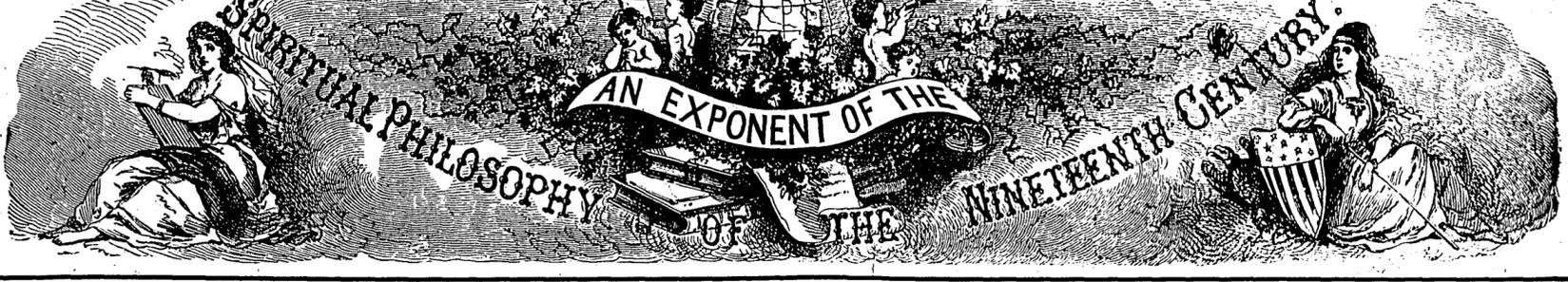


BANNER OF LIGHT.



VOL. XLIII.

GOLBY & RICH, Publishers and Proprietors.

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Scientific.

THE RADICAL FALLACY OF MATERIALISM.

BY H. G. ECCLES, ESQ.

Not many years ago the manifestations of energy were looked upon as mere conditions of matter. When a moving body came to rest, it was thought that the motion was obliterated from the universe, and when a body at rest was put in motion, it was supposed to be a creation. The motion was looked upon as a *mere state* that had arisen and ceased. To day, in the light of the new doctrine of the correlation and conservation of forces, the old notions are inconceivable, because of the rise of a new element of thought, namely, that force is caused by energy. Motion to us is the effect of a real though immaterial existence, called force or energy, acting upon matter. This energy persists in spite of every effort to destroy it. It is seen to leap from matter to matter as motion, when passing through a row of elastic collision-balls, as each successively gives up its energy to the next. Energy being seen to travel from matter to matter, persisting in one piece after eliminating the other, we are compelled to look upon it as having a real existence of its own. It may change its form many times, but through all the mutations there remains the identical energy. After repeatedly following it through such changes, we conclude that the universe contains a fixed quantity, never had more, and never can have less. While the form of this energy changes, the substance endures forever. In this respect it resembles matter. The forms of both matter and energy are fleeting, but the invisible substance endures. By their interactions they incessantly affect each other. The forms of energy determine the forms of matter, and the forms of matter determine the forms of energy. In this respect their interdependence is mutual. The form of matter determines whether energy shall be molded into heat, light, sound, magnetism, chemical affinity, cohesion, or molar motion. The mode and amount of energy determine whether matter will be solid, liquid, or gas, opaque or transparent, colored or colorless, etc. As all matter must have some form, so all energy must have some mode.

Whatever form matter may assume, that form is built from the elements of form of which matter can never divest itself. While matter and energy have independent substantive existences, form has no existence apart from the matter with which it is found. One piece of matter cannot give up its form to another, as one collision-ball can give its energy to another. The failure to see this truth has led to serious mistakes among psychologists. The elements of form belonging to one piece of matter may be put together in the same order as found in another piece, so that the identical form may appear to have been transmitted. The elements of form belonging to matter may imitate or mimic each other, but this does not constitute identity. The two words ROSE, ROSE, may look alike, but each has its own form. If we transpose them as entire words, ROSE, R O S E, they have not given up their own forms. If we transpose them letter by letter, as beneath, each still retains its own form, and has not appropriated that of its neighbor:

First change	ROSE'	ROSE'
Second	ROSE'	ROSE'
Third	ROSE'	ROSE'
Fourth	ROSE'	ROSE'

When transposed as entire words, the entire forms are transposed at once, and when transposed as letters, the forms are transposed in their elements. At the base of the left thumb of the writer there is a scar, made during boyhood. All the tissue has probably been removed several times, as in the transposition of the letters of our word ROSE; but because the material that supplied the waste has been the same in kind, and because these elements of form have been put up in the original order at every change, a scar is there to-day like the one of years ago. For convenience's sake we call it the same scar, yet it is no more the same than are our two words, when transposed, identical. By one set of the elements of form imitating another an illusion is established that makes it appear as if the identical form was transmitted from one mass of matter to another, just as the identical energy is transmitted. In this way are organized forms maintained during the lapse of years, despite the waste continually going on.

Now that the self-existence of energy has been substantiated, and motion is no longer considered merely a condition or state of matter in the old sense, the creation and annihilation theory is being shifted to consciousness or the ego feeling. This feeling is looked upon as a product of a certain mode of motion brought about by a certain form of matter, or it is said to be one side of energy. But few pause to consider what such expressions imply. If consciousness is a product of organization, then the proper amount, quality, and arrangement of matter and motion constitute the ego. Let us consider this. If we put inactive matter together in any form we choose, the only thing we can conceive of its having is that form. Add energy to such an arrangement of matter, and the only conceivable result will be some mode of motion which the mode of arrangement directed. Whether we arrange atoms, molecules, or masses, in simple or complex order, the addition of energy will only give a mode of energy. Matter can direct energy, but we cannot conceive of its turning it into something that is not energy. We cannot conceive of a motion being a passion or sensation. No element of kinship can be detected between a kind of motion and love or hate. Conceive of any mode, speed, or direction of motion you choose, and they will never even suggest the possibility of their creating thought, will, hate, avarice, love, ambition, color, sound, taste, odor, or any other sensation. We can perceive that these are all forms of the one ego feeling, but that that could ever arise merely from a mode of motion is absolutely unthinkable. We can conceive of feeling coming in when certain forms of matter and modes of energy are present, but no alternative theory can for a moment be entertained. It must either come in under favorable circumstances or be their product. The law of excluded middle forbids a third possibility. The first of the two only two alternatives is conceivable, the second inconceivable. If we here apply Mr. Herbert Spencer's test of truth, "the inconceivability of the opposite," we must admit that consciousness possesses an independent existence of its own. We can conceive of no form of matter and energy being the ego feeling. As it is absolutely impossible to think of any form of motion arising in matter without energy entering from some source, so it is equally impossible to conceive of consciousness arising in any form of matter or motion without conceiving that a substance of consciousness was infused at some stage. We may, by refusing to think, give an indorsement to the verbal expression, and so deceive ourselves by imagining we believe it. Every proof that can be given of a substance of matter or energy will be equally telling when turned on consciousness. It is just as impossible to conceive of the substance of matter being energy or consciousness, of the substance of energy being matter or consciousness, as of the substance of consciousness being matter and energy.

If we demand clear ideas, there is no other alternative than to view the three as distinct but incomprehensible existences. Consciousness reveals itself through matter and energy. Energy reveals itself through matter and consciousness. Matter reveals itself through energy and consciousness. Take away any one of the three and the other would be unknown. How could we know matter but for vibrations? How could we know energy but for matter? How could we know consciousness but for sensations induced by energy? No one of these can be known without the other. Mr. Fiske's world of pure consciousness is as inconceivable as a world of motion where there is nothing to move. We do not and cannot know what the substance of matter is. We only know the sensations it produces in us through its vibrations. The theory that assumes the existence of matter is accepted because no other will explain our experiences. We meet precisely the same difficulties when we assert that matter is the result of the combination of consciousness and energy, or that energy is the result of the combination of consciousness and matter, as when we declare that consciousness is the result of matter and energy. Let any person attempt to conceive of whatever pair he may choose of this trinity producing the third, and he will find every effort in vain. Take them pair by pair, and the difficulty will be the same in every pair, thus revealing a common guarantee for the identity of each as distinct from the other. Men talk glibly of the production of consciousness by organization, but the words are mere meaningless jargon. When we see what is meant by such an expression, we shall learn that the idea has equal lucidity with that of a round square. Evolution deals only with the forms of this trinity. Forms evolve, but the substances are eternal. As dissolution follows evolution, the forms of each are resolved into their elements, to be re-fashioned again into new forms. Matter may form a tree, a crystal, a man, or a world; energy may form heat, light, electricity, or sound; and consciousness may be fashioned into memory, intellect, color, or emotion. These are the transient manifestations of the enduring verities.

Men in prescientific times lost sight of the persistence of matter because they looked upon the form as the reality. When fuel ceased to show a solid, compact form after combustion, they thought it was annihilated. Up to a later date they looked upon the form of energy as the reality, and when that form vanished they were content to declare it as swept from the universe. When motion changed to heat, they thought it was annihilated. The form being destroyed, as that form was mistaken for the reality, they thought the reality had vanished from existence. With

broader and more enlightened views this method of reasoning on energy and matter became obsolete, but it still continues to be applied to consciousness. Intellect, memory, or emotion being put forward for consciousness, how can we refrain from thinking that it goes when these go? As energy determines the form of matter, and matter determines the form of energy, so consciousness determines their form and they determine the form of consciousness. It is well known to the most superficial observer that the body affects the mind, and the mind affects the body. A man with toothache, drunk, or in a fever, is in a bad state to think. When mentally depressed or in great excitement, the body is affected, and disease or even death may be induced by a fright. A blow on the head may destroy memory for all past events or only part of them. How easy for men, who look upon memory as the substance of consciousness, to declare that that blow on the head suspended consciousness, because memory was a blank for some minutes or hours after it! As well might we talk of energy being suspended from the time motion ceases to be seen as such in the magneto-electric machine till it reappears as motion again in the electro-magnetic machine. While the body rests in sleep, the forms of consciousness are, to all intents and purposes, still, and we say the sleeper is unconscious. Give the alarm of fire, and see how quickly the so-called unconscious man will be aroused. Did he first hear that call and then awake, or did he awake first and then hear the call? If he heard the call before awakening, then consciousness was awake to hear it while the body slumbered. If he awoke before he heard the call, then the call did not awaken him. No matter how deep the slumber of the body, something remains awake to catch the signals from without.

Every form of consciousness being built of that form we call the ego feeling, or feeling of individual identity, that feeling may be expected to persist wherever consciousness persists. As the connections of matter and energy, so far as form is concerned, are perfectly continuous and complete in every form that each assumes, so the connections of mind and body from beginning to end will be found just as perfect and thoroughgoing throughout. Given the form of matter, and the form of energy can be at once inferred. The forms of matter, energy, and consciousness, have from beginning to end the most intimate relations with each other. Each molds the other into the form in which it appears, and it would indeed be remarkable, from this view of the case, if our experiences of the power of bodily condition over mind were not as they are. Nerve-waves are not sensations. The nerve-matter is there and the wave and sensation are there, but by no effort of thought can we conceive them as less than three. Whether any one of these can exist independent of the others cannot be known. We know matter as possessing energy, and when the philosophic mind attempts to divest it of all energy it melts into inconceivability. In attempting to separate energy from matter we are foiled. We know consciousness as connected with matter through energy. When we attempt to remove consciousness in thought from this relationship, it slides out of thought completely. In an ultimate analysis each of the three appears with a substantive basis of its own, but the nature of these bases are totally beyond the range of knowledge. Our persisting symbol of matter is extension; of energy, motion; and of consciousness, feeling. We cannot reduce our conception of matter to unextended points of force, nor can we think of either energy or consciousness as latent. The words but cover a vacuity of thought.

Any system of philosophy that denies a substantive basis for the ego feeling, exclusive of the bases of matter and energy, virtually denies the existence of knowledge of every kind, and so stands itself as false. Our only assurance of the existence of anything outside of ourselves is the effect produced on consciousness. If the perceiving consciousness is not real, how can we assert that the perceived matter is? Action and reaction are equal and opposite. If consciousness has not persistence and permanence of its own, how can it gauge persistence and permanence in matter and energy? But for consciousness we could know of the existence of nothing else. Is it logical to claim that our conclusions are permanent and real, while asserting that our premises are unsubstantial and unreal? Yet this is what every materialist is compelled to do. No theories of "double-faced entities," "results of organization," or "remodeled definitions of matter and energy," can ever be conceived to explain the facts.

One of the strongest proofs of the independent existence of the soul is seen in the fact that at no two consecutive moments of our lives does the ego feeling rest upon the same matter or energy. The systems of waves within my brain will all have radiated away many times before this paragraph is completed. The matter giving out, the energy will pass away as waste, and the arteries bring back a new supply. For days, weeks, months and years, matter and energy will thus pass while the identical consciousness will persist, and can be traced through every change precisely as energy can be traced from matter to matter. To say that energy is a two-sided entity, one side of which constitutes sensation, is against the facts. The energy my body has to day is not that of yesterday. Yesterday's energy has all radiated away, and carried both its sides with it; but consciousness—the same consciousness—is still here. The closeness of analogy between the conduct of energy toward matter, and of consciousness toward energy is remarkable. Let M M M M represent four pieces of elastic mat-

ter, and a quantity of energy. By collision, e will travel from matter to matter thus:

First position	M' M' M' M'
Second	M' M' M' M'
Third	M' M' M' M'
Fourth	M' M' M' M'

As e travels from M to M it can be no part of M, so must have a distinct existence of its own. Now let E' E' E' E' represent the brain-waves of as many consecutive moments and e our conscious identity. As the waves follow each other in the order of time, e will travel from one to the other thus:

First moment	E' E' E' E'
Second	E' E' E' E'
Third	E' E' E' E'
Fourth	E' E' E' E'

As e travels from E to E it can be no part of E, and must have a distinct existence of its own. The departure of matter, energy and consciousness, toward each other, is much like that of the three letters M, E, C, toward each other in our illustration. Let any person try to make these three letters one, as the ancients did by the entities for which they stand, or but two, as the moderns do by them, and precisely the same muddle of inconceivability will arise with the letters as has arisen with the things. The materialist is not satisfied with trying to make himself and others believe that matter and energy produce consciousness, but he must believe that, no matter how often he changes his matter and energy, every new supply will produce the identical consciousness the old one did. If we wish a note of a certain pitch and timbre, we must have matter in a certain form; and, if we wish a sensation of a certain kind and quality, we must have energy of a certain mode. The tuning-fork or violin-string is not the energy of the vibrations, nor is the wave of motion the consciousness of sensation. It is necessary that the brain of to-day be like that of to-morrow if I get the same form of consciousness from it each time, but the brain is not the consciousness. To the form of brain there is not continuation of identity. The brain of to-day mimics that of days ago, because the elements of form are put together in the same order. The consciousness that appears is the identical consciousness, no matter what the former how much energy has escaped. If we declare matter and energy to be eternal, then we must declare the same of consciousness. We know matter as atomic, energy as rhythmic, and consciousness as individualized.

exact counterpart of the physical, which the spirit could dispel in the twinkling of an eye and resume as often. In accord with scientific principles, it requires solar light in order to produce photographic pictures; yet I have known spirits to produce them perfectly in total darkness. The elements require harmonious conditions in order to obtain good results; so do spirit-chemists, philosophers, scientists, etc., require certain harmonious conditions in order to produce certain desirable results. As a general rule (not always) the necessity for a medium's success in a séance rests in the presence of proper magnetic individuals of an harmonious disposition. The effect of light upon a materialized spirit is very detrimental for good manifestations. On one occasion, however, I saw a spirit hand in sunlight. A majority of the different phases of spirit manifestations at the present day are produced under circumstances where light is the ruling condition, but some phases actually require dark conditions. The very best tests I have ever received were under what I term dark conditions—that is, in what are known as dark séances. Take the mediumship of Mrs. Hollis-Billings as an illustration. No one acquainted with that estimable lady would believe for one moment she would become a party to any fraudulent transaction. In one of her séances of a dozen or more sitters, perhaps twice that number of spirits would materialize the head and trunk of the body, so as to use the vocal organs. But if, on the other hand, the materialization of the whole body of each had been required to be visibly exhibited in the light at the time, the medium's vitality could not have supplied the required power to do so in such an extended degree. Instead of finding fault with media for seeking harmonious conditions and, if need be, darkness (as judged by the physical eye), under and in which to hold their séances, (the ego feeling) to complain should fix their thoughts on Mother Nature and remember that even she, in the words of another, "needs a dark circle every twenty-four hours," in order to successfully accomplish the procession of her laws.

Free Thought.

MEDIUMS, DARK CIRCLES, ETC.

BY GEN. J. EDWARDS.

To the Editor of the Banner of Light: A portion of our good Christian neighbors affect to sneer at all modern spirit phenomena, standing on the premises of Bible phenomena or miracles. They hold that the days of miracles ceased from and after the Apostolic Age. If it be indeed correct that the so-called miracles had a supernatural origin, then what is occurring to-day is a delusion and a snare. Some of our Christian friends say if modern spirit manifestations are produced on the same plane with the ancient, why are they not performed in gaslight and sunlight, and why do not the phenomena come through one person as well as another? Taking the Bible record, but few, comparatively speaking, of the people were seers, prophets or mediums. The twelve disciples were illiterate fishermen, and two of them at least, Judas and Peter, were not patterns of morality; but their organisms were adapted by nature as mediums for spirit control, just the same as is the case now. Mediums are no more responsible for what they utter or do in an abnormal state under spirit control to-day than anciently. In the former case distance and time lend enchantment to the view. But as the ancient and modern phenomena are based upon the same general law, that law challenges the severest scrutiny and investigation of the most learned and scientific persons. It cannot be possible that several millions of people of the United States have become insane and deluded within the last thirty years. If it is so, here is a field for missionary operation at home, a great object of Christian benevolence and charity, instead of expending vast sums in foreign lands over people in a better condition than ourselves.

About two-thirds of all the so-called miracles recorded in the Bible occurred under conditions where darkness was requisite and was attained to. Suppose we instance a few: The angel wrestling with Jacob until the break of day; the destroying angel, that passed at night over Egypt; Jesus and Peter walking on the water; water turned into wine at the evening feast of Cana; the disciples released at midnight from their chains while in prison, &c.

The resurrection of Jesus rests upon very slight evidence indeed; still we believe it did occur; while Modern Spiritualism dispenses the fog which has always enveloped that event in doubt. The guards placed over the sepulchre were entranced, the angels rolled the stone away and secured the body of Jesus in the sea of Galilee. Jesus had not previous to his resurrection, ascended into heaven, but occupied his time in preaching to the undeveloped spirits in prison, the abode of outer darkness. Although men who had passed from earth to heaven had long before the days of Jesus returned again and walked, talked, ate and slept with Abraham, Isaac, Jacob and Lot, still as a great spiritual teacher we recognize Jesus as the first fruits, who "burst the bars of death and rose triumphant over the grave." But he rose in his spiritual body the

exact counterpart of the physical, which the spirit could dispel in the twinkling of an eye and resume as often.

In accord with scientific principles, it requires solar light in order to produce photographic pictures; yet I have known spirits to produce them perfectly in total darkness. The elements require harmonious conditions in order to obtain good results; so do spirit-chemists, philosophers, scientists, etc., require certain harmonious conditions in order to produce certain desirable results. As a general rule (not always) the necessity for a medium's success in a séance rests in the presence of proper magnetic individuals of an harmonious disposition. The effect of light upon a materialized spirit is very detrimental for good manifestations. On one occasion, however, I saw a spirit hand in sunlight. A majority of the different phases of spirit manifestations at the present day are produced under circumstances where light is the ruling condition, but some phases actually require dark conditions.

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Instead of finding fault with media for seeking harmonious conditions and, if need be, darkness (as judged by the physical eye), under and in which to hold their séances, (the ego feeling) to complain should fix their thoughts on Mother Nature and remember that even she, in the words of another, "needs a dark circle every twenty-four hours," in order to successfully accomplish the procession of her laws.

I have no excuse to offer for pre-tenders, charlatans or mount-banks—let all persons clearly proven to be such be scourged from out of the synagogue of Spiritualism—but I would counsel the exercise of the broadest charity until evidence conclusive is arrived at; for we know through experience that there are certain subtle laws governing materializations which as yet are but little understood, and in the understanding of which even the spirits are not as yet perfected. It is well known, for instance, that a person visiting a séance held by a medium whom he believes to be deceptive, and carrying with him a positive frame of mind in this regard, attracts to himself spirits who cater to his wishes, and lead the unconscious medium into false appearances, directly coinciding with his—the doubter's—belief. These things often occur.

I have little or no doubt but there was a conspiracy by outsiders in the case of the Blisses, as well as in the case of the Holmeses, growing out of the Katie King transaction, which, in all probability, will ever remain a profound mystery. I have attended but one séance recently of the Holmeses, and was fully satisfied the manifestations were genuine. They had been fully tested by Col. O'Leary and Gen. Lippitt previously, and the Holmeses were under good test conditions when I visited them. What I desire is to impart a lesson learned on the occasion. The portly figure of the spirit of the world-renowned John King walked out in full view, and made the following discourse: "Friends, take good care of your physical houses; live as long as you can, and when you pass to our side of life you will be the better prepared to enter upon the great race of progress onward and upward. You think you have all the confusion and inharmonious on your side. Let me tell you we have more on our side in the great number of spirits who rush here, asking for the privilege of materializing. Remember another thing: we have a great number of spirits on our side who will cheat you every time they can."

All mediums on coming professionally before the public should consent, if required, to be played under test conditions, by proper committees, and the facts published. Afterwards let the public look out for itself; but do not be eternally subjecting mediums to brutish test conditions.

There is a very imprudent policy pursued by some Spiritualists, in receiving and pushing forward many tramp pretenders who come along with flaming handbills, as in the case of Warren, Livingston, et al. Mediums should first establish their good names at home, before traveling for exhibitions abroad, and they should carry with them home credentials in support of their mediumship.

Washington, D. C.

The continued existence of Charles O'Connor, the eminent lawyer, is a mystery to those physicians (including some of the most eminent men in the profession) who gave him up to die a few months ago. He recovered from a complication of diseases, in spite of the M. D.'s prophecies, and now, at the age of seventy-four, he is as healthy and vigorous as he has been for eight or ten years, and bids fair to be an octogenarian at least. When questioned, as he often is, as to the cause of his unexpected recovery, he laughingly ascribes it to his unwillingness to take the prescriptions given him by the doctors, and malignantly allows his questioners to draw an inference that would naturally exasperate the whole medical faculty.—Boston Daily Globe.

A little deaf-mute boy was asked to show his skill in the use of the American language on his slate, and wrote: "A man ran from a cow. He is a coward."

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Banner of Light.

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Mrs. Pickering. We publish to-day a letter from Mr. John R. Pickering, and also, at the request of Mr. Fletcher, an account of the recent claimed spirit at his house, which appeared in the Lowell Times. These documents, taken jointly, convey an impression in regard to the affair very different from that which has been given by the reports in the Boston daily papers. It seems that neither Mr. nor Mrs. Pickering confesses to any conscious fraud on the occasion referred to. From the otherwise unfavorable report in the Lowell Times, it appears that in what Mrs. Pickering said, so far from repudiating her mediumship, as was asserted, she distinctly claimed that the phenomena of materialization did take place in her presence, and that things not to be explained occurred. There is no evidence, so far as we can see, that either the medium or her husband pleaded guilty to insincerity or imposture.

In view of the overwhelming testimony in behalf of genuine phenomena at Rochester, N. H., and at Westford, Mass., we think that somebody may have been too hasty in conveying erroneous impressions to the public. The Lowell Times, whose present article we copy, and whose reporter, according to Mr. Fletcher, "is not a Spiritualist," but a Catholic, and a very skeptical man, published in its issue of June 19th an account of the phenomena at Westford, at which the said reporter was present, and which we copied into our journal of June 22d.

In this article the reporter says: "Mrs. P. was clad in a light fitting dress of black material, and her form was scrutinized very closely, so that she did not conceal about her person any clothing or articles that might be used in the manifestations. There was not any white article about her. She entered the cabinet. At seven minutes past eight o'clock she appeared at the aperture, and three minutes later the form of a female dressed in white from head to foot was seen. There was not a button, or anything dark, seen on the form. Shortly after, the form of a tall man made his appearance. It had long, black chin whiskers, and was recognized by several as John Tower, a former resident of Westford."

Of a feminine spirit-form which the reporter failed to recognize, he says: "She went back to the cabinet, and the third time she emerged she came before him and threw a curtain into his lap. Notwithstanding her proximity to him he failed to detect any resemblance to any of his departed friends. She seemed greatly distressed, and he recognized her. As she retired she lifted up the curtain, and held it back long enough to allow every one in the circle to see the medium sitting on the chair."

"Mr. Lawrence recognized the next form as that of Joel Lawrence, who died in the army. The spirit acknowledged its pleasure of the recognition by bowing and smiling. As it retired the curtain was lifted up, and the form of a child was seen, and in answer to a request of one of the circle, the curtain was again raised, and the same were seen, if any thing, more distinctly than before. The form of a little child was then produced, but it came no further than the cabinet. The twelfth form was that of an Indian chief, decked out in feathers and the usual ornaments of the Indian. This form was fully six feet high, and seemed very strong and vigorous."

In his summing-up this candid and skeptical reporter remarks: "The phenomena produced were certainly most wonderful. That the medium had not the assistance of any confederates, every one who was present will admit. The medium and another form were distinctly seen at the same time on two occasions, and on another the medium and two other forms were seen. If it was an illusion, it was certainly a most remarkable one."

Parties who investigated the phenomena at Rochester, N. H., gave equally emphatic testimony. In our own account of what we saw there, corroborated as it was by the added testimony of seven well-known individuals of our party, we said: "Consequently we shall say that we have no doubt whatever of the entire reliability of the medium on the occasion thus briefly described."

From this position we see nothing in the reports of the developments in Lowell and Westford to induce us to budge one iota. We have passed through too many similar experiences not to be able to state this very deliberately as our conclusion.

Even if it were true (which it does not appear to be) that the Pickering's had themselves confessed that they were unadulterated cheats in all the phenomena, we would not believe them unless they could prove to us that the unaided medium could produce the same effects under the same conditions that were granted at the sances we attended at Rochester, N. H., on the 18th of last April.

It is to the credit of Mr. Fletcher and his associate Spiritualists that they should be intolerant of anything like trickery in a matter so sacred and important as that of these manifestations. We have no word of disapproval for them. At the same time we must not in our honest and proper indignation lose sight of facts. Should the proofs of fraud at the Lowell and Westford sances turn out to be overwhelming, it will not disturb in the mind of an experienced investigator the ample evidences of medial phenomena in Mrs. Pickering's presence. We differ entirely from our Haverhill friend, Mr. Hill, of the Tri-Weekly Publisher, when he says: "If she has any true mediumship she has it yet to show, for all of the past is now broken down and destroyed."

Not so. We do not give our testimony on such brittle evidences. We do not base it on a mere possession in the medium's favor—an assumption that she is honest. We want such proofs as will satisfy us, whatever the medium's character may be, and however tempted she may be, at some future time, to venture on frauds, or to disown and repudiate the facts of her mediumship. And Mrs. Pickering gave us such proofs. If through waywardness, impatience, or greed of gain, she has been tempted to the folly and the baseness of an imposture, we regret it most deeply, and are not disposed to underestimate the fragrance of the crime. But the fact would not alter our convictions as to the genuineness of what we and other experienced investigators have witnessed under stringent conditions. We might blot the phenomena from the record, as having parted with much of their evidential value for the skeptical investigator; but we should not, unless (as we have already remarked) the phenomena could be duplicated, without spirit aid, under the same conditions, abate one jot of our conviction that Mrs. Pickering is a genuine medium for the amazing phenomenon of spirit materializations, and that of this she has given abundant proofs. That she will give still more, under conditions preclusive of fraud, we do not doubt.

From July 19th to Aug. 6th Dr. J. H. Currier will be absent from his Boston office. His P. O. address will during that time be Lake Walden, Mass.

Utter Dictum. New York, June 25th. In the Vanderbilt will case today, Mr. Lord of the court having asked a witness a question which he refused to answer, the surrogate said: "When the witness refuses to answer a question which he is bound to answer, he is guilty of contempt, and he is liable to imprisonment, and he is liable to a fine." The surrogate then ordered the witness to answer the question, and he did so.

We publish the above as marking an unprecedented event in American jurisprudence. It expects a few commentaries, which we most respectfully commend to the attention of his honor. Is it his province to adjudicate a case before it is legally in court? When and how did this Surrogate acquire jurisdiction to try the case of Modern Spiritualism? Did the culprit appear with or without counsel learned in the law? What kind of a Court of Justice does he preside over, which tries and decides questions and "doctrines" as "ridiculous and pernicious" without any hearing whatever? What does his honor decide are the "present pretensions of Modern Spiritualism?" Does his honor adjudicate in obedience to "populists" matters as disposed of in our New England town meetings?

What body of men or jury has rendered a verdict upon the question of "generally understood?" Was it the highly intelligent Democratic party of the city of New York which elected him to his office? Was it the Republican party which opposed his election? Was it the Union League Club or the Sachems of Taunnamy? Was it the churches of Ancient Spiritualism? Or was it the alchemists, with the late Brigadier-General Hammond at the head and Beard and Marvin at the tail?

As a local and inferior court, having pre-judged Modern Spiritualism, can ever a "proper time come" when his honor will be disqualified and thus debarred from trying and adjudicating this cause upon its merits? We are, however, positive that this Surrogate has never obtained jurisdiction or given a hearing to the Modern Spiritualism which we advocate. It is our religion, and at the "proper time" we shall endeavor to so make the court understand it. When it comes into court we intend it shall be there in "good standing" and at the "proper time."

We also intend to be fully and in all ways protected by the following clauses in the Constitution of our country from the sneers and "ridiculous and pernicious doctrines" of pre-judged and materialistic courts. Let his honor read that "Congress shall make no law respecting the establishment of a religion or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press; or the right of the people peaceably to assemble, and to petition for the redress of grievances. This constitution and the laws of the United States which shall be made in pursuance thereof shall be the supreme law of the land; and the judges in every State shall be bound thereby, anything in the constitution or laws of any State to the contrary notwithstanding."

On Tuesday, June 25th, the grove-meeting arranged to take place at this beautiful spot was carried out joyfully and successfully (when the threatening nature of the weather at the time of the starting of the train in the morning is considered) under the management of J. B. Hatch. The boats, the swings, the hall for dancing, and all the attractions which nature and skill have scattered around this sylvan retreat, were utilized or admired to the full by the visitors during the day, and those who wished to share in the interchange of individual views found an opportunity in the afternoon, when a gathering of the people at the speakers' stand was called to order and presided over by Dr. John H. Currier, of Boston. Remarks were made by Dr. Currier, John Wetherbee, Esq., Mrs. C. Fannie Alyn (of Stoneham), Dr. Moore, Sidney Howe (of Marlboro'), Hattie Wilson, Mr. Rodgers, Mrs. Lincoln (of Waltham), and others.

During the day the forthcoming camp-meeting at Lake Walden—to commence July 15th and close August 9th—was repeatedly referred to, and a goodly number of tent sites were engaged by those proposing to attend. This grove, on the shore of Lake Walden, and near the historic town of Concord, Mass., improves with age and acquaintance. The trees are larger than of yore, the underbrush has been removed in a good degree, so that locations for over two hundred tents have been provided; the pavilion where the services of the troupe are to be observed has been thoroughly drained and floored, and the restaurant is a model of excellence, and the accommodations for dancers are fine. There seems every reason to predict a large and pleasant meeting, where many of the old habits of this grove will meet with others who have not before tested its homelike qualities.

Able speakers have already been secured for Sunday, July 21st, which will be the opening day, (although campers can occupy the ground from the 15th.) Dr. J. H. Currier and Mrs. C. Fannie Alyn will occupy the rostrum on Sunday, the 22d; the Spiritual Pilgrim, Dr. J. M. Peebles, the entire day; Sunday, Aug. 4th, Giles B. Robbins, of Michigan, will address the audience. During the week, lectures by different speakers, together with general conference. A large number of the best mediums the country affords will be upon the grounds at all times. After many years' absence, Mr. Ira E. Davenport, together with his sister, Etta Davenport Bandy, will return and hold sances at this meeting. Miss Laura V. Ellis, Henry B. Allen, Arthur Hodges and many others will be present and lend their aid.

Every arrangement has been made whereby the comfort of visitors can be assured, and at the lowest possible rates. Grocers, butchers, bakers and farmers will be upon the ground to provide for the inner man. Upon reaching the grove the first place to visit will be headquarters, where any information can be obtained, also all the Spiritual Literature of the day. Arrangements are being made whereby all roads connecting with the Fitchburg Railroad will have transportation at reduced rates. Sight-seeing is being every effort in his power to make this meeting a success, and there is no doubt but it will prove so. Fares from Boston and return have been placed at the low price of 75 cents. Commutation tickets from Grove to Boston and return, at still less price. Full particulars can be obtained by addressing Mr. Hatch, as per card in another column.

On the fifth page of this issue will be found a letter from a lady who has been cured of heart disease and nervous prostration by the Condensd Air Cure, located at 194 Monroe Avenue, Rochester, N. Y.

A report of the doings of the Rockland, Mass., Children's Progressive Lyceum on "Flower Sunday," will appear next week. The school has now taken a vacation till the first Sabbath of September.

In re Mrs. Cora L. V. Richmond. The following document explains itself. The accomplished lady to whom it refers needs no commendation or defence at our or other hands—her guides in spirit life having ever shown themselves able and ready to protect her from attacks from whatsoever quarter—but the kindly words from whatsover quarter—but the kindly words toward and loving fifth in herself and those who control her which find voice in the subjoined, cannot, it seems to us, fall of being pleasant reading to all well-wishers of phenomenal Spiritualism: To the Spiritualists of Chicago and the Northwest.

A meeting of gentlemen was recently held in this city, in the study of the church now occupied by the First Society of Spiritualists of Chicago, and resolutions were adopted declaring that Messrs. Bastian and Taylor had refused to give a series of test sances under conditions to be prescribed by a committee selected by the gentlemen represented in said meeting; and declaring further that such refusal was "presumptive evidence of practices on their part that would not bear investigation."

A protest against the action of said meeting was entered from the platform of said society of Spiritualists, by the controls of Mrs. C. L. V. Richmond, preceding the usual Sabbath morning discourse on May 26th, 1878, and this protest has since been made the subject of severe and, as we believe, unfair and unjust criticisms in the columns of the Religio-Philosophical Journal.

The undersigned officers, members and supporters of the First Society of Spiritualists of Chicago deem it their duty to place themselves on record. With reference to the standing of Messrs. Bastian and Taylor as mediums, we have no united opinion to express, for the reason that many of us have not made a personal investigation of their claims, on which alone any opinion should be based, especially where it is to be given, through the press, to the public.

But after a careful examination of the protest entered through Mrs. Richmond, we declare our belief that the sentiments therein expressed are not only in harmony with previous utterances through her, upon the treatment of mediums, but furnish the clearest proof of the genuineness of her controls, and show that they are wise counsellors and trustworthy teachers.

As members and supporters of this society, we recognize no publication as our organ, or as having the right to express any sentiment for us, unless authorized by us so to do. While it is with some reluctance that we take issue with a journal claiming to be published in the interest of Spiritualism, still duty to ourselves, our medium-speaker, and her ministering controls, compel us to declare that we utterly disapprove of the sentiments expressed in the late issues of the Religio-Philosophical Journal, and cannot but express our honest indignation at all efforts, however futile, calculated to impair the usefulness of our speaker, or to misinterpret the beautiful teachings so freely given. Nor do we consider that a difference of opinion, or merited admonition given by any spirit, offers in any degree an excuse for the personal animadversions sought to be cast upon Mrs. Richmond and her guides in the columns of the above-named journal.

We hold that the cause of Spiritualism demands of its friends a spirit of fairness and justice toward mediums; and above all things do we wish to have it understood that under no circumstances will we dictate what shall or shall not be spoken upon the platform of this society by the mediums invited to the same.

L. BUSHNELL, S. E. W. MARTIN, J. E. GREEN, Z. T. GRIFFES, J. J. LYON, A. M. GRIFFES, HONORABLE MARTIN, F. PARSONS, E. B. STODOLM, MARY E. WEEKS, COLLINS EATON, S. H. HOSMER, WM. LONGHURST, E. T. GILBERT, DANIEL H. HALE, C. G. FOSTER, ADDISON B. TUTTLE, FRED F. COOK, MARY ANN GRIFFES, and about thirty others.

The new Indian war in the Northwest turns out to be, by late information at the Interior Department, Washington, in the interest of speculators, just as we supposed. A Government that tacitly allows such great wrongs as have been committed by Indian agents and others interested, deserves, as it will receive, punishment from a higher source than human. The Indian has rights as well as the white man, and a strong Government like the United States should extend its protecting arm over the red man. But what are the facts? Gen. Crook says that the Government agents have driven the Bannocks to a war for their lives. In April he held a council with this tribe, and found them starving! He telegraphed to the agent for supplies, and the latter answered, "No appropriations." The Bannock chiefs, in return for their recent services to us, asked Gen. Crook for help, but he had no means. So it has been, and still is—"the wards of the Government" (what a misnomer!) must fight or starve! President Hayes should bestir himself, and stop such rascality; otherwise there will be so extensive an Indian war that the whole military force of the United States will be unable to cope with it for years, the cost of which will be millions upon millions of dollars. There are thousands of mercenary white men who want just such a war, and would rejoice to see it fully inaugurated.

Mr. A. J. Riko, in a late letter to The Medium, London, says that Mrs. Fox-Kane, (who is now on a visit at his home,) arrived at the Hague, Holland, on the 7th of last month, and that the chief spiritual manifestations they had there, through her mediumship, were in broad daylight, or in lamplight burning in full blaze. The manifestations, he asseverates, were of the most stupendous and convincing kind; and that in two cabinet sances heavy blows on the table were given (medium sitting at a distance), touching by spirit hands, and beautiful lights were observed floating around the medium, etc.

The South Jersey Republican, published in Hammonton, the home of Bro. J. M. Peebles and family, says: "Dr. J. M. Peebles, just returned from his second voyage around the world, recently gave a highly entertaining lecture, describing the countries and people he had visited, and gave a graphic and thrilling description of what he saw and heard during the recent famine in Madras, India. He also related the wonderful works of the magicians, the Fakirs of India. He held his audience spellbound for an hour, and the hearers would gladly have listened longer."

By last mail from London we are in receipt of a package of pamphlets containing the proceedings of the British National Association of Spiritualists and allied societies for the month of June, 1878. The American medium, Mr. J. William Fletcher, has a long advertisement as test-medium and clairvoyant, on the 16th page of this pamphlet. Alfred R. Wallace, the scientist, strongly endorses Mr. F.'s mediumship, as well as other reliable persons in England, it is indeed gratifying to know.

Mrs. Susie Nickerson White announces that she will be absent from Boston from July 8th to Sept. 1st. She will not attend the camp-meeting at Lake Pleasant.

The Spiritualist Camp-Meetings. The heated term has arrived, and all who propose to utilize it by a season of out-of-door life will do well to remember that The Ninth Annual Camp Meeting of the Spiritualists and Liberals will be held at Highland Lake Grove, Norfolk, Mass., under the management of Gardner & Richardson. Opening services Saturday, July 20th; closing on Monday, Aug. 5th. Also that The Fifth Annual Camp Meeting of the New England Spiritualists' Camp-Meeting Association will be held at Lake Pleasant, Montague, Mass., from Aug. 6th to Sept. 3d. Further, that The Annual Camp-Meeting at Onset Bay, a fine seashore resort, will commence Aug. 4th, and continue through the month. And A National Camp Meeting will be held at Lake Walden Grove, Concord, Mass., commencing Monday, July 15th, closing Friday, Aug. 9th, under management of J. B. Hatch.

Christian Liberty in England. It may not be generally known that the largest religious newspaper in the world, the Christian World, of London, with a circulation of over one hundred and fifty thousand copies weekly, has opened its columns freely and impartially to a discussion upon Spiritualism. It is to be put down as among the favorable signs of the times that Mr. Clarke, the editor and proprietor of the Christian World, has had the moral courage to pursue this manly course.

We have in Boston and other American cities Universalist and Unitarian newspapers making loud professions of liberty. Are any of these journals liberal enough to open their columns to an impartial discussion upon the merits and proofs of the intercommunion of spirits and angels with mortals?

Mr. John Tyerman. This distinguished lecturer, who contemplates a visit to this country soon on a lecturing tour, delivered the first of a series of eight discourses in Dunedin, New Zealand, May 16th. His subject was, "Is this World Man's Only State of Probation?" The Evening Star publishes a synopsis of the lecture, and says: "Mr. Tyerman is a professed Spiritualist; his style of oratory is eloquent, forcible, logical as to order of subject, and possesses the power of awakening sympathies with suffering humanity."

We take this method of informing our valued correspondent, Baroness Adela Von Vay, of Gonoibitz, Austria, that the second installment of her interesting series of "Tales of the Everlasting Mother" has reached this office in safety, and we shall ere long proceed in the publication of the same. We earnestly thank the lady for her kindly interest so often and so practically expressed in the welfare of the journal for whose well-being we have devoted some of the best years of our mortal pilgrimage.

Lovers of good music, striking pictures, mirth-provoking sallies and sweet singing, will meet them all, and in fact a complete fund of amusement, by devoting one of these pleasant summer evenings to a visit to the Boston Museum, where Rice and Goodwin's standard Boston favorite "Evangeline" now holds the boards. The Museum bears the reputation of possessing one of the coolest auditoriums in the city—quite an item during the present India-Summer which is now upon us.

The Word, formerly issued at Princeton, Mass., by E. H. Heywood, will, during his incarceration, be brought out regularly at Cambridge, Mass., under the management of Benjamin Tucker, late editor of the Radical Review. Mr. Tucker is anxious not only to present The Word each month in a shape according with its olden traditions, but also to make of it a weekly paper. Any one desiring to assist him in this new project can address him as above.

Prof. S. B. Brittan's essay on "Organization" will appear in full in the July number of the English Spiritual monthly magazine, Human Nature. A. E. Giles, Esq., will, in the forthcoming issue of the Banner of Light, criticize Bro. Brittan's "Organization" pamphlet. Dr. Ditson notices the said work favorably in this issue.

Mrs. N. J. Morse, electro-magnetic physician, whose card appears in another column, is having excellent success at her new office, 6 Hamilton Place, Boston, (opposite Park-street church.) The electrical vapor baths given at her establishment are highly commended by all who have formed a practical acquaintanceship with them.

One of our correspondents in England, writing from London under date of June 10th, favors us with the remarkable item of intelligence that Miss Emily Kinslingbury, known in this country (as well as across the water) as the Secretary of the British National Association of Spiritualists, has become a convert to Roman Catholicism.

A letter to our columns, postmarked London, Eng., June 20th, from Agnes L. Slade, and dated "on board Steamship Somersetshire, off Gravesend," justifies the inference at least that ere this Dr. Slade and his niece are far on their way toward Australia.

The notice concerning E. D. Babbitt's valuable new book, "The Principles of Light and Color," announced for this issue of the Banner, is unavoidably delayed until our next number.

A fine article on "THE NATURALNESS, AND DEFENCE OF THE TRANCE," from the pen of Dr. J. M. Peebles, will appear in our columns next week.

I have no excuse to offer for pretenders, charlatans or mountebanks—let all persons clearly proven to be such be scourged from out of the synagogue of Spiritualism—but I would counsel the exercise of the broadest charity until evidence conclusive is arrived at; for we know through experience that there are certain subtle laws governing materializations which as yet are but little understood, and in the understanding of which even the spirits are not as yet perfected. It is well known, for instance, that a person visiting a sance held by a medium whom he believes to be deceptive, and carrying with him a positive frame of mind in this regard, attracts to himself spirits who cater to his wishes, and lead the unconscious medium into false appearances, directly coinciding with his—the doubter's—belief. These things often occur.—Gen. J. Edwards.

Mediumship and Clairvoyance.

Trance mediumship is as well attested as clairvoyance, notwithstanding the ascription to the contrary by certain writers of late in the spiritual ranks. The able lectures given through the instrumentality of Mrs. Cora L. V. Richmond and other trance speakers are before the world. The opinions of the writers alluded to above may be valuable to themselves, but every one is capable of judging of the merits both of trance speaking and the works of Mr. Davis.

Darius Lyman, Esq., chief of the Navigation Division of Secretary Sherman's Bureau, Treasury Department, Washington, has translated for our columns in an excellent manner the very eloquent speech of Victor Hugo on the Centenary of Voltaire. We shall print the document soon.

Australian, secular as well as Spiritualist, exchanges speak well of the lectures which Mrs. Emma Hardinge Britten is now delivering in that distant part of the vineyard.

SHO... ture... iron... blind... of?... Ou... ing... and... bless... soon... of... Kishi... org... could... he C... lady... harm... heart... money... moni... La... every... stein... neigl... To... days... his... tar?... as he... excli... see I... Wax... the... job... I... favor... in... H... troy... by?... there... it, ar... Th... indu... t... A... look... a... the... o... his... sens... rent... and... fine... prin... Jun... "Tr... Rite... lette... U... E... sale... A... Prun... ing... sev... G... Wal... crys... to... of... in d... M... wh... mor... and... of... a... may... that... dow... Am... ex... the... high... Spa... the... yea... ges... K... stay... She... par... just... acq... and... fac... ma... me... of... it... sex... T... we... fat... I... mo... tho... an... les... Th... ho... we... yer... in... niz... sea... us... pli... It... na... tal... the... ye... Mi... Di... in... ju... be... im... or... th... or... pr... pli... eb... D... re... a... co... mi... Du... bu... in... pe... er... ea... th... W... E...

Message Department.

Message Department. I have been thinking of you very much lately...

Vacation Season.

Vacation Season. The vacation season is now upon us...

REPORTS OF SPIRIT MESSAGES.

REPORTS OF SPIRIT MESSAGES. MRS. JENNIE S. RUDD. Invocation.

Questions and Answers.

Questions and Answers. Q. I have been thinking of you very much lately...

George D. Durgin.

George D. Durgin. I wish you would say that George D. Durgin, from Chicago...

George B. Marchant.

George B. Marchant. My name is George B. Marchant. I left your city a short time ago...

Charles Sumner.

Charles Sumner. I am asked, "What would you do to cause a better state of business..."

Lydia S. y.

Lydia S. y. Life with its sunshine, love with its life, the flowers in their beauty...

James Perham Smith.

James Perham Smith. My name is James Perham Smith. I come from Montgomery, Ala...

Mary M. Miles.

Mary M. Miles. It is Mary M. Miles, from Montpelier, Vt. I am only sixteen years old...

Hannah T. Osgood.

Hannah T. Osgood. I have always felt that in the divine power of God I rested my prayers...

Charlie.

Charlie. Mr. Chairman, my name is Charlie. I wish to reach the home of home...

Charles Cole.

Charles Cole. Record, if you please, that Charles Cole has called to me and said to his friends...

Ann Small.

Ann Small. I present myself at your circle again. I wish so much to make myself known...

One who has Authority.

One who has Authority. Mr. Chairman, I do not propose, as an individual, to give my name to-day...

Edward Fainton.

Edward Fainton. There are no mysteries after the body is divided from the spirit...

Any Sprague.

Any Sprague. The clouds are lowering over my head. I wish sincerely I were dead...

Mary S. Farley.

Mary S. Farley. I am to report my name, Mary S. Farley of Hollis, N. H. I was sixty-two years old...

Thomas Smith.

Thomas Smith. Please say that Thomas Smith, of Frankfort, Ky, calls here to send messages to his friends...

Frank M. y.

Frank M. y. Mr. Chairman, I have been here once or twice before. I came at the request of my mother...

Messages to be Published.

MESSAGES TO BE PUBLISHED. GIVEN THROUGH THE MEDIUMSHIP OF MRS. JENNIE S. RUDD.

Open Letter to Andrew Jackson Davis.

Open Letter to Andrew Jackson Davis. BROTHER DAVIS: Your last book, "Views of our Heavenly Home..."

Messages from the Spirit World.

MESSAGES FROM THE SPIRIT WORLD. GIVEN THROUGH THE MEDIUMSHIP OF MRS. SARAH A. DANSHIN.

Edward Fainton.

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Frank M. y. Mr. Chairman, I have been here once or twice before. I came at the request of my mother...

Friends, guardians, kind and tender.

Friends, guardians, kind and tender, once again I throw back my voice in rejoicing that I have found life instead of death...

Invocation.

Invocation. O dark, whose presence permeates all the dark places of life, that when all brightness is withdrawn...

Questions and Answers.

Questions and Answers. Q. I have been thinking of you very much lately...

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George D. Durgin. I wish you would say that George D. Durgin, from Chicago...

George B. Marchant.

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Lydia S. y. Life with its sunshine, love with its life, the flowers in their beauty...

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Any Sprague. The clouds are lowering over my head. I wish sincerely I were dead...

Mary S. Farley.

Mary S. Farley. I am to report my name, Mary S. Farley of Hollis, N. H. I was sixty-two years old...

Thomas Smith.

Thomas Smith. Please say that Thomas Smith, of Frankfort, Ky, calls here to send messages to his friends...

Frank M. y.

Frank M. y. Mr. Chairman, I have been here once or twice before. I came at the request of my mother...

Friends, guardians, kind and tender.

Friends, guardians, kind and tender, once again I throw back my voice in rejoicing that I have found life instead of death...

Invocation.

Invocation. O dark, whose presence permeates all the dark places of life, that when all brightness is withdrawn...

