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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 Spiritualist 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 propared. This being done, Mrs. — was soon off in the trance state, and Samuel, through Dr. Monck, took charge of the proceedings. He de-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 contributed in a part of 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 Reimers took hold of the foot with his right hand; there was a sudden jerk; the foot was withdrawn, and the mold left in Mr.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's hand. I then asked if the spirit would do the same for me, when we heard a splash, and in a few seconds Dr. Monek 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. ——

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 mold of 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. 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 com-

pany assembled, each hand locked during the scance (which was a dark one). The plano 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

-'s séances.

The fourth and crowning scance was held at rs. — slodgings, 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 or 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 scance, 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 musical box, but different from any we had ever heard before and which is simply indescribable. On our ask-ing 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 and carry it over our heads and round the room; a large bowl containing some unmelted parafilm 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 chair-man, and in such a case it would be the correct man, 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 scance Samuel wished us to note that everything which had occurred was symbolic or representative. It would curred was symbolic or representative. It would be well if all who attended spiritualistic scances 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 it 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 or dinary 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

gradually became more distinct, when the head of the spirit Bertie was recognized; afterward on the spirit Bertie was recognized; interward came Lily, Mike, and Richard, Mike having a fine black beard, and moustache, with a turban on his head. Lily had a fine white crown, and Bertiea graceful fail. 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 look. trance, put out his head and shoulders from be-tween the lower part of the curtains, and, look-ing upward, he said—"Now, come forward!" when instantly two forms, Lily and Bertle, ap-peared 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. Sam-uel then said that Bertle would make a mold of her hand, and that Mr. Relmers was to take hold of her hand. The hand with the wax mold on it. 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 Bertle 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 or-dinary 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 scoffers, a solution of the mystery of the produc-

A singular fact I had almost overlooked—the

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 séances 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-honor -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 scance 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 case 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 dews. 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 scance 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. the opening near the ceiling, where the curtains | On the different and sudden "lighting up" every-

formed a V. After three or four attempts it | 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.

Elther myself and my wife must have been the only ones there not confederates of Mrs. Thaver. 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 confrere 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. Philadelphia, Pa.

TWO.

HAROLD TYNDALE.

BY MRS, CORA L. V. TAPPAN.

A little bird fluttered to my breast—
So sweetly,
Filling and thrilling my heart with rest—
Completely;
One song is forever there imprest—
So meetly.

THIS IS THE SONO.

In the birchen tree—in the birchen tree Waits my own mate for me—for me— None so happy, so happy as we—

Patiently all the day—all the day— Over her sunbeams flutter and play, Over her sunbeams nutter and party.
In our sweet nest she must ever stay.

Must stay.

Nobody knows but my mate and I, No one beneath the sun and the sky, Such a secret as she and I—

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 woo 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— Each 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— And I.

A snowy dove with a bleeding breast Came mouning 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—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—are there Faith and hope and love are 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 commission to his disciples, clos-ing 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

## Free Chought.

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

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 he state 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 he please remember that "skepticism is first cousin to malignity, and never fights a battle against truth" (?) "without the aid of calum-ny?" When he again attempts to question the "verification of a reasoning man" in regard to any of the "established" theories of the age,

any of the "established" theories of the age, will be 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 ignorables," still claims the right to think for him. perament to and that, after all, the "III brea ig-noramus" still claims the right to think for him-self, even though "a thinking, reasoning man" has labored long and hard to save the poor "dazed idiot" all such trouble, by fixing every needful theory for him. But somehow things were struck off on a terribly crooked plan in this world, and 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 stapidity," 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 social ostracism and almost literal doath for any

cial ostracism and almost literal douth for any individual to think his own thoughts unless they conform to some *ism* that "has passed beyond its early condition as an Incredible rumor." But the same arguments, barsh 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 disfigure an article that might otherwise have been an honor to himself and to the cause he is so abundantly able to rep-

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 course right, in the transcript in the permitted to be a superfect of the same relationship. its own right, by virtue of its own existence, to question the correctness of all claims, and all buman 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 deep ly, 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 asser-tions 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 have known something of the tendency on the part of investigators of these phenomena to accept in-sufficient 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 withdrawn, and yet leave no evidence of the ma-nipulations 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 occur-rence of "spiritual phenomena;" all I ask is that the one be proven and the other demon-strated before we are asked to admit that it is or strated 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 Il claims in regard to their significance, though their occurrence were as obvious as is the occur-rence of day and night.

Of course, Mr. Editor, I cannot accept your ap-

parent definition of the terms assumption and as sumed. 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 be-tween assumption and knowledge—if assumed truth and aziomatic 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 are the productions of the contraction vords, since he assumes that his creed of all others is based upon correct principles, then "axiomatic assumption" (?) and positive knowledge be-ing 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 teach-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 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 con-sciousness, 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 What then should be the character of evidence that may be justly styled "proof palpable?" It should be such as is plainty, 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 chaims, can justly be said to be "proof palpaple" of either. But is the claim in regard to spirit-existence substantiated by any other evidence than this? Again, no argument, however horized if based man assumed remarks can move 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 not unless our conclusions are reached by one unbroken chain of reasoning, in other words, unless there is "a rerification at every step" (and 1 emphasize the quotation), can it be justly claimed that we have adduced "proof palpable" of any hypothesis. But is the question 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. 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 moditying, 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? Fur. ther 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 to such knowledge, thus everywhere and at all times iterating and reiterating 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 fact? It 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 unprorable, 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 as 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, prove any other proposition, and it is selfevident that we have no premises upon which to base any argument in support of the claim that such beings can come to us, until we can estab-lish the claim that such beings exist.

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 phe-nomena, we ask for the proof that such phe-nomena are the result of "spirit action, spirit in-telligence and spirit power?" What is the an-swer? We find we have raised an inquiry to swer? 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 exist-ence, 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 arassumption through the whole line of the argument. And if it is possible from beginning to end to verify by any positive proof the one simple premise upon which the whole argument depends, we have yet to learn what that proof is, its nature and its source. And yet we are told by men and women who have given the best years of their lives to, the investigation of best years of their lives to the investigation of hest years of their lives to the livestigation of this subject, and by some who even profess to have investigated it "scientifically," that we must admit the spiritual hypothesis or we must supply a better. But why such inordinate haste? Is a theory so very essential that we must have a theory at all hazards, whether it be true or false. Where is the man of science who would not scorn a similar method in reference to any of the more common phenomena of Nature? And yet if there is any question in the whole range of scientific research that requires our most careful methods in its investigation, and the severest logic of which we are capable in its discussion, that question is 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 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 accurate the property assumed to the science of the scie not permit me to assume one cause, with 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 the ory 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 so much 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

We come then at last to a consideration of the

petter as does the question of the existence of a personal decity or a personal devil.

If you and Mrs. Andrews will read again, and a little more carefully, my letter to her, I think you will both discover that I made no such blundering claim in regard to psychological plaction-ena as that with which I am credited in your charas that with which I am credited in your criticism of that letter and her reply to it. It was not as you will see, my own claim that I was there considering, but the claim of the Spir mainst that the phenomena which demonstrate spirit existence duappe it to the whose of hearing, or to addoming through neutrical science assured that, therefore, all persons can become assured that such existence is a first. I regard the psychologic phenomena of all ages, the past as well as the present, as enumerity worthy of our study; but these are not the phenomena upon which the spiritualist bases his claim that spirit existence. sprittalist bases his claim that spritt existence sprittalist bases his claim that spritt existence is demonstrable. The psychological nature or element is as much the common inheritance of humanity as the physicals. It is notlike throughout ship, "peculiar to some one class of individuals." ship," peculiar to some one cass or many power but it is an inheritance to which, in some form,

ery confectitieses. You tell as tat is precisely because their theory You tell as "it is precisely because their theory in the server all the known facts, and more than brover them," thus friving boundless room for newlifects, that sparitualists adopt it as at once the most covients and reasonable." But how does stoore them." Granting their occurrence, it seems them, precisely as the theroy of the six days' work of creation covers all the known tasts of geology; precisely as the theory of the division and all nowerful necessital Creator of an allowise and all-powerful personal Creator covers all the known facts of universal being. and in both cases it compels us to charge all evidence which tends to controvert the assump-tion to our ignorance of the laws by which such cause is governed. Obviously, then, this assurand noist be unsatisfactory to us who do not regard the phenomena, even when their occurrence are demonstrated as of spiritual origin. Hence we ask that, granting both the existence of the spirits and the occurrence of the phenomena, you show is the relation between them. Until such relation can be shown we are compelled to hold your hypothesis unproven.

But I cannot rest the case here. I hold that since the material, the substance with which "the spirits" are said to clothe themselves in human form, is, whether consciously or unconsciously, "derived," "emanated," or "projected "from the medium or from other members of "the circle," he mining in room the present status of our knowledge, to prove that the other forces at work to produce these results are not, also, consciously or unconsciously "derived," "emanated," or a projected "from the medium, or from the other particular and that it must room the other persons present, and that it must remain an open question until we can demonstrate to a certainty their origin or source. The very fact that, as Prof. Crookes admits, these phenomena "depend on delicate conditions, intimately connected with Or delicate conditions, infiniately connected with the nervous system of the sensitives;" more than this, that they depend largely upon the harmo-nions blending of those ethereal "duids," the electrical or magnetic, the temperamental, the nervous and the spiritual "aura" of each mem-ber of the circle with that of his neighbor, and this with all the persons present; the fact that the "apparition is variable, in form, in size, in weight, in expression of countenance, that it may be effected, changed, dissipated, in a word, controlled, by the WILL-POWER, and, perhaps, by even a thought of some positive mind in the circle, or by disturbance of the human conditions from outside causes; the fact that, when seen in the light, these "spirit forms" often resemble the medium, sometimes other persons present, and are sometimes mistaken for and claim to be persons not only living, but perhaps at the time many miles away; and also the fact that, in all not only the medium, but possibly all the other members of the circle, are in a more or less ab-normal condition—all these considerations, and nothers that might be enumerated, and are perhaps even more important, appear to me to furnish strong "presumptive evidence" that whateverthe results, their source) is the human organization.

It will be asked, "Whence, then, the intelligence?" We might ask in reply, "Whence the intelligence of the human being?" and we might add another inquiry, viz., "Do we know there is or can be conscious, individualized intelligence, and the intelligence, in this universal intelligence, or all the interest in the content of all anywhere in this universe, independent of all nace or neck, as the case may be, the printer's ink or other coloring matter employed by the skeptic to "detect fraud," and then prove that the mentality evidenced by that temporary form escaped to some other source." If the unuttered and perhaps unconscious thought of the skeptic—in other words, if the mere presence of skeptical mentality is sufficient to determine the characterical mentality is sufficient to determine the characterical communication may it not be that the acter of a communication, may it not be that the intelligence itself, as well as its character, is also determined by the mentality, individual or aggregate, of the persons present? We do know that, in a normal condition, the human brain generates forces peculiar to itself. Do you know that the brain has ceased to generate its accusomed forces, now that we behold the medium in that prostrate, unconscious condition, or only that it has ceased to manifest-those forces through its ordinary channels of thought and expression? as oromary channessor monght and expression? Can we then be certain there has been no projection of mentality or intelligence, as well as projection of matter, in the production of that apparently conscious form before us? and can we certain, without further investigation, that all these physical results are not more properly due to some nervo-electrical or other element, generated in the human organism, perhaps more erated in the numan organism, percaps more readily eliminated or set free under the condi-tions induced by that living, human-horse shor-magnet, "THE CIRCLE," and in that condition more or less subject to the control of human men-To say the least, the analogy between those lightning-like movements and many of the other weird and startling effects which have been dignified by the name of "spiritual phenomena," and the more common of electrical and nervous phenomena, is singularly suggestive of a com-

mon origin.

It is not only admitted, it is strenuously maintained as a part of the philosophy of phenomenal Spiritualism, that the "manifestations" are dependent upon human conditions. Can you tell us, then, at what point the "mundane" causes cease to operate, and at what point the "supermundane" causes assume the responsibilities. mundane" causes assume the responsibility? and, hence, whether the one ceases to operate

and the other assumes the responsibility at all?
If Mrs. Andrews and others are satisfied to base their faith in a matter of this nature on what she is herself pleased to term "presumptive evidence," I have no disposition to deprive them of the privilege. All I ask is that they will allow us who are not satisfied with such evidence to question its correctness to point out its fallegies. question its correctness, to point out its fallacies, and to join with those who prefer a more sub-stantial basis in an effort to discover the truth and to expose falsehood and error wherever its hiding-place. It is true the question, "Whence the intelligence?" is not one to be settled by any lasty conclusions. Still, I can but believe that all investigation of the phenomena to ascertain the source, while ignoring the condition of the human believe in whose presence they court the human beings in whose presence they occur, is like examining the splintered oak to learn the source of the bolt by which it was riven. Hence instead of a solution of the problem, and a theory harmonizing with the known laws of mind and matter, every new phase of the manifestations involves the theory adopted more and more deeply in doubt, uncertainty and absurdity, until at ly in doubt, uncertainty and absuring, and act the present moment Spiritualism is a very Babel of claims diametrically opposed to each other. Hence, too, Mrs. Andrews's confession, which like an echo repeats the confessions on every side, viz., "The more we see of these marvelous occurrences the more difficult it becomes (at least

mathematical problem. Until this is done, it is so I find it) to grasp and to hold them as unevident that the whole question as naturally takes i questionable facts, as part and parcel of our own its place in the realm of speculative in-quiry or belief as does the question of the existence of a ble by any of the laws generally accepted as goving the content of the laws generally accepted as goving the content of the laws generally accepted as goving the content of the laws generally accepted as goving the content of the laws generally accepted as goving the content of the laws generally accepted as goving the content of the laws generally accepted as government. ble by any of the laws generally accepted as governing all natural phenomena, they cannot be so produced as to establish universal conviction of their objective reality." And this confession, it should be borne in mind, is made in the face of assurances that "the proof is palpable," that "the fact is demonstrable," and that "all who are willing to" investigate may know that the "objective reality" is there. But is it by such dreamy, vague, uncertain methods, that we have heretofore mastered the mysteries of Nature? Are her self-evident truths and demonstrable facts nermitted thus to play at "hide and seek" facts permitted thus to play at "hide and seek" with us when once we have possessed ourselves of the key to her treasures? Or is it rather when we mystify our perceptions by misinterpreting her purposes, and by attributing her phenomena to wrong causes, that she thus mocks our en-deavor? That she has ever one method for the carnest, honest investigator, she has abundantly evidenced, and we need have no fear that she will thus play us false in the matter under con-

I regard it as one of the most natural of re-sults, that with the peculiar prejudices of our age and our peculiar habits of thought, we should have attributed these phenomena to the spirits of departed human beings. We are, as a race, superstitions by inheritance. It is but a little time, comparatively, since our ancestors bowed, as "humbly" as, Mrs. Andrews would have us to-day, in worship before almost every living form in earth and heaven, as also every attribute

save that of HUMAN REASON. A few words in personal explanation, and I have done. I have in this and in some of my previous letters treated "materialization" and "de-materialization" as actual and stupendous facts—as occurrences about which there is and can be no mistake. I have done this because only by so doing can I reach the conclusions based upon the claim that such is the case. 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.

It is, as Mrs. Andrews appears to realize, a matter of small moment whether I, as an individual, accept or reject this theory. It is the principle upon which I do either that shall vitalize and render that act important or sink it into in-significance and folly. Of one thing I am satis-fied, viz.: whether as organized existences we continue TO BE, or are dissipated by the change called death, principles are eternal verities; while in the influence of our every act, we live on, and,

perhaps, forever. Truly yours, ELIZABETH M. F. DENTON. Wellesley, Mass,

## THE CREATION.

A large part of the members of religious churches in our country believe that the earth, the sun, the moon and the stars were created out of nothing, about six thousand years ago, by a personal God. The work of creation, according to the Bible, was performed in six days. The earth was created on the first day, and it was improved considerably on the second and third days. The sun, the moon and the stars were created on the fourth day. If the sun, the moon and the stars were created in one day, the Lord performed a billion times more work during that day than he did during all the other days in which he worked at the time of the creation! The fowls and the fish were created on the fifth day. It required as much time to create the fowls and the fish, including the "great whales," as it did to create the sun, the moon and the stars! Did the ignorant Israelites believe that the "great whales" were as large as the sun, the moon and the stars? But some of the learned preachers who believe that the Bible is in harmony with science claim that the six days in which the work of creation was performed were "six indefinite periods of time," and that those periods of time might have lasted thousands or millions of years. If their assertion is true, the earth existed during long periods animal organization? and, if so, what and where is the evidence?" Again: Do we know that intelligence may not also be derived, emanated, or the sun, moon and stars were created—for they projected, as unconsciously as the physical forces by which that materialized form was produced? Can you prove there is a something which, when that "spirit-form disappears, goes back to the the motions of the earth during the long periods of time in which it existed before the sum the medium, conveying to his or her hand or foot or face or neck, as the case may be, the printer's moon and the stars were created?

J. W. C. Jackson, Pa., 1876.

#### Spirit-Telegraphy-A Suggestion. Fo the Editor of the Banner of Light:

The doctrine of the double, or the faculty or power which certain mediumistic persons possess, of sending their spirits to other localities where they can demonstrate their presence in a tangible form, seems to demonstrate the possibility of spirit-telegraphy. In "Flashes of Light from the Spirit-World" the same power or fact is positively asserted. See pages, 140-141-162 and 163-166 and 167. Now if this be true, could not a system of mundane spirit-telegraphy be established without going to the occult sciences for principles necessary?

Permit me to make some suggestions in the way of illustration. Let two persons known to be possessed of these powers in an eminent degree be placed one in New York and the other in London; or one in Boston and the other in San Francisco, or any other place that may be selected. Let them have certain hours or times designated [allowing for the difference of time between the two places], well known and agreed upon by both parties, to retire and concentrate their minds on each other, in order to give and receive information of passing events. In order to do this successfully, I think that the houses, rooms, and furniture or fixtures ought to be familiar to both parties. If not, the thought-call it spirit if you see fit-is liable to sweep round in an indefinite and undecided way in the surrounding places or localities, without concentrating on the particular room and person. But if the houses, the rooms and other objects are vividly in the mind of the operator or experimenter, the concentration would be much greater, and the chances for success proportionately increased. See also Dr. W. B. Fahnestock's work on Statuvolence. The mode of operating is given in Babbitt's Health Guide. J. L. M.

Sour. AND Body; or, The Spiritual Science of Health and Disease. By W. F. Exans. Boston: Colby & Rich. Price \$1, postage 12 cents.

This remarkable book will astonish medical men, who have been studying and treating disease on a purely physical basis. It goes to almost the other extreme, and attributes very many, if not all, diseases to spiritual causes, and would found a system of treatment having for its foundation spiritual forces. The author, who we understand is a clergyman, does not conceal his belief that Christ and the aposites and the prophets of the Old Testament understood the use of spiritual forces, and actually used them in healing the slek; and he believes this gift would still belong to the world were we not grown so material in all our methods. The following subjects are among the ones mentioned in the contents: The Spiritual Idea of Health and Disease; the Spiritual Philosophy of the Gures Wrought by Christ; Faith and Fear, and their kelation to Health and Ilisease; Prayer as a Measure of Health; Rationale of the Magnetic Movement Cure.

This book is opportune, and will stimulate inquiry in regard to the subject, —Herald of Health for Aprit.

Many a man who would roll up his eyes in terror at the idea of stealing a nickel, will swoop down on a silk um-brell at the \$10, and march off with his lips moving peacefully as if in prayer.

#### For the Banner of Light. A RELIGION FOR ALL HUMANITY.

[FROM AN UNPUBLISHED POEM, BY H. CLAY

[The author, in this poem, recognizes two churches: First, the internal, individual church, based upon faith; secondly, the external, universal church, based upon good works; the first, under the single and supreme jurisdiction of each individual soul, amenable only to its own moral judgment, and its God; the second, governed by laws of the own correlisation, framed for the laws of its own organization, framed for the highest good of all humanity. From these principles result perfect and entire freedom of conscience, with no recognition, in any form, of church or creed by the State; and they also afford that great desideratum in this advanced age, a universal platform upon which all races, nations, sects or individuals disearding all narrow sectaects or individuals, discarding all narrow sectarian or other prejudices, may meet in loving brotherhood, and work for the good of all humanity; then, charity, instead of being divided up into a thousand sects, and confined to the narrow pale of each, will become organized into the narrow pale of each, will become organized into one vast, united system of beneficence, for the elevation of humanity, and the relief of human suffering throughout the world.]

Religion is, in simplest phrase, The element of God in man. Externalized in outward forms, It takes the name of "churches;" And each church meets some human need, Or is adapted to the status Of the soul that can adopt it. To be good, and to do good,

Is the essence of religion-The very highest ultimate, The final perfect flower, Of man's growth unto God.

Of all the myriad human creeds, That, like the Monarch of the Day, Arise and set upon the earth, This fundamental element, This universal, solar truth, This pole-star of the moral world-" To be good, and to do good," Survives the wreck of all. And on this "Rock of Ages" Shall gather all the nations, All warring human elements, To rest in loving brotherhood, And sweet, eternal harmony!

" To be good, and to do good :"

This formula so simple, So plain and elementary, Requires no translation. A universal mother-tongue. 'T is known to all the nations. To highest cultured Christian, And poor benighted savage. 'T is true that good has many grades, And as the soul moves Godwards, The standard of its goodness Grows more unto perfection-More into the likeness Of the Universal Good.

Individual man is weak, And needs organization; But with organization Comes taint of human frailties; And when this taint strikes in too deep, The old creed dies a natural death, To make place for a pun r faith.

Religion, like its fountain, God, Is pure and undefiled; But glim'ring through the human soul, In dense, material in the It loses oft its native-hue. As light that shines through colored glass.

The God in man is ever growing, And as a tree whose roots strike down Deep into eternity, It needs must in its broader reach Oft burst apart the earthy vase Of lifeless forms, and worn-out creeds, That check its giant growth. Martin Luther felt this giant growth, This bursting of immortal gems, When, single-handed and alone. He dealt that fearful, deadly blow To dreaded Roman hierarchy, Which caused a pale, affrighted world To tremble from its centre!

Man is finite-Truth infinite. The Human in its highest flight Can but approximate to truth. The wisest are but children Standing in the vestibule Of the temple of a Universe.

The faculties by which to grasp The grand truths of another life Lie dormant in this sphere, And wait the quick'ning touch of Death To blossom into life.

All growth is based on action; Inaction breeds decay, And ultimates in death, Between two dark eternities, The poor, sad, doubting soul Must wage unceasing war With ignorance and error, Must ever struggle to resolve The problem of existence; And thus its grand God elements Are quickened into life.

New York, on the 14th of April, says: "Frank Rocholl, a tobacco merchant, has become in-sane, making the eighth case of insanity brought to the Tombs from the Hippodrome since Moody and Sankey be-gan their ministrations there."

More or less' insanity, or rather monomania, everywhere attends the meetings of these famous revivalists, but fortunately it is in most cases but temporary, and probably the general awakening and quickening of the moral and religious na-tures of their congregations more than counterbalances the evil resulting from their revivals. But the liberal religionists—those who concede to all others the right of faith and belief in accordance with individual convictions, and demand the same right for themselves—will not fail to see in this connection that were not these revivals in the interest of the prevailing ortho-dox creeds, these attendant evils would be differently and more seriously regarded by the general public. We are led to express this thought from public. We are led to express this invaying the fact that every isolated case of imputed insan the fact that every isolated case of imputed insan the fact that every isolated case of imputed insan the fact that every isolated case. the fact that every isolated case of imputed insan-ity resulting from Spiritualism is eagerly seized upon by both the religious and sympathizing secu-lar press, and a pointed moral drawn. Were Moody and Sankey causing all this mental ex-citement and derangement by preaching Spirit-ualism, or even Universalism, would not the Com-munity be startled, and would not the Young Man's Christian Association appears them Men's Christian Association oppose them with all the ecclesiastical and civil powers it could command? We believe it would.

We copy the above fearless declaration from the columns of the Fox Lake (Wis.) Representative (a secular journal) for April 21st. It would be impossible to sum up the true state of the case in fewer or more forcible words.

A. T. Stewart's great gift - The gift of accumulating

## Banner Correspondence.

Michigan.

BATTLE CREEK -A. C. Woodruff writes: One unmistakable cause of the weakness now existing among the friends of the spiritual movement, and one which promises to be long lived, is the re-missness on their part with regard to supporting the Spiritualist papers in an adequate manner and with that accord requisite to the best good of the great cause we should have so much at heart. This is not the fault of the Spiritualists of this State only, but nowhere have I found it of such astounding proportions with so little excuse for it. How any Spiritualist with an income beyond absolute ne-cessities can reconcile himself to the deprivation of so much that is in the highest degree edifying and instructive, is matter of surprise; but when we couple with this the inestimable importance of the Spiritualist papers to the cause of truth, the stolid indifference of so many to this double claim is quite incomprehensible.

If conditions are growing more favorable throughout the State, this is quite noticeable here. The Lyceum has been revived, and promises to be a decided success, and throughout the society there is more of hopefulness and encouragement, and a good degree of harmony is prevailing. Dr. A. P. Spinney, of Detroit, a genial gentleman of decided convictions and pure character, is a favorite here, and has had several engagements during the year past with this society, and the friends accredit him with a harmonizing

influence felt by all.

Good music is a persuasive so seldom at the command of Spiritual Societies that the good fortune of the Spiritualists of Battle Creek in this respect deserves special mention. For years Mr. Jordan and Miss Julia Pierce have discoursed to the spiritualists of organ and Miss Julia Fierce have discoursed sweetest music, and have always been found faithfully at their post. It is rejoicing to know that no one undervalues the importance of their contribution to the weekly entertainment. There are other good singers in the society, whose ever-ready services are in frequent requisition, so that the meetings are seldom without the inspiring influences of music. Altogether the promise is that Battle Creek, as in the past, will be known in time to come as a great centre of free thought and spiritual enlightenment. It believes in J. M. Peebles and loves him, and in association with him has made a glorious record, and it would be disheartening if it does not keep to its high pur-pose—if it allow that record to be obscured by any discouragement not positively insurmounta-

ble.

I began my work in this State at East Saginaw, where for the first time I met Dr. Whiting, whose faithfulness has been proved through twenty years of earnest, unselfish labor. All honor to such devotion. Little will be done here till the financial crisis has spent itself, but great possibilities are within their reach if I rightly sensed the elements there found. My other engagements have been in Calhoun, Eaton and Allegan Counties mainly.

gan Counties mainly.

Mrs. Woodruff came to the State in September.
She has spoken several Sundays before the Battle
Creek society, and at Grand Ledge, and with me
in Allegan and Eaton Counties.

Michigan.

DETROIT .- Dumont C. Dake, M. D., writes as follows: Our shadow for some time past has been cast in this quiet and beautiful city of the straits. Why Spiritualism does not thrive better stratts. Why Spiritualism does not thrive better here is a mystery, but so it is. The Banner of Light—which has many readers here—and a few earnest souls and noble workers, like J. P. Whiting and wife, are the leading evangelists.

Spiritualism is triumphant in Chicago, "the pluckiest city in the world." The believers there were hear here the second and the second and sec

pluckiest city in the world." The believers there can be numbered by the tens of thousands, and they have many first-class mediums, who have all they can do. The Religio-Philosophical Journal is in a flourishing condition. The two spiritual societies are well attended.

At Joliet and Rockford, Ill., considerable interest; is manifested. We have often heard of

terest is manifested. We have often heard of your able correspondent and indefatigable worker, Warren Chase, whose efforts in our glorious cause were appreciated in the places we have

And now we wish to congratulate mediums, Spiritualists, reformers and poor, down-trodden humanity, that they have such a brave and fearless champion of truth as the glorious old Banner of Light, which stands so nobly by our mediums in the darksome hour of persecution and doubt; its columns are open not only to the denizens of the Summer-Land, but also to such noble and talented brothers as Thomas R. Hazard, who is so bravely ventilating the "Star Chamber Act," quack-doctor, no-diploma-ecclesiastical-medical-inquisitional-bill of civil and religious persecu-tion in New York. God, spirits and humanity bless him for his brave, outspoken truth! We are with him heart and hand in this work. For years we have fought those would be conserva-tors of the rights of the people, here in the West, where they have been foiled, time and again, in their base, ignoble ends. We tried our hand in the East, but could not arouse public sentiment so as to put down this unjust bill, although thousands of names were sent into the Legislature. There is a mighty struggle going on between God and Mammon, between truth and falsehood, between barbarism or old methods of cure and the progressive schools of practice. The latter will ultimately triumph.

## California.

SAN FRANCISCO.-W. H. Mills and James McKinley, committee, write April 24th: "We have been having a perfect intellectual feast. The spirits have been instructing us through the instrumentality of Mrs. E. L. Watson of Titusville, Penn., who came here to improve her health, and was first induced to lecture at Santa Barbara, Los Angeles and other places in southern California, where she enjoys the reputation of being one of the best speakers they have had for years. On her return to this city en route for home, she was prevailed upon to deliver one lecture at Council Hall, where she was listened to with the profoundest interest—all joining in the expression that as an inspirational speaker. the expression that as an inspirational speaker she is equaled by few and surpassed by none. We all join inviting her to return at her earliest

SAN FRANCISCO .- W. Landon writes: Permit me to say that Mrs. Ada Foye is the bulwark and stay of Spiritualism on this coast. Her honand stay of Spiritualism on this coast. Her honesty of character, her pure and consistent life, as well as the wonderful powers with which she is glitted in a mediumistic point of view, her truthfulness in everything that comes through her mediumship, confound the wise, and she is today respected by every one of the highest intellectual bearing, be he a priest or a common person in this community. She is now giving public scances every Wednesday night, and she has large audiences, both of visitors to this coast and from the most intellectual portion of San Francisco. She lately has been developed as a clairaucisco. She lately has been developed as a clairau-dient, and at her public séances very frequently gives correctly the name in the ballot without the form of writing it out in her usual way. I have attended many of her scances, and have never as yet known her to make a mistake in a single instance."

## Colorado.

DENVER .- A correspondent writes us recently, giving an account of the phenomena witnessed by himself at the séances of Miss Lizzie Gomerwhich statement we shall print in our next issue. He further says: "There is still another physical medium here, in developement, in the person of a Mr. Seabright, whose mediumship is quite as startling but not of so high an order. He is tied feet unwords to the calling his cost is there of feet upwards to the ceiling, his coat is taken off after-the manner of Wm. Fay, etc. Prof. Streight, the spirit artist, I am glad to be able to state, has recently received substantial encouragement."

Massachusetts.

LOWELL-M. H. Fletcher, Corresponding Secretary of the First Spiritualist Society, writes: The meetings at Reed's Hall in this city are ably before the biblical date of the deluge.

fully attended, under the ministrations of Mrs. N J. Willis, C. Fannie Allyn, Wm. Brunton, and others. But the greatest feature of the meetings is the public test circle held each Sunday morning. Mrs. M. Carlisle Ireland, of Boston, has been most successful. She has held six or more of these circles, at each of which she gave many wonderful tests. We would cheerfully recommend her to all scoleties who design the agregace. mend her to all societies who desire the services of a first class public test medium. Mrs. S. B. Moore, of this city, has also given two or three very successful public test circles."

Illinois-Lyman C. Howe's Labors. o the Editor of the Banner of Light:

'A desire to promote the best interests of our common cause, as well as incidentally to foster, at least in a measure, we hope, the private interests of a worthy brother struggling and toiling in the vineyard of progression toward man's physi-cal and spiritual redemption from the deformi-ties of vice and the toils of superstition, induces us to request of you the favor of an insertion in your columns of the following resolutions. They were presented Sunday evening, April 30th, and unanimously adopted by a large audience at Grow's Hall, 517 West Madison street, Chicago:

Grow's Hall, 517 West Madison street, Chicago: Whereas, Lyman C. Howe has just concluded an engagement of five weeks with the First Society of Spiritualists of Chicago, to the great delight and edification of his audiences: therefore be it Resolved. That we hereby tender him our sincero thanks, as also to chose inspiring influences who have, through his organism, so ably and generously contributed to our entertainment by their right philosophy, stirring logic, thrilling eloquence and eachanting rhythmical inprovisations—which latter we have seldom heard equaled, and never surpassed by any.

Resolved. That we most cordially commend his services to all societies desiring the highest forms of intellectual entertainment.

to all societies desiring the augment to an sor intertectual entertainment.

Resolved, That for the promotion of the cause of spiritual growth and unfoldment, we desire the publication of these sentiments by the Spiritualistic press of the country.

DR. W. N. HAMBLETON, Pres.

E. F. SLOCUM, Sec'y.

#### A Cure for Intemperance.

To the Editor of the Banner of Light:

A late number of the Herald of Health contains an article by Dr. Napier, an English physician, in which he sets forth the conviction that he has discovered a simple and certain remedy for the thirst for alcoholic drinks. It consists merely in discarding animal food, and living solely upon vegetable products, more particularly farinaceous (mealy) and amylaceous (starchy) substances.

Dr. Napier states that he first obtained the hint from Dr. Liebig's well-known treatise on Animal Chemistry, in which it is said that "most people find that they can take wine with animal food, but not with farinaceous or amylaceous food." Finding this to accord with his own experience and that of other members of his family, Dr. N. conceived the idea that drunkenness might be cured by an exclusive diet of the latter kinds of food; and he proceeded to try the experiment.

He details twenty-seven cases in which the attempt was made, embracing persons in nearly all classes of English society, and in various stages of addiction to the intoxicating cup. A complete cure was effected in every case, in perlods varying from a few weeks to twelve months.

The reason given for this effect of a vegetarian diet is briefly as follows: "The carbonaceous starch contained in the macaroni, beans, or oleaginous aliment, appears to render unnecessary, and consequently repulsive, carbon in an alcoholic form.'

Dr. Napier gives the following list of articles of food which he has found preëminent in their antagonism to alcohol:

"1st, Macaroni, which, when boiled and flavored with butter, is palatable and very substantial. I believe no person can be a drunkard who eats half a pound a day of macaroni thus pre-

'2d, Haricot beans [kidney-beans] and green dried peas and lentils stand next. They should be soaked for twenty-four hours, well boiled, be soaked for twenty-four hours, well boiled, with onions, celery, or other herbs, and plenty of butter or oil. Rice is useful, but less important than macaroni or peas and beans. The various garden vegetables are helpful, but a diet mainly composed of them would not resist alcoholic drinking so effectually as one of macaroni and farinaceous food.

"3d. Highly glutinous broad is of great use

"3d, Highly glutinous bread is of great use from this point of view; it should not be sour, for sour bread has the tendency to encourage alcoholic drinking. Bread that is imperfectly fermented, and liable to become sour, is in very common use and in my online, greatly concommon use, and, in my opinion, tributes to foster intemperance, as also the use of meat of the second or third quality. The use of salted foods tends to promote intemperance, while regular, hearty meals of fresh, wholesome, glutinous food, tend to discourage it."

To which might be added wheat, whole, cracked, or coarsely ground. (Many prefer it whole, well boiled, since when cracked or ground it soon loses something of its finest flavor.) In either form wheat retains all its gluten and phosphates, which are its most valuable ingredients, and both of which are largely wasted by the process of bolting in the manufacture of flour.

If by such simple means as the above the insane and ruinous love for alcoholic stimulantswhich even in these hard times costs the people of our country the enormous amount of six hun-DRED MILLIONS OF DOLLARS annually, (enough to buy two barrels of flour for every man, woman and child in the land!)-can be cured, the fact is one of the utmost importance. And it may be readily put to the test in every family suffering from this scourge. Macaroni, though an Italian product, is abundant and cheap in all our cities; and if not attainable everywhere, its equivalent is, since it consists of little else than a paste made of wheat flour molded into tubular strings and dried. The peculiar shape of the article is of small consequence.

Dr. Napier adds the following observations relative to the general advantages of vegetarianism, which for the most part are equally applicable in this country as in England:

"I can speak from experience, having been benefited in health greatly by adopting a vegetarian diet, and all whom I have induced to adopt it have been benefited likewise. It has the tendency to encourage the development of the intellect; to give increased capacity for mental labor, and to promote longevity and economy. The price of meat is double what it was twenty-five years ago, while the price of wheat, which varies of course with the season, has not invaries of course with the season, has not increased. Incomes and wages in general have risen, so that the poor man who is willing to live on wheaten products is better off than ever. He only feels the pressure when he attempts to live greatly on flesh, which induces a thirst for alcoholic liquides, for in all the greatef intemperature greatly on fiesh, which induces a thirst for accholic liquors; for in all the cases of intemperance
which I have examined there is a special distaste
for a farinaceous diet. Those who object to
vegetarianism often complain of a want of appetite for such diet. Let such try seaside or
mountain air, a good long walk fasting, or a ride
on the top of an omnibus, and they will seldom
want an appetite. The drupken mechanic, who want an appetite. The drunken mechanic, who when sober works hard, loses more time through drunkenness than he would in taking country walks, if such are advisable for his health." Are not these suggestions especially worthy

the attention not only of the alcohol-enslaved, but of all who feel the pinch of "hard times"? A. E. N.

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 consider-

#### RUM'S TIDAL WAVE.

BY HORACE M. RICHARDS. Rum's tide-wave of death flows over our land, Ay! worse than death's tide it sweeps over the soul, Ard all that is fair and noble and grand; Forever is hid where its black waters roll!

On its bosom it bears all that 's lovely in youth, It blots from their life every beautiful thought, And itsweeps every vestige of honor and truth From the poor helpless soul its dark current hath caught.

Oh, the wrecks that are strewn where its waters hav swept!
Oh! the hopes that He whelmed 'neath its terrible tide!
It the tears that the eyes of the mourners have wept,
As down its swift stream their beloved ones glide!

Who can measure the depths of this terrible wave? Who can tell of the souls it hath borne to their death, When no nelping band was extended to save— No loving one hear to receive their last breath!

Ch! this beautiful land is shadowed with woe, And all its bright future seems mantled in gloom! The taint of run's polson, wherever we go, Destroys its sweet flowers and withers their bloom. Shall its death-chilling waters continue to lave. The ever-green shores of our God-given land? Shall the blessings that He so layishy gave, He wrenched from our grasp by the runn-seller's hand?

Forbid it, high Heaven! and show us the way, That its shadows no longer enfold us in gloom. God!'s power we invoke! and ever we 'll pray To escape from this curse, and its terrible doom!

## WHAT IS ORGANIC LIFE?

BY WARREN CHASE. Science is steadily encroaching upon the do-

main of theology, and settling in her infallible

way questions of the most vital importance to us. Recently she has been tracing organic life to its germs or starting points, and not finding God there creating beings, she is half inclined to leave him out and not recognize his participation in the creation of man or beast, since she finds the same law that produces the plant, the insect and the beast, produces in the same way human beings. She has followed each order and division to the cell, to the nucleus, to the protoplasm, if not to the final germs, and the further she traces them the nearer they approach each other in condition and resemblance, and the nearer they resemble a single simple substance, if they have not already, in the mind of the scientist, resolved themselves into it. When that point is gained, as we have no doubt it will be, and that simple element is found to be the force or energy of the materialist, the spirit or mind of the Spiritualist, and the god of the theologian, which, or who, creates all forms of existence, animate and inanimate, then one more point remains to be established, and the work is done, and theology may retire and science take the field as conqueror, and as having established immortality, or eternal life for all beings, each in its order and form with new garments or covering, but not in a new form or order of organic existence. This one more point is to establish the fact (if fact it be,) that this ultimate essence, or spirit, force, energy, mind, or whatever it be, is PARTICLED in an infinite variety of forms, and in ultimating or robing itself forever follows its germinal shape and remains in its order or division of creation, plant plant, animal animal, and man man, forever and on whatever world it may appear, and in whatever matter it may be robed, whether in the coarser or finer material of earth or sky-a sensual and degraded mortal, or a pure and holy angel, an analid or a butterfly. We are aware that the thousand arguments of theology will be arrayed against this theory with the same force and authority that they were from the same source against the solar system, the spherical form and diurnal motion of our earth, and the existence of antipodes, but they will give way when science settles her points and demonstrates her problems. It will be argued that many species, as well as all past generations, have departed for good, and disappeared from our earth, and return no more forever; but as the universe and great unbounded whole is the same yesterday, to-day and forever, and the quantity of matter, space and mind is not increased nor decreased by creation or annihilation, there is surely as much room as there ever was, and as much material, and as much energy or force, as much God and nature, law and order, and why not as much life and as nany forms, even though they may change places, garments and even worlds? May not those ever adapted to this planet, and not now adapted to it, be on one that they are adapted to. and it to them? and may not our ancestors be wantoning still in being more or less advanced than they were here, according to the surroundings and the quality of the material of which their bodily garments are made? Why not? Is infinity inadequate, or not good enough for such a magnificent career of eternal life to fall to our lot and the lot of all beings? or is not Nature and her resources sufficient to furnish the supplies and the variety in eternal time and infinite space? We think both are sufficient, and in time all will be realized as scientific truth, and the theories of Christianity will be swept away with the dark ages to which they belong. Let science demonstrate immortality, and the world will clasp science to its heart and cling to it as its Saviour, and more tenaciously than it ever has to any of its idol gods, who could at best only save a small part of even our race, and leave all others to perish.

## FIFTY YEARS.

BY LOIS WAISBROOKER.

Yes, fifty years ago to-day, [Feb. 21st,] a babe was born to the young parents who then looked upon this the first fruit of their wedded life-far away to the east of this, in a log house on East Hill, in the Empire State, in the town called Catharine, in honor of an Indian queen by that name. I can remember the place, as it was pointed out to me afterward, though my parents moved thence ere I was two years old, but, obedient to the restless spirit of change, returned to the vicinity just before I had completed my fourth

Fifty years fand memory takes me back nearly to its dawning, for in the autumn before my third birth-day I well remember being in grandfather's garden, (my mother's father,) and seeing something red and round, I plucked and conveyed it to my mouth. It was a red pepper. Do you wonder that I do not forget? That night as we went home, mother and I, I remember that the stars shone brightly, and when we reached home mother left baby and I with father and went to meeting (as it was then called). I have no recollection of baby previous to that, but I know that the baby took a portion of father's time that night; and I remember, also, how the fire shone. It was an old-fashioned fireplace, and in that our primitive home a blanket hung between the fire and the beds, and my parents lived on what was called "Mead's Creek," It was after this that we returned to the vicinity of my birth-place, my parents living in "Pine Woods," while I went to grandfather's (the other one) and attended

school.

seven years, even to the point when my darling sister was only a few months old. I came first; she went first. Nine years and some months have passed since she left me-left me, did I say? I mistake, she has not left me. It is only a few. days since she stood by me and held both my hands in hers. It was no dream. I saw the furniture of my room, the light coming in at the window, and heard the rattling of the dishes in the dining-room below. I had lain down, fallen asleep and taken temporary leave of my body. On returning, I had so far connected myself with. it as to sense external things, but could not socontrol as to move it, and there was a struggle. That dear sister stood by the bed, held my hands in hers, and gave me of her strength to aid me in resuming control. She did not speak; but I saw her, sensed the grasp of her hands, felt their firm pressure as she held me in my struggle. I would make a desperate effort to move my body, putting forth all my strength, she grasping more tightly and giving all the aid she could, and then I would relax, take breath, and reason if it were not best to let the old body go, almost deciding to do so, and then another effort; finally the old machine was again in motion, the room came more fully into view, the sounds more distinct, but my sister was no longer visible.

How wonderful! And yet it is but a tithe of what is to be revealed—but a tithe of what another fifty years will give to us. Twenty-five years ago I did not expect to live here on earth over twenty years, but now, with the wonderful revealments that are being given to us, with the marvelous discoveries of the laws of life and the ultimate destiny of the race, I have about made up my mind that I will not die at all, but be of those of whom Paul speaks, who are to be changed, for I most fully believe physical immortality possible; and more than this, I believe that those in the other life who are attempting to materialize are really striving to put on said immortality. And I further believe that we are living in the dawning of a more glorious resurrection morning than has been hitherto dreamed

Well, dear friends of the Banner, let us live in carnest for the next fifty years. Sacramento, Cal.

#### "The Sleepless Girl in Brooklyn." To the Editor of the Ranner of Light:

In a recent issue of your paper there appears, from the pen of Wm. Henry Burr, an interesting report in regard to the Brooklyn girl. For the past nine years you have from time to time given a history of the mysterious doings and actions that have been witnessed in the presence of this young lady; and as Mr. B's statement may seem almost incredible to many of your readers, I will add my testi nony as corroborative of the reliability of his account.

When the report first appeared in the Brooklyn Eagle, I was stopping in New York City, and took the first opportunity to call at the office of the paper and learn for your readers the particulars, which were published at that time in your columns to some extent. I was referred to the principal of the Ladies' Seminary in Brooklyn, and called on him; he gave me an interesting report of his experiences with her, and exhibited the wax flowers that she made for him, also the fine worsted embroidery with colors, and patterns of the highest order of taste and work; he afterwards read me some poetry written by her, which was in the finest style of penmanship, and expressed sentiments highly satisfactory to him. He also said that year in and year out he visited her daily for the purpose of watching the wonderful phenomena that occurred that she could tell him of his actions during the day, read his unsealed letters, and had given warning some minutes in advance of the ringing of the fire-alarm bell, and stated the true time by his watch, all of these being done while her external eyes were closed and one hand was her external eyes were closed and one hand was sponse seems favorable I will then notify each of the committee to meet me at some time and place stood or recognized Spiritualism? He replied he to make all necessary arrangements. dld not. "But," said he, "I was riding with a dear, valued friend, not long since, and she remarked to me that my wife was present. My reply to her was, 'there is no language that will express words in answer to your remark." His wife was in spirit-life, and the remarks related, coming as they did from such a source, completely overpowered him, and he had nothing to say. He was surprised to learn that his friend was a believer in the philosophy. I asked him what form of medical treatment the girl was having? He said allopathy, and gave me the doctor's name. I then called on him; he gave me to understand that he had faith that she would be restored by his mode of treatment. I asked him if strangers were allowed to see her, and if magnetic treatment had been tried? This seemed to strike him as of no moment, and he said, "I suppose you are one of the rubbing kind," and he gave it a severe denunciation, and said no one would be allowed to see the girl, etc. I gave him a few suggestions as to the practical use of magnetism in such cases, and retired from his presence.

From time to time afterward when in New York I called upon the friends of the girl and the principal of the seminary. Three years ago I called upon the girl's aunt, who had her in charge; this was the first time that I ever was in the house where the girl resided. The aunt said that the girl was not able to see her relatives, and therefore too feeble to see strangers. I learned from her that for six years she had not partaken of food sufficient for one full meal during all this time, and was a mere skeleton. She acknowledged to me that spirit-food may have been her sustaining element during the six long years.

If this case had occurred in ages past it might have been set down as a "miracle." A book entitled "Vital Magnetic Cure," published by Colby & Rich, in 1871, gives the account of this case, page 107, as an illustration of the fact of clairvoyance; it also speaks of the girl's having large quantities of manuscripts which were written

under or while in the unnatural condition. This case should be sufficient to show to the medical faculty and the world at large that spir-Itual gifts are not confined to the past, or to.Spiritualists alone, and whether recognized by the "popular" element in this age or not, they exist as a fact in the world to-day. When will won-ders cease, and how long will intelligent persons refuse to investigate the phenomena that occur in our midst? A. S. HAYWARD. Boston, Mass.

We clip the following paragraph, relating to mysterious phenomena which occurred in England forty-two years ago, from an old English paper:

"BEALINGS BELLS.-In 1834 an unaccounta chool.

ble ringing of bells, without any visible agency.
So you see that memory dates back over fortyoccurred at the house of Major Moor, at Great

Bealings, Suffolk; they continued almost every day for fifty-three days. The strictest scrutiny falled to discover any cause for it. He published a little work called 'Bealings Bells,' in which he gave a full account of the affair. He received in consequence a mass of correspondence detailing similar occurrences, confirmed by clergymen and other persons of education and position. In many cases, besides the ringings, were other dis-turbances. One gentleman told him that his fa-ther, unable to trace any cause for the bells ringing in his house, fixed a bell without wire to a wall, and it rang, and the plane in the parlor began to play of itself. The Rev. Mr. Stewart, Incumbent of Lyderstone, Norfolk, wrote to Major—Moor that he had had tappings, scratchings, groanings, heavy trampings, thundering knocks, &c., in all the rooms and passages in his house for nearly nine years, that they still continued, and that he was able clearly to trace their exist. and that he was able clearly to frace their existence in the parsonage sixty years past."

#### Paine's Religious Creed.

The friends of Thomas Paine are making an effort to signalize this centennial year by placing in the National Pantheon at Philadelphia a marstrong, clear key-note to the Declaration of In-dependence. Palne's religious creed differed in no important particular from that of Benjamin Franklin, Thomas Jefferson, and John Adams. He put his opinions in print; they did not. Can-not the American people in this content of the not the American people in this centennial year afford to drop a few flowers of grateful remembrance on a grave which has been so long a target for the arrows of scorn and obloquy? The following is his creed: "I believe in one God, and no more; and I hope for happiness beyond this life. I believe in the equality of man; and I believe that religious duties consist in doing justice, loving mercy, and enderwaring to make justice, loving mercy, and endeavoring to make our fellow creatures happy. The word of God, is the creation we behold. It is an existing original which every man can read. It cannot be forged; it cannot be counterfeited; it cannot be lost; it cannot be altered; it cannot be suppressed. It publishes itself from one end of the to all worlds; and this word reveals to man all that is necessary for him to know of God. The true dest has but one Delty, and his religion con-sists in contemplating his power, wisdom and benignity, and in endeavoring to imitate him in everything moral, scientific and mechanical. trouble myself not about the manner of a future existence. I content myself with believing, even to positive conviction, that the power that gave me existence is able to continue it in any form and manner he pleases, either with or without this body; and it appears more probable to me that I shall continue to exist hereafter, than me that I shall continue to exist hereafter, than that I should have had existence as I now have before that existence began. The world is my country; to do good, my religion." In his last will and testament he says: "I have lived an honest and useful life to mankind; my time has been spent in doing good, and I die in perfect composure and resignation to the will of my Creator, God."

## Spiritualist Camp-meeting in Connect-

icut.

To the Editor of the Banner of Light: I doubt not that the Spiritualists of Connecti-cut have been impatiently waiting to know if the committee on the subject of the camp-meeting have taken any action upon the matter. In an swer to this I would say that I have sought but not found a suitable place upon the line of railroad between New London and New Haven, which locality seemed last fall to be the position which locality seemen has him to be in prom-desired. The place now which stands most prom-linent as being the best spot for us to hold our meeting is the Charter Oak Fair Grounds, some two or three miles below the city of Hartford. I two or three miles below the city of Hartford. I think we can have accommodations there superior to any other place in the State. Having seen the Secretary of the Association owning the place, he assures—ah." that we can have the grounds, and that they will be satisfactorily moderate in their rental. Those who are acquainted with this place know that it is a heautiful location, situated near the centre of the State, casy of access, close to the railroad a small grave. of access, close to the railroad; a small grove and a fountain of water are situated on the grounds, also large buildings and plenty of permanent seats under cover; the place is one where more persons would be likily to assemble than in:

any other locality in the State. Now I invite all persons living in Connecticut who may be interested in this meeting to correspond with many ested in this meeting to correspond with me at once, expressing their opinion in regard to the I hope to hear especially from all of the committee upon this matter, and if the re-

W. Burnham, Chairman. Willimantic, May 5th, 1876.

## LIST OF LECTURERS.

[To be useful, this list should be reliable. 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 slecturer should by mistake appear, we desire to be so in-

formed.]
REV. WILLIAM ALCOTT, tranco and inspirational lecturer, Buckland, Franklin Co., Mass.
J. MADISON ALLEN, conscioustrance speaker, Matfield, Mass.
MARY A. AMPHLETT, inspirational, 27 North Halsted street, Chicago, Ill.
MIS. N. K. ANDROSS, trance speaker, Delton, Wis.
G. FANNIE ALLYN, Stoncham, Mass.
STEPHEN PEARL ANDREWS, 75 West 54th st., New York, MIS, M. A. ADAMS, trance speaker, Brattleboro, Vt.
MIS. EMMA HARDINGE BRITTEN, 118 West Chester Park, Boston, Mass.

Cark, Boston, Mass.
Rev. J. O. Barnettt, Gien Beulah, Wis.
MRS. S. A. Byrnes will lecture in Brooklyn, N. Y.,
haring May and June. Address, Box 87, Wollaston
felights Mass.

during May and June. Additional Heights, Mass.

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MRS. PRISCILLA DOTY BRADBURY, Fairfield, Me.
DR. JOHN P. BROWN, (on Spiritual Philosophy,) Rossribe, Vermillion Co., III.
CAPT, H. H. BROWN, Futton, III.
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8, Religion antagonistic to Science; 9, The Sayings of Jesus; 10, The Resurrection of Jesus; 11, The Deinge; 12, Geology,

sus; 10. The Resurrection of Jesus; 11. The Deluge; 12. Geology.

Mrs. Emma F. Jay Bullene, 14 Charlesst, New York,
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December 1988, 1

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## 1776 1876 1976, The Great Centennial Spiritual

The Northern Illinois Association of Splittualists will hold a grand campe meeting on the Wioneleage County Fair Grounds, Rockford, Hi, commending on Wednesday, June 7th, 1876, at 20% look P. M., and will hold over Sunday, the litth, five hold days, during which every attention will be taid to the wants of those attending the campe meeting. Tents will be pitched on Morday and Theselay, the attended to the more expectations will be fairlied at the lowest market price. The grounds are enclosed with a substantial tenes; the gates will chose at 100% book P. M., and open at 60% looks will, show at 100% book P. M., and open at 60% looks will be pitched at the campe meeting. There will be an efficient police chose for maintaining order night and day.

The best fatent in the land will be eplaced upon the platform as speakers, singers, and meetings.

Meals will be furnished at the cating form, on the ground, at the lowest possible rates. There will be for higher and everages and reflection of the Business Committee.

The Eair Grounds will accommodate fifteen thereigned

The Fair Grounds will accommodate fifteen thersand

The Fair Grounds will accommodate afficent hiersand people. Fail arrangements will be made for cheap rates on the failtroads connecting with Bockford, of which notice will be given in dine time.

There will be a news stand for the sale of Spirifrailand Liberal literature. All bawking or feedbling of goods of any kind will be prohibited on the campegorand.

Families with tents can entoy every home comfort they may desire.

Familles with tents can entoy every home comfort they may destre.

These grounds are beautifully shaded and wavered, are etersy access by tailor carriage, and are bearted in the victurity of one of the fluest cities of Hunds.

Spirinalists of Hilmols, Wisconsin, Minnesota, Iowa, Missouri, Indiana and Michigan, we specially invite afford you to come to cour Fourth Annual and First Grand Centennial Campeneeting. Come with your bounds social influences, with plenty of bedding, with bampers filled with provisions; come with tents large enough for others beside your selves. Come with your sours full of love and your braits freighted with wisdom. Come up to out First Centennial Campenceting and let us have "a flow of soul and a feast of reason," Our platform will be a free one, and free speech will be tolerated; fills, however, grants no items to do wrong, or warrants the use of abusive language.

By order of the S. 10, A, of Spiritualists, J. O. Rowant, M. D., President, E. V. Wilson, Secretary, Londord, Ill., March 195, 1876.

We, the undersigned, Committee of Ground Arrangements for the Camp-ineeting, fully endorse the above programme. gramme.
Doneat Rockford, 10., March 19th, 1856.
E. SMITH,
FRED, H. BARNARD,
A. H. FISHER.

Minnesota - Liberal Spiritualist Convention. Minresofts Albertal Spiritualist Convention.
The Spiritualists of Minnesofts are invited, to meet in
Mass Convention in the city of Minnespoils, on Thorsday,
June Lith, 1856, at ten o'clock x, w. The Convention will
continue four days, closing Sunday evening. Several of
the best trance speakers and mediums to be found in the
Paited States will be present, and a "best of reason and
flow of sout" may be expected. All spiritualists, together
with Libertals of every name and kind, are located,
Per order of Committee. Gro. W. Sweet, Sec.

Anniversary Meeting.

The regular annual meeting of the Storgls Harmonial Society will be held at the Free Church in the vidage of Storgls, on Saturday and Sonday, the 17th and 1 storglay of June, 1850. Rev. J. M. Peebles, who has just returned from his travels in Mexico and Central America, will be in attendance; also other prominent speakers.

Storgls, May 3d, 1876. By order Committee.

## Passed to Spirit-Life:

From Vermejo Park, N. M., March 10, Rev. Isaac Kelso,

From Vermejo Park, N. M., March 19, Rev. Isaac Kelso, aged 62 years.

The deceased was a native of Indiana. His health had been rapidly declinding for the last few years, and he came to this mountain country to receiperate his shattered system, little dreaming that the door of death steed alartendy to receive him so soon. Over forty years of his file was spent in the ministry. He commenced preaching the authorated or thodox ideas of the day, but his active miner and comprehensive views of the eternal fitness of things soon cubulinated in grander conceptions of his Creator and the deathnles of man.

His life-long labor was elevating thought and action to a higher plane, freeling the mind from traditional and educational superstitions, leading it to perform its holiest duties to humanity and its Creator.

He was a profound student, never afraid to trust his reason, ever advancing and ever expanding in the progressive principles of liberal-Qhristjanity. He was a firm believer in the Harmonial Philosophy, forced to his convictions by the materialization of many departed friends. He labored acceptably many years in the Unitarian pulpit, east and west. He was the author of several works of merit. The mention of his devotion to duty and humanity, crowned with all the Christian virtues, is the grandest endog that, can be pronounced to his memory. He lived like a philosopher and died like a Christian, with a happy consciousness of a glorious progressive lumnoitality. His memory will ever be as fresh and as an evergreen in the hearts of those who knew him best and loved him most. Vermejo Park, N. M.

Mr. Kelso became a Congregationalist, in which Church he preached for several years acceptably. Later still, during his high still part of the second of the decease of the d

From South Boston, April 16th, Luther Stone, aged 67

He was one of the foremost leaders of the Boston Ly-ceum, a faithful and firm exponent of Spiritualism, and He was one of the foremost leaders of the Boston Lyceum, a faithful and firm exponent of Spiritualism, and much respected for his fair honest dealings. During the frequent attacks of epilepsy which he was subject to his firm faith in his gnardian spirits enabled him to hear with pattence his suffering. 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 passed peacefully away. Numerous friends g abered around his casket at the burial, and kind, loving hands brought numerous floral offerings. May his spirit, in progression, speak back to his relations words of confert till they meet him again.

50 Dover street, Boston.

From Townville, Crawford Co., Pa., March tth, of consumption, after an illness of six days, James Winans, aged

sumption, after an illness of six days, James Winans, aged 70 years 9 months and 23 days.

The decreased was born June 1st, 1805, in the State of Delaware, from whence his father emigrated to Trambull Co., Ohio, in 1805. At the age of thirty he united with the M. E. Church, in which he was a class leader and exhorter until 1809, when he became convinced of the truth of Spiritualist through demonstrations in his own family. He became a speaking medium and clairvoyant. In 1855 he removed to Richmond Township, Crawford Co., Pa., where he founded a society of Spiritualists, which now consists of about fifty members. He was noted for his honesty and integrity, with a kind word for all. He will be missed by many. He retained his senses to the last breath. He died, as he lived, firm in the beilef of Spiritualism.

W. C. HOLMES.

From Baltimore County, Md., April 25th, Alice J. Lancaster, agod 5 years 9 months.

Her sweet little spirit was welcomed to the summer-land while music strains and songs from her mortal friends swelled the glad anthem of the watching angels who bore her away. May she oft return to bless the loving hearts who await her coming.

MRS. R. WALCOTT.

#### To Book-Buyers.

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

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In quanting from the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents.

Our columns are open for the expression of impersocal free thought; but we cannot undertake to endorse the varied shades of opinion to which our correspondents give

# Panner of Light.

BOSTON, SATURDAY, MAY 13, 1876.

PUBLICATION OFFICE AND BOOKSTORE, Monigomery Place, corner of Province atreet (Lower Floor).

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"While we recognize so man as master, and take no book as an uner long authority, we most cordially accept all great, men as lights of the world. The generations of men come and so, and he atom is who who walks in the light, rever-ent and thankful before field, 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 resumé 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 ; tempt to reason her out of a notion that she has never been reasoned into, but adopts on à priori windmills.

She alludes to the  $^{\prime\prime}$  reckless and unsupported\_ern Spiritualists are now the representatives! assertions made through the spiritualistic press in reference to some of the so-called facts." If not proven all these, phenomena pointing to sushe here refers to the Banner it would add much force to her accusation if she would point out an a godlike intelligence and an undying love and instance wherein we have made a statement the continuance of a noble aspiration after the which, if proved erroneous, we have not frankly true and the fair-why not dismiss them as retracted. She instances the case of the parafline causeless and objectless bubbles on a swift stream, molds, as if the facts in regard to their production : bearing us all, like a flash, through a godless had been disproved. If she will exercise a little world to an abyss of annihilation? Why not be patience she will learn that just the contrary is content with fading into "the infinite azure of

nomena; oh, no! And yet in the same breath ever," says this wise comforter, Mrs. Denton. she ridicules the idea of any one's accepting the What powerful consolation! If we shall never testimony in their behalf; and she had already again see the loved ones from whom we parted set down all Spiritualists (including of course with such anguish, and reunion with whom is such fellows as Newton, Locke, Bacon, Franklin, the one sustaining hope of our lives, we may at Paine and Goethe) as "fanatics." All that she least believe that our influence-for good and for contends for, she says, is, that even if the phe-levil, and oh, perhaps much more for the latter nomena are true we cannot know them to be true. I than for the former, will last, perhaps forever! But for this assumption she does not youchsafe. What admirable compensation this for that hope to us the first particle of proof. While charging of the Spiritualist, which has now been supple-Spiritualism with "rising superior to mundane mented by knowledge! matters even in the use of language," she disexternal world itself!

mises," 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 rerification at every step" in order to adduce palpable proof the occurrence of the phenomena. As well of any hypothesis. How would a rule like this might she ask us to show the relation between 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 is very swift to deny "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 us 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

others. In behalf of herown view she asks, "Is 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 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 our theory, Mrs. Denton dismisses them with a 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 spiritexistence 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 offset 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 fanaticism; 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 es-

For some thousands of centuries no tenable hypothesis but the spiritual has been suggested for certain ever-recurring phenomena. Mrs. Denthat in the nature of things it cannot be proven, ton blames "the Greeks, the Romans, and the and that the existence of a spirit is not demon- 'Christians' for not having been "sufficiently exstrable. It would therefore seem a very idle at- acting "in their methods of investigating these phenomena. She evidently thinks if they had been as wise and uncompromising as Mrs. Dengrounds. We have no disposition to fight with ton they would have spared that "inheritance of superstition, bigotry and folly," of which Mod-

Why not, if only to oblige her, now dismiss as persensual activities, to preterhuman powers, to the past," and there an end? "In the influence She says she does not deny the spiritual phe- of our every act, we live on, and perhaps for-

There is one assertion in Mrs. Denton's complays her own scientific rigor in the use of munication so notoriously erroneous that we are higherscientific facts than any that the academies language by calling on us to demonstrate the amazed she should be so heedless as to make it. claims of Spiritualism as we would "demonstrate | She says of the psychologic phenomena that they a mathematical problem "-as if she could give "are not the phenomena upon which the Spiritsuch a demonstration even of her own existence | ualist bases his claim that spirit-existence is or of anybody else's; nay, of the existence of the | demonstrable." Now who does not know that the phenomena of clairvoyance, prevision and She says: "No argument, however logical, if supersensual intelligence are those on which all based upon assumed premises can prove the con- intelligent Spiritualists lay most stress as proving clusion it is sought to establish;" which is a very the fact of a spiritual organism? "By the facts wild assumption indeed, and contradicted by of somnambulism," says A. J. Davis, "the facts every day. Any number of hypotheses double nature of man is proved to a demonstrahave, in their inception, been "assumed pre- tion." 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

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. It ink or any coloring substance is put on the spirit's hands, it may, in the recoil 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 defmaterialize 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-is it hard to suppose that when the time for the they will not dare to circulate. It is not the

that of Kant, Swedenborg, Hegel, and many of materialization or de-materialization, of passing through matter, and manifesting intelligence, such the testimony in favor of our claim to a life and force, under conditions appropriate to such preter-mortal and supersensual 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 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 gire light by night."

There! If Spiritualists do not hang their harps on the willows, and acknowledge themselves 'squelched" 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 spurns 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 casulstry 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 Supremy 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 falsi-

## 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 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 is it not time that Spiritualism should turn upon its assailants and put them on the defensive? The caviling scientists and would-be philosophers are themselves guilty of the grossest charlatanry and humbug in their "toe-joint," 'utero-maniae," 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 sciolist 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 oc-

curring 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 dissolution of the earth-body should arrive, the | business of spiritual journals to lend them any day, therefore, Mrs. Denton must begin by show- same powers, latent in her organism, should en- aid in their malicious work, but to keep before the life-work of this gentleman.

ing why her assumption is any more logical than able her to project a similar corporeity, capable the public the unquestionable facts, the sublime philosophy and the beneficent influence of Spiritualism in contrast with the evils which it super-

> 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 west ern 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, per-sonal 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 Marvingive 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 manœuvres 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

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 terraced 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 spake that word of Thine Whose echo is the glad refrain Of rended bolt 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; d unto common good ordain This rivalship 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, back its Argonauts of peace For art and labor met in truce. For heauty 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 materiality 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 daguerreotype 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 pout the lip of a scornful unbelief. Yet the statement is just as true, whoever may

It is reported that the manifestations a 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

#### "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 bookof some one hundred and twenty-eight pagesis 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 sllent, 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 wish your articles in the Bainer 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 deplores 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 unqualifieldy 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 molety 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 treat-ment 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 de-cline to give scances 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 in: quiry. 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.

#### An Act of Justice.

Not many months ago, Gen. J. M. Roberts, of Burlington, N. J., with the products of whose piquant pen our readers are familiar, felt called upon to enter a suit for libel against the Herald of Philadelphia, in consequence of that paper's misrepresentations concerning himself and the Holmes scances. We are pleased to note that the issue of the Herald for May 4th contains the following amende honorable, which has been drawn from the editor rather, so report has it, because he has become converted to Spiritualism himself, than because of the legal steps taken in the matter. The result of the contest has been the opening of the columns of that paper to equitable articles on Spiritualism. We are exceedingly gratified to note this sign of advance in the Centennial City.

#### A CORRECTION.

In the Herald of December 4th, 1875, a local article appeared (without the knowledge or approval of the proprietor, or other responsible party) referring to a certain spiritual scance given by Mrs. Jennie Holmes, at the residence of Mrs. Suydam, No. 615 Walnut street, Camden. The article alleged that the manifestations exhibited at the scance were the result of fraudulant activations between the medium and Mrs. lent collusion between the medium and Mr. J. M. Roberts, of Burlington, N. J., and other confederates. From information since received, we are satisfied that the article in question did great injustice to all the parties named, and we therefore, cheerfully and as an act of justice, fully retract the injurious imputations against those parties, which were thus inadvertently published by us to their prejudice.

## What it Costs to Import a Book from England.

The following is a rerbatim transcript of the charges incident to importing one single bound book from Great Britain-the original price of the book, it must be remembered, does not enter into the calculation. The volume in this case was of some four hundred and fifty pages. Do our readers wonder, in face of this fact, that so few of the Spiritualist publications of the mother country find their way to an American market? OCEAN FOREIGN EXPRESS AND FORWARDING AGENCY. Boston, Mass., May 5, 1876.

Per Steamer Heetin.
MESSES. COLBY & RICH.
TO WM. GIBBS, Jr., Agent, Dr., 8 and 10 Court Square.

To Entry at Custom House		<b></b>		10
" Bonds, Permits, 20				20
" Duty 75, Gold at \$1,13	<b></b>			85
" Cartage 15, Warehouse,	• • • • • •			15
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#### The Only Conclusion.

A learned man and a Christian clergyman has

said of Spiritualism that "testimony is so abundant and consentaneous that either the facts must be such as they are reported, or the possibility of certifying facts by human testimony must be given up." That is just about the truth of the situation. Either horn of the dilemma has now got to be taken. If the facts concerning Spiritualism are such as they are reported by such multitudes of witnesses, then the truth of spirit-communion must be accepted without any more talk; but if those who cannot destroy the testimony still refuse to accept its significance, then the rule of certifying facts by human testimony must be given up. It is about time that these carpers, and loose users of language were brought to terms and made to face something from which they cannot get away. Which horn of this dilemma, now, will they prefer to take?

## Charles H. Foster

Is now in Boston, and will be found by all who wish to witness for themselves his wonderful powers as a test medium, at the Parker House, School street. Here is an opportunity for investigation of which skeptics and inquirers particularly should avail themselves at once. Boston Spiritualists themselves are well acquainted with the robust character of the evidence he gives in proof of the verity of the new dispensation, and will need in the premises no further word from us other than the announcement of Mr. Foster's arrival among them.

A correspondent writing from Philadel phia, Pa., refers to the scances held at 614 South Washington Square, that city, by Mr. and Mrs. Holmes, and says those parties who have attended them speak in high terms of what was witnessed there-many skeptics concerning spiritual matters unhesitatingly pronouncing the test conditions perfect and entirely satisfactory, whatever the source of the marvelous phenomena.

A valued correspondent in the West writes: "I must commend your manly course in behalf of Spiritualism and its representativesso much more dignified and liberal than that of some other spiritual journals. I do not like to see the skeptical element encouraged among Spiritualists, or to see unfriendly reports so eagerly welcomed. Our enemies can do enough of that.'

Colby & Rich have received and offer for sale a number of copies of a pamphlet entitled, "THE TWO WAYS OF SALVATION," in which the Theological and the Rational methods are logically and dispassionately considered by Dr. Dean Clarke, of San Francisco, Cal. The price (fifteen cents) is low, and the brochure should meet with a ready circulation.

Prof. J. R. Buchanan, of Louisville, Ky. has been chosen President of the "Mississippi Valley Trading Company-American Section." Gen. Beauregard, of New Orleans, is Vice-President. The company has a large capital in Eng-

Mrs. Markee, the Havana (N. Y.,) medium for materializations, has (so we are informed) returned from giving scances in Penn Yan. Mrs. M. is in much better health, and intends to accommodate all who can visit her home, with séances during this summer.

We are informed that Dr. Ernest John Witheford, of 217 West Madison street, Chicago. Ill., is having excellent success as a materializing and paraffine glove medium.

An interesting letter on Spiritualism and its concerns in England, from the pen of J. J. Morse (and written specially for our columns), will appear next week.

The seventh annual convention of the Boston Eight Hour League will be held Wednesday, May 31st, at the Meionaon, under Tremont Temple, all day and evening.

The unselfish services of true friendship should not be rudely sundered.

We received last week a pleasant call from

J. Bisby, Hamilton, Ontario.

#### BRIEF PARAGRAPHS.

A six-pound cannon ball was unearthed by some workmen who were digging a drain in Bow street, Charlestown, recently. It was probably fired by one of the British frigates stationed between Boston and Charlestown, at the time of the landing of the British troops for their attack on our intrenchments on Bunker Hill, on the morning of the 17th of June, 1775.

Anna Dickinson, the celebrated lecturer, made her debut with flattering auccess, both as an actress and a playwright, at the Globe Theatre, Boston, Monday evening,

Thomas W. Piper has confessed that he murdered Mabe Young and Bridget Landregan, and made the assault on Mary Tyner.

Jennie Lawson, a little Utica girl, got up in her sleep in the darkness the other night, and slate in hand, ciphered out some sums that she had been unable to solve the night before. -Ex.

A private letter received in New York announces the death of ex-President Dominique of Hayti. Forgiveness is better than vengeance, - From the Per sian.

Chicago was visited by a terrific tornado on Saturday evening, May 6th, a large number of buildings being unroofed and otherwise injured. The damage to property is estimated at a quarter of a million of dollars. Advices from different parts of Missourl and Kansas note the prevalence of heavy rains for several days past, accompanied by high winds, the loss of property in consequence being very ex-

A man who generally does a putty good business-The glazier. - N. Y. Com. Adv.

Well, yes, he does have a good pane business, Not as with thunderboits to smite, Need any alm who enter here: We garner only sheaves of light, And conquer with the sunbeam's spear.

Pluck will carry a man where a palace car will not,

A riot occurred at Salonica, European Turkey, on Satur-day, May 6th, between the Christians and Mahometans, said to have been instigated by the American consul. During the fight the French and German consuls were assassinated by the exasperated populace.

One million dollars' worth of ammunition and 5500 stand of arms from the United States have arrived at the city of Mexico from Vera Cruz.

The directions for reasting a hare and portraying grie on the stage are identical-first catch your hair. Spain, through its Congress, by a vote of 163 to 12, has

decided that dissenters shall have the same religious and civil right as are accorded to Catholics. A terrific explosion of dynamite occurred in Jersey City,

N. J., on the 6th of May, by which about 5000 houses were more or less injured, occasioning a loss of property to the

> WASHINGTON. Where shall the weary eye repose
> When gazing on the great?
> Where neither guilty glory glows
> Nor despicable state?
> But one, the first, the last, the best,
> The Chichinatus of the West,
> Whom envy dare not hate—
> lequeathed the name of Washington,
> To make men blush there was but one,—Byron.

It is reported that Dom Pedro will shortly return to Bra-

The supposed reason why they call a sensational report a "canard" is because one canard-ly believe it, you know. - N. Y. Com. Adv.

A correspondent writes to the Country Gentleman that he has driven thousands of caterpillars from apple trees in less than thirty-six hours, by plugging sulphur in the body, and supposed it was by tainting the sap and making the leaves distastoful.

The great 'Uns of America-the great Unterrified, th great Unwashed, and the great Unknown, -N. Y. Graphic.

A Pennsylvania man has invented a little instrument by the use of which a man may shore in church without making any noise. Lots of men fool away their time on motors and such things, and do no good to any one. Here's a man who 's a real benefactor of the human race. -Ex.

Rubenstein, the condemned murderer of the Jowess girl lexander, died in his cell at the Raymond-street jall, New York, Tuesday morning.

"AN EPITOME OF SPIRITUALISM AND SPIRIT-MAGNETISM," is the name of a neat little work just published by Colby & Rich, which undertakes to convince the world; indied that the doctrines of spiritualism are the only ones to live and die by,—Saturday. Evening Express, Boston

"The sunset of Rome, " says the Newburyport Visitor, is the morning of earth."

The Chinamen of Gold IIII, Nevada, are petitioning the authorities for a public school, in which they and their children may learn the English language.

Cannel coal is one of the purest in existence. It is of rich, satin-black appearance, and under heat splits into plates or layers, until thoroughly united, and burns completely to ashes. The term is a Lancashire brogue for candle, pronounced can'l by the infiners because it ignites and burns like a candle. It is claimed that the only really pure mine of cannel coal in the United States exists in Clarion County, Pa.

About 18,000,000 feet of lumber were burned at Williamsport, Pa., on Saturday night, May 6th, causing a loss of **\$270,000.** 

> Now doth the little onion Poke up its little head, And the restless little radish Stretch in its little bed. The sunfish and the minnow Wag their shiny little talls, While the chipmunk and the robin Adorn the fence's ralls.

There is a great scarcity of food throughout the Black Hills. Sugar is 40 cents per pound, bacon 50 cents per pound, corn 50 cents per pound, and flour \$22 a sack, is Custer City.

The entire National Guard of New Jersey will be present at the Centennial July 4th.

The spiritual world, the eternal home of men after death, is not remote from this world, but is in direct conjunction with it, and we are, though unconsciously, always in immediate communion with the angels and spirits.—New Church Doctrine.

The Chicago Post and Mail says: "In 1840 Chicago had five Protestant churches, and very plain ones, too. Now we have between one hundred and two hundred, most of them ornamented with mortgages."

Great Britain consumes alcoholic stimulants and beer of the value of £130,000,000 in a year, and still continues thirsty. A cable special reports that \$5000 in gold was recovered

rom the wreck of the steamship Schiller, making \$200,000 thus far recovered. The Bradford Sun, which is not a great illuminator, falls to perceive why the sale of the Sunday Herald is not prohibited. We fail to perceive why the B. S. should be bought by anybody.—Boston Herald.

He is a bigoted fossil, neighbor Herald. Let him go. A bill was passed in the United States Senate recently permitting General Sherman's daughter to receive her wedding present of diamonds from the Khedive of Egypt

without paying the \$10,000 duty on them. An envious Frenchman named Jontaln has in a recent account of his travels in America, divided our people into three grand classes: "Yankees, Indians and Mormons,"

The Supreme Court has decided that the proprietors of the Old South Church can sell the edifice on Washington street, Boston, and has affirmed the constitutionality of

Ex-Secretary Belknap was formally indicted by the Grand Jury of the District of Columbia May 9th.

Grand Jury of the District of Columbia May 9th.

"SELF-RAISED; OR, FROM THE DEPTHS," by Mrs. Emma D. E. N. Southworth, Is the sequel to and conclusion of IsHMAEL; OR, IN THE DEPTHS," by the same author, and It is now in press, and will be published on Saturday, May 20th, in book form, for the first time, in a large duodecimo volume of seven hundred pages, by T. B. Poterson & Brothers, Philadelphia, in uniform style with "IsHMAEL." Dr. Mackenzie, the Literary Editor of the Philadelphia Press, says that "Self-Raised' is, beyond all doubt, the best work Mrs. Southworth has ever written. It contains over seven hundred pages. It is graced, too, with a view of Prospect Cottage, the home of the author, on the Potomac, with its surroundings, finely engraved on steel, from a photograph taken on the spot. People like to see 'the counterfeit resemblance' of a writer who pleases them, and as Mrs. Southworth's portrait was given in 'Ishmael,' a view of her cottage, with its surroundings, on the Potomac, to be in each copy of 'Self-Raised,' Is an excellent idea." It will be published in a large duodecimo volume of seven hundred pages, bound in moreoco cloth, gilt back, price \$1,75, and be for sale by all booksellers, or advance coples of it will be sent to any one, at once, on their remitting the price of it to the publishers.

Dr. Bruce-formerly a Universalist clergyman-has set on foot, with the cooperation of others, a movement looking to the formation of a society of Christian Spiritualists at Newburyport, Mass.

Since our last acknowledgment the following sums have been received in furtherance of the noble purposes designated below:

God's Poor Fund.-From M. Sprague, 20 cents ; a friend, \$1,25 ; friend, 25 cents ; J. A. G., 50 cents ; a friend, \$2,00.

IN AID OF DR. H. P. FAIRFIELD,-Testimonial from a few Spiritualists of Glens Falls, N. Y., \$10,00.

As this paper goes to press every Wednesday afternoon, it is absolutely necessary for advertisers to send in their favors each week prior to that time, otherwise they cannot appear in the edition of the Banner for the Saturday following. The same will apply to communications sent to this office for publication, as well as to the appointments of lecturers, spiritual meetings, etc.

We have received from the Countess of Caithness a copy of her fine work entitled OLD TRUTHS IN A NEW LIGHT, which we shall refer to more fully at a future time.

#### Spiritual and Miscellaneous Periodicals for Sale at this Office:

THE LONDON SPIRITIAL MAGAZINE. Price 30 cents, HUMAN NATURE: A Monthly Journal of Zolstie Science and intelligence. Published in London. Price 25 cents. THE SPIRITIALIST: A Weekly Journal of Psychological Science, London, Eng. Price 8 cents. THE RELIGIO-PULOSOPHICAL JOURNAL: Devoted to Spiritualism. Published in Chicago, III. Price 8 cents. THE LITTLE BOUQUET. Published in Chicago, III. Price 9 cents. Price 10 cents.

Price 10 cents.

THE SPIRITUALIST AT WORK. Issued fortnightly at Chicago, III. E. V. Wilson, editor. Price 5 cents.

THE CRUCHEE. Published in Boston. Price 6 cents.

THE HERALD OF HEALTH AND JOUNNAL OF PHYSICAL CULTURE, Published in New York. Price 15 cents.

THE SPIRITUAL MAGAZINE, Published monthly in Memphis, Tenn. S. Watson, Editor. Price 20 cents; by mail 25 cents.

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West Fairlee, Vt., Jan. 11th, 1871. Dear Sir:—For seven or eight years past I have been in poor health, and for the past year or more very feeble. My health continued to decline, and my flesh and strength wasted away, until I was unable to work or even go up stairs without great exhaustion. I suffered from frequent and dis-tressing attacks of palpitation of the heart, my food distressed me, causing acidity and pain in the stomach; and I suffered from extreme nervousness, constipation and debility of the sys-tem generally, in, blood being thin, and poor, and sluggish in circulation, and I was for years and sluggish in circulation, and I was for years suffering all the tortures of a confirmed dyspeptic. About six months since I concluded I would try a bottle of Peruvian Syrup, and received so much benefit from it that I purchased five bottles more, and have continued the use of the Synur until quite recently. It has restored my health to such an extent that I feel myself as good as new. My digestion is good, and my weight has increased in the past four months from one hundred and twenty to one hundred and thirty-eight pounds; my strength has returned, and my gen-eral health is thus wonderfully improved, and I can truly say I owe it all to the use of your PERU-VIAN SYRUP. I carnestly recommend all sufferers from dyspepsia and debility to give it a trial, hoping it will do them as much good as it has me. Yours very truly, Mus. S. B. BEMIS. Yours very truly,

CHARLES H. FOSTER, celebrated Medium from New York, at Parker House. Hours from 10 A. M. to 4 P. M. 2w. My. 13. 2w.My.13.

MRS. H. WILSON, Materializing Medium, 204 West 31th street, (late 4 Grand,) New York. Séances Sundays, Tuesdays, Thursdays, 8 p. m.

Mrs. J. W. DANFORTH, Clairvoyant and Magnetic Physician, 100 W. 56th st., New York. Ap.22.10w\*

The well-known medium and successful heal-The Well-known medium and successful hear-er, Dumont C. Dake, M. D., can be consulted at the Mattison House, Chicago, May 12th; Joliet, 4th, 5th, 6th; Galesburg, Ill., 8th, 9th; Chicago, 10th, 11th; Rockford, Ill., 12th, 13th, 14th; Be-loit, Wis., 15th; Chicago, 16th; balance month, Huntington House, Richmond, Ind. 4w.Ap.29.

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MR. and MRS. HOLMES, 614 South Washington Sq., Philadelphia, Pa. Circles Monday, Tuesday Wednesday and Thursday evenings, at 8 o'clock.

HENRY SLADE, Clairvoyant, No. 18 West 21st street, New York. Ap.1.

On and after Dec. 20th, Dr. Fred. L. H. Willis may be addressed care of Banner of Light, Boston, Mass. He will be at the Sherman House, in Court Square, every Wednesday and Thursday, from 10 A. M. till 3 P. M., commencing Wednesday, Dec. 29th. Ap.1.

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## BUSINESS CARDS.

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HUDSON CITY, NEW JERISEY,
Mrs. Wm. Lawrence, writing to Mr. Fellows, says; 1 cannot tell you how many have called to fee me to inquire If I really had been as ill as reported, and if it was the Syrup alone which so wonderfully restored me (a consumplive) to such good health. With gladness I tell them all that my recovery is due to Fellows's Compound Syrup of

and composition, no other preparation is a substitute A standard preparation, also an agreeable one, of Quipine, and approved by the Faculty, is a desideratum achieved in

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26 (cow.-Nov. 27)

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DR. J. H. RHODES, 918 Spring Garden street, Philadelphia, Pa., has been appointed agent for the Banner of Light, and will take orders for all of Colby & Stehn's Publications. Spiritual and Liberal Books on sale as above, at Lincoln Hall, corner Broad and Coates streets, and at all the Spiritual meetings. Parties in Philadelphia, Pa., destring to advertise in the Banner of Light, can consuit DR, RHODES. HARTFORD, CONN., BOOK DEPOT.
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"ST. PALL.

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## Message Department.

The Spirit Messages given at the Hallimere timeles and the Bosten Chebes, repetited which are printed in this page, indicate that spirits earry with them the characteristic of their carthority to that beyond whether for good or call consequently those who pass from the earth sphere in an undeveloped state eventually progress to a higher condition.

We ask the reader to receive to destrine pat forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive no note.

#### MESSAGES FROM THE SPIRIT-WORLD THEOLOH THE MEDIT MEHIP OF MRN. NARAH A. DANSKIN.

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

#### Mrs. Danskin's Mediumistic Experiences. (Part Twenty,)

BY WASH, A. DANSKIN,

In my last "Reminiscence" I recalled a case which was pronounced by Dr. Rush  $^{\alpha}$  inherited scrofula," where he said the physical structure was held together by the perfect mental equilibrium of the patient. Now this suggests the question whether this power, clearly understood and properly developed, would not master all forms of disease and expel them from the system. When the patient has become enfeebled by disease and calls the magnetizer to his aid, is it not a stronger will than his own that takes control of the structure and sets its wheels in motion again?

Many years ago we were called to the bedside of a young man who had induced manda-a-pôtu by a spell of intemperance. He had not slept for by a spell of intemperance. He had not slept for several days, and his physician said the case was hopeless unless sleep could be induced within the next twelve hours. His condition was pitiable them the nearer he grows to that intelligence in the extreme; he believed himself surrounded by demons, and assailed by every form of noxious reptile; terror was depicted in his countenance. Mrs. Danskin took one hand in hers, placed ner other hand upon his torchead, and concentrating her will upon him for a few moments, a complete transformation took place. The expression of terror gave way to one of relief; a changed in the twinkling of an eye." Farewell. her other hand upon his forehead, and concensmile spread over his countenance, and he ex. Thank you, sir, [to Chairman] for this privilege. claimed: "Oh mother, how glad I am that you have come to me." After a few minutes' conversation with the spirit of his mother, he fell into a quiet slumber, and when the Doctor called the next morning to see his patient he found him still sleeping. In a few days he was as well as before the attack.

#### "The Rich Man."

This is obnoxious and distasteful to my prebut disappointment at every step he has taken. I actually nullify the thought that there is a God or a Superior Being that controls the destinies of the human race.

I am fettered, bound, and constrained to act against my will. If I am what I was, why rob me of my manhood, and make me do that which is actually disgusting to me?

One like I, being in a high place, having court paid me at every step, to be made by law to come hither and, through the organism of a frail, weak woman, speak my doubts and fears of a hereafter! I! No; I'd rather have gone on blindly, than to have come hither to speak to those who know me not and whom I know not. And after having done this act of humiliation, of what import is it to me? What advancement can it give to the spirit, or what advantage can it be to me? I seek not the human, to be taught: I seek God, to be in His courts, with Him; and if that is denied me, give me a little 'niche to myself, away from God, angels or men,

Who is it here that prompts me to this action: A mother! If thou art my mother, read my life investigating the laws of God.

over and over again, in the unfolding of which I My friends were after telling me: "Patrick, may catch one thing that may tell me of its truth.

Oh how sad! oh how dark! how dreary is this lonely spot to me! Pride and selfhood must be broken down; but that can never be, for I am what I am, and so I will remain through all eter-

See, the stool of repentance is yonder by the little brook, and there I will-go, and all alone I will meditate upon the past, and see where I have ever injured a human creature; where I have robbed the widow or the orphan; where, in all my vast transactions, I have not dealt honestly, dollar for dollar and cent for cent. Then if I have not dealt honestly, let the over-ruling Soul of the Universe cast me from his sight forever!

My wife loved me, and honors my memory-a feeling which lies deep in her heart for the many acts of charity and kindness I have done; but that part of me which legitimately belonged to mother-earth hath gone to pay its debt, while the spirit stands before the tribunal of my own interior consciousness, and must answer there for the deeds done in the body.

The story has not been told yet-it has just commenced; but I ask, Is not this humility enough? Is not this humility enough-to come in the midst of the unknown and tell the history of my brief experience in the land of the hereafter? Yes, it is! it is! Let me bow my head lowly, with feelings of shame, that ever I was born and had to die.

## Samuel Cooper, Beach Hill.

Fold me in thine arms, oh death! How cold, how chilly! Farewell, father, I must leave you and go to a place of which I have no conception.

My name was Samuel Cooper. I was only seventeen years of age. My father's name was Samuel, and we lived on Beach Hill.

'T was hard to die, but still, father, after I had passed through its trials and troubles, and found those who dwelt on the other side, it bore me hap piness. I gathered knowledge how to come back and commune with those I left behind.

You may not weep, nor let your heart be sad, for your son Samuel is in a beautiful place of

rest and quietude.

I am told, father; by those I do not know, that as time rolls on you will read this and glean from it some comfort, some thought of the life into which I have entered.

## Lillie Bowen, of Flushing, L. I.

I died in Syracuse; my name was Lillie Bowen; my father's name was Frederick, my mother's name was Adeline. I was only fifteen years old, of Flushing, Long Island. I was buried from the church in Flushing.

I feel this is a beautiful privilege to come and administer to the sorrow-stricken ones of earth. Every one, young or old, knows their own sor rows, and each one has, in some wise, to particle

With this grand law knowledge is given to us that the intelligence which fills all worlds is not partial; and I, though young in years, with slight experience, feel that the time is coming when I will step upon the ladder of progression and

gather knowledge that cannot be given by mor-tals, neither can it be taken away. The feeling that universally spreads among the angels is one of harmony—one of adaptability, in which the wish is to aid all those who dwell on earth.

wish is to aid all those who dwell on earth.

What is more beautiful, father and inother, than for you to recognize the freedom and progress of your child under those divine laws that have been established since the foundation of your world? Treat me not as a child; freat me as an advancing spirit, gathering up incidents, airconnectance and data of this life, inches which it circumstances and data of this life, into which I passed, through death, and became triumphant.

Oh, how feeble, how faint is language, in words or sentences, to give full description—to the mortal mind of this grand and broad home into which are gathered all nations! Do not understand me, mother, to say that the conditions of all are alike, that all are inhabiting the same mansion; oh, no; far from it. Many are the mansions and varied are the conditions. But, mother and father, my home all in due time will be yours.

Farewell, till the sweeping shores of earth pass from beneath your feet; then we'll meet to part

#### Wm. Brandel, Baltimore.

It is a matter over which the human has no control; had this not been so I never would have

Wm. Brandel was my name. Severe, painful and short was my filmess. I was twenty-one years of age, just on the bloom of my early manhood. The initial letter of my mother's name was C., my father's, F. My residence when encased in the flesh, was on West Baltimore street. And now, all you who are doubters, what purpose have I in proclaiming this if there was no foundation for doing so? Having risen into the grand knowledge of perpetual life, I feel as if I could not hush my voice in silence, but must speak out this great truth.

The shackles of creeds and conventionalities have passed from my mind, and it is now clear which rules the world. Immutable, unchanging, are all the laws of this eternal home—not one flaw. He that asketh receiveth; he that knocketh hath the door opened unto him, and the wis-dom of our Father who art in heaven is given to all who seek, however humble, however uncon-

#### Sarah Wheaton, Algiers, Louisiana.

Sarah Wheaton was my name. I was born in Algiers, Louisiana. I was only seventeen years old. And what follows is this: I was buried from the Charity Hospital, and why I do this is, I have friends living in Algiers whose names are Mahone, and in hopes this may reach them I come, not knowing how to speak through this

lady but as I am taught by another [a spirit].

I am as I was, only bettered in every condition This is obnoxious and distasteful to my pre-conceived ideas and opinions. The rich man did die, and what did he gain by it? Nothing but disappointment at every step he has taken. get instruction; the feeble in body are caressed and warmed by affection, by love and by wisdom. You are not asked here what are your antecedents, or where did you come from; nor are you little thought of, if you have not had control of the "almighty dollar." Money and position have

no weight here.
You are told to labor, to unfold, to educate, and then the beauties which rise before you you can understand and appreciate. The finger of scorn and contempt is not pointed at you because

misfortunes may have overtaken you, and charity has had to protect you; oh, no!

And such is the place I have gone to. If any of my friends read this they will identify me, for it is me-Sarah-and no one else.

## Patrick Cannon, of New York.

Patrick Cannon was my name. I lived in the great city of New York, but I was a native of

I was twenty-one years old when that beautiful angel, in the garb of a man, came and beek-oned me out, and shame on him for that same, for it was myself that had, or should have had, the privilege of staying down here and investi-gating the laws of man, instead of being up there

see to it now that your body is all clean, and your mind is made up, and your debts are all paid, and that you've no angry feelings toward any one, for then you see it will be more alsy for you to enter into that place that's prepared for the dead."

The proposition bears fallacy on the face of it, that a man can drop the body, go clean out of it, and then gather himself up on the way and become the same identical person. Why, it's foolishness to suppose it.

Few there are liideed that are advocates of this

religion that tells neither one thing nor the other, and the fact is you can't tell what you are your-self after you've done reading its pages. It's a pack of nonsense, untruthfulness, and you, sir, [to the Chairman,] that persists in praching it, ought to be chained and put out of harm's way, for if man does n't have mercy on you, what can you expect from the good Lord and his angels?

not myself that's angry with you; I'm only showing you your false position and trying to bring you into the right. So it's good-night,

And it'll be a sorry day for yourself when you get out of that bulky piece of flesh and stand face to face with your Maker, for he'll be after telling you of the mischlef you've been doing among the people. Now Patrick's done. So

## James L. Camp.

[Speaking to a gentleman in the circle, this spirit said:] Uriah Jones, I am not a Nicodemus, seeking to converse with you under cover of the night. I fear no mortal's say-so now. I see my-self, as you ofttimes used to see me, standing in ignorance of those grand laws of spirit-life with which you were famillar.

Do not ask me to condemn myself. I did it because pomp, pride and ignorance were folded within me; but that condition, Uriah, has been swept away by the grand masterpiece of art that

stands before me.

Great, Infinite Judge of the quick and the dead, to whom must I bow?—not to man! from whom must I seek guidance? to whom must I go for instruction? It is to thee, oh Father, that I offer up my prayer that ignorance may be cast away and knowledge be given in its stead.

My wife mourns me because she thinks I am

My wife mourns me because she thinks I am dead—that I have gone and left her. She, like myself, cannot comprehend that the grave holds no dead. Would you dare to tell her? [If you request it, I certainly will.] Do, do, for consolation will it give, for the heart has been stricken, and it goes out into the universe, asking for knowledge of my whereabouts, and for this I have come. I know for I was a plain practical. have come. I know—for I was a plain, practical business man—I know there are those who will scorn and laugh; but what care I for that.

Now let me run my mind back to the day—that I can never call mine again—when you first presented this thought to me. I could not comprehend it; I felt that it was sacrilege. I could not understand that God, our Father, would invest you with power to converse with the departed, and withhold it from myself. Ofttimes in the stillness of the night I would dwell upon it, but could not comprehend it; but when my eyes were opened on the inner world it flashed upon me, and here I now stand, coming under the laws of that religion (Spiritualism) which I held

## BANNER OF LIGHT CIRCLE ROOM.

73 The following Spirit-Messages were given through he mediumship of

#### MRS. JENNIE S. RUDD

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

#### Question and Answer.

CONTROLLING SPIRIT.—The question comes to us to-day, "Tell us something of the spirit-home; tell us something of spirit-life? Do you talk, and walk, and eat, in spirit-life? and have you clothes wherewith you are clothed? have you homes—houses in which you dwell? A spirit has communicated with us who says there are no houses, no trees, no flowers in spirit-life; and yet from the Banner of Light wa read that the influfrom the Banner of Light we read that the influences there have told in the past of homes, of forests, and hills, and valleys, and mountains, and rivers, and how can this thing be?"

We can only answer from our own experience, and from the experience of others who are standing around here to-day. We have homes-buildings not made with hands; we have forests; we have rugged mountains, and rivulets from the hill-sides flowing through the valleys.

We can only account for the communication given by an illustration. We will take an individual, for instance: let him travel through the streets of your city, and when he gets to his home ask him what he saw there. He will tell you that he saw innumerable houses, he saw great piles of brick and mortar, he saw the markets, and he saw the vessels in your harbor. You ask, Did you see no beautiful flowers, no trees." No; he did not observe any-he saw only what he told you; while others might come here who would be struck with the beauty of some of your public buildings. They would stand upon your Common, which is the lungs of Boston, and bask in the influence of the ancient ones who sometimes walked in the paths there. They would cross, maybe, to where the flowers blossom in the Garden beyond, and when they returned to their homes they would be eloquent over the beauty of the Common, and of the flowers. Here are the two individual cases. One saw nothing but the material that could be made merchandise of; while the other vividly felt the influence of the beautiful in nature. You are all of you, to day, sending up the building-material for your homes in the spirit-world. Every act of kindness performed has its worth up there; every little word in kindness spoken sends a little more to the spirit-home. You are working out a plan for your spiritual dwellings, and such as your lives are here you will be building the same

You will be the same individual to-morrow that you are to day; you will have the same feelings to appreciate that you have this hour, and when you return from your spirit-home you will come with just that individuality which you now possess. If you have no eye for the beautiful, you will not note the landscape of the spirit-life. If your life on earth has been an unhappy one, you will find a correspondingly unhappy condition for yourself in spirit-life. We bring you ideas of spirit-life that sometimes seem contradictory, from one spirit and another telling their experience; yet all or nearly all will agree with us, that your world is but an imitation of ours, for in our work shops up here we are perfecting the models by which your inventions are made down in your world.

## Thomas Cushing Totman.

I am not much of a public speaker, but I have tried in many ways to reach my friends. They are surrounded-my children and my wife-by creedal influences, with which I had no sympathy when I was here, and I have less to-day than I had when I went away. I was a hard-working man. I learned the trade of a mason here in your city, and worked at it until I went to California, some twenty-five years ago (it will soon be that); I suppose I overworked there, and laid the foundation of the disease which eventually killed me, killed my body—it was rather a small one anyway. I have a father and a mother on earth, whom it was my pleasure to assist when here. I meant to have so arranged matters that my wife would have a little care of them through their life. They have the improvement of the place I owned, but yet they find it ofttimes insufficient, and I would have my wife carefully look to the case. It is not impossible that she might be able to, although she has many difficulties to contend with, and she has nobly done her work of trying to educate the children, and I see other clouds coming; but yet I would ask that sometimes she think of the old people. I died in Bakersfield, Vt. My name, Thomas Cushing

## Mary Paulina Chase.

Mr. Chairman, I am glad to avail myself of the opportunity to speak on this platform because many of my friends have asked that I come here. I know, Mr. Chairman, that this place is intended for the benefit of those who have no other means of communicating. I have communicated many times, yet I feel a desire to come in here. I was a Spiritualist always, and as far as I was able to, I tried ever to assist my husband in his public course, and bade him God-speed as he went forth to work for the people.

I remember well my visit to Boston long years ago, and how much I enjoyed the sunshine of the home where I made my stopping-place; but years of sickness made me unfit to mingle much in society or yield my husband that companionship which I would have been glad to have given to my loved one, and which I was deprived of giving. We were together through many of the hard years of life, struggling onward until we builded a home. Our children and grandchildren have been about us. I was enabled to be with them many years. Clouds have come; sunshine has succeeded, but it is all over now. I cannot describe to you the happiness which I felt as I stood in spirit-life and took the chair which was made ready for me, and saw another which I know will soon be ready-a few more years and it will then be ready for him. I know that my coming here and sending out a word to cheer him will help him on his way. I have enjoyed visiting many of the spirit-homes; I have enjoyed standing under the shadow of some of the grand old mountains; I have enjoyed gazing into the spiritual rivers and gathering many bright flowers to give to those who have not been able to gather them for themselves. I can only say to my children, to my husband, I am with vou ever. Whereas some blamed him that he performed his labor while my old body was lying in the casket-calling him cold-hearted, calling him hard-hearted-he realized, Mr. Chairman, my presence by his side as he stood at the desk. The old body was naught to him or to me; our spirits mingled together, and I enjoyed watching

over him. I can say to him, Go forward, and I will strengthen and sustain, and whenever my presence can be made known, you shall never be without it. Mary Paulina Chase.

#### Charlotte C.

I have had a perfect fight in getting in. I don't know why there should be any obstructions to people's coming. I am not going to do any harm. I don't want to hurt anybody. I want everybody to do right. I am yexed enough with some of my friends, and I feel as if there was a person that had wronged me and mine, but I learn that it is well to forgive. I didn't use to think sodid n't feel as if I ever could, but I feel now as if I must. I am sorry for my daughter Ella, for it places her in a sad position, all alone; but her father and I are both with her, and are doing all we can to help her. My death may have been hastened by worrying, but the seeds of disease had been in my system for years, and I lived as long as I could. I want her not to feel so badly. I'd like to have her go to the medium where she used to go first, and I 'll try and talk with her. I've been round once before. It's sad to have one's family completely upset by the deviltry, I might say, of some others, yet all parties are more or less to blame. I know it and feel it now. I went out from Pawtucket, R. I. Call my name Charlotte C.

#### MESSAGES TO BE PUBLISHED.

THROUGH THE MEDIUMSHIP OF MRS. SARAH A.

THROUGH THE MEDIUMSHIP OF MRS, SARAH A.

DANSKIN.

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THROUGH THE MEDIUMSHIP OF MRS. JENNIE

S. RUDD.

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John E. Henry, or Virish Shank, Vof San José

Re-incarnation. Communicated through the mediumship of the tate Mrs. Juliette T. Burton, and sent to us by Thomas R. Hazard, Esq.

Re-incarnation is to come back from the spiritual to the natural plane in another shape than that it inhabited when first born into corporeal life, to associate mind with a body hideous, or

The theory itself is of barbarous origin, and arose from the superstitions of the Druids. The doctrine is universally repudiated by the intelligent, because it is contrary to their just conception of the wisdom of the divine benefactor. It is as directly opposed to truth, as it would be to suppose that the great universal fraternity of love could dip up nothing to itself but abortion and deformity

I know that when the spirit once enters into this existence, it at no other time ever assumes its old relation. Its existence is separate, free, new, eternal, and never again changes from greater to less, but is exalted higher and higher as its status of moral, intellectual and virtuous nature contains elements to adapt. Horace.

## To the Liberal-Minded.

As the "Banner of Light Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the test of law:

"I give, devise and bequeath unto Luther "I give, devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston, Massachusetts, Publishers, [here insert the description of the property to be willed] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem expedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

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138° - April 22.

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April 8.—26w\*

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March 4.—13w

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## Koreign Correspondence.

Spiritualism in London; Return of Dr. Mack: the Work of Dr. Ashman, Willie Eglington, Lottie Fowler and Others.

To the Editor of the Banner of Light:

Dr. Mack, the Boanerges among healers, has just returned from America. A welcome was arranged for him at "Doughty Hall," Sunday evening, April 9th, presided over by the faithful friend of all mediums, Mr. James Burns, who opened the meeting by introducing the doctor, and saying that the highly respectable audience which crowded that hall was an unmistakable testimony in favor of the work of which Dr. Mack is such a well-known promoter. A meeting of the kind implied that the people were now depending more upon unseen agencies to operate on the nervous system for the restoration of health, than upon more material means which operate in a manner more mechanical, and therefore at variance with the spiritual laws of the organism. The meeting was also a high compliment to Dr. Mack, who was, however, too retiring to pride himself much therein. His desire was to work, not to talk; to make his work apparent, rather than to show himself. It was quite evident that there was a deep interest manifested in the doctor personally, and that hearty meeting ought to extend to him a sympathy to encourage and aid him in his arduous task.

The doctor then stepped forward to a table provided for him on the platform, upon which tion. If this Russian Professor should turn man then invited those who were suffering from | let every one do the same; give him no private any cause to come forward. The first was a lady, who was required, as a preliminary to the treatment, to state publicly just what was the matter with her, with such history of the case as might be necessary for the public to understand the true condition of her illness. This being done the doctor placed his hands in the water (before referred to) and then took the hands of the patient in his, and holding them about one minute released them and returned his hands to the

The water is used as a conductor of magnetism from himself to his patient, and again for the receive from his patients.

Dr. Mack then made a few passes from the crown of the head backward and downward, when he requested the lady to turn around and relate to the audience the benefit she had received, if any. Her troubles had arisen from intense nervous exhaustion and neuralgla. She said she was wholly released from pain.

A gentleman who was suffering excruciatingly from an open wound on the ankle was also immediately relieved.

A lady with chronic facial catarrh was completely cured.

Thus the doctor laid his wondrously magnetic hands upon eleven sufferers in less than one During the time he was healing, several clairvoyants saw distinctly a brilliant star-shaped light above his head, which faded as his work absorbed the spiritual power.

Since that evening Mr. Hudson, the spirit-photographer, has photographed him, and the star showing upon the picture, proves it was a mag-

Success to him and his angel-guides who leave such a train of light wherever he works, as the result of their labor.

There are many excellent mediums in London. Dr. Ashman, one of the earnest disciples of Dr. Newton, is weaving a crown of imperishable beauty for himself by "golden deeds" in magnetic healing. I had the pleasure of seeing the renowned "John King" and his gentlemanly medium a few nights ago—this noble spirit presenting himself many times under test conditions of the strictest kind. I shall not soon forget his of the strictest kind. I shall not soon forget his "God bless you" to our circle.

Mrs. C. Woodforde is an excellent trance and developing medium, her physique being a reservoir of spiritual forces which the angel world have given her to enable them to unfold the inner or immortal nature of sensitives.

Mr. Arthur Colman and Willie Eglington give séances at her drawing rooms every week, proving immortality and making it possible for our loved ones to commune with us. Their manifestations are of the most convincing character, molds of hands, and even faces, being obtained under strict test conditions. Our own Miss Lottie Fowler is developing marvelous power for physical phenomena of a high order.

Mrs. Olive, a test and trance medium, has done a noble work here, as one of the pioneers in our glorious cause, and many others whom it has not been our good fortune to meet. The dear Banner's familiar face greets us in many homes. May it wave over all this earth, and carry light into every spirit, until all humanity is reconciled to the Highest through spirit communion and ANNA KIMBALL. eternal progress.

London, 2 Vernon Place.

#### Prof. Cooke on Prof. Crookes's Radiometer-A Singular Mistake.

To the Editor of the Banner of Light: I have just seen in your last issue Prof. Cooke's letter describing Prof. Crookes's "Radiometer." His conclusion is that the instrument demonstrates simply a curious action of heat, and not any mechanical action of light.

If the radiometer and the mode of using it

which he describes were a correct illustration of Prof. Crookes's discovery, his conclusion would be unquestionable. But it is not so. A full account of the meeting of the Royal Society, at which Prof. Crookes exhibited his discovery, was published the next day in the London Daily Telegraph. A copy of it in some English or American, namer I read at the time, about a year ago. can paper I read at the time; about a year ago. In the instrument exhibited by Prof. Crookes, in the first place, the revolving discs were not colored black on either side; and in the second place, in all the experiments, a cake of crystallized alum was interposed between the luminous radiator and the glass tube for the very purpose of intercepting the heat rays, and thus proving that the motion produced was not attributable to

Among the Fellows stated to have been present, and to have expressed themselves satisfied with the demonstration, were Tyndall or Huxley (both, if my memory serves,) and Dr. Carpenter.

Washington, D. C., May 8th, 1876.

Hugh Miller's widow, who recently passed on, deserves says an English paper, to be held in remembrance for her own as well as for her husband's sake. There is no story of the kind more beautiful and impressive than that which the sind more beautiful and impressive than that which tells of the courtship of the clegant, accomplished, high-spirited young lady with the slow, ponderous and reticent stone-mason of Cromarty. She belonged to the upper mid-dic class in a small Scotch district, where social distinctions are very sharply marked; and she did what not one woman ousand in such a community could do, when she discovered that, under the homely garbof the working mason, there was a gentleman of God's own making, whom she would be proud to have for her husband.

#### Mediums, Beware!

To the Editor of the Banner of Light:

DEAR SIR-I take the earliest opportunity to warn mediums generally-but particularly American mediums-that a plot against the cause has been hatched in St. Petersburg. The particulars have just been received by me from one of my foreign correspondents, and may be relied upon as authentic.

It is now commonly known that Prof. Wagner. the geologist, has boldly come out as a champion for mediumistic phenomena. Since he witnessed the wonderful manifestations of Bredif, the French medium, he has issued several pamphlets, reviewed at great length Col. Olcott's "People from the Other World," and excited and defied the anger of all the Scientific Psychophobists of the Imperial University. Fancy a herd of mad bulls rushing at the red flag of a picador, and you will have some idea of the effect of Wagner's Olcott-pamphlet upon his colleagues!

Chief among them is the Chairman of the Scientific Commission, which has just exploded with a report of what they did not see, at scances never held! Goaded to fury by the defence of Spiritualism, which they had intended to quietly butcher, this individual suddenly took the determination to come to America, and is now probably on his way. Like a Samson of science, he expects to tie our foxes of mediums together by the tails, set fire to them and turn them into the corn of those Philistines, Wagner and Butlerow.

Let me give mediums a bit of friendly cauwas placed a basin containing water. The chair- | up at a scance, keep a sharp eye upon him, and scances at which there is not present at least one truthful and impartial Spiritualist. Some scientists are not to be trusted. My correspondent writes that the Professor "goes to America to create a great scandal, burst up Spiritualism, and turn the laugh on P. Wagner, Mr. Aksakoff and Butlerow." The plot is very ingenuously contrived: he is coming here under the pretext of the Centennial, and will attract as little attention as possible among the mediums.

But, Mr. Editor, what if he should meet the fate of Hare and become a Spiritualist! What a walling would there not be in the Society absorption of impure magnetism which he might of Physical Sciences! I shudder at the mortification which should await my poor countrymen.

> But another distinguished Russlan scientist is also coming, for whom I bespeak a very different reception. Prof. Kittara, the greatest technologist of Russia, and a member of the Emperor's Privy Counsel, is really sent by the government to the Centennial. He is deeply interested in Spiritualism, very anxious to investigate it, and will bring the proper credentials from Mr. Aksakoff. The latter gentleman writes me that every civility and attention will be shown Prof. Kittara, as his report, if favorable, will have a trenendous influence upon public opinion.

The unfairness of the University Commission has, it seems, produced a reaction. I translate hour, curing or relieving every one from pain, the following from a paper which M. Aksakoff has sent me:

> e St. Petersburg "Berjerëya Vitdo-mostji" (Exchange Reports). From the St.

"We hear that the Commission for the investigation of mediumism, which was formed by the Society of Physical Sciences attached to the University, is preparing to issue a report of its labors. (?!) It will appear as an appendix to the monthly periodical of the Chemical and Physical monthly periodical of the Chemical and Physical Societies. Meanwhile, another Commission is being formed, but this time its members will not be supplied from the 'Physical Science Society,' but from the Medical Society. Nevertheless, several members of the former will be invited to join, as well as the friends of mediumism, and others who would be able to offer important suggestions pro, or con. We hear that the formation of this new Commission is warmly advocated, its necessity having been shown in the breach of faith by the 'Physical Science Society,' its failure

Let us hope that this new organization may prove more honorable than its predecessor (peace H. P. BLAVATSKY. to its ashes!).

## New Publications.

THE ATLANTIC for May-H. O. Houghton & Co., publishers-gives to its patrons the following choice arrangement of articles: Private Theatricals, XIII.-XV. (Conclusion, ) W. D. Howells; The Khediye and his Court, Charles Hale; A Visit to a Certain Old Gentleman, T. B. Aldrich; The Madness of George III., Hezekiah Butterworth; Literary Aspects of the Romantie School, H. H. Boyesen; Old Woman's Gossip, X., Mrs. Kemble: After the Battle of the Wilderness, Rachel Rollins; Medical Fashlons, Edward Spencer; For the Last Time, Dudu Fletcher. The poetry of the number is by Mrs. Spofford, Rose Terry Cooke, Edgar Fawcett, and others. The departments of Recent Literature, Music, Art and Education are fully up tain a paper by Mark Twain; the beginning of a story by Henry James. Jr.; a second paper by Mr. Adams on The State and the Railroads; a sketch of A Shaker Village, by W. D. Howells; Mrs. Kemble's Gossip: a Centennial Hymn, by Mr. Whittier; and poems by T. B. Aldrich and

THE POPULAR SCIENCE MONTHLY-conducted by E. L. Youmans, and published by D. Appleton & Co., 549 and 551 Broadway, New York-is received for May. Herbert Spencer considers "Society an Organism;" Dr. Carpenter receives a mild reproof from James McCosh, LL, D. for carrying his doctrine of "prepossession" too far, but the critic is however willing to allow him credit for what he has accomplished (and what is it, pray?) for "common sense "[?] in breaking down [1] "the alleged evidence in behalf of table-turning "; Eliza A. Youmans contributed No. Two of an interesting series of papers on the life, work and experiences of Caroline Lucretia Herschel; G. J. Romanes, M. A., tells many interesting stories illustrative of "Conscience in Animals," and other articles of merit fill up the measure of its pages.

THE GALAXY for May-Sheldon & Co., New York City, publishers-contains among other attractions, an article entitled "A Plea for a Patriot," in which Marcus A. Casey puts before the American public in this centennial year a strong appeal that Thomas Paine, the author-hero of the revolution, should receive the position rightfully his own in the memory of the nation. Says this writer, in

closing:

"The work of the hour is one of reconciliation and forgiveness. Look at the palmetto planted on Bunker Hilli Remember that floral splendor, "Maryland's tribute to Massachusetts," which Baltimore sodders left at Boston! Think of the ovations and receptions tendered to Southern troops in New England! Surely, if such a spirit is henceforth to pervade the whole nation, true Christians may now forgive Thomas Palne for a lack of orthodoxy. Let them not forget that his words cheered the dying moments of Christian soldlers on the field of battle and at Valley Forge, and that his name was murmured with their latest prayers to God. And let the American people, the champions of Justice and fair play, herafter acknowledge and properly appreciate the priceless services of Thomas Paine in the war of the Revolution, and restore his name, his national writings, and his portrait to a companionship with those of his immortal compeers." Buil Run being Custer continues his "War Memories," Buil Run being

Custer continues his "War Memories," Bull Run being treated of this time: Junius Henri Browne discourses with interest on the "Phenomena of Sleep;" and other matters, prose and poetic, combine to recommend the number to the widest popular attention.

A. WILLIAMS & Co., 283 Washington street, (corner School) Boston, forward to us the May numbers of SCRIB-NER'S ILLUSTRATED MAGAZINE and ST. NICHOLAS. which they have for sale. Finely lliuminated articles on "William Penn," "The True Pocahontas," "Bowdoin College," "Hearing with the Eyes," etc., together with stories, sketches and poems, make the first a marked issue for excellence. The second, in the field of its specialty, the amusement of young readers, is eminently successful this month, as is always the case. A full page frontispiece gives "Various Head-Dresses of the Present Day;" and the truly valuable contents which follow are sweetened by the mirth-provoking (continued) story translated from the

French by T. B. Aldrich, and Illustrated in silhouette by L. Hopkins, entitled "The Cat and the Countess."

WIDE AWAKE-D. Lothrop & Co., 30 and 32 Franklin street, Boston, publishers-is out for May. "Hanging a Bear" is the attractive engraving which introduces its monthly installment of good things, which is, however, somewhat belittled by a foolish attempt in the guise of a story, "Young Rick," to ridicule (by implication), through a shallow plot, the mo lern phenomena,

THE AMERICAN SPIRITUAL MAGAZINE for May-Sam nel Watson, Memphis, Tenn., editor and proprietor-leads off with its Inner Life Department, of which Mrs. Annie C. T. Hawks is the medium; gives an article by Dr. Eugene Crowell, on the non-conducting properties of silk; continues Jeffries's "One Hundred Reasons Why 1 Am a Christian Spiritualist," and presents other communications, editorials, etc., of interest. Bro. Watson is accomplishing much for the cause.

WARE'S VALLEY MOSTHLY-Wm. M. Leftwich, editor, Charles E. Ware & Co., publishers, N. E. corner Fifth and Chestnut streets, St. Louis, Mo.-ls received. This magazine is in make-up and matter an honor to the West. With its issue for April it closes its first year and second volume. The "Legend of the l'lasa," a poem by L. Virginia French, in this number, is a production which would do high honor to any of America's masters of song.

Those standard issues, THE PHRENOLOGICAL JOUR-NAL, and SCIENCE OF HEALTH, for May, have reached us, from the publishers, S. R. Wells & Co., 737 Broadway, New York City. Those who regularly peruse these magazines need no word of praise from us to sharpen the edge of anticipation; those who do not, will do well to obtain copies of the two-for mature thoughts and valuable infor mation walk through their pages hand in hand. We regret to state that financial reasons lead the publishers to announce that with the June number the Science of Health will be discontinued, and in July It will be merged with the Phrenological Journal.

Parts 13, 14, 15 and 16 of ZELL'S ENCYCLOPEDIA and UNIVERSAL DICTIONARY, have come to hand from Horace King, Eastern agent, Thompsonville, Ct. A fine map of Asia and many illustrations light up the installment, the numbers of which treat of many matters of interest and profit. No. 16 reaches as a classification, COPP. This is work which in its entirety occupies the highest point o fitness for the needs of the popular mind, being admirably adapted for instant use, and giving what it has to say on each topic in a terse and straightforward way—the furthest remove from circumlocution. Appleton, Crocker & Co., 11 Bromfield street, are the Boston agents. A specimen num ber with a beautiful map will be sent to any address on the receipt of twenty cents.

#### Spiritualist Meetings in Boston.

ROCHESTER HALL.—Children's Progressive Lyceum No. 1 holds its sessions every Sanday morning at Rochester Hall., 730 Washington street, commencing at 10% o'clock. The public are cordially invited. J. B. Hatch, Conductor; Julia M. Carpenter, Cor. See'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 Woods, President; Miss M. L. Barrett, Secretary.

LUBLINE HALL.—Free 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 attend.

RAYMOND HALL.—Spiritual Meetings are held at this hall, 172 Main street, Charaestown District, Sunday afternoons, at 3 o'clock. The exercises consist of speaking and tests by different mediums. Admission free,

TEMPLARS' HALL.—Modiums' Meeting every Sunday at this hall, 483 Washington street, at 10% A. M. and 2½ P. M. Miss Nora J. Barker will give test scances every Sun-day evening at 7½. F. W. Jones, Chairman.

BOSTON .- Rochester Hall .- A large audience was present to witness the exercises of the Children's Progressive Lyceum on Sunday, May 8th, and the groups were also well filled, there being one bundred and nine children in attendance. Readings and recitations were given by Mrs. Carpenter, H. B. Johnson, Grace Fairbanks, Johnny Balch, Mabel Edson, Ella Carr, May Potter and Carrie Osgood. Piano solo by Helen M. Dill, and a pleasant song by Mr Fairbanks. Dr. Grover addressed the children briefly, after which Mrs. Dearborn spoke in a feeling manner of her interest in the Lyceum and her desire to contribut something to its support. She presented the children with a collection of books, and placed in the hands of Mr Hatch a sum of money to be used as he should think proper, for the children. Mrs. Dearborn announced-her intention of going to Europe at an early data find Julia M. Canrenten, Cor. Secty.

The Ladies' Aid Society .- All members of the Spirit ualist Ladies' Aid Society are requested to meet at Roches ter Hall, No. 730 Washington street, on quesday afternoon May 16th, as business of Appring will come before the meeting.

MRS. JOHN WOODS, Pres. meeting. Mi Miss M. L. Barrett, Sec.

Codman Hall .- Moses Hull and E. H. Heywood hold a debate in this hall next Sunday forenoon and afternoon and at New Era Hall in the evening, on the rights of in dividuals, meetings, towns, cities and general governments to use sufficient force to protect themselves against indi-viduals or mobs who would intrude upon their rights.

## Movements of Lecturers and Mediums.

J. M. Peebles speaks for four Sundays in Chattanooga, Tenn., and lectures twice each week upon his travels. His addresses thus far have been well treated and extensively reported by the press of that city. His address is care

Mrs. N. J. Willis has removed to 236 Broadway, Cambridgeport, Mass.

Dr. Charles A. Barnes, of Rochester, N. Y., will spend the summer months, from May 10th, at Watkins, N. Y.

Moses Hull and Mattie Sawyer speak in Vineland, N. J. the last two Sundays in May, after which they enter immediately upon their tent campaign.

Mrs. C. C. Van Duzee, of 804 Vine street, Philadelphia trance speaker and test medium, will leave for Wheeling, West Va., on or about the 15th of May, to fill one month's engagement. Societies wishing her services in that vicinity or in the Ohio Valley can be accommodated by address

Dr. J. H. Dewey will speak at Investigator Hall, Paine Memorial Building, Sunday, 10½ A. M., May 14th. Sub-ject, After Spiritualism—What? The public cordially invited.

Dr. W. L. Jack, of Haverhill, Mass., expects to attend the Lake Pleasant Camp-meeting.

Mrs. Nettle M. P. Fox can be addressed at 175 Mutual

Dr. J. K. Balley has been lecturing at Versailles and other places in New York. He is now in Pennsylvania. He can be addressed until further notice at Millnort. Pa. Giles B. Stebbins is to take a tour East. He will be in

Philadelphia May 23d. Dr. E. C. Dunn's permanent address is Rockford, Ill. Mrs. S. A. Rogers Heyder has a short engagement at Newburyport, Mass. She would like to make further engagements to speak and use those other mediumistic gifts which have been developed in and through her to prove the immortality of the soul.

## On File for Publication:

Interesting reviews, essays, etc., by writers of "The Relation of Mesmerism to Spiritualism,"

by Prof. A. E. Carpenter;
"The Conflict of Opinion"—a lively essay on a profound subject—by "The Unknown." The writer attacks materialism as expounded by Tyndall, and calls in question the assumption that every movement in Nature is referable to matter

and its evolutions;
"Heredity," by J. Dille, Esq. An able and
important article, of great value to every human

being;
"Spirit and Matter," by F. Smith;
"The Evidences of Immortality from Spiritualism," by Rev. E. R. Sanborn;
"Rational Spiritualism," by Prof. S. B. Brit-

tan;
"Cured by Prayer," by Allen Putnam, Esq.;
"The Mission of Modern Spiritualism," by R. "The Mission of Modern Spiritudes,"
W. Hume;
"Holding Forces," by Lois Walsbrooker;
"Spirit Communion," by Alfred Cridge;
"Christian Spiritualism—A Response to William Fishbough," by J. E. Bruce, M. D.

Mass Meeting at Washington, N. H.

Mass Meeting at Washington, N. H.

The Spiritualists of New Hampshire will hold a three days' mass meeting at Washington, N. H., in Union Hall, June 2d, 3d and 4th. The services of Geo. A. Fuller, of Sherborn, Mass., as speaker, and Dr. J. S. Bean as singer, have been secured. The design of this meeting is to bring together all who are interested in the cause of Spiritualism for the purpose of discussing the principles of our philosophy, the most efficient methods of promulgation, the conditions of the present Siate Association, and the best means to promote harmony in our midst.

The Spiritualists of the State should make earnest efforts to be present at this mass meeting, for business of importance is to be presented. Washington is of easy access, situated on the high hills of the western part of the State, commanding an extensive view of the surrounding country. Cars leave Conrord over the Contoccook River Haliroad at 2:40 P. M., for Hillsboro' Bridge, where they connect with daily staxe for Washington, where good hotel accommodations may be secured at reasonable rates. Come one, come all, for we expect a general outpouring of the good spirit.

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