unshaken and absolute. The future was to him by no means an unsolved problem. It was a certainty indeed; he had no doubts, no fears.

W. MILLINGTON.

From Horicon, Wis., on the 26th of February, Henry

Stewart Cleveland.

He was a young man of excellent moral character, universally beloved and respected by all that knew bim; it could truly be said of him that he had not an enemy on earth. He was a man of liberal principles, and passed on without a doubt or a fear. Beloved one, rest in peace.

JULIA H. CLEVELAND.

Cobituary Notices not exceeding twenty lines published

gratuitously. When they exceed this number, twenty cents for each additional line is required. A line of agats type averages ten words.]

EPITOME OF SPIRITUALISM, ETC.: Herein we have an octave pamphlet of about 100 pages written in a fair, pleasing and excellent manner; full of anecdotes, good advice and sound philosophy, concerning this age of spiritualistic phenomena. Some of the anecdotes we are perfectly surprised at if they can be true. The method and philosophy of dealing with mediums, re-incarnation, unterialization, etc., we are happy to endorse. Though the author's name is withheld we suppose it to be Rev. W. F. Evans. Colby & Rich, Publishers, Boston, Mass.—The Shaker.

Shaker.

Spirit Invocations; or, Prayers and Praises publicly offered at the lanner of Light Circle Room Free Meetings, by more than one hundred different Spirits of various Nationalities and Religions, through the vocal organs of the late Mrs. J. H. Conant. Compiled by Allen Putnam, A. M. Boston: Colby & Rich.

As these prayers are all uttered through the "vocal organs" of one gifted woman, they naturally have a likeness of phrase. The style of the differing spirits is harmonized. Jows pray like Christians, Brahmins like Mostens, Orthodox men like Rationalists, Catholics like Protestants, and some who never prayed at all in their lives pray here as if they had always been used to it. The selections are impartial, and come from a wide range of the spirit-world, and it is pleasant to know that the English alphabet is the proper one for such a catalogue. Many of the names are familiar. But who is Aryan, and Rev. George Fox, and Gargegargarhah the Indian, and likenian, and Lohn, and Napthalon, and Sharda, and Yadah? There is also a spirit which calls itself "the Unknown." The general dictator of the prayers of the spirits seems to be Theodore Parker, and the fashion of their supplication is that of his utterances in the Roston Music Hall, They are happily free from sectarian dogmatism.—Christian Register.

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Spiritual Phenomena.

Mrs. Mand E. Lord-John and Katie King-An Expose that was not an

(The subjoined, taken from the Philadelphia correspondence of the Washington, D. C., Chronlele of a late date, is written by a lady well known to the literary world. The introductory portion of the article-relating to Mrs. M. B Thayerhaving already been published in substance in our columns, is here omitted. -En B or L ?

My next visit was to Mrs. Mand E. Lord, the celebrated "physical medium," who has just ar rived from the West, where her marry has become rived from the West, where her naure has become a synonym with all that is well daid, witeling Mrs. Lord's personal appearance is at once winning and her manner prepossessing. She is handsome, dresses in the latest mode, and presents none of the diesynerasies generally so disagreeably prominer tim the appearance of these strange nearly. Mrs. Lord's circles arically half strange people. Mrs. Lord's circles are also held in the dark. A circle was formed with the chairs of the occupants touching, the sitters joined hands, and Mrs. Lord was scated in the centre. Several musical instruments, a fan and other articles were given to different ones, and when articles were given to innerent ones, and when all was ready the gas was extinguished and the medium commet ed by placing her feet between those of one of the circle, and elapping her hands constantly to assure all of her locality. The moment the gas was extinguished the spirits began to arrive, making their presence known by speaking to their friends in audible voices, giyspeaking their names, caressing, kissing, and in various ways attesting their presence. The scene beggars description—mothers holding converse with children or imagining they were kissing and caressing them; little hands patting and kissing in return; a dozen different voices speaking at the same time to as many different members of the circle; the touch and voice as tangible as if belonging to men and women; the little lady moving meanwhile from one to another among the sitters; the guitar was carried from place to place, resting first on one head, then on another, gentlemen's neckties taken off and carried to one or another designated by themselves or others, the little music box carried in the same way, fans used to the immense relief of us all, and various other marvelous feats too numerous far to be given in detail, but strange, weird, and ghostly enough to put a thinking cap on the head of the most terocions materialist.

I now pass on to the materialization séances given by Nelson and Jennie Holmes at their rooms, No. 116 South Washington Square. The

fact that these people have been advertised as frauds wherever the English tongue is spoken will not deter mes from reporting the wonderful things I saw and heard there; and I also propose to review a little bit of history, showing how innocent people are sometimes wronged, and how very difficult it is to have justice done them. Almost every one is acquainted with the incidents connected with a recent *expose* of these people as charlatans and impostors—how a woman named White made an affidavit that she had herself personated the apparition that claimed to be the spirit-form of "Katie King," at the rooms of these people; that Robert Dale Owen, who had written articles for the Atlantic Monthly describing the circumstances of these occurrences, became satisfied he had been duped, and the bubble of spirit communication was supposed to have been effectually pricked, when he published a card retracting his commendation of the mediums, materialization and messages. I had sup-posed, with the rest of the world, that all this was true, and consequently was greatly surprised when in the course of my investigations I was invited to visit these people and assured by a very reliable and intelligent gentleman that I would see most marvelous exhibitions of occult power; which invitation I accepted. I found the place and surroundings such as poor people in humble circumstances would naturally be in, and Mr. and Mrs. Holmes very accommodating and agreeable people. Mr. Holmes went into a box covered with lace netting, which was locked by a gentleman who had brought his own lock and key, he keeping the key during the evening. This box was within an enclosure or cabinet constructed for the purpose, and which was subjected to the most critical examination. The door of this cabinet was closed. An aperture about fiften inches square was covered on the inside with a black curtain drawn across it, and Mrs. Holmes to the faces of friends known in tife, that members of the circle, and even the writer, a black curtain drawn across it, and Mrs. Holmes to the faces of friends known in tife, that members of the circle, and even the writer, a cognized them, and spoke their names. Some of recognized them, and spoke their names. a black curtain drawn across it, and Mrs. Holmes was scated in front of the cabinet, and in full view of all present. After a few moments spent in general conversation, a face of rare and delicate beauty appeared at the aperture and announced Katie King. She called several persons take her hand. She then said she would try and come out into the room. In a few seconds we heard the door slowly open, and a petite form of the most exquisite proportions appeared, with flowing robes of snowy whiteness, with long sleeves reaching to the floor, displaying an arm worthy of the best artist the world has produced, the girdled waist disclosing a bust of the same rare workmanship. She glided into the room, and throwing a richly-wrought lace yell from over her face with outstretched arms, she stood a real-ization of a poet's wildest dream of female beauty. The face was of marble whiteness, and, with the exception of a strange odor of graveclothes and coffin, seemed as tangible and life-like as any one in the room. Mrs. Holmes asked if your correspondent might draw close to her. She bowed her head, and I stepped to her side. She laid a delicate hand on my head and whis-pered "God bless you," then vanished as quickly as she had appeared among us. Then came a stalwart form, dressed in a full

buccaneer costume, with red coat, cap and top boots, sash and belt, earrying in his hand a large silver trumpet. This apparition called himself John King, said he lived three hundred years ago, was by birth an English nobleman, by profession a pirate, and was the father of the gen-tle maiden whose sweet blessings still lingered in the air. John did his talking in stentorian tones, and flourishing his trumpet he disappeared within the cabinet. Afterwards several other apparitions appeared. Two were recognized by vis-

itors; others unknown.

It was, in its essential features, the same mani-It was, in its essential reatures, the same manifestation of occult invisible faces that Mr. Owen gave with graphic and artistic grouping in the Atlantic Monthly some time since, but public interest in which was lost through the reports of fraud having been committed—reports so circumstantial in detail as to leave little doubt of the truth of them. the truth of them. From that moment a cloud settled over these mediums; and from that time to this, although Mr. Owen retracted his retraction, and J. M. Roberts, a gentleman of character and position, after a thorough investigation of the matter, putting the mediums under the most crucial test at his own house, and superin-tending the construction of the cabinet at their own residence, has announced it to be his convicown residence, has announced it to be his convic-tion that the expose was a wickedly combined conspiracy to ruin these people. Not one of the newspapers of Philadelphia printed these oft re-peated statements made by him, notwithstanding they have heaped columns of abuse upon them. The way Mr. Roberts became interested in this

case was in this wise: He happened to be at the Holmescircle, at their rooms, the same night that the woman, White, was exposing them at another gentleman's house, showing how she had represented the scenes at the Holmeses, pretending to be a spirit. The manifestations had never been better, nor did they vary in any way from the usual appearance upon that night. This fact led usual appearance upon that night. This fact led Mr. Roberts to believe that there must be some mistake somewhere, and, in spite of the overwhelming verdict rendered against them by an indignant community, he went quietly to work to unearth the secret of the apparent wrong doing of these people. After a year of patient endeavor, spending his own money and time, he announces it to be his conviction that no fraud was committed by Mr. Holmes or his wife in the matter of it to be his conviction that no trade was commit-ted by Mr. Holmes or his wife in the matter of the claimed materialization of spirit forms; that the woman who was employed by unscrupulous parties to make the charges, and having lived in

which they did. Here I know that no trap-doors, secret springs or invisible wires could summon from closel or recess forms to simulate the visions I had at these tooms. I tastened a curtain before a door leading into a small room, thus improvising a cabinet, when lo, the same glustly visitants came out from behind the curtain.

Verily, there are "more things in heaven and earth than are dreamed of in our philosophy." I have dwelt upon this case for the reason that the isolation and ostracism under which these people suffer, shunned and denied by Orthodox and Spiritualists alike, struggling against, what they certainly seem to believe is a great injustice, made a deep impression upon me, and believing that the people are true and good, and, if they can be reached, a true verdict is oftener rendered than a talse one, I have essayed to give a glimpse only of their case to the public. When the press, that mighty engine for good or evil, puts its powerful hand upon a man or cause, it seems to be one of the impossible leads, to lift. I do not claim that the manifestations here narrated are the results of disembodied spirits, either individ-ualized or in the form of force; but one thing I am fully convinced of after-close investigation, careful study and prayerful attention given to the subject, that whatever the power is that brings the flowers to Mrs. Thayer through closed doors and windows, the voices and palpable presence to Mand Lord, and the forms and faces of the Holmeses, that it is not in their cases the result of fraud or collusion on the part of those persons, or of delusion on mine. I am certain it is to them as great a mystery as to us that they are not cognizant of the doing, so far as their agency is concerned, any further than that their presence is necessary to produce the phenomenon; that the forces invisible to us, to them are tangible entities. After this all seems to be on an unknown sea of invisible forces governed by laws as yet not even guessed at by the scientific world.

H. M. B.

[From the Figure, San Francisco, Cal.]

More of the Spirits-The Parafline Hand in San Francisco-A Seance of Ghostly Faces.

The account of a spiritual scance held recently in New York, which we copied from the New York Herald, has created so much interest and controversy that we have determined to give the controversy that we have determined to give the readers of Figaro some more insight of what is being done at spiritual scances. Let us first pre-mise that the subjoined report of what occurred is not overdrawn, but that it is, on the contrary,

strictly true, and can be substantiated.
We attended a private scance given by Mrs. C.
M. Sawyer, a materialization medium, at her residence, 831 Howard street, on Thursday evening, April 20th, when the paraffine cast of a hand was successfully produced under the following

circumstances : ' The medium was securely tied in the cabinet, each hand being tied to the rounds of her chair. The cabinet was then examined outside and in, and pronounced free from any possible means of ingress or egress, except through the door facing the audience, which was closed, hooked and but-toned, with the medium alone in the cabinet. After a half hour of materializations of hands and faces—of which more anon—the door was di-rected to be opened and the paraffine was called for and brought in from an adjoining stove, where it had been undergoing the melting process. A small tin pail containing hot water, and the melted bodies of two sperm candles, and a common washbowl half full of cold water, were placed on two chairs in the cabinet. The cabinet was again examined, and the medium was found to be tied in the same way, but in a trance so deep that even respiration seemed suspended. The door was closed, and materializations went on again. Hands, arms, faces, as before, and even partial bodies, appeared at the aperture of the cabinet in that peculiar luminous light in which these manifestations are made—many of them forming dimly at first, and slowly, out of the darkness of the cabinet, and disappearing in the

the apparitions whispered the names of persons present, and answered questions in monosylla-bles. Others answered questions in pantomime by shaking or nodding the head for the negative or affirmative. The whole of this portion of the manifestations partook of the miraculous, and seemed impossible for human agency to per-

Again the door was ordered open. The light was brought, and the parafline cast of the lower portion of a man's hand, the fingers and part of the paim, was found floating in the bowl of water. The cast must have been taken from a hand ter. The east must have been taken from a con-cridently twice the size of the medium's, who is "spiritual voice"—for there is a great deal of talking done during the manifestations—that owing to the size of the pail (a mere tin lunch pail), it was impossible to put a full-sized hand in the melted parafline, therefore a cast of but a portion of a materialized hand had been given. The cast was very perfect, with the exception that the paraffine on the top of the middle finger had settled a little. The band was left with the medium, and the seance adjourned.

In conclusion, if the reader doubts this state ment he had better go and investigate for him-self. It is no far-off marvel. It requires but an evening or two of investigation, and the cost will be but a trifle. As a phenomenal exhibition it will be startling, at least.

The Centennial-Practical Informa-

To the Editor of the Banner of Light:

I have been here a week-long enough to get some partial idea of the Centennial, and some knowledge of the situation of visitors.

I do not propose at present to essay the task of description, and even the lengthy and many letters in newspapers are but partial and imperfect glimpses of the vast and varied collection gathered from many lands, and grouped in fine and grand array beneath seventy acres of roofing, with room for fifty thousand people not to be at all crowded. Mile after mile one can travel up and down broad aisles and passageways, and see on either side the products of human skill and power, the highest material achievements of races far apart-

"From farthest Ind, to each blue crag That beetles o'er our Western seas,"

It is cosmopolitan indeed! Pagan and Christian, Catholic and Protestant, Orthodox and Heterodox, Materialist and Spiritualist, meet and mingle on most fraternal terms, gaze and wonder, animated by like emotions, compare and discuss, agree and disagree, in most friendly manner and spirit-a dim foreshadowing of a coming day when men shall meet and confer, compare and learn in like spirit touching religious things, and so get broader views of spiritual realities.

But I must stop and turn to the main object of this epistle, reserving description to another letter I may soon write. For the present, then, I will say, let all who can visit the Centennial, and they will find all description or ideal below the grand reality of this greatest of all World's

For the help of those of your many readers all over the land who may come here, I want to make

costume and play Katie King very acceptably, of extortions and swindles, and perhaps they These things, as related to me by Mr. Roberts—may have been, but I have not met them. Combiniself, seemed to me quite as matvelous as the line here over the Lableb Vallay route. I found ing here over the Lehigh Valley route, I found strange power these people claim to possess. Determined to know, if possible, for myself, to this end I invited Mr. and Mrs. Holmes to give me an exhibition of thempower at my own rooms. carriages and street cars are as usual, if one will but take care to make his bargains in advance. Hotels and private houses are plenty. Lodging house agencies can offer you terms, room, board, &c., at all styles and prices, from \$10 to \$30 a week. There is no crowd, nor will there be save on some gala day like the 4th of July, &c., making it very difficult to get stopping-places, as seventy-five thousand persons can be lodged, &c., at public and private city houses, and thousands can find homes in easy railroad distance in the country, and near towns and cities. If one can engage a place in advance through some friend here, all well; if not, come on without fear; use decent care and judgment, and you will find places to suit means and taste with no great trouble. Come for a week, at least; a month is better, for a day or two only amazes one, and gives no definite or clear view of things.

I get excellent board and lodging at two dollars a day, to which another dollar for car fares, admission fee, lunch, &c., may be added, and one can cover all these expenses at from \$16 to ₹25 per week.

At the Centennial grounds lunch rooms give good fare at the usual prices. It is well to go early and come away by about 3 to 4 P. M. before the crowd overfill the cars at a later hour, and I find no trouble in riding to and fro in less than an hour.

The question of opening the exhibition on Sunday is being warmly discussed here. A large meeting in favor of opening, filled and overflowed a great hall, last night, and the speakers were men of note and weight. The pious class of aristocratic Christians (?) who ride to church in their coaches Sundays, the thoughtless bigots and the "unco-righteous" preachers want "the Lord's day" kept; the intelligent working-people, the liberal clergymen, the friends of innocent and instructive occupation of a part of the Sunday favor opening, and I think and hope that the financial needs of the Centennial Commission will be the resistless argument that shall emphasize and enforce the demand of the people. I stay here up to about June 15th, and hope to write you again. Yours truly,

G. B. STEBBINS. Philadelphia, Pa., 30th May, 1876.

New Publications.

THE ATLANTIC for June-H. O. Houghton & Co., pub-Ishers, corner Beacon and Somerset streets. Boston-is reeived. Mark Twain discourses characteristically upor The Recent Carnival of Crime in Connecticut;" Henry James, jr., contributes the opening installment of "The American," a new novel; Prof. Felix Adler tells the story of Buddha, "A Prophet of the People," in a way which can give but little comfort to the stiff scions of New England Orthodoxy, but which embodies most incontrovertible facts, and clothes them in the diction of a prose poem; Mr. Howells describes "A Shaker Village; " Charles Francis Adams treats of "The State and the Railroads;" Mrs. Kemble's "Old Woman's Gossip" Is of marked interest and T. B. Aldrich, Paul H. Hayne, Adelaide Alling, Co leste M. A. Winslow, Edgar Fawcett and B. W. Ball, furnish choice poems. The enterprising publishers also give to the people Whittier's Centennial Hymn, with music, The July number will contain Gen. Howard's article on the Battle of Gettysburg; a sketch of Oriental travel, by Charles Dudley Warner; a paper on the Centennial Exhibition, by W. D. Howells: poems by J. R. Lowell, T. B. Aldrich, and others; and various short stories, sketches,

THE GALAXY for June - Sheldon & Co., New York City, publishers—has come to hand. The following table of contents demonstrates that it is fully determined to merit the approbation of its readers: "The Pre-Raphaelites in England," by Justin McCarthy; "Have we a National Character?" by Col. Thomas M. Anderson, U. S. A.; "First and Last," by Mary Aingo De Vere; "Mad-cap Violet," Chapters XVII., XVIII., XIX. and XX., by William Black; "The Lady and her Lover," by C. P. Granch; "The Display of Washington Society," by Gall Hamilton; "Elusion," by Barton Grey; "Peripatetic Madness," by Ely Van de Warker; "Souvenirs of a Man of Letters," by J. H. Siddons; "Mrs. Vanderduynek," Letters from Roger Floyd to Holt Stanhope, Miss E. W. Olney; "War Memolrs," by Gen. G. A. Custer, U. S. A. Wilson, "a Tale of Salem Witchcraft, by G. H. Pierce; Leglon, which is to parade in Philadelphia on the Fourth "A New History of the United States," by Marie A. Brown; "Ad Musam," by H. S.; "Drift-Wood; "Scientific Miscellany;" "Current Literature," and "Nobulae."

A. WILLIAMS & Co., 283 Washington street (corner School street), Boston, furnish us with the June numbers of SCRIBNER'S ILLUSTRATED and ST. NICHOLAS, which may be found at their counters. In these centennial days visitors to Philadelphia will do well to peruse the illustrat ed article "Old Landmarks," which leads off the pages of the first named magazine; "Beds and Tables," etc. (il-lustrated) is further continued. Admirers of "Gabriel Conroy " and "Philip Nolan's Friends" will find installments of these social tales, and "liow America was Named." "Union College" (both illustrated), "Some Experiments in Goöperation, '' paper No. 2, by Charles Barnard, an article on "Charlotte Cushman" and her life-work, choice poems, and the usual departments, make a fine display. St. Nicholas continues T. B. Aldrich's translation of "The Cat and the Countess" (Illustrated in dihouette), for the appearance of which its young readers have no doubt been counting the days; "A Frog and his Neighbors " is a sketch in which much useful information set off by quaint engravings is to be found; "The Boy Emigrants "continues to be worthy attention, and a likeness of its author, Noah Brooks, is given; there is much additional matter for the delectation of the little ones to which we cannot now refer. The frontispiece, "The Maid of Domremy " (Joan of Arc), is a charming conception.

WIDE AWAKE for June-D. Lothrop & Co., 30 and 33 Franklin street, Boston, publishers—heads its contents with a story by Sophie May, entitled "Bessie's Mishaps," the frontispiece being in illustration of the same; the space devoted to "The Magic Carpet" is as usual covered with good words; but we are sorry to see that "Young Rick." continues to be loaded down with absurd and nonsensical matter concerning spirit phenomena. The editor of this magazine would do better work by devoting her space to the object for which the publication is ostensibly intended, than in appeals to the prejudices of the bigotec against liberal thought or attempts to mislead the young concerning the importance of the modern dispensation by the silly erection and subsequent overturn of convenient men of straw."

THE HERALD OF HEALTH-Wood & Holbrook, publishers, 13 and 15 Laight street, New York City—for June is received. Among other articles of interest, Hiram Corson, M. D., writes of "Ice and Ice-water in Scarlet Fever," and T. A. Bland, M. D., continues his "Notes of Travel in Yankee Land."

THE AMERICAN SPIRITUAL MAGAZINE, for June, From his home, in Memphis, Tenn., Samuel Watson, the fearless and indefatigable missionary of Spiritualism in the South, continues to send out regularly this fine and readable publication. The number before us leads off with "Inner Life Department "-spirit messages, Mrs. Annie C. T. Hawks medium-and follows the same with Annie C. 1. nawks mentum—and tohows the same with articles severally entitled: "Elementary Spirits," "The Mission of Christ, or the Millennial Reign," "Christian Spiritualism," "The Coming Church," "The Duty of Spiritualists," "The Double," etc., etc.

We have received from S. R. WELLS & Co., 737 Broadway, New York City, THE SCIENCE OF HEALTH and the Phrenological Journal for June. As previously announced, the first-named publication will bereafter be merged with the Journal. In the "parting word" to Its readers, it assures them that the same grave questions considered in its pages will hereafter be treated of in an appropriate department in the Phrenological Journal, and all are cordially invited to a perusal of that, and ex-horted not to abate one jot of their interest in health reform." The Phrenological Journal has among other points of interest this month highly valuable articles (illustrated) on the "Antiquities of the Pacific States, "How to Teach," and "Socrates, the Ancient Sage," (the last by T. A. Bland, M. D.)

RECEIVED: AYER & SON'S MANUAL FOR ADVERthe house with these people for many months, she was enabled at a small expense to get up a touching accommodations, costs, &c. I have read sansom street, Philadelphia, Pa.

BRIEF PARAGRAPHS.

The Baroness Burdett-Coutts has inaugurated a move ment in England designed to put an end to the cruel busi-ness of killing birds for ornamental uses. The impression exists that birds used for personal decoration are killed immediately, and prepared in the ordinary way by taxider mists. It is said, however, that this is not the case, but that the beautiful and helpless creatures are subjected to a horrible torture, for the purpose, it is claimed, of causing the feathers to retain a firm hold upon the skin.

The lately deposed Sultan of Turkey, Abdul Aziz, committed suicide at Constantinople Sunday morning, June 4th, by opening the veins of his arm with a pair of selssors, it is reported. Our spirit friends say he was murdered!

The most important result of the visit of the Prince of Wales to India, is the fact that the native customs for the abject repression of the women of that country were dur-ing his tour so slackened, that they can hardly be so severe hereafter. For the first time the women were liberated from the hard walls of the zenana, and were seen in open carriages, unveiled, enjoying with rapture the fireworks and other festivities. The women were given to understand that this unprecedented freedom was granted at the express desire of the Prince, and he will always be regarded by them as their liberator.

China, emulating the armament-increasing example of European "barbarians," has just launched "The Terror to Western Nations," an iron-clad; but as her engines are found unequal to the task of her propulsion, the aforesaid nations have nothing immediate to fear.

The Boston Journal of Chemistry has just celebrated the tenth anniversary of its establishment.

What 's the difference between payment in a note at one day's sight and payments in silver? One 's a one day's tender, and the other's a ten day's wonder. -N. Y. Com. Adv. The Bengal government has appointed a native lady in-

specter of the female schools in Calcutta. She is the daughter of a Bengalese clergyman. This is the first instance of any appointment of the kind, Bruises and injuries do much better when treated with

hot than with cold water. The temperature should be about 103° F.

TO WHOM IT MAY CONCERN. "Speak truly, and thy word Shall be a fruitful seed; Act truly, and thy life shall be A great and glorious creed."

Jarrett and Palmer's trans-continental train arrived in San Francisco at 9:25 o'clock Sunday forencon, June 4th, thus making the distance from New York in eighty-three ours and thirty-four minutes. The excursionists were extended a cordial welcome,

In the Egyptian the hieroglyphic representing charity is a naked child, with a heart in his hand, giving honey to a bee without wings. The child represents the humility of charity; the heart in its hand the fullness of charity; giving honey to a bee without wings, the worthiness and helplessness of the object of charity.

The climate of Chicago beats the world. Yesterday bluenosed men in white vests and linen coats were shining around to got enough money to take their winter clothes out of pawn.—Chicago Times.

The greatest prayer is patience .- Buddha.

A young married woman named Butler was brutally murdered in Highgate, Vt., on Friday night, June 2d. The supposed murderer is a farm hand, named Tatro, who has been fully committed on the charge

It often becomes desirable to jusert screws into plaster ralls without attaching them to any woodwork; but when we turn them the plaster gives way and our effort is vain. In such case enlarge the hole to about twice the diameter of the screw, fill it with plaster of Paris, such as is used for fastening the tops of lamps, etc., and bed the screw in the

King Victor Emanuel has accented the honorary presi dency of the Philadelphia committee for the erection of statue of Columbus.

Read no letters, books or papers in company; but when there is a necessity for doing it you must ask leave. Come not near the books or writings of any one so as to read them unless desired, nor give your opinion of them unasked; also, look not nigh when another is writing a letter,—George Washington's Rules for Guidance.

At a meeting of the Washington Monument Association recently the secretary directed the Issue of a circular forthwith, appealing to the people of the country for a centennial contribution at the approaching anniversary of American independence, toward the completion of the

The first '' June bugs '' and white vest of the season put in their appearance on Sunday (28th May). A little sinner in Pittston was also discovered in swimming on the same day.—Gardiner (Me.) Home Journal.

Difficult punctuation-putting a stop to a gossip's tongue

An intelligent foreigner, passing through the streets of Philadelphia, took out his note-book at the end of a long valk and made a little memorandum to the effect that eighty-nine per centum of the population of Philadelphia are members of the powerful family of Roomstolet.

General Fitzhugh Lee has been compelled to decline the

The Sultan has Abdulcated. He Ottomanage things better,—Philadelphia Bulletin. Oh, let him rest Aziz. He's Effended his people long enough.

"The horse-railroad devil-fish is winding his tentacles around rapid transit, 's says the New York Graphic, and, we may add, the narrow-gauge railroads are "winding up"-or soon will-the mammoth, high-fare railways The sooner the better for the public.

It is observed that every year the strawberry-boxes appear to be reduced and the quantity of the hulls and stem

You can recognize the woman's pavilion by its graceful Eves. -Philadelphia Bulletin.

Report states that a native Hindoo weaver has invented a sort of loom by which he can sew coats and pantaloons, and all other dresses whatever, the clothes being sooner and better sewed than by the sewing machine.

Five thousand dollars will be required to give 10,000 poor children of Boston a day's outing this summer, and should a sufficient amount be subscribed at once, the committee will immediately arrange for its earlier excursions Messrs. Peters & Parkinson, 35 Congress street, have consented to act as treasurer for another season, and all contributions may be sent to them. The project is a good one and deserves success.

Wille Brown, aged about ten years, ran away the other day from his home in Washington to become a pirate, or a wild tranner of the desert-he didn't care which-and was found in Baltimore boo-hooing. He had been perusing dime novels.

According to Geo. P. Rowell & Co.'s American Newspaper Directory there are published in the United States 782 daily papers, 90 tri-weeklies, 135 semi-weeklies, and 6302 weeklies.

Mohammedanism is making very rapid strides in many of the distant provinces of China. Not only, too, is the religion itself spreading thus suddenly and swiftly, but the Chinese followers of the Prophet appear ripe for an insur-

The rush from the Black Hills has begun in earnest. Very soon those coming back will outnumber those going in two to one.—Gold Hill (Nevada) News.

The Boston School Board, incited by the recommenda tions of Miss May, has appointed a committee to cooperate with the Principals of the schools, in order to secure sim-plicity of dress among the pupils on the day of their graduation. This is a practical measure in the interest of Dress Reform, and is another evidence of the accession of good sense to the counsels of School Committees by the election

The Mexican revolutionists are getting the worst of it. Some of the Spiritualists hereabout contemplate holding picnics the present season by the sea-shore

BUDDHA'S COMPASSION. The famished tigress howled in vain;
No prey to stay the hunger-pain
Was seen on all the burning plain.
The savage mother, worn and faint.
Heard, wild with wee, her cub's weak plaint,
Then leaped for joy. She saw a saint. Then leaped for joy. She saw a saint.

For Buddha, pitying her despair,
Is hastening to the tiger's lair,
In answer to her awdul prayer!

'Take me and feed your young,'' he said.
Great Buddha's blood was flerely shed,
Great Buddha's heart the tigress fed.

—Independent.

An exchange suggests that "the revelation of confidential letters is the meanest of crimes. The thief who fliches your purse steals trash, but these destroyers of reputation, who sneak and pry, and crawl and cringe, the Maralle and Heeps of society, are worse than the Fagins and Sykeres.",

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