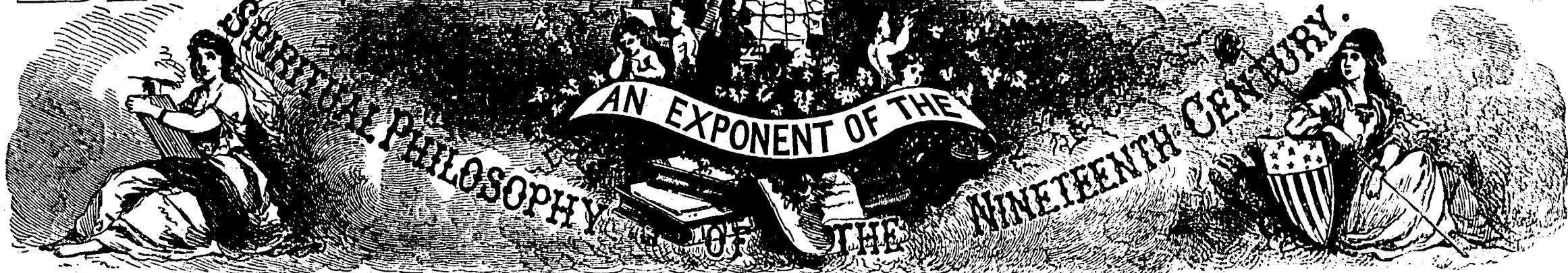


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Spiritual Phenomena.

From the London Spiritualist.

THE MOLDING OF SPIRIT HANDS AND FEET IN MANCHESTER, ENGLAND—EXTRAORDINARY MATERIALIZATION MANIFESTATIONS.

BY WILLIAM OXLEY.

I sent you an account of the production of wax molds of spirit hands, obtained through the mediumship of Mrs. —, which was inserted in the *Banner of Light* of Feb. 11th, 1876, but as we have had others produced through the mediumship of Dr. Monck, under extraordinary circumstances, they are worthy of a permanent record in your columns.

Dr. Monck, who has been my guest for a few days, came to Manchester on Sunday last (April 6th), and in the evening we had a sitting at the house of Mr. Reimers, Oxford-road. After a lively conversation, by means of raps, with our invisible friends, we were told that both mediums, Mrs. — and Dr. Monck, were to go into the cabinet, and that the paraffine wax was to be prepared. This being done, Mrs. — was soon off in the trance state, and Samuel, through Dr. Monck, took charge of the proceedings. He described and conversed with the spirit forms Bertie, Lily and Mike, who materialized themselves and showed their faces several times. Samuel then told Mr. Reimers to come up to the cabinet, as Bertie had taken a mold of her foot. On going up to the cabinet (the same simple contrivance as used before), Bertie put out her foot with the mold still on it. Mr. Reimers took hold of the foot with his right hand; there was a sudden jerk; the foot was withdrawn, and the mold left in Mr. Reimers' hand. I then asked if the spirit would do the same for me, when we heard a splash, and in a few seconds Dr. Monck came out of the cabinet and brought a similar one to me. The casts being taken, they were found to be the same as those which we had given us before through the mediumship of Mrs. —.

The second sitting was held with strangers, at Higher Broughton. Dr. Monck was not entranced at all, but sat at the table with the company assembled, each hand looked during the seance (which was a dark one). The piano and harmonium, which were quite away from the sitters, were played, and on one occasion a tune was played on both instruments at the same time, the instruments being closed.

The third sitting was at another house in Higher Broughton, at which we heard the direct voices of Mike and Bertie, the presiding spirits in Mrs. —'s seances.

The fourth and crowning seance was held at Mrs. —'s lodgings, off Oxford-road, on Wednesday evening last, when we had all the varieties of phenomena, from the table lifting to the making of hand and foot molds, and materialization of the spirit-forms. The cabinet was formed by closing the shutters of the bow-window which looked out into the street, and drawing the curtains across the opening. First came the dark seance, during which a large musical box was wound up and started by direct spirit agency; and, in addition to this, music was heard from a second instrument, something like a music box, but different from any we had ever heard before, and which is simply indescribable. On our asking Samuel what instrument was used to produce the sounds, he replied: "We have materialized one from the musical box."

All at the table were touched from time to time by spirit-hands, and an illuminated hand was seen to lift the small musical box from the table and carry it over our heads and round the room; a large bowl containing some unmelting paraffine wax, was turned upside down, and the wax left on the top; my glasses suspended from my neck, were taken off by spirit-hands which I felt, and placed on my next neighbor; the necktie of my left hand neighbor was also untied and retied, but not secured. Samuel then said he would make a speech (as follows): "It has always been the custom in the past at assemblies to elect a chairman, and in such a case it would be the correct thing to move that Mr. Reimers take the chair. In the present instance I move that the chair take Mr. Reimers," and immediately Mr. Reimers said, "There is a chair resting over my head on my shoulders," a position which the chair, with the man beneath, occupied during the rest of the sitting. Near the close of the seance Samuel wished us to note that everything which had occurred was symbolic or representative. It would be well if all who attended spiritualistic seances would study this law, as there is a hidden or inner meaning in all. It was a practical lesson intended to show that all the old ideas concerning matter and spirit were to be reversed, and that life and activity were spiritual, not material.

After a short interval, during which the wax was prepared, Dr. Monck was controlled by Samuel again, who told us to search the medium and each of us go into the cabinet (if such could be termed) with a light, to satisfy ourselves that nothing was there; everything was taken out of the medium's pockets, and all were quite satisfied that he had nothing on, but his ordinary dress; he then went behind the curtains. The lamp was placed in a corner of the room, shedding a light which enabled us all clearly to see every object in the room; the table was placed close up to the curtains, and we all sat round it, Mrs. — amongst the number. In a little while an indistinct white form appeared at the opening near the ceiling, where the curtains

formed a V. After three or four attempts it gradually became more distinct, when the head of the spirit Bertie was recognized; afterward came Lily, Mike, and Richard, Mike having a black beard and moustache, with a turban on his head. Lily had a fine white crown, and Bertie a graceful fall. That which followed was the crowning test. Dr. Monck, still in the trance, put out his head and shoulders from between the lower part of the curtains, and, looking upward, he said—"Now, come forward!" when instantly two forms, Lily and Bertie, appeared at the top opening and kissed each other, and at the same time Mike drew aside the side curtain and showed his head—a test far more convincing than any tying, for the bodily form of the medium was right out before us, and three materialized spirit-forms at the same time. Samuel then said that Bertie would make a mold of her hand, and that Mr. Reimers was to take hold of her hand. The hand with the wax mold on it, was projected, when Mr. Reimers took hold of it, and the hand being withdrawn in an instant, it was left in his hands. The spirit Lily then said she would give me a mold of her hand in the same way, which was done. Afterward Bertie said she would give me a mold from her foot, which I was to take from her foot; this also was accomplished, and I had the two molds before me on the table. On comparing these casts, taken from these molds, we found the hands and feet to correspond with the ones previously given through Mrs. — alone, the hand of Lily being totally different from Bertie's hand, and more extraordinary still, the thumb was straight and the fingers so curved that the first finger almost touched the thumb; the width across the centre of the hand is three and one-half inches, and only two and one-eighth across the wrist.

With a potent fact like this, the feet and hands being perfect, any modeler, artist, or even ordinary people, may see that no human being could possibly make such a mold in one piece, and draw out the hands or feet without rupturing or destroying the molds.

In conclusion, came words formed by letters of light—"John" and "S. W." then stars, hands, and feet, all of light, a brilliant transparent yellow; then a symbolic figure, the value of which was known to some of those present; and finally a miniature sun, with a projecting corona. All these remained visible for a few seconds and moved about within twelve inches from our eyes, so there could be no possible illusion or delusion.

Many other striking and interesting phenomena took place, but I forbear to trespass upon your space. The importance and value of these spirit molds cannot be over-estimated, for while the relation of spiritual phenomena to others of doubtful and skeptical turn is valuable only on the ground of credibility, the casts of these hands and feet are permanent and patent facts, and now demand from men of science, artists and seances, a solution of the mystery of the production.

A singular fact I had almost overlooked—the wax mold of Lily's hand was scented with a beautiful odor, which still clings to the wax, melted from the cast, while the two other molds from the same wax are scentless. I presented Lily with my gold pencil, asking her if she would write a note with it, which was not done. I asked her on Thursday evening if she had the pencil, to which she replied she had, and would keep it for the present, but it should be returned to me. Thereby hangs a tale, which I will unfold on another occasion.

Higher Broughton, Manchester, April 14th.

FLOWER SEANCE WITH MRS. THAYER.

To the Editor of the Banner of Light:

Having read so much about the mediumship of Mrs. Thayer, and being desirous for a personal test of her powers, I strained both my purse and my physical strength to attend one of her seances on Saturday evening, April 8th, with my wife. Our friend Dr. J. H. Rhodes had that morning given me the direction to her present residence, which we reached sufficiently early to allow time for preliminary examination of the room and company, and where we were kindly received by the hospitable host and hostess. If there should be trust in our fellow kind, one look at these fearless entertainers of the sensitive medium who is on trial in the papers, for more than life—honour—would be sufficient to free them from any suspicion of complicity in fraud; one thought of calculation would banish all idea of interestedness, for leaving the care and necessary work of preparation out of the question, there was not, I think, money enough taken at the seance to have paid for the sprays and plants produced, if they had to be purchased. The company was much as usual on like occasions: made up in most instances of groups of acquaintances, numbering about twenty—with too great a preponderance of the masculine element for the best conditions.

When all had assembled, Mrs. Thayer walked with quiet ease into the room; the occupants of which she had apparently been trying to scrutinize from the doorway for a short time previously. Her personal appearance many are acquainted with; I will only say, that to me, who had never seen her before, the most noticeable thing about her was that look of "absentiveness" (I cannot think of a better word) which is always observed in sensitives under strong control—in her case being more than usually apparent, especially when she found the efforts of her control meeting with unfavorable conditions. Some changes were made in placing the sitters; two skeptics were persuaded to a willing passivity, and another trial made with better results. The third trial was again an improvement, at the end of which there were sufficient plants, in balls of moist earth, branches and flowers on the table to have filled a bushel basket; all were unrumpled, and fresh and damp as with dew. Not a mar on the petals, even of the delicate calla lily.

Of course I must bear what every other investigator who is convinced of the honesty of a medium has to bear, the imputation of a lack of common sense observation. I'll try to bear it.

After the seance I asked for any plausible explanation other than the one of spirit interposition. Chairs had been piled up against the only two doors, which were locked; walls, ceiling, floor and furniture had been carefully examined. On the different and sudden "lighting up" every-

thing was found intact. Mrs. Thayer was, by audible evidence, continually in her seat during the successful exertions of the spirits; the table was extended over a length of at least sixteen feet, and the spirit gifts were placed opposite individuals over its whole length.

Either myself and my wife must have been the only ones there not confederates of Mrs. Thayer, or I must acknowledge other powers, for without the conniving aid of the whole party, the results we saw could not have been attained, as the movements necessary to place the articles would have been perceptible to any of us, if mortals were the confederates.

How many skeptics there were in the company I had no means of knowing, but as only two honestly confessed themselves such, I supposed the others to be convinced of the truth of the only plausible explanation possible to myself—spirit power.

One of the skeptical gentlemen said he certainly would be better convinced if Mrs. Thayer had been dressed in tighter clothing; but as her natural size precludes such a possibility, he relinquished even that doubt, after carefully examining the carpet under where she had been seated. His *confre* acknowledged the unreasonableness of the doubt, not deeming it worth investigation. I understand from others that the test of personal examination has been repeatedly used with this wonderful medium, and infer her willingness to submit to the same again, but I cannot think it otherwise than a stupid requirement, where the results are equal to what I saw.

The Spiritualists proper have all begun with doubt, ending in assurance only when the doubts were solved, but they have been honest and fearless in their investigations—not seeking proof of previous misconception, but facts.

Yours,
HAROLD TYNDALE.
Philadelphia, Pa.

TWO.

BY MRS. CORA L. V. TAPPAN.

I.

A little bird fluttered to my breast—

Filling and thrilling my heart with rest—

One song is forever there impress—

THIS IS THE SONG.

In the birchen tree—in the birchen tree

Waits my own mate for me—for me—

None so happy, so happy as we—

Patience! all the day—all the day—

Over her sunbeams flutter and play,

In our sweet nest she must ever stay—

Nobody knows but my mate and I,

No one beneath the sun and the sky,

Such a secret as she and I—

I have heard all the chattering brook can say—

It chatters and laughs all the livelong day,

And has nothing to say—nothing to say—

No one knows, none can guess, or tell,

The sweetest secret, the innermost spell,

Of joy that within the heart can dwell—

I have heard all the leaves as they flutter and play,

The wanton winds who them the livelong day,

Yet they've nothing to say—nothing to say—

Prisons will burst, and wings will grow,

Such sweet time as no one can know;

My mate and I we only can know—

Wings shall grow, and songs will float

From chirping beak and downy throat,

Filling the air with each joyous note—

Filling with joy the earth and the sky;

And we know that beneath the sun and the sky,

None are so happy as she and I—

A snowy dove with a bleeding breast

Came moaning and seeking a place of rest,

Moaning and fluttering to my breast.

THIS WAS ITS MOAN.

The skies are wide and fair—so fair,

The sun and stars are there—there are there.

There is room in heaven for prayer—for prayer.

Out of the far and purple heaven,

Down on the storm-clouds fiercely driven,

While the earth was rent and skies were riven.

The earth is wide and fair—so fair,

Forests and fields and flowers are there:

There is only room for prayer—for prayer

Out of the blue and gold of heaven,

Swiftly, alone, to the Master given,

Token of love—ah, the shaft was driven!

Who pierced His heart, that it bleedeth so?

Who counteth the life-drops as they flow?

Who kneeleth and kisseth his feet so low?

Magdalena, thou art kissing His feet,

The blood-drops changed to honey sweet,

Blood and tears are offerings meet.

The hope of the world is wide and fair,

Fervor and love and desire are there.

There is only room for prayer—for prayer.

Mateless hearts must bleed and break,

Cover the wound for Christ's dear sake—

To his breast the wounded dove He will take.

The earth and sky and heavens are fair—so fair,

Flowers and worlds and suns are there—there are there.

Faith and hope and love are there—there are there.

The bleeding heart is healed by prayer—by prayer.

San Francisco, Cal., 1876.

THE WHOLE NEW TESTAMENT HISTORY OF JESUS

is one continued narrative of the experience of a spiritual medium. His great moment of transfiguration; his healing of the sick by the laying on of hands; his experience of comfort from ministering angels in the garden after his prayer, and his communion to his disciples, closing with—"He that believeth in me, the works that I do he shall do also; and greater works than these shall he do, because I go to my Father"—all are paralleled in these days under the same power of the spiritual world.—Selden J. Finney.

Free Thought.

LETTER FROM MRS. DENTON.

To the Editor of the Banner of Light:

DEAR SIR—It is evident that some of your correspondents regard me as an unwelcome intruder, and are determined to sting me from the hive, if possible. To this I shall not object. All I ask is that they will not bury the truth beneath a mound of wax in order to hide it from our sight.

That Dr. Buchanan intended all that torrent of vituperation for me alone, simply because I ventured to question the correctness of a hypothesis that "has passed beyond its early condition," and, in his estimation, has become an "established branch of useful knowledge," I have not the presumption to claim or believe. But, since I stand precisely where that flood sweeps over me, I shall not hesitate to admit that the drenching is mine all the same, whether he intended it or not. When, however, he is again assailed for daring to be guilty of a like offence in reference to other and long "established" hypotheses, will he please remember that "skepticism is first cousin to malignity, and never fights a battle against truth" ("?) without the aid of calumny?" When he again attempts to question the "verification of a reasoning man" in regard to any of the "established" theories of the age, will he please remember that the evidence in their favor "is sufficient to hang a man," and that the "stupidity" which persists in ignoring such evidence "is entitled to nothing but compassion and instruction?"

I can readily understand how exceedingly annoying it must be to one of Dr. Buchanan's temperament to find that, after all, the "ill-bred ignoramus" still claims the right to think for himself, even though "a thinking, reasoning man" has labored long and hard to save the poor "dazed idiot" all such trouble, by fixing every word of theory for him. But somehow things were struck off on a terribly crooked plan in this world, and the good Doctor must, I suppose, make the best of it, as well as the rest of us. Possibly, had well-bred "gentlemen" never been known to make mistakes, we who have nothing to boast but our "pragmatic stupidity," might be persuaded to let them do our thinking for us. As it is, however, will the good Doctor please allow us to do at least a portion of it for ourselves?

Had the Greeks and the Romans and Christians as well, been sufficiently exacting in their methods of investigating "spiritual phenomena," we might have been spared an inheritance of superstition and bigotry and folly that renders it so painful to think of our own existence, for any individual to think his own thoughts unless they conform to some *idea* that "has passed beyond its early condition as an incredible rumor." But the same arguments, harsh names and unbecoming epithets have been used over and over again to check investigation and strangle thought, which the Doctor with a lavish hand has here employed, and which so disgrace an article that might otherwise have been an honor to himself and to the cause he is so abundantly able to represent.

I will not yield to Dr. Buchanan, or any other person, in point of sympathy for or interest in any individual, whether medium or skeptic, who is vilified and maligned. I would protect either in the right, if I knew it, as I would protect my own life. But no claims, however high and holy they may profess to be, should be permitted to blind us to the fact that every human reason has its own right, its own subject, and has every right to question the correctness of all claims, and all human standards of "faith and philosophy." Does Dr. Buchanan forget that people are compelled to believe in accordance with the evidence which addresses itself to their minds?

If I have written or shall write in earnest on these subjects, it is because I feel, and feel deeply, the urgent need for *care* respecting any confident claims in regard to the nature and significance of any of these phenomena possessing the merit of genuineness. I have no feeling of defiance toward the phenomena, if they be proven to occur, nor toward the hypothesis, if it be proven correct. But the reckless and unsupported assertions made through the spiritualistic press in reference to some of the so-called facts, necessitates the suspicion that they are all in like manner misrepresented. I am not charging any one with willful misrepresentation in regard to any matter connected with this whole subject, but I do question the correctness of the tendency on the part of investigators of these phenomena to accept insufficient evidence as unequivocal proof. Take for example the published claims in regard to the paraffine molds; and of how much value are the carefully reported and elaborate measurements of plaster casts from molds that may with the greatest ease be varied in size and form, both while on the hand and after the hand has been withdrawn, and yet leave no evidence of the manipulations by which the change was produced? Of what value is the testimony of sculptors, any number of them, in regard to the method of obtaining molds in common practice among artists, when the method upon which the argument depends is not the one in common practice, and can in no way be effected by it? I do not deny the existence of "spirits," nor do I deny the occurrence of "spiritual phenomena," all I ask is that the one be proven and the other demonstrated before we are asked to admit that it is or can be done. In regard to any phenomena, however, the reasoning man or woman has a right, until satisfied of their correctness, to reject all claims in regard to their significance, though their occurrence were as obvious as is the occurrence of day and night.

Of course, Mr. Editor, I cannot accept your apparent definition of the terms assumption and assumed. I know that Spiritualism professes to rise superior to all mundane matters, and why not in the use of language, as in the observance of natural law? But if there is no difference between assumption and knowledge—if assumed truth and axiomatic truth are convertible terms—then most certainly must we admit that, as you and Mrs. Andrews claim, "we know nothing absolutely," or, more accurately perhaps, we know absolutely nothing. Then too is every religious dogma, the world over, based upon axiomatic truth, for since no one bases his religious belief upon that which he knows to be false, in other words, since he *assumes* that his creed of all others is based upon correct principles, then "axiomatic assumption" ("?) and positive knowledge being one and the same, can we deny the accuracy of his claim? I, however, made use of the term assumption to express the idea to which we common mortals are in the habit of applying it.

For example, when I ask of your public teachers, "How do you know that these phenomena are produced by disembodied spirits?" I am answered by one, "The phenomena prove it; that is, their very occurrence, since no mortal produces them, is palpable proof that they are due to spiritual agencies!" Another answers me, "We know it as we know that the sun shines, and as we know anything else that appeals to our consciousness through the medium of our senses!" and a third tells me, "We know it as we know that we live!" Now what does such language mean? It means, if it mean anything but a morbid delight in rhapsodic phrases, that the fact is, as patent to the human senses as are any of the facts of life. But is the statement true? Unfortunately for our high hopes, they do not prove it true; while, unless we deny all consciousness, and therefore assume that all self-evident truth is falsehood, their mistake is demonstrated by all the every-day experiences of life. What then should be the character of evidence that may be justly styled "proof palpable"? It should be such as is plainly, clearly and easily perceived to be proof of that which it professes to prove. No evidence which will, with equal force and clearness, apply to both of two opposing claims, can justly be said to be "proof palpable" of either. But is the claim in regard to spirit-existence substantiated by any other evidence than this? Again, no argument, however logical, if based upon *assumed premises* can prove the conclusion it is sought to establish. Are the arguments in favor of spirit-existence based upon other premises than these? But yet again, even though our premises are self-evident truths, yet not unless our conclusions are reached by one unbroken chain of reasoning, in other words, unless there is "a verification at every step" (and I emphasize the quotation), can it be justly claimed that we have advanced "proof palpable" of any hypothesis. But is the conclusion in regard to the cause or causes of these phenomena answered by such arguments as this? If so, I must ask you to assist me by pointing them out, for I confess I have looked for such arguments in vain. Again, we find our knowledge that "the sun shines," determined not by our own experience alone, but by universal human experience also; an experience entering into and modifying, for every individual, all the details of life. Is it thus that the fact of spirit-existence, if fact it be, has ever addressed itself to human consciousness? Further still, our knowledge of our own existence is due not so much to our consciousness of the main fact alone, as to our consciousness of the fact that every other object, of the existence of which we in any way become cognizant, is compelled to give its testimony in confirmation of the correctness of our claim; such knowledge, thus every-where and at all times entering and extending to us the same self-evident truth. But is such the testimony in favor of our claim to a knowledge of spirit-existence? Is it by any evidence akin to this that we can know it to be a reality? If so, what means all this effort to prove it a reality? The very purpose of our efforts is to prove whether it be a fact. If, however, it were as you claim, a self-evident or axiomatic truth, it would be *unprovable*, because here as elsewhere the less can never include the greater; and, hence, any other form of evidence would still be secondary or inferior to the one primary or self-evident truth. The existence of the spirit is an entity, independent of the animal organism, is, then, a fact to be demonstrated or a proposition to be proven, as we would demonstrate any other fact, or prove any other proposition, and it is self-evident that we have no premises upon which to base any argument in support of the claim that such things can come into existence, until we can establish the claim that such beings exist.

We come then at last to a consideration of the phenomena which it is claimed demonstrate the existence of disembodied spirits and their ability to visit us; and, admitting all that has ever been claimed in regard to the occurrence of the phenomena, we ask for the proof that such phenomena are the result of "spirit action, spirit intelligence and spirit power?" What is the answer? We find we have raised an inquiry to which there is no answer, unless we first assume the existence of such beings and their connection with the phenomena, or prove that there is no other cause in this infinite universe of causes and effects which is adequate to their production. But it is evident that no form of assumption can be permitted to enter into any definite answer to our inquiry; and even after proving their existence, if such a thing were possible, we have still to prove them the cause of the phenomena. Instead, therefore, of having "a verification at every step," as we should have in order to establish the claim, we have assumption following assumption through the whole line of the argument to which we are capable in its discussion, to question the one under consideration. If a truth which can be proven or a fact which can be demonstrated, the world is ready and waiting, and has been ready and waiting for thousands of years, to grasp the proof and to accept the demonstration. But if science will permit us to assume a cause to-day, will she not permit us to assume an effect to-morrow? And where, then, must assumption cease and knowledge or scientific accuracy begin? And if she will permit you, Mr. Editor, to assume one cause, will she not permit me to assume another? provided, of course, the theory based upon my assumption will naturally cover as many of the known facts as any theory based upon your assumption can be made to cover? and especially so if such theory will harmonize the great body of these exceptional phenomena with the working of known natural laws, instead of setting all known natural laws at defiance, as is the case with the theory to which the Spiritualist is pledged? Had we not had some of assumption, and bigotry, and intolerance, as the result of religious fanaticism, in past ages, we might perhaps be pardoned in the present should we forget to be exacting in regard to the basis of these claims. But we shall be recreant to our own interests and those of posterity, because false to the obligations of truth and justice, if we accept these claims until they are demonstrated as we would demonstrate a

A German has deciphered the hieroglyphic records sufficiently to prove that one of the pyramids was built three thousand years before Christ, which is one thousand years earlier than any chronological date previously established. This fixes the building of the pyramids at a period considerably before the biblical date of the deluge.

PASSED TO SPIRIT-LIFE

From Vermojo Park, N. M., March 19, Rev. Isaac Kelson, aged 62 years.

The deceased was a native of Indiana. His health had been declining for the last few years, and he became afflicted with a mortal illness during the latter part of the term. Little dreaming that the door of death stood ajar ready to receive him so soon. Over forty years of his life were passed in the pursuit of knowledge, and he had anticipated orthodox ideas of the day, but his active mind and comprehensive views of the eternal fitness of things secured him a wider comprehension of God's will than the doctrine of man.

His life-long labor was elevating thought and action by the aid of science and literature, and by the cultivation of national superstitions, leading it to perform its holiest duties to humanity and its Creator.

He was a devoted husband, never afraid to trust his children, ever advancing and ever expanding in the progressive principles of liberal Christianity. He was a firm believer in the immortality of the soul, and he earnestly guarded the materialization of many doped friends. He labored acceptably many years in the Unitarian pulpits east and west. He was the author of a number of books, and the mention of his name evoked duty and humanity, crowned with all the Christian virtues, is the grandest eulogy that can be pronounced to his memory. He died like a philosopher and a saint. He leaves behind him a happy consciousness of a glorious progressive immortality. His memory will ever be as fresh and as vigorous in the hearts of those who knew him best and loved him most.

Vermojo Park, N. M., J. H. BERT.

Mrs. Kelson became a Congregationalist, in which church she preached for several years acceptably. Later still, through the influence of her husband, she returned to the Unitarian faith, and at the time of his death was an influential believer in spiritualistic phenomena. He was a typical Unitarian, and his religious opinions are contained in a book entitled "Dangers in the Dark," and had another voluminous work written, and in the hands of the publishers. He was a sincere Unitarian, and yet a true Christian spirit, a purity of heart, and a simplicity of demeanor that not only commanded the esteem of all whom he knew him but allied him to the angel spirits. Soon after the death of Mr. Kelson remained single until November 1874, when he married Mrs. Magale Shigley, of Chautauque County, Montana, and lived in pursuit of health. As quoted by a friend narrated, "The place of his death was some three hundred miles south of Denver, Colorado. The following evening in winter weather he was caught in a blizzard, and his death was caused by the kind sympathy extended to the bereaved widow and friends."—*Lafayette (Ind.) Journal*.

From South Boston, April 10th, Loretta Stone, aged 70 years.

He was one of the foremost leaders of the Boston Lyceum Association, and was highly respected for his fair honest dealings. During the frequent attacks of epilepsy for which he was subject to, his firm faith in his guru, Father William, sustained him, and he would not succumb. A few minutes before his spirit left the form I asked him if he was conscious and knew his condition? he said, "Yes, and ready to go." So his spirit departed peacefully, and I saw it ascend in a globe above his casket at the burial, and calm, loving hand brought numerous floral offerings. May his spirit, in proportion to his earthly demonstration, have a large extension to the bereaved widow and friends.—*SAMUEL GROVER*, 51 Duver street, Boston.

From Townville, Crawford Co., Pa., March 1st, of consumption, after an illness of six days, James Whinnas, aged 70 years 9 months and 23 days.

The deceased was born June 1st, 1826, in the State of Delaware, where his wife and father, James Whinnas, resided. He came to Ohio, in 1846. At the age of thirty he united with the M. E. Church, in which he was a class-leader and exhorter until when he became convinced of the truthfulness of the Christian dispensation. He was his own evangelist. He became a speaking medium and clairvoyant. In 1858 he removed to Richmond Township, Crawford Co., Pa., where he organized a society of Spiritualists, which now consists of fifty members. He was noted for his honesty and integrity, with a kind word for all. He will be missed by all who were acquainted with his relations with the living. He died as he lived, firmer in the belief of Spiritualism.

W. C. HOLMES.

From Baltimore County, Md., April 25th, Alice J. Gaster, aged 5 years 9 months.

Her sweet little spirit was welcomed to the summer-land while music strains and songs from her mother made the air, and her dear little body lay in state in the arms of those who loved her.

To Book-Buyers.

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

Orders accompanied by cash will receive prompt attention. We are prepared to forward any of the publications of the Book Trade at usual rates. We respectfully decline all business operations looking to the sale of books on commission, or when cash does not accompany the order. Send for a free Catalogue of our Publications.

In quoting from the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and the communications of contributors. The editorial articles are those which are prepared by the Editor, and are marked "Editorial." The communications are those which are prepared by contributors, and are marked "Contributor." We cannot undertake to express the varied shades of opinion to which our correspondents give utterance.

Banner of Light.

BOSTON, SATURDAY, MAY 13, 1876.

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Letters and communications pertaining to the Editor's Department of this paper should be addressed to the Editor, Corry & Rich, 11 Nassau St., New York. Letters to Isaac B. Rich, Business Manager, should be addressed to the Business Manager, Corry & Rich, 11 Nassau St., New York.

While we recognize no man as master, and take no book as infallible authority, we most cordially accept all great, unassailable truths of the world. The generations of men come and go, and are gone, and yet the truths of the world, reverent and thoughtful before God, but self-centered in his own individuality. Prof. S. B. Britton.

Mrs. Denton versus Spiritualism.

We give considerable space to another contribution by Mrs. Denton, in opposition to the spiritual theory. It is a clever *résumé* of the old arguments brought against Modern Spiritualism. It would be useless to answer at length her somewhat prolix and occasionally irrelevant remarks, as she is evidently in a state of mind quite impenetrable to such proofs as affect ordinary mortals. Although she assures us that she has "no feeling of defiance toward the hypothesis, if it be proven correct," she at the same time assumes that in the nature of things it cannot be proven, and that the existence of a spirit is not demonstrable. It would therefore seem a very idle attempt to reason her out of a notion that she has never been reasoned into, but adopts on *a priori* grounds. We have no disposition to fight with windmills.

She alludes to the "reckless and unsupported assertions made through the spiritualistic press in reference to some of the so-called facts." If she here refers to the Banner it would add much force to her accusation if she would point out an instance wherein we have made a statement which, if proved erroneous, we have not frankly retracted. She instances the case of the paraffin molds, as if the facts in regard to their production had been disproved. If she will exercise a little patience she will learn that just the contrary is the fact.

She says she does not deny the spiritual phenomena; oh, no! And yet in the same breath she ridicules the idea of any one's accepting the testimony in their behalf; and she had already set down all Spiritualists (including of course such fellows as Newton, Locke, Bacon, Franklin, Paine and Goethe) as "fanatics." All that she contends for, she says, is, that even if the phenomena are true we cannot know them to be true. But for this assumption she does not vouchsafe to us the first particle of proof. While charging Spiritualism with "rising superior to mundane matters even in the use of language," she displays her own scientific rigor in the use of language by calling on us to demonstrate the claims of Spiritualism as we would "demonstrate a mathematical problem"—as if she could give such a demonstration even of her own existence or of anybody else's; nay, of the existence of the external world itself!

She says: "No argument, however logical, if based upon assumed premises, can prove the conclusion it is sought to establish," which is a very wild assumption indeed, and contradicted by facts every day. Any number of hypotheses have, in their inception, been "assumed premises," and argument has verified them. It was an "assumed premise" that led to the discovery of the planet Neptune; and what is the argument for Newton's law of gravitation (which if not proved is made extremely credible) based on, if not on assumed premises? The objection that the arguments in favor of spirit-existence are based upon "assumed premises," even if those words were applicable, can have little weight, therefore, with those who know how all great truths have been evolved.

Mrs. Denton says there must be "a verification at every step" in order to adduce palpable proof of any hypothesis. How would a rule like this affect some of the facts and discoveries of science? Often the intervening links have been wanting in a chain that has led up to the grandest conclusions. Many a fact of science has been accepted where "the verification at every step" is still lacking. But who shall say that there are not "verifications at every step" in the path leading to a palpable proof of immortality? Mrs. Denton's mere assertion to the contrary is no evidence. She asks us to point out the arguments; and yet she well knows that these are in the experiences of those who have seen, felt, heard and tested. She may attempt to dash all these proofs aside, with the confidence of one who would make her own negations the measure of other persons' certainties; but her success will be problematical unless she can give us something besides assertion.

Mrs. Denton says there must be "assumed premises" to others, but claims the privilege of using them very freely herself. She assumes that we have a knowledge of our own existence chiefly from our knowledge of external objects. Directly contrary to this assumption are the logical proofs given by Kant, Hegel, and nearly all the great philosophers. According to their teachings what we call matter is only an external phenomenon, of which the substratum is unknown; and we are therefore quite justified in assuming of this substratum that it is in itself simple and spiritual, although in the way by which it affects our senses, it produces in us the intuition of extension, and, along with it, of composition. If assumptions are the order of the day, therefore, Mrs. Denton must begin by show-

ing why her assumption is any more logical than that of Kant, Swedenborg, Hegel, and many others. In behalf of her own view she asks, "Is such the testimony in favor of our claim to a knowledge of spirit-existence? If so, what means all this effort to prove it a reality?"

With precisely the same reason might we ask, What means all this effort on the part of the realists to prove the external world a reality, in opposition to so much that is highest and most logical in philosophy? Our claim to a knowledge of spirit-existence is every whit as valid and as defensible as our claim to a knowledge of any other kind of existence. Are we so conscious of anything, our own bodies and the external world included, as we are of our own thoughts, these purely subjective creations? Mrs. Denton's reasoning rests upon "assumed premises" that have been shattered and pierced by the keenest logic till there is nothing left of them; and her assumption that we cannot know so much of spirit-existence as of our own objective, external existence, is one that can impose only on the ignorant and unreflecting.

"The existence of the spirit as an entity, independent of the animal organism," she says, "is a fact to be demonstrated." This is a pure assumption which may be fairly opposed by the following: "The existence of an animal organism, independent of the spiritual, is a fact to be demonstrated." If logic is to be appealed to, it will be found on the side of the latter assumption.

Certain phenomena occur, and Mrs. Denton assumes a material organism to account for them. Certain other phenomena occur, apparently beyond the known powers of the material organism, and outside of it, and Spiritualists assume a spiritual organism to account for them. The one assumption Mrs. Denton admits as reasonable, the other she denounces as fanatical; and in this she simply denies to others the privileges she claims for herself, and modestly assumes that those who do not think as she does on the subject are fanatics.

"Why such inordinate haste?" she asks. Why not be content to accept her theory that in the nature of things no spiritual theory is provable, instead of accepting the testimony, objective and subjective, given through phenomena, that spiritual forces are at work? "Is a theory so very essential?" she continues. The question might be retorted upon herself: "Is your theory that there ought to be no spiritual theory so very essential?"

For some thousands of centuries no tenable hypothesis but the spiritual has been suggested for certain ever-recurring phenomena. Mrs. Denton blames "the Greeks, the Romans, and the Christians" for not having been "sufficiently exacting" in their methods of investigating these phenomena. She evidently thinks if they had been as wise and uncompromising as Mrs. Denton they would have spared that "inheritance of superstition, bigotry and folly," of which Modern Spiritualists are now the representatives!

Why not, if only to oblige her, now dismiss as not proven all these phenomena pointing to super-sensual activities, to preterhuman powers, to a godlike intelligence and an undying love and the continuance of a noble aspiration after the true and the fair—why not dismiss them as causeless and objectless bubbles on a swift stream, bearing us all, like a flash, through a godless world to an abyss of annihilation? Why not be content with fading into "the infinite azure of the past," and there an end? "In the influence of our every act, we live on, and perhaps forever," says this wise comforter, Mrs. Denton. What powerful consolation! If we shall never again see the loved ones from whom we parted with such anguish, and reunion with whom is the one sustaining hope of our lives, we may at least believe that our influence, for good and for evil, and oh, perhaps much more for the latter than for the former, will last, perhaps forever! What admirable compensation this for that hope of the Spiritualist, which has now been supplemented by knowledge!

There is one assertion in Mrs. Denton's communication so notoriously erroneous that we are amazed she should be so heedless as to make it. She says of the psychological phenomena that they "are not the phenomena upon which the Spiritualist bases his claim that spirit-existence is demonstrable." Now who does not know that the phenomena of clairvoyance, prevision and super-sensual intelligence are those on which all Intelligent Spiritualists lay most stress as proving the fact of a spiritual organism? "By the facts of somnambulism," says A. J. Davis, "the double nature of man is proved to a demonstration." Mediums without number have taken the same view.

Mrs. Denton denies that the spiritual theory covers the known facts. For this denial she gives not the first shadow of a proof. She states no one instance wherein the theory fails. She vaguely refers to "evidence which tends to controvert the assumption," but does not inform us what it is. Her denial takes this form: We do not regard the phenomena as spiritual; therefore your assertion that the spiritual theory covers the facts cannot be true. She asks us to show the relation between the existence of the spirits and the occurrence of the phenomena. As well might she ask us to show the relation between propitious weather and an abundant harvest.

We must skim hastily over the rest of Mrs. Denton's objections. She brings up the notion long ago put forth by Rogers, Gasparin, Guppy and others (the latter lived to dismiss it as folly), whether or no the phenomena, the spirit-forms, &c., may not be unconscious projections from the organisms of the medium and the members of the circle; in other words, whether, whatever the result, their source may not be the human organism. If ink or any coloring substance is put on the spirit's hands, it may, in the recollection of the atoms or forces, go to the corresponding parts of the medium's body, &c., and why may not the mentality manifested by the supposed spirit also go back to the same source?

But it is well known that the transference of the coloring substance is exceptional and not uniform; so this analogy amounts to nothing. And with regard to the powers of the human organism, if it can project a "perfect woman, nobly planned," appropriately clad, conversing, singing, and telling stories to children, like the Katie King described by Mr. Crookes—this separate organism having power to materialize or dematerialize itself, with its clothing, in a flash—to pass through matter, re-form out of vapor or out of vacuity, and produce thaumaturgic marvels like that of cutting a piece out of a dress, and then making the cut part whole with a whisk of the hand—if the medium can unconsciously duplicate a form and an intelligence to do all this—it is hard to suppose that when the time for the dissolution of the earth-body should arrive, the same powers, latent in her organism, should en-

able her to project a similar corporeity, capable of materialization or de-materialization, of passing through matter, and manifesting intelligence, life and force, under conditions appropriate to such preter-mortal and super-sensual faculties? We appeal to the common sense of our readers whether the very hypothesis, suggested by Mrs. Denton, does not fairly lead to the higher hypothesis of a distinct organism answering the conditions which may be claimed as appropriate to what we understand by the departed spirit of a human being.

After her harmless but most elaborate attempt to show that our facts, if true, do not warrant our theory, Mrs. Denton dismisses them with a frantic effort to be supercilious and disdainful in this wise: "While I believe many of those who have testified to such occurrences are above all suspicion of dishonest motives, they should remember that the person who would accept their testimony as conclusive evidence, in a matter of this nature, would declare, for a like reason, that the sun had forgotten to shine by day and the moon to give light by night."

There! If Spiritualists do not hang their harps on the willows, and acknowledge themselves "squealed" after this, they must be a very callous and impenetrable set. Which of us shall say again, "I still live?"

If Mrs. Denton should succeed in imposing on any bereaved heart or unsettled mind her negation of immortality, let her leave her convert to bear his fate as he may. It will hardly lighten his burden to learn, that though death is the end of him, he will yet have the satisfaction of dying in the knowledge that two and two must eternally make four. Let her spare her miserable mockeries of consolation, and prate not to him of the "immortality of principles," when the mind by which alone, and through which alone, those principles exist, is to be extinguished forever after its brief glimpse here of a possible career hereafter of improvement in knowledge, capacity, virtue, and all the great attainments to which the emotional and intellectual nature of man can perpetually aspire.

Thanks to Modern Spiritualism, the subjective reason that spurs her notions as fallacies is now supplemented by objective facts, the force of which no sophistry can impair. "I have seen, have heard, have felt," says Swedenborg; and so can say many a Modern Spiritualist. To all such the casuistry of Mrs. Denton is as powerless as the skepticism of the tropical monarch who would not believe in the hardening of water by freezing. Spirit, call it what we may, has proved itself the master of matter. "In the presence of spirits," says Dr. Buchanan, "matter is suddenly organized before us and as suddenly dissipated. The invisible controls the visible. Spirit proves to be the paramount reality, and matter but a form which vanishes at the command of its master." It is of little moment whether it be a mortal and visible or an immortal and invisible organism from which this spirit proceeds; for it is spirit still; matter is its slave, and the earnest of immortality is complete.

In this age when the highest science is reducing all phenomena to unity, thus lending force to the belief in a Supreme Power—when even a Tyndall confesses that matter is "at bottom essentially mystical and transcendental"—and when Spiritualism is proving this, in the sudden projecting and vanishing of spirit-hands and other phenomena—there is little occasion to suppose that the retrogressive notions, ventilated by Mrs. Denton, will have any other effect than to stimulate the knowledge that exposes their falsity.

The War on Spiritualism.

The conflict between light and darkness is inevitable and endless. When a great truth comes among men, the falsehoods which are driven out fight with desperation and mendacity.

Spiritualism comes to overthrow falsehood and ancient impostures. Of course it is denounced as a falsehood and a system of trick and imposition! It surpasses all existing science by presenting higher scientific facts than any that the academies have been able to discover. Therefore it is pronounced *unscientific*! It develops the highest truths of religion in the clearest light of reason, and therefore it is denounced in churches as irreligious! It tranquilizes the victims of religious terrorism and soothes their morbid excitement—therefore it is accused of promoting insanity!

Really it is not time that Spiritualism should turn upon its assailants and put them on the defensive? The cavilling scientists and would-be philosophers are themselves guilty of the grossest *charlatanism* and humbug in their "toe-joint," "uterine mania," and "epileptic" theories—guilty too of base frauds and deceptions in their gross misrepresentations of every case that comes before them, from the Harvard committee to that of St. Petersburg. The fraudulent medium—if such exists—who ekes out a subsistence by *imitating* veritable facts in a deceptive way is less a criminal than the malicious scold who denies the facts that others, of unquestionable veracity and intelligence, have tested and witnessed, endeavoring not only to rob the public of truth, but to rob an honest medium of character—crimes not a whit superior to those for which men are consigned to the State's prison.

We cannot sympathize with the course of any who call themselves Spiritualists, but who show the energetic zeal of a professional detective in hunting up and publishing the tricks of mediums, and even exaggerating their number so as to impair the public confidence in the existence of any honest mediumship, while they have little or no reprobation for the malignant assaults upon the truth and the wholesale slanders by its opponents. Their staple argument is that all mediumship is imposture. It is not to be met by giving undue prominence to every case of imposture that exists, and raising an excitement over every case of imposture that may be charged or suspected, but by fixing attention upon the *unquestionable facts* that do exist and are daily occurring in thousands of cases all over the world.

The appetite for scandal is a morbid one to which the press should not cater. We have sometimes had in cities scandalous publications devoted to giving circulation to the gossip of the slums against respected citizens. In reading their columns the young would be impressed that there is no virtue either in man or woman. Their influence is not counteracted by circulating any of their stories even to contradict them, but they are generally stamped out by public indignation or the process of law.

The case is not exactly parallel, but near enough to illustrate. The anti-spiritual press teems with malignant libels against Spiritualism and Spiritualists—libels which thirty years hence they will not dare to circulate. It is not the business of spiritual journals to lend them any aid in their malicious work, but to keep before

the public the unquestionable facts, the sublime philosophy and the beneficent influence of Spiritualism in contrast with the evils which it supercedes.

We have seen many a libelous paragraph in circulation about the tendency of Spiritualism to promote insanity. What a howl would have been raised if it could be truthfully said that spiritual meetings were followed by insanity, like those of the champions of the old orthodoxy. We saw the other day the following editorial notice in a western daily, opposed to Spiritualism:

"Another man was carried from the Moody and Sankey meeting yesterday a raving lunatic. This makes the eighth since the opening of the revival services at the Hippodrome, and it becomes people to inquire whether the ministrations of these two men are not doing more harm than good. Many of the most eminent divines in the country are of the opinion that conversions accomplished by emotional aids are of little or no value to Christianity; while in many cases they do it decided injury. In the Moody and Sankey meetings the appeal is not made to the reason but to the emotions. Their aim is to create a religious excitement, and to attain this end all the aid that can be obtained through the agencies of music, passionate declamation, personal exhortation and example are brought into play. The result thus far shows that they have been only too successful, and the meetings should be stopped before any more lunatics are made."

Why do not Professors Hammond and Marvin give their attention to such cases?

The U. S. Centennial Exhibition

Was successfully inaugurated at Philadelphia, Pa., on the morning of Wednesday, May 10th. The heavy clouds which had curtained the sky gave way at about 10 o'clock A. M. to a brilliant sun, a crowd of visitors estimated at five hundred thousand thronged the streets to witness the maneuvers of the troops, to catch glimpses of the distinguished guests—among whom Dom Pedro, the Brazilian Emperor, President Grant and Gov. Rice of Massachusetts, with his splendid escort of the Lancers and Cadets of Boston, received especial notice—and to enjoy such portion of the services as might reach their sense of hearing.

The exercises began with the Washington March, followed by the national airs of fifteen countries, concluding with "Hail Columbia." Prayer was offered by Bishop Simpson. After the prayer the poet Whittier's hymn was sung, then followed the presentation of the buildings to the United States Centennial Commission, by John Welch, President of the Centennial Board of Finance. The cantata of Lanier, beginning "From this hundred-terrace height," was sung by M. W. Whitney, of Boston, followed by the presentation of the Exhibition to the President of the United States by Joseph R. Hawley, President of the United States Centennial Commission, Gen. Grant responding in a speech whose closing sentence was, "I declare the International Exhibition now open." The following is the choice contribution to our patriotic literature which the sweet singer of Amesbury has laid upon the altar of the Exposition:

WHITTIER'S CENTENNIAL HYMN.

Our fathers' God! from out whose hand
The centuries fall like grains of sand,
We meet to-day, united, free,
And loyal to our land and Thee,
To thank Thee for the era done,
And trust Thee for the opening one.

Here, where of old, by Thy design
The fathers spoke that word of Thine
Whose echo is the glad refrain
Of rounded bolts and falling chain,
To grace our festal time, from all
The zones of earth our guests we call.

Be with us while the New World greets
The Old World thronging all its streets,
Unveiling all the triumphs won
By art or toil beneath the sun;
And unto common good ordain
This rivalry of hand and brain.

Thou, who hast here in concord furled
The war flags of a gathered world,
Beneath our Western skies fulfill
The Orient's mission of good-will,
And, freighted with love's Golden Fleece,
Send back its Argonauts of peace.

For art and labor met in true,
For beauty made the bride of use,
We thank Thee; but, withal, we crave
The austere virtues strong to save,
The honor proof to place or gold,
The manhood never bought nor sold!

Oh make Thou us, through centuries long,
In peace secure, in justice strong;
Around our gift of freedom draw
The safeguards of Thy righteous law;
And, cast in some diviner mold,
Let the new cycle shame the old!

What is Superstition?

It was not such a very long while ago that almost any occurrence out of the common course was instantly clothed with a superstitious sentiment, as if sense were the final judge of all truth. It was a materially far worse than that worshiped now by the scientists, because it was blind and stupid, without life or motion. It was once regarded as a proof of superstition to hold to such a truth as that impressions were continually being made and received by all objects. The daguerotype was a piece of bewitchment once, just as clairvoyance is so largely thought to be now. An extract that is very pertinent to this reflection is going about, taken out of Draper's "Conflict," which is intended as an assertion of the wonderful attributes of science in these latter days. It is this:

"A shadow never falls upon a wall without leaving thereupon a permanent trace which might be made visible by resorting to proper processes. Photographic operations are cases in point. The portraits of our friends, or landscape views, may be hidden on the sensitive surface from the eye, but they are ready to make their appearance as soon as the proper developers are resorted to. A spectre is concealed on a silver or glossy surface, until by our necromancy we make it come forth into the visible world. Upon the walls of our most private apartments, where we think the eye of intrusion is altogether shut out, and our retirement can never be profaned, there exist the vestiges of all our acts, silhouettes of what we have done."

The passage is certainly striking. But if anything approaching the last clause of the above paragraph were known to come from a spiritual utterance, how quick many who now admire it would be to put the lip of a scornful unbeliever. Yet the statement is just as true, whoever may make it.

It is reported that the manifestations at Bastian and Taylor's séances in Chicago, Ill., still continue to increase in interest. One dress of the spirit is de-materialized in plain view of the circle, disclosing another dress of an entirely different color.

The North of England Critic and Review for April 7th, is illustrated with a lithograph likeness of George Sexton, M. A., LL.D., and devotes three columns of its space to a sketch of the life-work of this gentleman.

"Civil and Religious Persecution in the State of New York."

Our readers will remember the valuable and exceptionally keen course of articles which Thomas R. Hazard has for some months past been contributing to our columns, and we are certain that the announcement on our fifth page that he has embodied the series in pamphlet form will call out everywhere among the lovers of justice expressions of gratification. The book—is eminently fitted to be thrown out broadcast as a harvest germ; wherever it is taken into counsel by the unbiased mind it will be certain to awaken thought and bring forth abundant fruit for the good of the race. At a time when the old systems of medical treatment seem either secretly and insidiously endeavoring to undermine, or openly and defiantly to crush out the gradually developing orders of healing which are coming into being in direct response to the demand of human needs, this pamphlet will be a powerful quickener of the popular conscience and a valiant defender of right against wrong.

Mr. Hazard's articles during their appearance called forth many enthusiastic encomiums, both in public print and private letter, and from the latter order of testimony we make the following extracts.

A physician at Woodstock, Vt., who has thrown off the shackles of the old system, writes to Mr. Hazard under date of April 20th:

"My good and courageous brother, your zeal and truthfulness in exposing and criticising the regular M. D.s is so just that I cannot keep silent, for my experience has been very much like that through which you have passed. . . . I wish your articles in the Banner could find a place in every family in the land. . . . Go on, brother; your labors are doing great good, and some day in the future you will enjoy the fruit with the millions you have helped."

A correspondent addressing Mr. Hazard from Ogdensburg, N. Y., April 23d, says:

"Allow me to express to you my heartfelt gratitude for the joy I feel in view of the great good that will result from the papers from your pen contributed to the columns of the Banner of Light, under the head of 'Civil and Religious Persecution in New York.'"

If you never again lift your pen to write another article (I trust you may many) you can go to your higher life with the blessed assurance of having struck a blow that will not cease to vibrate so long as time lasts; yea, and through all eternity."

The pamphlet will be furnished in quantities for distribution at cost of paper and printing—the expense of composition and stereotyping being defrayed by other parties—at six dollars per hundred copies, and it is hoped that at this merely nominal price Spiritualists in every State of the Union will see that it is placed in the hands of all official and influential persons, in which case we feel assured great good will result to the cause of liberalism and sanitary reform.

Samuel Watson in Defence of Mrs. Miller.

This distinguished representative of Spiritualism in the South, who, through his Journal, The American Spiritual Magazine, is doing such able service in a field in which, up to the present time, the laborers have been few, writes us under a recent date, in vindication of Mrs. Miller, the celebrated materializing medium at Memphis, Tenn. He deprecates the present warfare on media, and the evident determination in certain quarters to condemn them without stint. While he is without sufficient personal knowledge of the facts to be qualified to judge of the validity of the charges urged against other mediums who have latterly been denounced, he feels that he is fitted, through long experience at her séances, to express an opinion concerning the reports circulated against Mrs. Miller, and these he pronounces unqualifiedly to be *false*. He was himself present on the occasion when the claimed "exposure" of Mrs. Miller took place, and the report of that occurrence, as it appeared in the columns of the Memphis press, was without even a moiety of truth.

He states that the parties *said* to have made the *exposé* have since individually testified (as noticed in the March number of his magazine) that they never offered any such report; that they caught no one, but that the form eluded them, and when the curtain was thrown up, Mrs. Miller was discovered seated in her chair. At once he (Mr. Watson) examined the fastenings of the medium, and found her as securely tied as ever. He cannot conceive what could induce any paper to reiterate this most unjust misrepresentation concerning a worthy and innocent woman, and thinks there is not a person in the city of Memphis who would now dare to repeat over his or her own signature so reckless an assertion. In conclusion he pertinently remarks:

"If mediums are to receive this kind of treatment from their friends, what may they expect from their enemies? I yield to no one in wishing to expose fraud, and have no language to express fully the contempt I feel for any one who would thus trifle with sacred things; but we must defend genuine mediums against opposition and misrepresentation from without—we are not prepared to receive it from within. If this course is to be pursued by our friends toward genuine mediums, how long will it be before every one of them who has respect for him or herself will decline to give sittings for materialization?"

Why Held Back?

It is often asked, though not as often as it once was, why, if Spiritualism brings such unqualified blessings in its train, it was kept from the world to this late day? Why, we take leave to answer, is everything in human experience made to follow in an orderly train, as if the race were being regularly educated and elevated, rather than given to men all at once and without any special divine intention? Could such a question be answered, the answer could not be got into the capacity of the conception that framed the inquiry. Spiritualism is given now because, 1st, it is needed now more than at any previous time in the history of man, and, 2d, because mankind is more ready to receive it now than ever before. The world is waking up from its sleep of the past, and infidelity naturally improves its opportunity; Spiritualism is sent to turn the revolution that is going on in human thought into the right channels.

New Orleans Academy of Sciences.

Some of the *savans* of New Orleans, appreciating J. M. Peebles's work on "Travels Around the World," and his love of antiquarian studies, took his name before their Academy soon after he left for Mexico and Yucatan, and unanimously elected him a "Fellow of the New Orleans Academy of Sciences." Dr. Walker presented him, when returning, the document of election.

Read the article on our second page entitled "A Cure for Intemperance," by A. B. Newton.

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