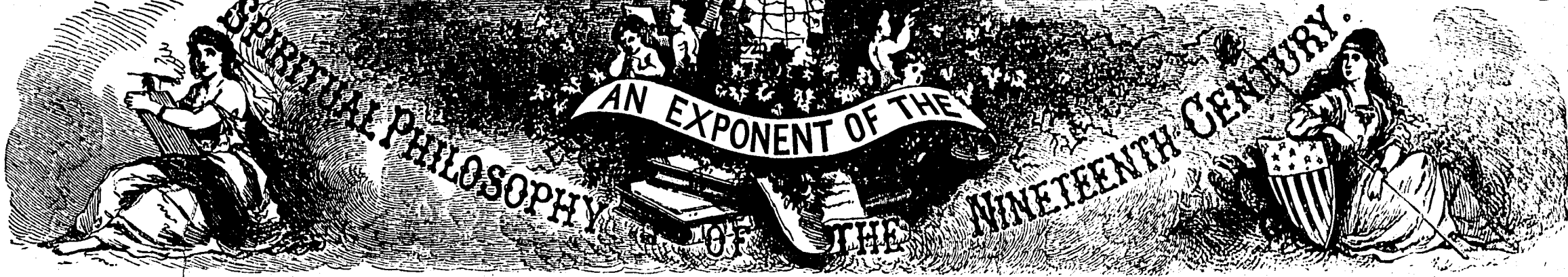


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Banner Contents.

FIRST PAGE.—Is the Moral Condition of Society Improved by the Teachings of Spiritualism? A Lecture by Mrs. Cornelia V. Tappan. Review of the Foreign Spiritualistic Exchanges of the Banner of Light, by G. L. Ditson, M. D.

SECOND PAGE.—Sleepy Flowers, by Christian Spiritualism, by James Edward Bruce, M. D.; Interesting Banner Correspondence; Self-Punishment.

THIRD PAGE.—Poem—"The Science;" Materializations in Denver, Col.; "The Relation of Mesmerism to Spiritualism," by A. E. Carpenter; "Liberty—A Centennial Ode;" "Warned by a Dream;" "Immortality as Viewed by Scholars and Scientists," by Mrs. Sarah H. Whitman; "Responsibility in Parentage;" "The Origin of Evil;" "The Antislavery Statue;" Meeting and Ordinary Notices.

FOURTH PAGE.—Editorial Articles on "The Need of Harmony," "The Physical Basis of Immortality," "Certain Phenomena," etc.

FIFTH PAGE.—Brief Paragraphs, New Advertisements, etc.

SIXTH PAGE.—Spirit Messages through the Mediumship of Mrs. Sarah A. Danekin and Mrs. Jennie S. Ridd; "Spirit Communism," etc.

SEVENTH PAGE.—"Mediums in Boston," Book and other advertisements.

EIGHTH PAGE.—"Pearls;" "Echoes from England," by J. J. Morse; "Spiritual Matters at Castlemaine;" "Seances with Mrs. Emma E. Weston;" "Private Seances with Mrs. Hardy—The Mold of a Face Recognized;" "New Publications," etc.

The Rostrum.

Is the Moral Condition of Society Improved by the Teachings of Spiritualism?

A Lecture by Mrs. Cornelia V. Tappan, Delivered April 9th, 1876, at Chicago, Ill.

(Reported specially for the Banner of Light.)

We can answer that question in three words or four. If you like, we will deliver a discourse upon it.

It depends entirely upon society itself. What-ever there is in truth is invaluable to the human mind, and if it be a truth that is in itself a sufficient excuse for its existence. What the human mind will do with a truth, what effect it shall have upon the daily life and conduct, how much it shall uplift, exalt and pervade the entire nature, depends wholly upon the human being receiving it. The golden rule has been in the world several thousand years—it has been in the Christian world nearly two thousand years—yet if we were to judge by Christendom we should say it had never been spoken. The truths of science are in the world; they form the great basis of a natural philosophy upon which humanity is gradually elevated whether it will or no, but if we were to judge by the individual actions of men and the amount of individual benefit they receive from them, we should say there was no science whatever in the world. The truths of government and moral law are as old as the Mosaic dispensation, are as old as the laws of the Medes and Persians, but were we to judge by the existence of human forms of government and their practical application, we should say there had been no law, that governments had administered themselves in a hap-hazard way, and that the world in despite of itself had been made better by the overpowering influence of a divine will.

It is not often that thirty years after the advent of a new system of philosophy it is called upon to defend itself before the moral bar of any human judgment, except when absolute moral power is exercised by legislative bodies. If there be a monarchy, or a theocracy, or an inquisition, then any system may be brought before that and arraigned on the ground of its moral excellence. We are well aware that there is a tribunal broader and higher than this to which ultimately every thought of the human mind must come, and before which all subjects must ultimately bow and yield to the decisions thereof. But its decisions are not made up in a short time. It seldom occurs in a century of time. It gives ample time for the seed to be sown, the harvest to be grown and ripened, before it is to be adjudged of thistles or of fruit; and on this basis alone it will be utterly impossible to form a judgment concerning a system of philosophy that has not yet existed in the world as a system thirty years.

The tendencies of spiritual teachings are, in our opinion, just as valuable to humanity as is the tendency of any truth that pertains to man's spiritual nature. It is not anything in the way of absolute authority or anything that the spirit-world can give to mankind that is to supersede the individual judgment and reason, but it is the enlargement of the scope of mind, the introduction of a system of philosophy that at once explains death and does away with the fear of it, and the consciousness of an abiding and constant life in a future state, that must exercise a vast moral influence in the world. This alone would make of the Spiritual Philosophy a most serious and solemn subject of consideration. This alone would make its benefit to humanity, if it be true, of such vast importance as not to be eclipsed or even approached by any other subject, and should it be false, there is an end to man's spiritual existence in any form whatsoever.

Spiritualism is either true as a fact, demonstrable as a science, capable of analysis as a philosophy and appealing to man's spiritual nature in the broad basis of his immortal existence, or human nature itself is a fiction from the beginning, and cannot appreciate nor appropriate any of the tests that are usually applied to all subjects. If it be a system of philosophy solving the mysteries of the life beyond death and giving much of explanation to the mysteries of this life, then it of course becomes the broadest system that ever has occupied the attention of man. If it be discovered, on the other hand, to be a delusion, the result of imagination or occult forces in nature

*Subject chosen by the audience.

heretofore unexplained, then every subject of human investigation must be so considered, and the whole fabric of man's immortal and spiritual nature falls to the ground and is nothing.

Upon this basis the teachings of Spiritualism are nothing compared to the facts of it. The teachings are the facts. There are no theories, no theologues, no philosophies, that are not based upon the legitimate sequence of existence after death. Individual spirits have individual opinions; they are entitled to as much credence as the theories of any advanced and intelligent mind. But the fact of Spiritualism itself is a great moral fact or nothing. It is an established truth or nothing, and, being such, it is not a question as to what it will do to humanity, but is it in the world? and being in the world, what will you do with it?

Does the sun shine? Then you must adjust your dwellings and your windows, the seeds that you sow and all things, with reference to its existence. Is there atmosphere which will injure or give life? Then you must adjust all your raiment, habitation, everything, with reference to receiving just as much of that atmosphere as is beneficial for your existence. Are there life-giving elements and properties in the universe? One hundred years ago Dr. Priestley discovered oxygen. Was it created when he discovered it? No; but the use of it, the various applications, the bearing that it has upon human life, were then revealed to human consciousness. Oxygen had long before that been the vital element of life, but now the understanding of it causes humanity to advance in sanitary science far beyond the ages gone by.

The discovery of a new principle in man's spiritual existence is not the creation of it, but simply its unfolding in the form of understanding to man, and this unfolding makes a system of philosophy which may be dangerous, but which at the same time must be valuable and must be one of the vital elements of life, else it would not be in existence. The discovery of steam was not unattended with danger. The existence of it in the world as a motor power is every day accompanied by disaster. But no one thinks of abolishing the motor power on immovable grounds. Whoever understands the science is capable of managing a steam-engine; whoever does not must first become a student thereof. The great elements of spiritual law are in existence. They are liable to explode—to produce various mental disasters; they have always been in existence; have always produced those disasters; men have not understood them; insanity, obsession, kleptomania, various orders of mental disease, baffling the skill of science, are traced to these subtle spiritual laws whereby mankind affect one another.

The revelation of Spiritualism, the consciousness of super-strata of life beyond yours, the fact that you are linked to that life by indissoluble ties, the consciousness that your own souls are bound to exist in that state hereafter, and the philosophy of the unfolding of that spiritual nature here and in the world to come, is undoubtedly a sublime, and perhaps to weak-minded individuals, a dangerous problem to handle. We do not ask every human being to become an engineer, an astronomer, a chemist, but it is supposed that every human being of average intelligence will acknowledge the gradual advancement of scientific truth in the world, and accept the testimony of those who do know.

Spiritualism differs from other sciences in this: that it has no specialties, that there are no absolute authorities upon the subject; but it is a question that each may make himself an authority upon, and that so intimately concerns every individual mind that if you care to question about it in any manner whatever, you may become yourselves the students of the system in various degrees. As a matter of fact you may investigate Spiritualism, believe there is something in it, but still it may not have the slightest effect upon your life or actions here in any manner whatever. Such are phenomenal Spiritualists, who accept the phenomena, consider them genuine, believe there is a future state and go on their way, just as many Christians do, regardless of the world to come. There are those who believe in the philosophy of Spiritualism, who have made themselves profounder students, who consider that it is a growth, and who accept what it gives concerning the law of change called death as a clear solution of the most profound mystery in existence. Indeed, to this class of minds it comes in the form of a revelation. It is the solving of that wonderful problem; it is the revealing of the keystone in the archway of existence whereby the one great mystery is unlocked, the one chasm bridged over, the one terror swept away. The moral effect of the abolition of fear in the world is in itself so great that if it were possible now to wipe out from the human mind all fear of death by philosophical knowledge of the change called death, it would have more effect upon human existence than all theoretical knowledge put together. The fact that science has approximately done so has elevated the moral standard of humanity without, perhaps, improving the religious or spiritual nature; but when behind the science there is a system of philosophy that supplants fear without taking devotion away, that adds rather to the spiritual appreciation by giving knowledge in place of belief, when there is a system that reaches so far into man's existence as to show him the problem of life by proving to him that it never perishes, then it becomes the solution of the mighty problem of the ages, and uplifts mankind from the paltriest passion that ever obscured the human reason, namely, fear. You know what men will do in blindness of terror—what madness they exhibit at the approach of death, what cowardice when taken

unawares. You know what death has been in the world—the one skeleton by the fireside, the one dark closet in the corner of the life, the one terror that seer, philosopher and preacher have sought to overcome. You know how it abides in the thought of the young. You know how in maturer years the cheek blanches at the thought of death, unless accompanied by a loftier motive of love or patriotism. You know that martyrs and saints have triumphed over it because of the consciousness of spiritual life beyond, and because of the faith and fervor that has upheld and sustained them. Make death not a demon of darkness, not a fiend of terror, not a skeleton clothed in armor that comes to attack the world and slay humanity; but rather the fruition of life, the blossoming out of existence here, the continuation of the growth of the tree, the shedding abroad of the leaves and the branches that have been cultured here in obscurity and darkness, and you have a moral lever in the world that no religious zeal nor fire can exceed, that patriotism cannot, with its spasmodic expression, equal, and that only love divine and perfect can excel in any degree.

And this is the philosophy of Spiritualism. Wherever the fact has become apparent to the human mind, wherever the members of the household group have received evidence of the presence of departed friends, it is not like the ancient oracle, the Mithraic cave, in the superstitious ages of darkness, but it is the presence of loving friends, the consciousness of their power in the fireside and family circle, the recognition of ties, the blending of hearts and lives, the revelation of another existence. It is a sublime encompassing by the power of knowledge of that mystery which every heart yearns to solve, but which must remain unsolved unless it be solved by this system of philosophy and science.

The moral effect of this must be adjudged by yourselves. We know of nothing save absolute right and the love of it, save truth and the love of it for its own sake, save the all-conquering and controlling love of the Infinite, that with profound compassion endures all human weakness—we know of nothing save these things so calculated to uplift humanity from the dreary, dark and narrow region of external life as the consciousness of the presence of departed ones.

The belief that they were dead—the belief that they were placed afar off on some tender shelf of memory—the belief that, above your reach, they abode in some loftier air, where you could never penetrate, and that you were required by some process of spiritual transubstantiation to meet them there, was an elevating belief. How much more elevating and valuable the knowledge that the love you bear to them and that you are so substantial that it finds a way to bridge over this great voiceless silence; that on some invisible chord of vibration they may speak the words and reveal the consciousness of their individual minds, so that not their memory but they themselves are there and abide with you. You know what an earthly mother's love is; you know how through all the years of childhood and youth her prayers, her admonitions, her gentle voice form the one lodestar of moral excellence to the youthful mind. You know that even when dissipation and crime creep in, hers is the only extenuating earthly love, and hers the only prayer that follows to dungeon, to cell, and, if need be, to the gallows and death. When you think of an earthly mother thus, what shall it not be, beyond the gateway of time and sense, above your prison-bars of outward life, she beats her breast with prayers and petitions and loving admonition still? What does it not become when death itself has no power over that love, but all the more brightly does it shine, and all the more does it illumine the captive's pathway and the worldling's lonely routine of life? Ah! if the mother be the saviour of man's outward life, what shall her love not be when transfigured and glorified beyond the outward life? It becomes then, forevermore, an uplifting and saving grace. It becomes then a shrine of perfect glory, and any message from that mother's soul is as an abiding light and a sustaining power. Or be it friend or sacred companion, be it from child of your heart, or risen brother or sister, is not the voice sweet, and is not the influence good?

Social life on earth is the flowering out of Christian civilization. The home and its influences are the blossoming of the sacred seeds of truth that God has given to the ages of the world. Then if that home be not broken by death; if these social influences are not destroyed by the bodily absence of the loved one; if indeed it be true that, transcendent and above death, the same immortal chord of sympathy is extended, society is enlarged, the world becomes stronger, the hopes of the world broader, and you are not plodding on wearily, as best you may, with a far-off God to whom you are tethered and bound by creeds, that you may be saved from the abyss beneath; you are not looking to the face of the man-God, who, likened unto man, yet being God, is far away from you; but by the same helps that God has given you, are you uplifted to a higher estate here, and sustained after; even though you think the eyes are closed in death.

If there be moral influence in the world, if sainted wife or mother or child have any influence to guide footsteps aright; if loving friend or brother in companionship turn your path from evil, and strengthen when resolution falters; if teacher, by word of wisdom or warning, directs your mind in the right pathway; if sainted friend, poet, sage or philosopher breathes out, through books and written words, the evidence of his lofty purpose, and inspires to emu-

lation, then what shall they not do living, who dead have this effect upon your memory? The shrine is there—the sacred citadel of life no longer deserted; the temple transfigured and glorified, the altar not of dust but of flame; the voice not of the past but of the present; the uplifting not of memory, but of actual life and hope, to kindle an ever-present flame that fades not away.

We know of no Spiritualist who fears death bodily; we know of none but what fear the moral death in which, alas! too many souls are found to-day; we know of none but what their conscience is as a searching fire continually finding out the dark corners and places of the mind, and quickened with the ever-present vigilance and ever-watchful life of the angel world, consuming all that is unworthy and full of dross. We know of no true Spiritualist who does not desire that the angel world shall gaze all the time in their souls that are aspiring to a higher and better life. They fail—every one fails—no one achieves what they hope or expect to; but it is something to try, and by earnest trial all the time, and by turning the face steadily toward the light, it cannot be but that a loftier purpose and grander excellence will be attained in life. Christians attain it turning their faces heavenward, and with faith in the divine love that reconciles God with man. All persons in pursuit of truth attain it by making truth their standard and their guide. Then when Spiritualism is in the world as a solvent of creeds, as a solution of mysteries, as the uplifting of the veil, as the revealing of the sunlight that before gleamed darkly through the mists of crime, of ignorance, of hesitation, of creed, of doubt—surely there comes with it a moral fervor and power that cannot but bless mankind.

We do not know but what if the revelation concerning death shall take away the terror of the life beyond, it might be considered as depriving man of some incentive to excellence; but in our opinion the love of truth for its own sake and not for the sake of happiness, the hatred of wrong-doing for its sake and not for fear of punishment, is the loftiest moral teaching that can come to the world. We have little faith in that man's excellence who does not sin because he wishes to escape the consuming fires of Hades; we have little faith in that man's righteousness who does good because of the reward which he expects to obtain. We know that saints and martyrs have risen not for the love of man, nor for the praise, but because of that burning within their souls which refused every bribery and falsehood, and only avowed what they supposed to be true. Galileo in dungeon cell; Socrates with the slow poison in his veins; all who have wrought for the great moral heroism of the world stand on the basis of that truth, and, therefore, if there be in it that which dissolves the fear of death and the fear of hell, and brings with it only disgust at wrong-doing for its own sake, and only love of truth for its sake, then we think the fastnesses are more secure than those which are based upon the typical and feeble influence of human terror and human vanity.

The cupid and ignorance of the world have made moral standards low, and have caused men to do for fear of detection that which they would not do if left to themselves. This philosophy of Spiritualism, if interpreted aright, places every human being on the level of his or her thoughts, on the level of his or her actions, and the judgments are not of men but of the spirit, and their spiritual state corresponds to the state of the inner mind. If in doing away with the fabled kingdom of heaven that is external and literal and placing heaven where Jesus did, within you, there is less incentive for excellence; if in doing away with the fires of Hades in a literal sense and placing them within the conscience of every human being; if in lightening the burdens of death so that you shall not so much fear to die as to live, there be no human tendency, then Spiritualism may plead guilty. If the uplifting of the human voice and the teaching of a truth be to unmask that which is veiled and hidden and reveal the true condition of humanity, if it be to inspire the love of truth for its own sake, and the love of love because of those who abide in their home full of kindness and compassion; if it be to tear away the fictitious terrors woven by creed and sophism, and lead man to the assurance that he has nothing worse to fear than himself, and if all this be immoral, then Spiritualism teaches immorality. But if it be great and good to tell the exact condition of every soul here and hereafter, to make each spirit know its own state and strive for that which is highest and best; if the law of gradual growth supplant the law of providential interference and lead man to know that he "shall work out his own salvation with fear and trembling," then Spiritualism uplifts the standard, places the basis of human life upon its own merits, reveals integrity for its own sake as the highest offering of man, and reveals love because of love as the greatest boon of the angel-world. It in no wise relieves humanity of their burdens or responsibilities; it in no wise performs the labor of life for you; it only shows the next stage into which each human being must pass—opening the gateway that you may see, and revealing the philosophy of that which lies beyond. But all the time it is as the sunlight, and the air, as the earth beneath your feet, shining out upon you, flowing around you and only influencing you as you receive it. If the thistle and the lily grow side by side and the thistle receive the same sunlight that nourishes the white petals of the lily, shall it be the fault of the sun's rays that it is not as beautiful? If the germs of folly and pride, and ignorance and passion, are within you, even the sunlight of truth may be perverted to yield a harvest of thistles; but if you have aspirations and prayers for truth, if you seek union with that which is highest and best, if the friends you invoke are those whose companionship you would cherish, if the light that you seek from the spiritual world be the light of purity and of excellence, then Spiritualism yields to you in the garden of life the fruition of choice flowers, and golden fruits that hang upon the tree of life of which you shall not be ashamed.

Spiritualism Abroad.

REVIEW OF THE FOREIGN SPIRITUALISTIC EXCHANGES OF THE BANNER OF LIGHT.

BY G. L. DITSON, M. D.

To the Editor of the Banner of Light:

It is with unforgotten regret I hear that the *Psychische Studien* (Leipzig and New York) is likely to be discontinued for lack of that pecuniary aid which all such enterprises require. That the distinguished Mr. Aksakoff has done the world a great favor by his support of this journal and his other Spiritualistic publications—quite a number of our American authors having been translated and thus made accessible to both Russians and Germans through his influence—all, I think, must concede; but that these waves of truth, rolling over the great sea of error and darkness, should no longer break upon the shores of an eager, thirsting world, a world thirsting for the living waters, is something extremely sad to contemplate.

The first article in the present number is from the erudite pen of Von Leon Favre-Clavairoz, and enters largely into the phenomenal features of Spiritualism—recounting more particularly such manifestations as were witnessed by Von F.-C. in 1873. Next comes "Spook-houses," from Von Dr. M. Funk, followed by a sketch of Robert Dale Owen's Biography, in which are portrayed the causes why he was led to examine the Spiritualistic phenomena. David Frederick Strauss and Justus Kerner, with those striking features of their lives which have created for them a world-wide fame, are ably presented to the reader of German, by Gr. C. Wittig. This, with "Materialism and Spiritualism" from Dr. Hoffman's graphic pen, ought to be given in full to the readers of the Banner; but I must own my inability to do them justice even if space permitted. Other valuable but more brief articles succeed, from Dr. Wegener and Wittig, while there is taken from the Banner an account of the "Theosophical Society," under the presidency of Col. H. S. Olcott, wherein magic and occultism are called up as questions of no little moment. The Banner's "Review of Foreign Spiritualistic Literature," Mr. Owen's "Debatable Land," and Dr. Shade's proposed visit to St. Petersburg are also noticed.

The Madrid *Correo Espiritista*, for February and March, is also at hand. The first article particularly noticeable is a translation by Sr. Don Adriano of the "Materialization of Spirits," by Mrs. E. H. Britten, which appeared originally in the Banner, and subsequently in the *Revue Spirite*. This is preceded by some extracts from the *Revista Europea*, which, when one considers the distinguished character of very many believers in Spiritualism, may be called the gall of malice. Spiritualists are there treated simply as so many insane persons, their assemblies such as belittled a mad-house; their deliberations as puerile as the demented could make them; yet it is admitted that, "The Spiritualists constitute a school whose adepts augment every day."

This attack could not possibly remain unchallenged; so the distinguished writer Vi-count de Torres-Salazar threw down the glove, and requested the author (Sr. Don A. Pallido) of the senseless vituperations referred to above, to debate with him the important questions involved in the Spiritualistic doctrine. Sr. Don A. Pallido courteously acknowledged the receipt of the challenge, but declined to accept for five reasons: (Briefly thus:) 1st. Being much occupied, and the subject requiring more time than he could give it. 2d. Being little acquainted with science (etc.) he could not think of crossing arms with the whole of a society that had some able men, though paladins of fantastic hallucinations. 3d. The journals could not afford to give their space to such a subject. 4th. The debate would be endless, neither party advancing or retreating from the position assumed. 5th. Considering it a monomania, with all its lamentable consequences, it would be difficult if not impossible to play the clear truths of physiology and biology against the bold hallucinations that reign in the brains of the Spiritualists.

To the above, Viscount Salazar made a brief but pertinent reply; one that, if not bringing conviction to his opponent, had the force of all that is reasonable and rational to sustain it. But the walls of prejudice are adamant, and religious hypocrisy, conceit, and the force of education are its outposts.

The mediumship of Dr. Monck; Spiritualism in N. Y., as communicated by D. José Agramont; the manifestations through Mrs. Parry, as described in the Banner by a correspondent from Grand Rapids; an account of the transportation of various objects, flowers, books, liquids, &c., in Rome, and the "Truth of spirit-photography," as evidenced by the experiments of Mr. Hartman, are graphically described in our Madrid "Critica," under review. Mr. T. R. Hazard's and Mr. R. Cooper's articles in the Banner, Col. Olcott's lecture in Palm Hall, Nellie L. Palmer on Mrs. Conant, C. H. Foster's and Dr. Shade's mediumship, Frank Baxter's seances, and Mrs. Tappan's notable lecture in San Francisco, are also briefly noticed.

La Luz Espiritista is the title of a new periodical which has just appeared in Saltillo, Mexico. It is the organ of the "Círculo" Rafael Sancho, consecrated to the study and propagation of Spiritualism. It has evidently an able, as well as large body of editors, and will appear on the 15th of each month.

Academia Pneumático-Fisiológica de Florencia, is the name of a new society recently

The worst woman in America—Molly Maguire.—*Lowell Daily Courier.*

For the Banner of Light.
THE SEANCE.

A maiden playing there for me
On spirit-keys—
A spirit-hand in mine, you see—
A finger with a ring of gold—
A sacred secret still untold—
For me all these!

Stay, spirit! hast thou seen a maid
Of gentle mien?
Oh, tell me, was it she that played
On keys unseen to my dull sense—
A maid of stainless innocence,
And yet a queen?

And tell me, does she speak of one
Who loved her here?
Or has she in that world begun
A life so full of joy and love,
They cannot in that realm above
Hold mortals dear?

Didst ever tell thee of a dream,
Long, long ago?
(Perchance her earth-life thus doth seem)
And how she walked through shining ways
With some dear youth those golden days—
Hath told thee so?

And, spirit, dost she ever say,
With maiden grace,
That she would wait his mortal day,
And meet him at the gates of bliss,
And greet him with a spirit-kiss
And sweet embrace?

Ah, me! what empty dreams I build!
She's satisfied!
But love will duldest metal gild!
Yet tell her, spirit, when you meet,
My darling hope is I may greet
My spirit bride.

B. M.

Spiritual Phenomena.

Materializations in Denver, Col.

To the Editor of the Banner of Light:

Not long since there assembled at the residence of P. P. Gomer, Esq., a well-known and respected citizen, a party of friends to witness what might be presented through the mediumship of his wonderfully gifted daughter, Miss Lizzie.

The call was somewhat impromptu, and the séance did not begin until the evening was well advanced. Miss Gomer entered the cabinet at quarter past nine. This cabinet is constructed of black cambric, securely tacked to light wooden frames, which are fitted by grooves and fastened together with iron hooks and staples on the inside. Its covering is of the same material, fitted and fastened together in the same way. Its dimensions, by careful measurement, are, height, five feet ten inches; width, three feet eight; depth, two feet. In the upper right hand corner is a small aperture, over which hangs a black cambric curtain. Below the aperture is found a shelf, on which during séances is kept a tablet or slate, with pencil attached.

Soon after Miss Gomer, who was clad in a neatly fitting black alpaca suit, entered the cabinet, a luminous hand, detached from any visible wrist or arm, appeared on the outside of the aperture, and taking the pencil wrote in a legible hand so that all present could see and hear the manipulation, "Now you can examine the medium," which was promptly and carefully done, and her wrists were found to be securely pinned behind her in a most elaborate and thorough manner. All present having fully satisfied themselves that she did not do it nor that any mortal confederacy had been employed to assist her, another message was immediately afterward written in the same way, promising good materializations if the circle would observe order. The light was partially reduced, and soon after the medium was entranced, when a spirit-shape, clad in white Shaker costume, wearing a bonnet to correspond, appeared in full form outside the cabinet. She saluted all and disappeared, but was followed with wonderful promptness by another female form, who only succeeded in showing herself, and soon returned into the cabinet. A third figure followed with equal promptness, displaying much more power than the two preceding. She was also clad in white, with sash about her waist, and hair falling below the waist. She conversed freely, calling by name several members of the circle, and gave also her own name. She was fully recognized by those whom she addressed as a young lady who passed on eight or ten years since. She requested the circle to send for a friend she had known in earth-life, but expressed a fear that she could not remain long enough. She also expressed a desire to see her mother and sister, who reside in the country, but remarked that "Lib (her sister) does not believe." At the request of a member of the circle, she balanced herself on his foot, her weight being estimated by the gentleman at from two to four pounds! She sat in the lap of a lady friend, whom she kissed. Taking a comb from one of the sitters, she drew forward her luxuriant hair and combed it. She then took by the hand a little sister of the medium and lifted her from the floor, but appeared to lack sufficient strength to carry her. She however led the child into the cabinet, and afterwards led a young man into the cabinet, where he reported the medium in a deep trance and securely bound, the spirit being visible and holding him by the hand! The same spirit then walked behind and around the cabinet, and then addressing a gentleman present by his full name, wrote on the tablet, "You do not believe; examine the medium!" which he promptly did, and reported her securely bound and entranced as before. Soon afterwards the séance was concluded by the sudden release of the medium.

I have participated in a number of these séances, all held under good test conditions; have seen materialization of full figures develop on the outside of the cabinet, when the entrance to it was securely pinned from top to bottom, the process of development beginning with a luminous bar and culminating in a full and palpable human form, which vanished suddenly without returning into the cabinet. Every séance thus far discloses a different phase of manifestation. The medium is an attendant at one of our city schools, where she is ranked among the highest and best. She is unusually young for one possessing such a wonderfully developed gift, having, perhaps, not passed more than fourteen summers, and is no less gifted with the goodness and graces which culture and refinement bring than those which unbidden have given her such prominence throughout this region. A number of friends, consisting of well-known persons, are assisting in her further development by a series of séances, faithful minutes of which are being preserved for verification at a future time.

Denver, Col.

OBSERVER.

The Relation of Mesmerism to Spiritualism.

To the Editor of the Banner of Light:

It has been a long time since I have written anything for your columns, but reading an article recently copied from the London Spiritualist speaking of the necessity of mesmeric experiments in Spiritualism, I am moved to say something in the same direction. Many of your readers are aware that I have been giving the subject of mesmerism my time and attention for some years, dealing largely in practical experiments. I think that these experiments have taught me more about the true condition and relations of mediumship than I could possibly have learned in any other way. I will, with your permission, allude to the analogy that exists in the different phases of mediumship to the phenomena presented through the mesmerized subject. I will state in the beginning that I have found it to be a rule that all our best mediums are fine mesmeric subjects; it is my opinion that the rule will operate equally well the other way, that is, all good subjects are good mediums.

Now there are three kinds of subjects, or perhaps I might say three conditions of the influence, the conscious, semi-conscious and unconscious. The conscious subject knows what he is doing at the time the impression is made, but cannot resist the impulse thrown over him by the operator—the semi-conscious subject is vacillating between the conscious and unconscious states, and will have a vague and imperfect recollection of what has happened, while the unconscious subject remembers nothing whatever unless made to do so by the operator.

The condition of the mind of the conscious subject is simply one of impressibility; he feels as though he wanted to do what the operator wishes him, and he is often in doubt in his own mind afterwards whether he did not do it all himself. His hands will go around and he cannot stop them, and yet he thinks he might if he could only make up his mind, but somehow he cannot do it. I remember I had one of this kind of subjects under control four evenings before I could convince him that he was actually under influence. This class of subjects are much more common than those that are unconscious. You will find this to be the same in mediumship. There are many mediums who are conscious when controlled, and for that reason often doubt their own mediumship, and when they feel the influence will not yield to it, because they are afraid it is only themselves after all. Thus many good mediums do not use their powers because they have no faith in the influence that controls them.

The unconscious subject is just as good generally as the unconscious one, except that he is liable at any time to be made positive by the action of surrounding objects and sounds upon his mind, that will destroy the impression made by the operator, and the person will return at once to his normal condition. Therefore for mediums that are conscious under control I would recommend the most perfect conditions of quiet. Before going further, I ought to allude to a class of persons who are neither conscious nor unconscious, but who might properly be termed semi-conscious subjects. There are persons who come forward upon the stage and pretend to be influenced when they are not, producing an imitation of the genuine subject more or less perfect according to their power of acting. This class of deceptions gives the operator more trouble than all the other trials he meets with.

It is often a difficult matter to weed them out from the genuine, and it can never be done without directing the suspicions of the audience toward those that are really controlled. Unfortunately mediumship has the same trials to contend with. But to go on with my analogy. A mesmeric subject may be controlled physically, and not be affected mentally. The eyes may be fastened together, the hands made to move without power to stop them, &c., and yet no direct mental impression can be made. How often we have seen mediums who would jerk and go through all manner of contortions, but never get any further. The fact is, they were only physical but not mental subjects for the spirit who was trying to use them. Again we find subjects who can be impressed in one direction and cannot in another; they can be made to feel hot or cold, but cannot be made to see; these subjects correspond to the class of mediums who feel the touch of spirit-hands and yet cannot see them. A natural or fully impressible subject will pass through all the conditions of the influence, from the physical control to the superior or spiritual state, responding readily to any and all the impressions the operator makes. This class of subjects are very rare, and they are usually entirely unconscious while under control. Now the statement made by the writer in the Spiritualist, in reference to the responsibility of subjects while under the influence of the operator is, I believe, entirely true. While operating, I regard my subjects that are really in the mesmeric condition to be in no way responsible, during that time, for their acts. The operator is responsible for much that they do or say, but not for all; they often catch impressions by association that are not in the operator's mind, and are liable at any time to surprise him by saying things that he has not thought of.

Therefore while I would not make the medium responsible, neither would I make the invisible operator answer for all the doings and sayings of a person in an impressible state, called a medium. The fact is, I do not put subjects in to an impressible condition, they are either so naturally, or become so by following my instructions; after they have become sensitive to my magnetic control, then I can use them; but the condition which has made them impressible to my influence has also made them exceedingly sensitive to all other. Some foreign and unexpected impression may seize upon them at any time and seriously interfere with the success of my experiments. I have had hundreds of subjects under my control, and have learned by this time how to appreciate the difficulties that lie in the way of a spirit in controlling a medium so as to communicate anything like what he might desire to. I affirm that it is almost an impossibility, and cannot be done except in rare instances. I do not say that all mediums may give more or less that is satisfactory both to the spirit and the person who receives it, yet the obstacles to be overcome by the spirits must make a large proportion of their efforts abortive.

Now in the phenomena of trance-speaking we have mediums who give the names of different spirits who control them, and yet we fail to discover much evidence of the characteristics of those individuals, and many of us are prone to doubt the honesty of the medium. I can readily see how the medium may be entirely truthful and conscientious in the matter, and yet we get little or nothing of the controlling spirit's ideas. The writer in the Spiritualist says let one try to make a speech through a mesmeric subject; that is what I say, let them try, and where they succeed once they will fail a hundred times. I very often make subjects speak on different topics, but they are as likely to give any other person's ideas as my own, and yet I am the power that compels them to speak. They will generally speak better than they would in a natural state, because all the faculties are intensified in the action during the time of control, but the ideas are characteristic of the subject and undoubtedly originate with them.

I say to a subject, Now, sir, you are John B. Gough, and you are here to deliver a lecture upon temperance; he will immediately take the character, and proceed to speak with more or less success, according to his natural ability for speaking. If subjects have no natural talent for speaking or singing, they cannot be made to do so with any degree of success. No man can do a nice piece of work unless he has good tools to work with, and a brain cannot be made to work successfully, either by a person's own will or the will of another, unless the organs are well developed, and in a condition to be used. I am satisfied that it is possible for a subject to get so much in sympathy with the operator, and so deeply under his control, as to be made to speak his thought com-

pletely. Instances of this kind are very rare, as I have before mentioned, but I have met them. While operating in New Jersey one night I had a subject present that I had controlled many times. He was seated in front of me near the stand. While I was making my opening remarks, and became quite entranced in what I was saying, he would rise up in his seat and make every motion that I made, and say every word I said simultaneously with myself. The fact was, we were in such perfect sympathy that in controlling my own organization I controlled his as well. This occurs only with subjects that I have repeatedly influenced. The longer a subject has been used by an operator, the better he can use him, other conditions being equal.

You will see at once how this applies to mediumship. Every one has noticed how mediums always have a guide, or one spirit that influences them, and in getting communications they are generally given by this familiar control. The mesmericist's experience leads him to readily understand why this is, and he appreciates the situation at once. I might prolong this article to an indefinite extent, showing the complete analogy existing between the mesmeric subject and the spirit medium, and perhaps if agreeable I may write more in this direction. I think I have said enough to indicate that our friend of the Spiritualist is entirely correct when he says that "the best method of throwing light upon the subject of mediumship is to familiarize Spiritualists everywhere with the phenomena of mesmerism."

Fraternally,

A. E. CARPENTER.

Boston, Mass.

LIBERTY—A CENTENNIAL ODE.

BY THOMAS S. COLLIER.

Amid the dark waves of the sea,
A people said, "We will be free!"
And all the world has known
The power that word doth own.
Their white sails greet the morning sun
Where Polar ice grows bright,
And where swift tropic rivers run
The stars see them at night.
O'er all the earth is heard their name,
Their banner floats in every breeze,
Their wisdom has a world-wide fame,
Their commerce tracks the boundless seas.
From them came Shakespeare's noble mind,
And Burns's genius, warren and kind;
Dickens and Bacon, souls so great
As ever ruled a conquering state.
Milton and Burke, Marlowe and Paine,
And Fielding's humor, wit of Steele,
And last they planted in our youthful land
The seeds of their own heritage, the grand,
Sublime and deathless knowledge we were free;
A people born to live in Liberty.

By the stern coast of pine-clad Maine,
And where Virginia's rivers flow,
On Carolina's sunny plain,
Where orange blossoms bud and blow;
In Florida's wild everglades,
"Mong California's sands of gold,
And Michigan's deep wood-shades,
Where Kansas's prairies westward rolled—
There Liberty made home at last,
To live while centuries sweep past.
The pilgrims of Massachusetts' land,
The Hollanders by Hudson's wave,
And Swedes of Delaware, made stand
With Cavalier and Quaker grave,
And said, "We die, or else live free,
This is the home of Liberty;
Her banner shall all proudly soar,
Where the Atlantic surges roar,
Where Mississippi rolls its tide,
And the Pacific waters glide.
Here men shall feel that God is just,
And each one in his brother's trust,
Here learning shall be free all,
The laws be made for every one;
And honor for reward shall call,
And glory wait on deeds well done."
They built their temple on a rock;
Oft has it met the tempest's shock
Of war and faction, crime and wrong,
And from these trials grew more strong.
A hundred years the structure now has stood,
Fairer the sculpture is, more firm the wood:
The brass more shining, and the gold more bright.

The iron all free from rust, the marble white,
And honored names are blazoned on the wall,
And noble deeds for emulation call.
Science and art, wisdom and charity,
These are the treasures that most honored be,
And all the land rejoices and is free.
A hundred years, oh Liberty! and may
A hundred hundred see thy glorious sway
Bestowed upon our land. The ages grow
More wise and full of honor. Mankind show
That thy bright presence is the gift most dear.
May love and trust increase with every year,
Until at last grasping each other's hands,
The nations bow in joy to thy commands,
And the whole earth is one vast home for thee,
And all the peoples of the world are free.

WARNED BY A DREAM.—Capt. Adam S. Smalley of West Duxbury, Mass., has recently received a handsome and valuable gold chronometer watch and chain, suitably inscribed, from the British Government, in recognition of his humanity and kindness in rescuing the crew of the *Sparkenhoe*, of Dublin, Nov. 30th, 1875. The story of the rescue, as told by Capt. Smalley, is a singularly interesting one. Capt. S. sailed from Bordeaux, Nov. 21st, 1875, in the brigantine *Fred. Eugene*, of Portland, Me., bound for Key West, and soon after leaving port, encountered heavy weather. When about thirty miles from shore, on the night of Nov. 20th, Capt. Smalley awakened suddenly from sleep, strongly impressed with a dream, in which he had seen a number of men in imminent peril whom he endeavored to rescue but without success. This he related to his wife at the time, expressing the hope that no shipwrecked crew stood in need of his services. The impression passed off as usual with dreams, and after midnight he again retired. The vision was now repeated with greater distinctness, the men appearing on a wreck and needing the utmost dispatch to save them from perishing. The captain went immediately on deck, and on the impulse of the moment, altered the course of the vessel two points without any apparent reason therefor, and giving orders to be called at daylight, he again retired and slept until the appointed time. Going aloft at dawn and sweeping the horizon with his glass, he discovered a ship far to sea, under such a head as to have her vessel displayed. He endeavored to reach her, but with short sail and heavy sea a large portion of the forenoon passed, and still a long distance remained. Finally, the captain determined to make a long tack, and not put his vessel about until some such impulse as had prompted him to change his course the night before bade him to do so. More sail was made, although prudence dictated otherwise, in the face of a gale evidently about to break, and the vessel stood on that course with all the men at their stations over an hour for tacking. At last the prompting came, and going about the vessel reached a point two miles to the leeward of the distressed ship, where her three boats, containing twenty-three men in all, were waiting, having put off to intercept the brig. They were immediately taken on board, the boats cut loose, sail reduced with the utmost expedition, and in ten minutes more a dense hurricane lashed the ocean into foam. For four days the gale continued without abatement, successively making it impossible to put into Lisbon and Cadiz, and ultimately obliging Capt. Smalley to run for Gibraltar, which place he safely reached, and landed the shipwrecked seamen.

THE WORLD'S SIXTEEN CRUCIFIED SAVIORS. Colby & Rich, Publishers, Boston, Mass. So much has been written of this book, that to say very extravagant things of it would only be repetition and superfluity. We perceive that some of our Shaker fraternity have been complimenting us very liberally through the press. As a work of deep thought, and sincere devotion to what is right, it will find few equals and few superiors. It is a very thorough and complete work, and a consequence there will have been added to the army of truth-finders, a host of infidels to an extensive erroneous theory of theology, which hides the prominence of a great Christianity prior to Jesus. Every library is incomplete unless this book is there.—*The Shaker*.

IMMORTALITY AS VIEWED BY SCHOLARS AND SCIENTISTS.

BY MISS SARAH J. WHITMAN.

"Here comes our brave Emerson with news from the empyrean!" said Carlyle in announcing a series of essays on Fate and Power, Worship and Beauty, and other related topics; and when it was known that "our brave Emerson" in his recent volume of "Lectures and Social Alms," had a paper on "Immortality," many of his admiring readers and devout disciples turned eagerly to its pages for a definite word on the great question of a conscious identity and personal immortality in that "life after life," of which the doctrine of the "materialists" has so long and eloquently spoken, and which, one found only strong statements and counter-statements, and endless paradox. At intervals one seems to be taking a step upward and onward; but presently the wheel turns, and we find that we are only revolving with Ixion in endless circles.

The eloquent words still paller with us in a double sense:

"They keep the word of promise to our ear,
And break it to our hope."

In his allusion to "the materialists," Mr. Emerson is hardly less severe, and far less courteous, than was Mr. Epes Sargent in his withering and trenchant reply to Prof. Tyndall's last gratuitous assault on Spiritualism. "I do not press the skepticism of the materialists," says Mr. Emerson, "it is of no importance what bats and oxen think." But, on the other hand, he calls the question whether we shall know each other in another life, "a primary school question." He laughingly asserts that "Charles never taught the doctrine of a personal immortality; that he was abstemious of explanation, while Plato and Cicero both allowed themselves to gratify the people with this picture."

One cannot help detecting in this essay the writer's self-conscious aloofness from his readers; he hides his meaning in enigmas, addressing them as it were in the oracular words of his own "Brama":

"Men know not well the subtle ways
I keep, and pass and turn again."

The strong gods pine for my abode,
And pine for me the sacred seven,
And me, and turn thy back on heaven."

This may be all very well for the "Strong Gods" and the "Sacred Seven," but it does not quite satisfy the yearning, questioning human heart. Perhaps Mr. Emerson thinks with Charles Lamb, that "truth is precious, and not to be wasted on everybody."

The Rev. Dr. Hedge more frankly and far more explicitly discusses the question in an article on "The Origin and Destiny of the Soul," in the Unitarian Review for September, 1874. "What is it," he asks, "that survives the event of death?" What we call "I" is but a product of the soul, a phase or mode of its present life. The soul was prior to its conscious self, and, reasoning from analogy, will, in the after life, retain no remembrance of the present. A certain combination of qualities, carried over from life to life, may continue to survive, as in the seed from which a plant is evolved, but without remembrance or conscious identity. If souls that belong to each other by all their affinities meet, and renew their bond in a new existence, it is in my view more likely that the reunion will be without recognition of identity or recollection of former union."

Mr. John Fiske, of Harvard University, in his article on "The Unseen World," in the Atlantic Monthly for March, informs us that there is "a tacit agreement among cultivated people that the unseen world must be purely spiritual in constitution." On the very next page he says: "The survival of conscious activity apart from material conditions is utterly and hopelessly inconceivable." But how can there be a tacit agreement among cultivated people to believe in that which is utterly and hopelessly inconceivable? He tells us that he has nothing to say to gross, materialistic notions of ghosts and bogies; that persons of "high culture" smile at such notions, as at the notions of a material heaven, often heard from the pulpit. In fact, he so far takes up his confidence as to assure us that he has "previously framed his hypotheses so as to exclude all interference whatever between the unseen world of spirit, unconditioned by matter, and the present world of spirit, conditioned by matter."

Since such irregular proceedings do occasionally take place between the two worlds of so-called matter and spirit, whether "conditioned" or otherwise, we think the ingenious author may safely be left to frame his hypotheses and put up his barriers.

RESPONSIBILITY IN PARENTAGE.—This is the title of a sermon preached in the De Kalb avenue M. E. Church, Brooklyn, N. Y., by Rev. S. H. Platt, A. M. From it we make the following extracts:

The precocious and unbalanced development of brain-substance and nerve-force in the over-educated children of the present generation, suggests a question of painful interest to the philanthropist concerning the probable evolution of a nervous type of humanity, which will be affected with diseases and pains already more than foreshadowed in the fearful *heredity* of the present.

With this point in view, we would give special emphasis to the affirmation that "instinct," passions, sentiments and appetites, all may be transmitted, as was illustrated in the case of a lady of Boston, who was accustomed to read everything she could secure relating to Napoleon during his triumphant career. Her son, born at that time, inherited the most decided martial tastes, and is so enthusiastic an admirer of Napoleon that he has covered the walls of his house with pictures of him and his troops. Still more suggestive is the confession of a lady, who says: "From the age of two I saw that my eldest son's restlessness would ruin him, and it has been even so. Yet he was good, brave, and affectionate. The explanation is, I read the *Iliad* six months before he saw the light. He was actually an Achilles."

The victims of dipsomania or alcoholism, are frequently such from the cradle. Says a writer: "I knew in Texas a young man who was heir to such a woful heritage. He was, physically, one of the handsomest of men, and possessed of great and varied talents, which he had carefully cultivated. Moreover, he had served his country with distinguished bravery, and was then holding a high position that was terrible to him. But with no matter where he was, over his ledger, in the church, by the side of the woman he loved—a craving for brandy, that possessed him like a demon, and drove him from among his fellows. With set lips and despairing face he would deliver to a friend the keys of his office and betake himself to his room, not as men go to a carousal, but as they go to meet a fearful reckoning, and for two or three days drink in sullen silence till the craving was appeased. A friend was one day praising in his presence, his vast stores of acquired information and his delicate fancy as an artist. 'Yet I shall die like a brute!' he said, sadly, and the despairing look of a hunted animal came into his eyes as he added: 'My father died drunk; my mother—God forgive her—my grandfather shot himself in *delirium tremens*. You know, boys, how poor Patrick died; it will be the same with me.' His prophecy was too soon fulfilled."

So, says Ribot, "the gambling propensity, the sexual appetite, avarice, the thieving tendency, all may be transmitted from parent to child."

A sad illustration of these facts is furnished in the last annual report from the New York Prison Association. In examinations of county jails the past year, Mr. R. L. Dugdale, an officer of the Prison Association, came upon one in which were found six prisoners, under four family names, all blood relations, and belonging to a lineage that reached back to early Colonial times. These families had lived in the same locality for generations, and were universally odious and dreaded, the reason for which was soon manifested in the ascertained fact that, out of twenty-nine adult males, near relatives of the above six persons, seventeen—or more than half—were convicted criminals. These significant facts put Mr. Dugdale under continuous and careful inquiry. Aided by two resident physicians of the county, the subjoined history was brought to light:

The first generation of the family found in jail—known and named—was a man born about the year 1725. He is described as having been a hunter and fisher; a hard drinker, who became blind in after life, entailing his blindness upon children and grandchildren. He had a numerous family, some of them illegitimate. Two of his sons carried into a family of five sisters, who were born between the years 1740 and 1770. Three of these were harlots before their marriage, and of one other, it is recorded that her husband was a thief. The progeny of these sons and sisters is traced with more or less exactness through five succeeding generations, giving the number of descendants registered as 540 who were directly related by blood, and 769 related by marriage or cohabitation; in all, 1309 persons, alive and dead. The total number of this lineage is believed to reach 1,200. Of the families of these two sons of the old hard-drinking and lecherous hunter, and the group of sisters into which they married, and including the sixth generation, this is the record: Prostitutes, 74; cases of constitutional syphilis, 67; number of children dying at two years, about 300; paupers, 209; justly accused of crime, number unknown; convicted criminals, 26; cost of last generation to the county, at least \$30,000. And with this last generation the race of direct descendants seems likely to perish, notwithstanding the infusion of inferior blood through frequent union with stranger families. Not one marriage or birth is recorded or known in the sixth generation. They appear to have rolled out of life!

Is it not time that parents opened their eyes to the tremendous realities of that warning Scripture: "He visits the iniquities of the fathers upon the children to the third and fourth generations?" The number of insane in South Australia is said to have been in 1861 one to every 521 of the population, showing how terribly their convict heritage of crime was telling upon the perpetuity of the race.

THE ORIGIN OF EVIL.
How often are the most important truths brought to light from sources the least expected. For ages the scientists, philosophers and theologians have been seeking to discover the origin of "evil," otherwise the "devil," without coming to any satisfactory conclusion, when lo! his sable majesty's nativity has been suddenly brought to light by an obscure and hitherto almost unknown tribe of savages, inhabiting a cold and almost inaccessible region.

The London National Reformer says: "It is stated that Terra del Fuego has been traversed by Lieut. Masters, R. N., who has discovered that the natives believe in devils, and that they are the departed spirits of members of the medical profession. The main object of their religious ceremony is to keep these devils at a distance from them."

A sensible, and doubtless a healthy people, are these *Fuegiens*? T. R. H.

THE ANTIETAM STATUE.

Steadfast and sad he stands, his level eyes
Asking stern question of eternal fate.
That silent host of dead *force him* to see
Whose wondrous, woful loss no years abate;
Whose legend all the rolling plains relate.
The wind that wafts, the murrenting skies,
"What have these done?" the answering echo
cries:
"Their life, their love, their youth's sweet promise gone
In a day their glided destinies.
What evil errand have their swift lives done
To be so elipt, like insects in the sun;
And this gaunt stone to mock their memories?"
Stone art thou? God in each true soul replies,
"These men who died for man outlive all earth
and skies."
—Rose Terry Cooke, in *Atlantic Monthly*.

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 23d, 24th and 25th. The speakers will be A. E. Carter, of Shelburne, Mass., and Dr. J. S. Bean, a 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 promoting it, the conditions of the present State of the cause, and the best means to promote harmony in our midst.

The Spiritualists of Minnesota will hold a mass Convention in the city of Minneapolis, commencing on Thursday, June 23d, at 10 A. M., and continuing over Sunday, 24th, and Monday, 25th. The speakers will be A. E. Carter, of Shelburne, Mass., and Dr. J. S. Bean, a 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 promoting it, the conditions of the present State of the cause, and the best means to promote harmony in our midst.

Anniversary Meeting.
The regular annual meeting of the Spiritualist Harmonical Society will be held at the Free Church in the village of Strathgordon, on Saturday and Sunday, the 17th and 18th days of June. The speakers will be A. E. Carter, of Shelburne, Mass., and Dr. J. S. Bean, a 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 promoting it, the conditions of the present State of the cause, and the best means to promote harmony in our midst.

Quarterly Meeting.
The next quarterly meeting of the Henry County Association of Spiritualists will be held in Cambridge, Henry Co., Va., on the 22nd day of May, 1876. The speakers will be A. E. Carter, of Shelburne, Mass., and Dr. J. S. Bean, a 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 promoting it, the conditions of the present State of the cause, and the best means to promote harmony in our midst.

Passed to Spirit-Life!

From Milton Mills, N. H., May 3, James J. Jewett, on his 51st birthday.

Bro. Jewett was for many years a zealous advocate of the Spiritualist Philosophy, and a strong desire that others should obtain a knowledge of those glorious truths which had brought so much joy and gladness to his own soul. And when he was called to the death angel was not content to let him go, but he had a message to deliver to him, the faith of his manifold foresight him not; but relying upon the infinite love, he went calmly on toward the conflict, and he died a happy man, and he had a home. And almost the last connected sentences he uttered to his beloved wife were that there was no fear of death in his soul, the future with profound confidence, and death had no terror. Comforting words of inspiration were spoken at his funeral through the lips of L. P. Greenleaf, of Boston, and listened to with profound emotion by a very large collection of Spiritualist friends; and it is hoped and believed that the seeds there sown will take deep root in good ground, and produce an hundred fold of joy in the future life of many who have hitherto sorrowed under the dark clouds of superstition and bigotry.

CHARLES C. HAYES.

From Syracuse, N. Y., April 20th, Ezra Ritter, aged 83 years.

He was born in Barnardston, Mass. By his father's death he was left to care for his mother, which he did from his nineteenth year of age, with a devotion which testified how actively humanity may live, and how beautifully such life reacts in making more life. He became a Universalist in early life, and for many years has found large measure of spiritual joy and strength in the knowledge that the resurrected and glorified ones still remember and love us, and come to cheer by their inspiration, and strengthen us by their strength. In this he waited cheerfully for his change, and no fear brightened his joy. An aged wife in the same strength frankly shared with him the prospect of union where the veil of flesh shall not even obscure the vision, and where they will continue life's work with new joy and power.

From Warren, Wis., on the morning of April 30th, John Williams, aged a few months less than 80 years.

He was one of the first settlers of the town, and was one of the earliest believers in the fact and philosophy of Spiritualism; an honorable man and a good citizen. The funeral discourse was pronounced by Mrs. H. M. Williams, of Warren. The text of the discourse was, "The life and death of the physical are the soul's opportunities—the one equal to and the exact equivalent of the other." It was a most instructive and pleasing to all. DAVID WILLIAMS.

From Washington, Virginia, South Boston, March 16th.

Mrs. Hecley Lial, aged 72 years 9 months. She was ever cheerful, performing life's duties consistently, and endured pain and suffering without a murmur. From the evergreen story of her life, she was a true companion and child, to cheer them in their old age, they realize her spirit-presence and her cheerful smile, but not dead, but gone before.

MART L. FRENCH.

To Book-Buyers.

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

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

In quoting from the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of important facts and thoughts; but we cannot undertake to endorse the various shades of opinion to which our correspondents give utterance.

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

The Need of Harmony.

The tendencies to separation, and even to discord, which for the past two years or more have marked the fortunes of Spiritualism, should give the entire body of its professed adherents pause, as the revolution going on in general opinion shows unmistakable signs of culmination. The theory and doctrine of Spiritualists has been from the first, that their faith and philosophy are to supplant the credal superstitions as fast as the latter are broken up. But if that is to be, it must of course be only because the general mind comes over in confidence from the chaotic to what it instinctively feels to be broad and secure. This, therefore, is Spiritualism's opportunity, when the ground is swelling and breaking up under men's feet; but how is it improved? There should be more unity and harmony of spirit than ever among Spiritualists. At least the early feeling of love and fraternity should rule. The last thing they should consent to in such a crisis is to follow the fashions of the credalists themselves; to dispute and wrangle with one another; to struggle for power and authority; to seek to gain advantages when the necessity is for mutual concessions and sacrifices. In this respect we are, as a body of believers, no better than those upon whose faith we profess to have improved. The church people, finding that dry rot is eating out the vitality of their organization, are not going to seek for safety by looking to another class of people, no matter what their professions of belief, who, after all, are able to offer them no better way than the old one from which they have been driven.

No more important subject could engage the attention of Spiritualists everywhere at this time. "By their fruits ye shall know them," is after all the only sound rule. If Spiritualism, with all its blessed revelations to the individual soul, has no power to draw human hearts together, to elevate human views, to enlarge and strengthen human sympathies, to generate and call forth human love, then it manifestly possesses nothing for which the discontented creed-followers crave, and they will even prefer to remain where they are, knowing the worst there is for them in their present condition, than venture forth upon what seems a broader platform which they question in regard to its firmness. In all seriousness and sorrow do we say it, the present attitude of Spiritualists toward each other is the most unfortunate that could be. Disintegration is fast becoming to appearances a more powerful factor than the inward spirit of harmony. Our common faith is becoming less efficient in producing that fruit of grace which is so influential over men's hearts and minds. Jealousies, bickerings, strife for precedence, a disposition to furnish fresh fuel for slumbering animosities, these are taking the place of the early love and faith, and steadily eating out the life of a cause which angels themselves cannot advance without the willing cooperation of mortals. Unless a change for the better sets in within a reasonable time, it will with justice be charged against us all that we have driven the spirit away.

Let us pause in the midst of the din which disaffected ones seem eager to precipitate, and seriously consider that the whole of the glorious work of Spiritualism will surely come to an end if the invisibles be repelled. Mortals are not competent to carry it on alone. It is the power that comes down out of the opened heavens to which the results so far achieved must be ascribed. And if we turn our backs on these holy influences, thinking in the pride of our small conceits that we can now do without their help, and calculating on personal and earthly benefits where only heavenly work was originally planned, we may rest assured that we shall be rejected from above as worthy instruments and winnowed as chaff from the sound wheat which is nowhere lost or wasted in the whole breadth of God's great field. Brethren and sisters, it is high time for us all to think of these things in a new spirit. We see the soil of the world fast being made receptive for the seed of golden truths, and we, the chosen sowers, already are falling out upon the question of how many grains each shall be entrusted to scatter abroad. It is preposterous. It would never have been believed when Spiritualism dawned on the human mind a little more than a quarter of a century ago. Let us cease quarrelling and fall to silent invocation, praying for the immediate infilling of a larger measure of the spirit of love and harmony than our ranks have manifested from the beginning.

Giles B. Stebbins, writing from Waverly, N. Y., under a recent date, says: "I was at a séance held by the 'Allen Boy' (as the young man is still called) last night, and the musical phenomena I there met with were of rare power and beauty."

The Physical Basis of Immortality.

While some individuals are doing their best to invalidate those physical proofs of a hereafter, which are given in the extraordinary phenomena now so common, and which are believed to be spiritual in their origin, Miss Antoinette Brown Blackwell, who does not claim to be a Spiritualist, is showing us how much there is in the admitted facts of science to confirm us in the theory of an immortal organism. Her new volume, "The Physical Basis of Immortality," is, in many respects, one of the remarkable books of the day and worthy of the study of all persons who would satisfy themselves that immortality is not disproved by physics. The word "spirit" is rarely mentioned in the whole three hundred and twenty-four pages. The physical facts referred to are few and far between. By a process of reasoning based on scientific data such as will be generally accepted by physicists she arrives at the conclusion that all known analogies point to the strong probability that there is an actual continuous, unchanging personal unity in the human being, the living *me*, which is indestructible.

Miss Blackwell's theory, briefly explained, is, that "every living or sentient atom, like every other unit of being, is indivisible and indestructible; and that all its modes of sentient force are unique in kind though interchangeable in mode among themselves; are also definitely related to associated physical forces with which they are not interchangeable in modes of activity, though intermingling with them in the same indestructible physical atom. These two sets of energies mutually limit and modify each other; and together form the immutable basis of one immortal existence."

No one can yet say what spirit is, any more than what matter is. The basis of both may be the same. This writer contends that immortality of experience must ally itself to an immortality of adapted physical organizations; and for this it will need—not literally a spiritual body—but a truly material one through which it can communicate with universal matter and with the universe of minds also; that this "mind-body" is able to ally itself to adapted atoms, material also, but of a more ethereal character, like itself; with these it may enter into its future life, not maimed and helpless, but fully equipped for its new destiny.

Miss Blackwell says: "All matter is not visible matter. No physicist can dispense with the interstellar ether and yet explain a fraction of the phenomena of universal Nature. If several vapors can occupy adapted portions of a given space without interference; if waves of ether called light and heat, can penetrate, pass through, work with, and give most various shades of colors to solids, fluids, and gases; if we must call in the action of a refined class or classes of matter to explain the transmission of all the more rapid and subtle forms of energy, as electricity and gravity, then the supposition that every mind may have a more permanent ethereal body which mediates between it and its grosser organism, cannot involve a shadow of scientific absurdity. It even becomes highly probable."

These views are quite consistent with all that the most cautious Spiritualism has yet claimed in regard to the existence of a spiritual body. The conclusion is wrought out by Miss Blackwell through purely scientific processes without indulgence in a single sentence appealing to the imagination or even to the aspirations of the human being toward immortality. Her work is well worthy the attention of the scientific and the religious world; while by scientific Spiritualists it will be found full of interest. It is published by G. P. Putnam's Sons, New York, and is for sale in Boston by Lee & Shepard.

Certain Phenomena.

It is amusing to see how, in her recent reply to Mrs. Andrews, Mrs. Denton adopts, on the simple authority of spirits and mediums, all that helps her in her arguments, but rejects their authority on the main question, namely, that the operating forces are spiritual. She assumes that the substance with which materialized spirits clothe themselves comes from the medium or from the circle; but she has not an atom of proof for this supposition except what comes from the report of certain parties concerned. Is all this assumption quite consistent with Mrs. Denton's continual warning to us that she is going to be immensely scientific in her processes?

She tells us that our exceptional phenomena set "all known natural laws at defiance." Is it not barely possible that it is her own ignorance that would make this seem so? For example, Faraday, Huxley and other great men thought that the phenomenon of the levitation of a human being set the natural law of gravitation at defiance; and yet Spiritualists all know that levitation is a proven fact; and that there is no violation of natural law if we admit the spiritual hypothesis. May not Mrs. Denton be equally in error when she assumes that any of the phenomena are in conflict with natural law? We have every reason to believe that all of them are in perfect harmony with natural law, however difficult it may be for us, with our present knowledge, to reconcile the two.

She reproaches the Greeks, Romans and Christians with adopting the spiritual hypothesis before they had sufficiently investigated the phenomena. Let us imagine how the spirit of Socrates would discuss that point with her.

"What did you mean," she will ask, "by telling the world, when you were in the mortal form, that you had communication with a guardian demon or spirit? Can you prove to the satisfaction of any scientific mind that such was the fact?"

"You claim, madame," Socrates might reply, "to have a psychometric power which enables you to tell on touching a fragment of stone from the pyramids or the ruins of Palmyra, or any other place, the whole history of its origin and of the uses to which it has been put through the ages. A book has been written made up of your claimed revelations. Can you prove to the satisfaction of any scientific mind that those revelations have any basis of fact? When you can explain that to me I will answer your question in regard to my own experiences."

We do not see but that Socrates would have the better of the argument, especially if he could come to Mrs. Denton in his materialized form. Or does Mrs. Denton now hold that her psychometric assertions were fabulous?

A certain "Professor Cooke," said to be a clever sleight-of-hand performer, is now "exposing" Spiritualism in the West. Theological owls are represented as parting freely with their shekels to aid this individual, in his nonsensical tirades; but he deceives no one whose mental optics are able to bear the clear sunlight of truth.

Out of their own Mouths.

Parity of reasoning often leads to results that are not dreamed of and could no more be guarded against. Some years ago Archbishop Whately confessed that at the first he was "strongly reluctant to believe in Mesmerism," but that he was at length "overcome by the facts." Apply the same force of reasoning to the well-attested phenomena of Spiritualism, and why should not the Bishops and Archbishops of all Christendom accept them as readily and as fully as they have the "facts" of mesmerism, which is but a single feature of the operation of the great law by which Spiritualism is established? "Any amount of detected mistake or imposture," says Whately, in continuation, "will no more go to disprove a well-established fact than the detection of a number of pieces of counterfeit coins will prove a genuine shilling and sovereign not to be genuine silver and gold." Now let us just stop and apply that style of reasoning to Spiritualism.

Admitting, as we all do, that fraud and charlatanism are mixed up by perverse and unenlightened human wills with the genuine phenomena of Spiritualism; put the question just as Archbishop Whately puts it in relation to Mesmerism; shall the detection of a number of pieces of counterfeit coins, prove a genuine shilling and sovereign not to be genuine silver and gold? Of course not. Why is not this reasoning just as good for Spiritualism as it is for Mesmerism? And what but a worldly prejudice hinders men of position from accepting the one as well as the other, when the facts are so "overwhelming"? Those who profess disbelief in mesmerism, says he, belong to one of two classes: either such as have made but "a scanty inquiry, or none at all," and those who "really are convinced but are afraid to own it." How many deal with Spiritualism just this way.

Cured by Laying on of Hands.

An astonishing cure of this nature is reported in the family of Mr. Charles H. Benson, of the Jersey City Evening Journal. The patient, a nine-year-old daughter of Mr. Benson, was prostrated by a bronchial affection in August last. She had all the symptoms of consumption, and three physicians said that she could not live. Early in January the girl's death was daily looked for, and a neighbor, Mr. William Winslow Bennett, a Spiritualist, so says the press account, complained that the girl's cough kept him awake, and he wished it stopped. On being told he would not be troubled much longer, Mr. Bennett requested permission to cure the child through the aid of spirits, and the parents, having no faith, refused. The offer being renewed, the parents decided to let him try his powers. The child, dressed in a loose garment, was placed in his lap, he having first bathed his hands in salt and water. The medium said, "I will not move my hands, but will wait the action of the spirits who are present." In a few minutes his hand began to move around the throat of the sufferer. That night her cough was not so bad as it had been. Mr. Bennett continued his laying on of hands for three months, and Mr. Benson says that his daughter is now entirely well.

The Congregationalist, the organ of its denomination and published in this city, comes to what it evidently thinks is the defence of the late Vice President Wilson in regard to his faith in Spiritualism, and says that though he did pay much attention to the phenomena, he did so more to gratify his curiosity than to illustrate his faith. It cannot permit itself to believe, nor does it want others to believe, that Henry Wilson was in any sense a Spiritualist. No such a man as that! If it has such an abhorrence of our beautiful and elevating faith, why then does not the Congregationalist plumply denounce Mr. Wilson for having manifested any interest in it, whatever? But that it hardly dares do. It merely flutters around the edge of the subject and asserts that he was not a believer. We say that he was a believer, and that his acts and declarations fully attested the fact. A man who puts no faith in Spiritualism does not habitually consult the invisibles through the agencies employed by them in communicating with mortals.

While certain parties in America seem bent on overthrowing each new development of mediumship as fast as discovered, and others are endeavoring to cast down even the ladder of the generally accepted phenomenal facts whereon the Spiritualist of the present day has mounted to his conclusions, the physical phase of the manifestations appears to be triumphantly broadening out in England. We note, for instance, that Dr. Monck has recently met with remarkable success in Manchester. Besides extraordinary wax molds, he has had full materialized forms, which have been unmistakably identified, also powerful physical manifestations in the light. One remarkable and well-attested phenomenon was the free movement of bodies in the light, and the loud, repeated ringing of a bell, placed under a hat on the table. Other new manifestations of a most singular kind have been given at his séances.

A large number of the friends of Mrs. Clara Dearborn of Boston, assembled at Rochester Hall, on Tuesday evening, May 16th, to join in services partaking of the nature of a loving farewell to this well-known medium, who is about to make the voyage to Europe. The hall was elegantly decorated with flags, the floral display was fine, the music by Masters' Quadrille Band was excellent, and close attention marked the hour from the commencement of the speaking to its close. After various well-known Spiritualist speakers had addressed the people, and united in wishing a pleasant voyage, the highest degree of success and a safe return home to the hostess of the evening, refreshments were partaken of in the upper hall, and dancing supervened till a late hour. Mrs. Dearborn will sail from Boston June 5th, for England, and will, during her absence, visit points in Germany, France and Spain.

We were shown on Tuesday last two paraffine gloves of spirit hands crossed in a graceful manner, and delicately developed as to their every detail. The gentleman in whose possession they were, and who brought them to the office for our inspection, claimed to recognize them as having been made over the materialized hands of two friends of his now in spirit-life. These gloves were obtained at a sitting on the night previous held by our informant with the new materializing medium at the West End, this city.

Mrs. Scattergood, the well-known English medium—whose husband passed to the higher life from this city some ten days since—arrived in Boston from her transatlantic home on Wednesday, May 10th.

The Centennial.

At the time of the present writing the International Exhibition at Philadelphia has been open to the world for just one week. It cannot be determined in so short a time what its pecuniary success is to be, although few persons imagine, who pretend to know anything about it, that it is to make money. It has cost just eight million dollars to launch it, of which sum the Government contributed a million and a half, and the remainder was made up by the State of Pennsylvania, the city of Philadelphia and subscribers to Centennial Stock. Dividends are conceded to be things afar off. But it will be a good thing for the country to accomplish one worthy enterprise without regard to whether "it pays."

The opening exercises were simple, and for that reason all the more impressive. The musical feature of the inaugural exercises was regarded with more favor than any other. The opening day found the Exhibition in an unfinished condition, but since then goods have been pouring in at an unprecedented rate from all parts of the country, and from foreign countries, so that with the addition of a few weeks more all will be in a completed state. The main building covers twenty acres, and is a thing of beauty. Accessory edifices have been erected to the number of between thirty-five and forty. Those who were present at the opening of the Paris and Vienna Exhibitions declare it to have been fully as forward on the opening day as those were. The universal verdict was one of admiration and wonder, and the Exhibition is at the outset pronounced a success. The months during which it will remain open are to be regarded as a holiday season, to be employed in the exchange of congratulations, sight-seeing, inter-State visiting, and local celebrating.

Reduction in Price.

By reference to announcement in another column it will be seen that the proprietors of that elegant steel plate engraving, THE DAWNING LIGHT, have reduced its price from two dollars to one dollar. As is well known to our readers, the picture is rendered from a beautiful painting by Joseph John. The engraving is not intended as a monument to the services and memory of the mortals who passed in and out of that humble Hydeville cottage in 1848, but as a historic souvenir recognizing the time and place when and where spiritual telegraphy began its unceasing mission of work and love. It is a specimen of art which should grace the walls of every Spiritualist home in the land.

Mrs. Maud E. Lord.

The distinguished physical medium, so well known in New England and throughout the West, has taken up her residence in Philadelphia, Pa., where she will hold séances during the centennial season. The friends in that city should not only attend her circles personally, but seize the opportunity to introduce their skeptical friends as witnesses of the wonderful phenomena transpiring thereat.

A correspondent from Baltimore writes: "The purpose for which this new dispensation [Spiritualism] was opened was to enable men by offering honest, unselfish and harmonious conditions to the spirit-world, to draw the purer, more enlightened and unfolded denizens of that world in close rapport with themselves, by giving them a sphere not repulsive to their more refined and etherealized natures. How can a Spiritualist expect the advanced spirits to mingle in an atmosphere of strife and discord?"

The messages on the sixth page of the present issue, given through the mediumship of Mrs. Danksin and Mrs. Rudd, are worthy in a special manner of the attention of the reader. That spoken by "Morning Star" is a fine example of conveying through dialectical utterances the deepest truths; the Black Hills bubble, and the general treatment of the red man by his white brother, here receive a searching exposition.

During its recent convention in Ann Arbor, Mich., the "Wolverine" Medical Society (Regulars) disgraced itself by opening a war upon the Homeopaths, and steps were taken to endeavor to induce the legislature of the State to abolish the Homeopathic College. All which is a disgrace, and shows the bitter animus with which the allopathic system looks upon all other modes of treatment.

We are pained to learn that, by a disastrous conflagration at Somerset, Pa., recently, Major George Chorpenning, well known in connection with his yet unsettled claim against the Government, was a severe sufferer, all his remaining property there being consumed. It is hinted by the Washington press that the sympathy of his friends will take a practical shape. Right.

Read the oration on our first page, delivered through the lips of Cora L. V. Tappan, in Chicago, and specially reported for our columns. A query which skeptics are continually repeating finds here a complete and satisfactory answer, while the Spiritualist can obtain added light by perusing the address. We have on file for publication another lecture by this inspired medium.

Mrs. Josephine Shaw Lowell has been appointed to the office of Commissioner of the Board of State Charities in New York—this being the first instance in the official history of that Commonwealth in which a lady has been chosen to fill a position of public importance.

The new building for the Courier-Journal, of Louisville, Ky., was formally opened May 16th, at which date a marble statue of George D. Prentice was unveiled with appropriate ceremonies.

On Sunday, the 30th of April, Dr. Washington Barr, of Harrisburg, Pa., passed on; in the 66th year of his age. Services were held on Wednesday, May 3d, by the Rev. A. F. Bryant and Dr. Child.

We regret to learn that John Lamont, a prominent Spiritualist of Liverpool, has recently met with a severe bodily injury by reason of a railroad accident at Halifax, Eng.

Dr. J. R. Newton, who has for some years been on the Pacific coast, has returned to New York City, where he anticipates a permanent abode.

Leymarie, the French martyr to free thought, is now confined in the prison "La Sante," Paris.

Read the card of Mrs. Mary M. Pratt, on our fifth page.

The Camp-Meeting Season.

Is rapidly approaching, of which fact our readers have already been apprised by the varied notices which have appeared in our columns concerning proposed Spiritualist meetings in the East, West and South. Notwithstanding the prevalent stagnation in the general business of the nation, the confident feeling for the future, born of the Centennial, seems to be gaining full sway among the people, the Spiritualists being in no wise backward in exhibiting its action, as evidenced by the extensive preparations now going on among them to appropriately welcome the advent of summer by camp and grove gatherings, picnics, sea-side parties, etc.

Drs. Gardner and Richardson have, as we stated some time since, secured a new camping ground whereon in future to carry out the details of their highly popular course. This is situated on the line of the New York & New England Railroad, (dépot at foot of Summer street, Boston,) and is designated as the Highland Lake Grove. The grounds are in close contiguity to the town of Wapole, Mass., and are about twenty-two miles distant from Boston. The N. Y. & N. E. Railroad Corporation are showing a most liberal spirit regarding the appointments of the grove, and already a fine bridge at one end of the lake, many rustic "crossing places" over the brooks which flow into the greater basin, a commodious dining-hall, an airy and convenient building for dancing, a bowling alley, and a headquarters building, have been far advanced toward completion. Good boats, "flying horses," swings, etc., of an improved pattern, together with bath-houses, will in a short time give added attractiveness to the grounds. The spot is admirably calculated for the purposes for which it has been selected. Thomas Barnes will be caterer at the grove, and Geo. R. Buttrick will have general charge of boats, etc. In order to give the Spiritualist public an opportunity to view the locality before the commencement of the regular camping-meeting—which will be opened July 19th, to continue some three weeks—Drs. Gardner and Richardson have projected a picnic to take place at this new grove, June 28th. Particulars hereafter.

The announcements from time to time printed in these pages indicate that the Lake Pleasant Camp-Meeting Association is, through its committees, actively at work in preparing for the next session. We are informed that the Fitchburg band has been engaged for the meeting, and that tents will be furnished by a Boston party at eight dollars each, which includes ground rent.

The Children's Progressive Lyceum of Boston will hold a picnic at Silver Lake Grove on Tuesday, June 13th, full particulars as to the arrangements of which will be given in due season.

James S. Dodge, well known to the Spiritualist public in the past through his pleasant camp and grove meeting enterprises, announces that he will during the present summer hold three sea side parties in lieu of picnics; one will probably take place at Nantasket Beach, the other two at Downer's Landing. Notice will be given when the arrangements are completed.

The friends in Connecticut are moving in the matter of having a camp-meeting in that State, as appears through the call of the president of the committee, contained in our issue for May 13th.

The Northern Illinois Association of Spiritualists will hold a grand camp-meeting on the Winnebago County Fair Grounds, Rockford, Ill., commencing on Wednesday, June 7th, 1876, at two o'clock P. M., and holding over Sunday, the 11th, five full days. Extensive preparations are being made for the event, and all signs promise that it will be one of the greatest successes known in the history of Spiritualist meetings in the West. Movements of a kindred nature, Conventions, etc., are also outlined in Vermont, Minnesota, Michigan, and elsewhere.

The Fairfield Fund.

Dr. H. P. Fairfield writes from his home in Greenwich Village, Mass., forwarding acknowledgments of money sent to his address by various kind-hearted individuals, in response to the call in these columns. We are glad to see the sum increasing, for the doctor is worthy of assistance, and should receive the same. The condition of the fund at present is as follows:

Previously acknowledged as received at
Banner of Light office, \$40.00

Amount individually forwarded to Dr.

F's address, \$10.50
To wit: A. E. Giles, Esq., \$10; John Du Bois, \$2; Severance and Herrek, \$2; T. G. Howland, \$1; J. Judson, \$1; George Hosmer, \$1; S. C. Whiting, M. D., \$1; A. Roundy, \$1; G. B. Stone, \$1; Mrs. W. Ward, \$1; Springfield, Mass., 50 cents.

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.

Read the account on our sixth page of the return and identification of Mrs. Annie Denton Cridge, in presence of an English medium. Truly says her brother, Prof. William Denton, in a note transmitting the account from Mr. Cridge to us: "This from my brother-in-law adds a page to the great volume of evidence that we survive death."

Colby & Rich have just issued a neat little work entitled "DEATH, IN THE LIGHT OF THE HARMONIAL PHILOSOPHY," by Mary F. Davis. The pamphlet treats of many important topics in the forceful and earnest manner always observable in the products of her pen. Read it.

R. Linton, Esq., of London, England, a gentleman of culture and a fine speaker, and who for some time past has been connected editorially with the Medium and Daybreak, is soon expected to arrive in this country.

An interesting article from the Harbinger of Light, Melbourne, Australia, concerning the mediumship of Mrs. Paton, will appear in our next.

Our thanks are tendered to Mrs. G. M. F. Wood, of Concord, N. H., for a box of beautiful May flowers, and the good wishes which accompanied it.

An article entitled "Rich Men," by Thomas R. Hazard, Esq., will appear in our next issue.

Colby & Rich, No. 9 Montgomery Place, Boston, have received the Spiritual Magazine (London, Eng.) for May.

Several sanguinary engagements have recently occurred between the forces of Guatemala and Salvador, in which the losses on both sides were very heavy. The city of San Miguel was captured by the Guatemalans on the 10th ultimo, and the Salvadorians have made peace propositions. On the 23d Gen. Miranda assumed the provisional presidency of Salvador.

SPIRITUAL AND SPIRITUOUS.—Underneath the rooms of the Boston Young Men's Christian Association is a grocery store where liquors are sold. Salvation above and damnation below!

Pearls.

And, quoted as, and jewels five words long,
That, on the stretched fore-finger of all time,
Sparkle forever.

LOVE.

It comes, the beautiful, the free,
The crown of all humility—
In silence and alone
To seek the elected one. (Longfellow.)

The wise neither grieve for the dead nor for the living.—
Kierkegaard.

THE PRIDE OF A PLEASANTER.

Upon the valley's lap
The liberal morning throws
A thousand drops of dew,
To wake a single rose,
Thus often in the course
Of life's few fleeting years,
A single pleasant rose
The soul a thousand tears.

—W. C. Bryant.

We think too much of what the gods have given us,
and too little why. —Walter Savage Landor.

WHAT SHALL I DO?

What shall I do to be forever known?
—Thy duty ever?
This did full many who yet slept unknown:
—Thy duty? never?
Think 'at thou, perchance, that they remain unknown,
Whom thou knowest not?
By angel trumpets in heaven their praise is blown,
Divine their lot." (Schiller.)

If you have not felt temptation, it is because you have
not tried to fight. —Talmage.

GOOD DEEDS TELL.

When dawn has darkened room
A faint red glow and chill
To show the solemn voice of Death
Has whispered, "Peace, be still!"
They who survive will linger near,
And ask with anxious mind,
How much of gold the dead man had,
—What has he left behind?
The angel who with gliding wings
Is hovering round the bed,
Still bending with inspiring look
Above the silent dead,
Demands, "What was the life he led?"
And scans the record of
—What treasures has he now in heaven—
What good deeds sent before. (From the Koran.)

Perhaps it is well for all of us that we should live mostly
on the surfaces of things and should play with life, to avoid
taking it too hard. —Higginson.

Our London Letter.

Specially written for the Banner of Light.
ECHOES FROM ENGLAND.—No. 2.

The broad flag of spiritual truth, fluttering in the
balmy breath of inspiration, is still carried in
the van by the faithful workers on English
soil. The paths of our standard-bearers are not
always among pleasant places, nor is their progress
always free from impediment. Theologic bigotry
and social intolerance alike combine to
arrest our onward march. Their efforts are
futile, their boasts but air, for, in spite of everything,
our cause spreads bravely on to fulfill its
destiny in inclining the hearts of all mankind to
the things that are spiritual and eternal.

Among those whose medial powers are used by
the immortal for the demonstration of spirit in-
tervention, and whose services in that capacity
are of much assistance in furthering our cause,
may be mentioned two gentlemen whose medi-
umship at present excites no inconsiderable in-
terest: Mr. Willie Eglinton, a young man of
about eighteen years of age, a compositor by pro-
fession, succeeds in obtaining the phenomenon of
materialization under very satisfactory condi-
tions, as also he obtains the ordinary physical
phenomena; Mr. Charles Blackburn, of Man-
chester, a name well known to English Spiritual-
ists, and the gentleman who took most active
part in the career of Miss Florence Cook, now
Mrs. Colby, has promoted a series of sances at
his own expense, through the mediumship of
Mr. Eglinton, for the members of the National
Association, reports of which appear in The Spirit-
ualist from time to time.

The other gentleman, Mr. Arthur Colman,
Professor of Music, is also a very excellent medi-
um, executing oil paintings in the trance, ob-
taining molds of spirit hands, and other inter-
esting forms of phenomena. It is to be hoped that
the services of these two gentlemen may be more
widely distributed, so that the entire movement
may receive that assistance which can be so cap-
ably rendered. Mr. E. Williams still continues
his circles with that uniform success which has
long since placed his mediumship in the front
ranks. Visitors to his circles are almost sure to
receive a greeting from that zealous spirit-worker
John King.

In the Provinces, the Bamford Boys of Maccles-
field, the Petty family of Newcastle, Miss Wood
and Miss Fairbank also of the same town, and
Mr. Edwin Hawks, of Liverpool, are among
those whose mediumship is more especially prom-
inent, the phenomena exhibited embracing the
entire range of the physical department.

Miss Lottie Fowler, the well-known American
medium, has of late been more than usually suc-
cessful in obtaining molds of spirit hands, while
as a test and clairvoyant medium she fully main-
tains her great reputation. We have lately had
return to our shores Dr. James Mack, who has
recommended his ministrations for the allevia-
tion of pain and suffering by the powerful heal-
ing influences exerted through him by his at-
tendant band of spirit physicians. As a healer,
Dr. Mack has abundantly demonstrated his power,
and that, combined with his straightforward
independence, has won him no small number of
friends, who gave him a public welcome at
Doughty Hall some three weeks since. Our own
healer, Mr. Joseph Ashman, still continues his
valuable ministrations, literally leaving the breath
of health when "he passes by." Mrs. Kimball,
our other American visitor, still maintains her
psychometric sances.

The British National Association of Spiritual-
ists still continues upon its course; its energies
to the present time have been more immediately
directed toward consolidating its metropolitan
position. Its periodical *voice* are well attended,
and chiefly by the upper classes, the democracy
being very seldom represented. If the heaven of
spiritual freedom can permeate the upper strata
of human society, we may, in time, hope to see
the brotherhood of man an established fact. The
Association holds fortnightly discussions con-
cerning psychological and kindred subjects.
Much information is thus elucidated, rendering
the meeting useful as well as entertaining.

We were lately entertained with a report of the
departure of D. D. Home, the well-known medi-
um. A contradiction from himself soon set
that *canard* at naught.
It will be a matter of sincere regret to many of
our readers to know that Mr. Benjamin Cole-
man, one of the pioneers of Spiritualism in Eng-
land, and a gentleman of good standing and in-
dependent means, has just experienced so very
unfortunate pecuniary reverses—to such an ex-
tent, I understand, as to leave him well nigh
penurious. I see you refer to it in the Banner of
Light for April 15th, which is now before me.
Let me express a hope that our American friends
will do their best to render some practical re-
sponse to his requirements.

The following, from the Newcastle, England,
Weekly Chronicle, will not be without interest:
"Since the decision in the famous 'Ecclesiastical Review'
case, doctrinal disagreements have not had frequent ap-
pearances in the law courts. That decision affirmed that a
clergyman of the Church of England might hold the opinion
that the scriptural writers were liable to error without
being subject to penal consequences. A judgment of
almost equal importance to theologians has just been de-

clined by the Judicial Committee of the Privy Council.
Mr. Henry Jenkins, of Bristol, a gentleman who takes
considerable interest in doctrinal questions, and his inter-
pretation of the Scriptures has led him to doubt the in-
fallibility of the Bible. Some time ago he published some
views from the Bible in which all references to the being
who dwells about the throne, and who is called the Holy
Spirit, were suppressed. He then commenced a correspond-
ence with the Rev. F. J. Smith Cook, the vicar of Clifton,
and this led to a further correspondence between the Bishop
of Gloucester and Bristol. On the morning Mr. Jenkins re-
ceived a note informing him that if he presented himself
at the communion the sacrament would be refused. He
presented himself, however, and the refusal was car-
ried to the practical length of a direct refusal. The case
was taken before the Dean of Arches, and Sir Robert Phil-
limore held, in spite of the perhaps unimportant circum-
stances that Mr. Jenkins had hitherto lived an unimpeach-
able life, that a man who could persist in the denial of the
personality of the Holy Spirit was a "notoriously evil liver," and
a depraver of the Book of Common Prayer. The Judicial
Committee of the Privy Council has reversed the ab-
surd decision, just as it reversed Sir R. Phillimore's de-
cision as to the disputed title of "Reverend," and Mr.
Cook has been ordered to administer the sacrament, and to
pay the costs of the suit. This has a most important im-
plication, and the world ought to be instructed. The law does not
insist on the personality of the Holy Spirit, however obligatory
the doctrine may appear to the Church."

In England, where clerical authority exerts so
powerful an influence, the above event is full of
significance from more points than one. That
the higher experiences of reason and common
sense should be superior to the supreme author-
ity of ecclesiasticalism, is a hopeful indication of
the growth of public sentiment toward that lib-
erty that will one day free our land from a State-
supported church and a politically-appointed reli-
gion.

Benjamin Disraeli, our present Prime Min-
ister, has afforded no end of food for controversy
during his present tenure of office. He entered
office with a surplus, now the exchequer presents
a deficit—up goes the income tax! He startled us
by buying couponless shares in the Suez
Canal, giving Britain a preponderating interest
—substantially presenting us with a white ele-
phant. And now, to eclipse former efforts, he
has succeeded in creating our Queen into an Em-
press! Thus conferring upon the good old title
Queen the pinchbeck cognomen of European
military despots. Liberals are wrath, Radicals
disgusted, and to crown all, such that our
Royal House is a general superfluity, we have
actually been for so forthright, so without a sin-
gle affecting member of the royal family in England
—and the nation survived!

No one can deny that this is an age of advance-
ment in mechanical science. Aught that tends
to lessen human or animal labor should be
specially welcome, and therefore the following ac-
count of the recent trials in Glasgow, Scotland,
of the "Scott-Moncrieff Pneumatic Tramway
Car" will be perused with interest by those who
know the hard life of the horses of the horse-car
—lead.

"This car is driven by compressed air, and has demon-
strated its entire suitability for the tramway traffic in Glas-
gow by running easily the longest distance in the
Tramway Company's system. For some time the car
between Paisley, Glasgow, and St. Vincent Street, but
lately it has been run on the Glasgow and St. Vincent
Street, and St. Vincent Street, and the most gratifying
smoothness. At half-past eleven o'clock last night, when
the ordinary car was crowded with passengers, the
pneumatic car was run, and the passengers were
comparatively quiet. Mr. Moncrieff's car started
from the foot of Bedford street with a full complement
of passengers, and in fact carrying about two tons more
than its usual load. The car proceeded on the steep grade
of Bedford and Sauchiehall streets to the Crescent,
then, turning into Dumbarton road, returned to the foot
of Union street by Calton street. As the car is
understanding the heavy nature of the load, the trial
showed a considerable margin of pressure in the air cham-
bers of the car at the end of the journey. As the car is
expressly designed for heavy gradients, the test of last night
may be considered a successful one, and the success was all
the more gratifying inasmuch as the car was run
under a source of endless expense to the Tramway Company,
owing to their deteriorating effect on the horses, and Mr.
Moncrieff's pneumatic car will now show a way out of
a difficulty that has long troubled the company."

Might not the horse-car companies of Boston
take the hint?

The Easter holidays were marked by several
festivals by the various provincial societies. Mr.
James Burns being present at an important one
held in Halifax, Yorkshire, when he assisted in
forming a district committee for the furthering
of spiritual propaganda in that county. The
Children's Progressive Lyceum of a neighboring
town, Sowerby Bridge, was present, and enlivened
the proceedings with its various exercises.

The Spiritualist of April 21st has the following
excellent words of advice to American mediums
about to visit England. It says: "American
mediums who come to England are frequently
disappointed upon their arrival in consequence
of their having selected the months of July or
August for crossing the Atlantic. When they
reach London they find a limited demand for
their services, because most of the Spiritualists
who can best afford to engage them are out of
town, and do not return till November, or later.
The best time for mediums to take up a temporary
residence in London is from the beginning of
February until the middle of June. Second-rate
mediumship, either physical or trance, is not
much in demand, and a rule does not pay.
Mediums who obtain a few inexcusable mani-
festations with certainty in the face of the most ad-
verse influences get on best, and they ought to
have gained an established reputation for such
manifestations before coming over. Letters of in-
troduction from such men as Mr. E. Sargent,
Dr. Crowell or Mr. R. Dale Owen, are useful."
Mediums do well by setting up inde-
pendently for themselves, without seeking patron-
age. They should leave their manifestations to
their own way, and may add that American
mediums are always well wanted on this side of
the water. Mr. Burns, of the Medium, being well
known for his kindness and courtesy to them.

I will now close, trusting that the angels are
laboring with and for you ever.
J. J. MORSE,
English Agent for the Banner of Light.
Warwick Cottage, Old Ford Road,
Bow, London, Eng.

Australian Letter.

Spiritual Matters at Castlemaine.

To the Editor of the Banner of Light:
Having been a reader and subscriber to your
journal for several years, allow me to tender my
thanks and praise for the bold, independent and
scholarly manner in which it has been conducted,
and, as a Spiritualist, I earnestly pray that our
noble Banner may long and successfully be
unfettered to "brave the battle and the breeze" of
all opposing storms and tempests.

While Spiritualism is surely progressing here,
I still have at present nothing particularly won-
derful to relate in the shape of manifestations.
Mrs. Paton appears to be the only powerful
physical medium in our district. Having had a
goodly number of sittings with her, I can and
do hereby vouch for her honest, high-class phase
of mediumship.

A few weeks ago, when sitting with her, I well
recollect some thirty-two distinct flowers and
sprigs all at once being showered on the table,
in the style described as attending the sances of
Mrs. Thayer. Her best phase of mediumship
consists in bringing solid bodies (up to about
sixteen pounds weight) into a closed room,
thereby defying locks, bolts, bars, brick
and stone walls, &c., &c.

In our township there are about a half-dozen
circles in operation. At my residence every Sun-
day evening we have a meeting, where Mrs. Bam-
ford and Mrs. Adams hold forth in a semi-trance
condition, and I can assure you that the matter
spoken and the subjects handled give great pleas-
ure and happiness to the audience, and do honor
to the mediums. Yours fraternally,
JAMES SHAW,
Lyttleton St., Castlemaine, Victoria, Australia.

AN EPILOGUE OF SPIRITUALISM AND SPIRIT
MAGNETISM. Their Verity, Practicability,
Conditions and Laws. By the author of
"Vital Magnetic Cure," etc. Pp. 111, 12mo.
paper. Boston: Colby & Rich. 1876.
This is a popular treatise on the subject, and
presents in a brief space the leading principles
and facts of Spiritualism. It is characterized by
the same sterling common sense that pervades
the other volumes of this author.—Religio-Phil-
osophical Journal.

Seances with Mrs. Emma E. Weston.

To the Editor of the Banner of Light:

We have long been living in the dark here in
regard to the Spiritual Philosophy and phenom-
ena, never having had any well-developed medi-
um to enlighten our minds as to its truth, or the
claims it presented, until quite recently, and
what information we possessed has been gleaned
elsewhere, and through the columns of your pa-
per. Mrs. Emma E. Weston, of Marshfield,
Mass., has recently favored us with a visit, how-
ever, and given us some wonderful manifesta-
tions of spirit power through her mediumship.
During her sojourn among us she was the guest
of Mr. Thomas S. Call and family, who are firm
believers in Spiritualism, and sances were held
nightly at their residence. Some of the few Spirit-
ualists here were in attendance at each sance,
besides a number of skeptics and unbelievers,
most of whom had never witnessed any of the
manifestations before.

The circles were usually formed with about
sixteen persons, comprising both sexes; the in-
dividuals composing the party were seated in a
darkened room, each one's left hand clasping the
right wrist of the next left hand person, thereby
leaving the right hand free, and making a com-
plete and unbroken chain around the room. The
medium sat in an easy chair in the center of the
circle, with her hands firmly bound together (by
some member of the sance) with long strips of
sticking plaster, making it utterly impossible to
use either her hands or fingers during the mani-
festations. Almost immediately, as soon as the
necessary conditions were completed, and the
singing commenced, the manifestations took
place. Spirit hands were felt grasping ours, pat-
ting us upon our faces and hands, and at times
drawing their entire forearm and hand through
ours, as if to assure us that they were real. The
hands were of different sizes—some small, soft
and delicate, and others larger, and like those of
persons somewhat advanced in age—and were
felt by persons in different parts of the circle at
the same time. At times they would pat the
hands or knees of some one of the number, so as
to be distinctly audible to all present. The se-
cret grips of the Masonic and Odd Fellows fra-
ternities were frequently given with unmistak-
able correctness to members of those respective
societies that were present. Occasionally a ring
would be taken from the finger of one person
and almost instantaneously conveyed to that of
another. One gentleman's watch was taken from
his vest, the chain detached, and the separate ar-
ticles carried across the room and placed in the
hands of different persons. Pocket books, di-
aries, and various other articles were also serv-
ed in the same manner.

A large accordion was carried across the circle,
playing a complete strain of a familiar air, while
the violin sailed around thrumming in tune with
the singing, and resting at times upon the heads
of the gentlemen present. A small bell also was
repeatedly sounded by invisible hands. A fan
belonging to a lady present took a loftier flight,
and was often heard beating time with the sing-
ing, on the ceiling overhead. A pocket handker-
chief, taken from one lady, after being carried
around the circle, was returned with two knots
tied in it.

At times during each sance the medium would
be entranced by the spirit of an Indian youth
called "Sowana," who would give us, in his pec-
uliar language of broken English, the names of
the spirits present who performed the various
manifestations, describing their looks and char-
acteristics so accurately that they were readily
recognized by their friends present.

To whatever cause we may attribute these
wonderful phenomena, it seems to me readily ac-
cepted, by even the most skeptical persons who
witnessed them, that it could not have been done
by any deception of the medium, nor of any per-
son composing the circle.

Mrs. Weston has promised to visit Wiscasset
again in June. We hope she will, as there are
many who were unable to obtain admission to
her sances before, that feel a deep interest in
the matter, and desire to witness some of the
manifestations.

Wiscasset, Me., May 10th, 1876.

Private Seance with Mrs. Hardy— The Mold of a Face Recognized.

To the Editor of the Banner of Light:

Will you permit me to narrate a few facts that
recently occurred in my sick room, which ac-
count I will make as brief as possible?

Quite late in March, while Mrs. Hardy was
visiting me, a sance was held by my bedside,
which was unusually satisfactory. I pass over
the tests given, only stating that on the slate was
written this message: "We will not give any
molds to-night. You must be here on next
Wednesday morning." (This was Friday.) Mrs.
Hardy murmured a little, and said she "thought
she could not come so soon again." The reply to
this was, "You must do this for us who do so
much for you." She then said, "I don't see any
reason for it." The reply came on the slate,
"You always want the reasons for everything;
we will, at that time, give the mold of a face, in
full daylight, which shall be recognized." The
persons who were to be present were then named.
At the appointed time the little company gathered
round my bed. The paraffine was brought
by one of the household, and prepared in my
presence before Mrs. Hardy entered the room.
This was about eleven o'clock, the noon-tide sun
pouring into the windows with unwonted brilli-
ancy. The small table under which the paraf-
fine was placed was set by my bedside, so that I
rested my hand upon it. Two ladies and one
gentleman occupied the upper end and one side
of the table. Mrs. Hardy took her seat at the
lower end of the table, where, as I said to her,
she would be fully in my sight. She was busy
with a bit of fancy work. We sat talking in
this position for fifteen minutes when I called
her to lay aside her work and place her hands
on the table. To this, with her sweet good na-
ture, she readily acceded. It was not many
minutes before there was a splashing sound un-
der the table, and in ten minutes it was an-
nounced that the work was finished. The shawl
was lifted, and there was found, lying on the
tabletop, a most wonderful face. After a little
examination I recognized it as that of a very
dear friend long gone before. The gray hair
was tossed off the forehead in his own peculiar
style. The nose and mouth were perfection.
No sculptor ever molded such a nose. On com-
parison with a water-color miniature in my pos-
session, of the existence of which till that
moment Mrs. Hardy was ignorant, every line
and curve of the classic features was found to be
correct. The whole thing was evidently as much
a surprise and delight to Mrs. Hardy as to any
of us; this being the first face that had come to
her which had been recognized. Now, know-
ing as I do by practical experience the difficulties
of modeling a face or hand, Mrs. Hardy must be
accredited with *divine power* to be able to ac-
complish such results with her toes. But as Mrs.
Hardy's feet were encased in a neatly fitting pair
of laced boots, it would have been impossible for
her to have made her toes available. Each per-
son present at this sance is willing to make his
or her affidavit to the above statement, and I, who
hope soon to join the spirit throng, wish to give
my last testimony to spirit phenomena.

I have said that all present were willing to
make their affidavit, but if they would not speak
the exact truth when in the presence of God and
"just men made perfect," no oath before a magis-
trate would impel them to do so. The hour was
profoundly solemn, and each and all felt it.
This would have been sent, you much earlier but
for my illness.

Yours with sincerest respect,
PAULINA W. DAVIS,
KATE HANDS,
GEORGE DAVIS.

Providence, R. I., May 10th, 1876.

"Another Dam Scare in Worcester," is announced
by the daily press. This time it was May 11th.

New Publications.

DISCOURSES OF MRS. CORA L. V. TAPPAN form a
volume brought out in England, a complete advertisement
of which is to be found in the columns of the Banner. It
is all but supererogatory to attempt elaborate comments at
this day on the quality or effect of the discourses which are
given through the organism of this world-renowned medi-
um. The great truths and comprehensive doctrines which
have fallen from her lips possess a vitality which has
given them a currency as wide as the world of civilization.
Some of the more remarkable of her recent utterances
abroad are to be found on the attractive pages of this vol-
ume, and their perusal will stir a spirit of reverence, of
faith and of energy which a good deal of the current preach-
ing and lecturing will come short of accomplishing. They
are high and noble spirits that express their thoughts to
mankind through the organization of Mrs. Tappan. They
employ her powers to their fullest extent. Those who read
what is reported from her lips are scarcely less spell-bound
than they who have the good fortune to listen to the tones
of her voice. She possesses a gift that is as powerful as it
is rare, and which from her early youth has been devoted to
the promulgation of truths more important than mankind
has ever been summoned to listen to. In this collection of
her discourses are to be found all those qualities for which
her mediumship has been so remarkable. Every
page is filled with "high and consoling thoughts," in
which the mind may revel, and from which it must carry
away a world of freshness and vigor for its own improve-
ment and emancipation.

SAM'S CHANCES, one of the Tatter Series, published
by Loring of this city, is the latest collage of the fertile
brain that conceived this set of lively and pathetic stories
for boys. Mr. Alger, the author, goes into the streets and
cellars for his characters, and he follows them about like a
faithful, though unseen companion. He has taken Sam,
in the present volume, into a variety of fortunes, and
come out of them all safely with him, bringing along with
him a fine body of morals and excellent lessons for the boys
of every stamp and condition. This series by Alger is one
that has made a lasting impression on the juvenile mind, and
is a certain thing that the present volume is the culmina-
tion. The young folks are after it already with a rush
that cause gratifies both author and publisher.

THE DOCTRINE OF PRECIPITATION, compiled by Benjamin
Brander, is a timely collection, by a well-known citizen,
of the medical dispensation to the human race since
the days when medicine was accepted as a science. The recital
of these numerous proofs of the progress of medical
knowledge will be a curiosity in reading to most people,
who will be better able to see the gradual steps by which
mankind has been educating itself first into, and then out
of the power of the doctors. The book must have afforded
its author a vast amount of pleasure in the preparation,
while to the readers of it, it will not fail to prove a fund
of entertainment and instruction, to say nothing about
warning.

AN EPILOGUE OF SPIRITUALISM AND SPIRIT MAGNET-
ISM. Their Verity, Practicability, Conditions and Laws,
is a little work from the pen of the author of "Vital Mag-
netic Cure," that supplies by both argument and illustra-
tion an interesting variety of proofs of the reality of spirit
influence and intercourse. The subject is handled with a
conviction that will compel the attention if it does not the
conviction of those who are led to give the serious examina-
tion it merits. There are too many valuable and practical
truths, views and suggestions gathered on the pages of this
timely little work to be dismissed without grave thought
and prolonged reflection. Published by Colby & Rich.

DAVID PHILIP LINDSEY, the indefatigable founder and ad-
vancer of the art of tachygraphy, has just added another
valuable publication to the list of those already issued in
the interests of this unparalleled style of swift writing. This
book is entitled "THE MANUAL OF TACHYGRAPHY," and
is a complete treatise on the subject, and is a complete
in this work affords in the same form those which have
preceded it—the others being aimed at the wants of re-
porters, professional men, etc. Some one hundred and
twenty pages are contained within its covers, and the con-
tents are divided into thirteen lessons, which are admirably
set off by clearly drawn reading exercises, printed in a
blackboard. We have so frequently declared that Tachy-
graphy is to our view the best method of short-hand writing
extant, that we will not repeat the assertion here, but
will say that we are pleased to welcome the appearance of
a volume which seeks in such a faithful and painstaking
way to bring this art to the comprehension of the school-
children, and we are sure that much good will accrue
from its introduction to their notice and use.

T. B. PETERSON & BROTHERS, No. 306 Chestnut
street, Philadelphia, Pa., have sent us the following rep-
resentative works of fiction from their cheap and popular
series: "THE LOVES OF THE HARKER," and
"THE DISCARDED QUEEN," by George W. M. Reynolds,
author of "Mysteries of the Court of London," etc.; and
"THE FALLEN ANGEL," by Alexander Dumas, author
of "The Count of Monte-Cristo," etc.

Decense of Mr. Scattergood.

Joseph Scattergood, aged thirty-eight years,
(late of Bradford, England,) passed to spirit-life,
from Cambridgeport, Mass., on May 2d.

The material part of our brother had long been
under the power of cerebral disease, and had
more than once been threatened with dissolution
previous to his departure from his native land.
Indeed, one great cause of his coming to Amer-
ica, was the hope he had entertained of the
change of climate and scene having a bene-
ficial influence on his mental and physical health.
His medical advisers had given him to under-
stand that should another attack of his malady
come on, his physical powers could not withstand
the shock, and he sought in a new land and in
new scenes those health influences he could not
find at home. He sought in vain, however, for
the organism was too much deteriorated by pre-
vious sufferings to admit of recovery, and when
to these was added an attack of pneumonia, the
material tenement succumbed to the combined
pressure.

Our friend and brother was not, however, either
surprised or unprepared for his change of condi-
tion. He had long been familiar with the teach-
ings and facts of Spiritualism; he well knew
that the angel who came to call him up to a high-
er and better life was not the "king of terrors,"
nor did he come to usher him into the august
presence of an avenging God, but he came as a
sweet messenger of peace to conduct the spirit-
enlightened and purified by the exalted teach-
ings of angel-friends, into the higher and holier
sphere of the spirit-world. Deeply he loved and
thankfully he received the truths of Spiritualism
as they had full many a time been presented to
him at his own fireside, as well as in various
parts of his native land; and those blessed teach-
ings were, during the intervals of consciousness
in his last illness, a source of strength and con-
solation to his soul, giving him the assurance
that the land to which he was soon to pass was
one of beauty, love and peace, and that its in-
habitants were friends who had long been his coun-
sellors and guides upon earth.

Philadelphia.

To the Editor of the Banner of Light:

Visitors to Philadelphia are greatly perplexed to
obtain the names and addresses of mediums,
also time and place of meetings, where to get the
spiritual papers, &c., &c.

No provision having been made by the Associa-
tion or other parties, we have, at the urgent re-
quest of many, and being the most centrally
located, concluded to place our rooms at the dis-
posal of those who desire general information
concerning matters in connection with Spiritual-
ism.

Copies of the Banner of Light and other pa-
pers will be kept for the benefit of visitors; also
a complete list of names and addresses of medi-
ums, time and place of all meetings, etc.
Washington Square corners on Independence
Square, and is only three minutes from post-
office.

Very respectfully,
NELSON HOLMES.

614 So. Washington St., Phila., Pa., May 15th.

Spiritualist Convention.

The Vermont State Spiritualist Association will hold its
next Annual Convention at the Windsor House, in Plym-
outh, on Friday, Saturday and Sunday, the 29th, 30th and
1st of June. A large hall and good accommodations fur-
nished by the proprietor. Board one dollar per day.
This being the Convention for the choice of officers for
the ensuing year, a full attendance is desired. Return
checks over the Vermont railroads expedited. It is hoped
all will attend with interest, and carrying with them their
best thought, that this Convention may be marked for its
wisdom and moral influence. Good speakers from abroad
will be in attendance. Per order,
E. E. STANLEY, Sec'y.

Letestier, Vt., May 12th, 1876.

The Rev. A. L. Rosencrans, son of Gen. Rosencrans, died
in New York May 11th.

JUST RECEIVED FROM ENGLAND.

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A TIMELY BOOK.</