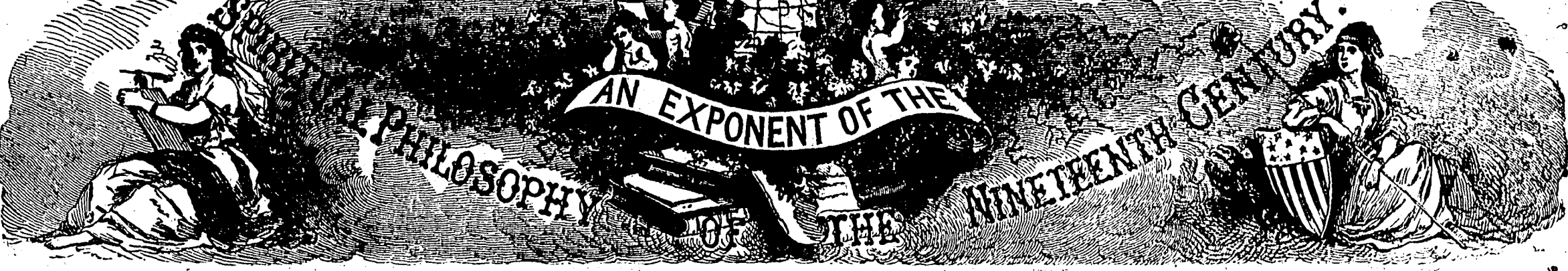


BANNER OF LIGHT.



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IMMORTALITY PROVED

TESTIMONY OF SENSE: In which is Contemplated the Doctrine of Spectres, and the Existence of a Particular Spectre.

Addressed to the Candor of this Enlightened Age.

BY ABRAHAM CUMMINGS.

SECTION III.—CONTINUED.

TESTIMONY VII.

Testimony of Mr. John Simon.

August 8, 1860, I heard the discourse of the Spectre, in company with about thirty other persons. The sound of her voice was sometimes hoarse and faint; but for the most part it was clear and free from any impediment, and then it was inimitable, and the most delightful that ever I heard in my life. In discoursing with her parents, she said, "My dear parents, if the Lord should call you to go away with me this night, are you willing?" "I fear I am not," said her father, "but the Lord can make me willing." "Yes," she answered, "and none but he."

While Mr. U. was talking with her, he observed that there were among us various distinctions of Christians, as Baptists, Presbyterians and Methodists, and asked which of all these are right. "There are good and bad of all these sorts," said she, "for the elect's sake." Mr. N. H. expressed his desire to handle her. "Handle me, and see," said she; "for Christ tells you that a Spirit hath no flesh and bones." Accordingly, after it was broad daylight, and we could all plainly see each other, the outer cellar door being open, he extended his arms around the space in which the voice was then speaking, and exclaimed, "Oh, there is nothing here!" The voice and this experiment were about four feet from me, so that I am sure that no living person there could be concealed from me.

TESTIMONY VIII.

Testimony of Mr. Richard Downing.

August 9, 1860, I went to the house of Mr. Blaisdel with a number more. After some time we heard a knocking. Then four persons with me went into the cellar. A light was called for and brought. We searched the cellar to see if no person or thing might be found there whence that knocking might proceed. Then the light was carried up, and immediately there was the sound of knocking. Mr. Blaisdel and Mr. D.—as several times asked what was wanted. At length a voice answered, that, if we would all go into the cellar, we should be satisfied; if we then all went down. There was then, in my hearing, much disorder and some profanity among the people. Nothing remarkable being heard, all but three or four of us left the cellar. Then again there was a knocking several times; we spoke, but obtaining no answer, I also went up.

Soon after I was informed that the voice had spoken to those who remained there, declaring that we must all return, and we went again. Immediately there was a knocking all round the cellar by several persons there, as they afterwards owned to me. Mr. Blaisdel desired them to be peaceable and give room. After a few minutes Mr. D.—expressed his sorrow that so many should be deceived, and advised us to pray and return home. We therefore returned as unsatisfied as we went.

On the 13th, while I was very much engaged in business, I felt very much concerned for Mr. Blaisdel, on account of his troubles, and thought I would go and see him, and advise him to a settlement, to prevent the expense of the law. I went, and he asked me the cause of my coming. I answered, to visit him as a friend. "I am glad to see you," said he; "you went away the other night very unsatisfied. You did not then appear to be afraid; would you not be daunted now?" I told him I did not think I should. "Providence," said he, "has sent you here, I believe, and you must tarry all night." I told him I would. Then he informed me that he had talked with the Spirit in the forenoon, which directed him to persuade certain people to come to his house. About an hour after sunset the Spectre knocked, and, being addressed, answered, "I have come to satisfy you all; who is now speaking to me?" It was answered, "Mr. Blaisdel." "Let him and every one of this family," said the Spectre, "go out from here."

They went out. The voice then said that Mr. Blaisdel's family were all clear of what was alleged against them. After this the voice talked with me. To know what answer would be made, I asked, "To whom are you speaking?" It answered, "Richard Downing." I asked again, "Was you ever at my house?" It answered, "Yes; I was there once with my mother, Mrs. M., and others, when your wife was sick." I had not then told any person what the Spectre now told me, and which I and my family know to be true. Her mother asked how long before her decease she experienced her change. She answered, "When I was on my death-bed."

Soon after the Spirit said to the whole company, "I will walk with you to the next house, if

She now talked without appearing. It was the next night after that the attempt was made to handle her while she appeared.

† The last member of this sentence is a matter of dispute. It shows that this witness was not in the cellar when the preceding sentence was uttered. They who were there say that it was the Spectre who said: *They must come down.* Others tell us that the sentence was: *Come down in order, and you shall be satisfied.*

Make the words of it, it was but innocent inaccuracy, like what is recorded of angels in the scriptures. Possibly the ghost did not foresee this confusion. Certain it is that she constantly and strictly insisted upon order and solemnity as indispensably requisite to her manifestations. After all, if the ghost has ever uttered one falsehood, or one false accusation, with the manifest design of injurious deception; or if she has ever committed or ordered the commission of one crime, we must, without hesitation, condemn her as an evil angel. But then we must remember that her criminality should first be proved, not by our surmises and conjectures, but by substantial, plain, and indubitable evidence.

‡ There is a little mistake. It was not her mother, but Mr. Blaisdel, who proposed this question, by her mother's desire expressed to him.

you will walk in order, two and two, singing a Psalm as you go; for God is a God of order. I asked her what Psalm she should sing? "Any," said she, "which may suit best. We then left the cellar, sang and prayed, and immediately the token was given by knocking. We then placed ourselves in order, and walked on toward Capt. M.'s house.

Anxious to unveil the deception, if there was any, I walked near those who were foremost, and was first at the door and knocked. Capt. M. came to the door and asked what all this meant. I answered, "They are come to visit you." Immediately I went and stood on the trap-door—the only door of the cellar—that no person might go into it without my knowledge. Some of the company then told Capt. M. our design, and he made us welcome. Then, hearing the miraculous sound under the floor, Capt. M., with others, went down and talked with a voice, which I heard and understood not; but was informed by them that she told them she had come there to give evidence that she could be and talk at other houses as well as that of Mr. Blaisdel; and that if the company would properly stand in the open field, she would pass before them, so that they might see her. The company did so. The Spirit then appeared and walked back and forth, two or three times, in view of the company, and by the side of Mrs. Butler. This my eyes saw. The apparition, with Mrs. Butler, having advanced a few rods, disappeared. Mrs. Butler then came and told us that if we would return to Mr. Blaisdel's house, she would walk behind us. The company complied. Having a desire to be as near the apparition as possible, I walked with Capt. P. S. behind the whole company. Mrs. Butler walked behind Capt. P. S., as she had been ordered by the apparition. When we had walked about twenty rods, Mrs. Butler said, "There it is now." "Where?" said I. "There," said she, pointing to the left side of the company forward. I looked there and saw the dark appearance of a person, and kept my eye upon it till we passed by it, and till I saw it come in next after me, and by the side of Mrs. Butler. Thus it followed us. But now this object was become as white as the light. As we walked, I kept my eye upon this object almost without intermission, that I might see it disappear. It followed us by one direct motion, like a cloud. The motion was not ambulatory in the least degree. In this manner the apparition followed us about twenty rods, and then disappeared in my view. It opened into two parts and vanished.

RICHARD DOWNING.

TESTIMONY IX.

Testimony of Capt. Samuel Simon.

August 5, 1860. In the evening, after I had prayed, I looked toward the opposite side of the room, and saw a white person, having on a woman's cap, and the same countenance and features which Mrs. N. Butler had when she was alive and in health, so that I knew her immediately. "In the name of the Lord," said I, "for what purpose are you here?" but there was no answer. I spoke again, "In the name of the Lord Jesus Christ, who are you, and what do you want here?" My wife, greatly surprised, and seeing nothing, asked what was the matter. I told her I saw an apparition. "No," she replied, "you are deranged! It is the moon you see!" At that moment the apparition disappeared. When we were composed we agreed to mention the matter to no person, and we conducted accordingly.

Two nights after, Mr. Blaisdel called us up about two o'clock, and informed us that the spirit had been at his house, and had sent him to call more evidences. He desired that we would go with him to his house. "Well," said my wife, "she appeared here the night before last." "Then perhaps she has performed the message before me," said Mr. Blaisdel. We went to his house. Hearing nothing for some time, by the desire of Mr. Blaisdel I prayed with the company who had collected there. Immediately after we heard the usual sound on the side of the house. We all went into the cellar, and heard an articulate voice unlike to any sound which I ever heard before.

SAMUEL SIMON.

TESTIMONY X.

Testimony of Mrs. Sarah Simon.

I can attest to the truth of what my husband has now related, and, further, that when we were in the cellar the spirit told us that she was once N. H. N. B., repeating the words three times. "You have done right," said she, "you have united in prayer; and it is true that that man said, who made the prayer; he did see with a cap on." I am sure Mr. Blaisdel could have told me none of it, for we had not told him, nor any one else, of it, for the apparition had appeared with that article of dress. I asked the Spirit, "Are you from happiness or misery?" She replied, "I am from above; I am not from beneath; I have come on God's errand." Then she sang alleluias, and mentioned the cherubim and seraphim. She told me that my child, which I had lost, was in heaven, praising God with the angels. "I should have spoken to that man," said she, "the other night, if some person had not been frightened. I asked, 'Who was it?' She answered, 'It was his wife.' Mr. Blaisdel and Capt. M. asked several questions, and the answers were wonderful.

August 9-10. I tarried after the people in general went off, with the opinion that the words of the spirit were in reality the words of Mrs. Butler. I was much surprised with the sound of knocking, which made the house tremble. I then heard Mrs. Butler say, "If I am guilty, let her stay away. If I am clear, let her come and clear me." In a few minutes after, she arose from a bed on which she had sat, and stood wringing her hands in distress. "What have I done," said she, "that I must be accused of all this?" "Nothing, dear, you have done nothing; but you must go into the cellar," answered a voice in a vacante place where no person was—a voice the most delightful that ever I heard.

Some of the people then told her that she must

do as the Spirit had said. "So I must," said she; "if I don't she will come into the room, and if she does I shall die." She then went down with a number of others, and immediately came up and told me that she was released. I was soon after informed that the Spirit was about to appear, and that we must all be present. I went with the rest, but prayed that I might not see her. She had promised that none should see her but those who desired it. Accordingly I did not see her, though I looked directly before me, where they said she was.

August 13. I was again at the same house, and while I was sitting in the room, near a candle, two persons came and looked upon a watch, and found it twelve, and said it was exactly what the Spectre had just told. At one o'clock they came again, and found the same agreement.

SARAH SIMON.

TESTIMONY XI.

Testimony of Mrs. Abigail Abbott.

August 9, 1860. I was at Mr. Blaisdel's house, with many more. In the first part of the night there was much indecent conduct and some profanity. The spirit knocked sometimes, but uttered only a few words. The company in general, having in vain waited to see or hear something extraordinary, withdrew; but I tarried, with several other persons. Soon after they were gone, the Spectre knocked several times very loud, and we went into the cellar. After saying many things to us, she appeared in the shape of a person, and moved before us, without stepping, passing and repassing several times. She gave so much light that we could see other persons and other things in the cellar, which we could not see before her appearance, nor afterwards. I saw her appear and disappear several times. At last the apparition came to Capt. G. Butler, and then he appeared to be immersed in her radiance, so that he appeared white and shining, like the apparition. And I did particularly see his hand in the midst of the apparent body of the apparition. He cried, in surprise, "Lord Jesus Christ!"

August 13-14. I was there again, and heard much conversation of the ghost, with several other persons in the cellar, concerning several events known only to her and them in her lifetime. To all their questions she gave satisfactory answers.

Once while she was speaking, I saw a bright, shining appearance in that part of the space from whence the voice proceeded.

Her conversation and exhortation continued four hours. "One of the company observed to her that we were an hardened people." "Yes," she answered, "but the Lord will call in his elect in his own time." I went to Capt. M.'s with the company, but did not see her at all.

ABIGAIL ABBOTT.

TESTIMONY XII.

Testimony of Miss Dorcas Abbott.

I can attest, as an eye and ear witness, to all that is declared under August 9th, in the last testimony.

I plainly saw Capt. Butler's hand go through the apparition.

DORCAS ABBOTT.

TESTIMONY XIII.

Testimony of Mr. Frederic Housoff.

I was an eye and ear witness of all the facts declared in the last testimony, and can attest particularly that I plainly saw Capt. Butler put his hand on the apparition, and saw his hand pass through it, glowing with the light of it.

FREDERIC HOUSOFF.

TESTIMONY XIV.

Testimony of Mr. Joseph Blaisdel.

I was present when the important transaction took place on the night of August 9, 1860, and saw Mr. Butler's hand pass through the body of the apparition, while he uttered the words, "Lord Jesus." He afterwards informed me and others, that while his hand passed through the breast of the Spectre, he felt nothing.

JOSEPH BLAISDEL.

TESTIMONY XV.

Testimony of Capt. Paul Blaisdel.

I have seen and discoursed with the apparition several times. In the latter part of January, 1860, I saw her in the field; first at a considerable distance from me; then she came to me, and I particularly observed that she never touched the ground. Her attire appeared as white as possible. The next evening she reproved me, in the hearing of several persons, because I had not spoken to her, and because I had spoken against her. She told me she had come on God's errand, and that if I opposed her, I opposed him who sent her.

The Spirit asked me if I lived in such a manner as I would wish to die.

I have from time to time heard the voice speak in open space, where I am sure no living person existed, as others also testify who were with me. And upon August 9-10 I was present, and saw the Spectre when she appeared; and I plainly saw Capt. Butler's hand pass through the apparition.

August 11, I saw her again, and heard her pious discourse, with nearly twenty other persons. To those who were present, I said, "She has her child now in her arms." "Yes, I have," she answered, "yes, I have." She came so near to me and others, that either of us could have handled her without changing our places.

August 13. Being informed that the ghost had promised to come this night, I left my father's house and went to Capt. M.'s, that I might not see nor hear her. Just before daylight she came to this house with more than forty people, and reproved me again for speaking against her in the presence of six or seven persons. "This is the second time," said the voice, "that you have been

† This sentence was uttered at another time. It is believed by some, among whom I am, that several interviews mentioned in the last letter were not those of N. H. but of another Spectre. This may be somewhat difficult and doubtful, but essentially necessary to prove.

‡ That is, that they had experienced the same.

warned. Beware of the third time!" She asked me several times to handle her, to see whether she had material substance or not. I confessed to her that I believed her to be the spirit of N. H. Then I went back with the company to my father's house. Before she vanished she came and stood within three feet from me. The personal shape was all light, the particles of which had constant motion. But I was afraid to put my hand upon her.

PAUL BLAISDEL.

TESTIMONY XVI.

Testimony of Mr. David Hooper.

January 2, 1860. By the request of the Spectre, sent by two messengers, I went to Mr. Blaisdel's house, and, by conversing with her, obtained such clear and irrefragable tokens of her being the spirit of my own daughter, as gave me no less satisfaction than admiration and delight.

She gave a reason satisfactory to me why she put me to the trouble of coming there instead of her coming to my house.

By her request I went, in a few days after, to Mr. Butler's family, and expressed my conviction to them.

August 8, I was there again, with my wife and many others. I again asked the ghost who she was. The voice answered, "I was once N. H., your dear child." If the Lord should call you this night are you willing to go with me? "Yes," she replied, "and none but he." Then she mentioned certain articles of property which she had left, as belonging to us. "I hope," said I, "these matters do not disturb you." "No, no," she answered, "no, no. Peace—there must be peace."

DAVID HOOPER.

TESTIMONY XVII.

Testimony of Mrs. Joanna Hooper.

Her next words were spoken to me in particular: "Do you not remember what I said on my death bed?" I answered, "Yes, I do remember that you then said you desired peace while you lived." "Yes, I did," said she, "yes, I did." Some time before this the Spectre had sent this token to me, which, though not certain, had yet been attended with such circumstances as rendered the use of it for deception utterly improbable.

August 13, we went again. The Spirit then asked, if I wanted to see her, and we both said, "No." "Did I ask you, in your last sickness," said I, "whether you were willing your child should live?" The voice answered, "Yes, yes; and I told you I should be a vile creature to desire the life of the child for that should be the time in which it was God's will it should die." I asked this question for further satisfaction, knowing that this very question and answer had passed between us.

The Spirit then told us that she had not freedom to converse on the night of August 9, by reason of disorder and profanity, and expressed her liberty and joy in discoursing with Christians. In the midst of her discourse with others, I silently indulged my painful reflections on the distress of her last sickness. Suddenly I was surprised with these words of the voice to me: "Mourn not for me, for I am a happy soul."

Capt. P. S. observed that her free conversation with us was a great wonder. "Yes, a miracle," said she, "such as never was since Christ was upon earth." When she told us that without a change of heart mankind would be miserable, I desired Mr. Blaisdel to ask her when she experienced her own change. He asked, and she answered, "When I was on my death-bed." Mr. D. proposed this question, "Do I believe that you are such as you profess to be?" Her reply was, "You have believed, and you have not believed, and Satan will tempt you again." Then he asked, "Was you ever at my house in your lifetime?" "Yes, once; yes, once," said she. I knew the time of this visit, for Mrs. M. and I were there with her. By my desire, therefore, Mr. D. asked, "Who was there with you?" "My mother and Mrs. M.," said she, "when your wife was sick." Then Mr. D. told the people that he remembered she had been there at that time. "Have you been anywhere but here," said he, "since your death?" "Yes," she answered, "to five places."

Mr. Blaisdel's family being not excluded from that apartment where the Spirit was, she told us that Mr. Blaisdel's family were innocent. "They say I am a witch and a devil," said she, "and they said that Christ was a devil. It is reported that some of this family have raised me, but it is not in the power of man or devil to fetch a soul from heaven."

After much more conversation, the Spirit told us that she would walk with us to Capt. M.'s, and to another house beyond it; but she only walked with us to Capt. M.'s, and there talked with him and Capt. P. B., to convince them who she was.

When we had come within twenty rods of the house, the company stopped. Then we two looked round and saw a white, shining appearance by the side of Mrs. Butler, and about as tall as she. After this we observed nothing worthy of particular notice.

JOANNA HOOPER.

Did Mrs. Hooper assist in the work of personating her own daughter? If not, how could the deceiver know what questions she would ask? Do some of these things appear small? *Maxima minima gaudet.*

† Her messages were probably such as never were since Christ was on earth. Some of them are contrary to all expectation, and exposed the families of Mr. Blaisdel, Mr. Hooper, Capt. Butler, and Mrs. Butler in particular, to unjust reproach. Therefore the loving kindness of the Lord to these families made the proofs an extraordinary case, the messages, that whoever shall calumniate either of these families on account of these events, may do it at their peril.

‡ Mr. D. has since declared that he had found all these words to be true.

§ They saw no personal form.

¶ The greatest things are from the least.

TESTIMONY XVIII.

Testimony of Mrs. Eunice Scammons.

August 11, 1860, I was at the house which the Ghost had so often visited, and was one of the seventeen people, or more, who were present when she appeared and conversed with us. After she had discoursed particularly with several persons, she said, "I am the voice of one crying in the wilderness. Prepare ye the way of the Lord, and make his paths straight. But you who are sinners do not make them straight. Some of you say that I am not a Spirit. Others, that I am an evil Spirit. The words which I have spoken unto you have been misimproved, perverted, and turned to ridicule. But I shall see you all when you will not laugh."

In the intervals of conversation she sang praises. Being asked who she was, she said, "I was once N. H., and when I died I was N. B., and mentioned several circumstances which attended her death, to confirm her declaration.

After much other conversation she appeared in the midst of us, and talked while she appeared. She came so near me that I could have laid my hand upon her. She had before solemnly intreated us to stand round separate and in such order that all might see her while she moved in the midst of us. Within our two ranks she slowly passed and repassed, from end to end, three times, and passed by me six times. There were several persons in the company dressed in white; but I could not see them at all while the Spectre was as white as anything could possibly be. She moved in such nearness to every one of us, that every one might have handled her. I saw her vanish instantly in the midst of us. After this she spoke to us again by exhortation: "I am sent," said she, "to warn you against sin. I was myself a great sinner when I lived in this world. In my last hours I received mercy. But if you go on in a course of sin, and waste your time as I did, it may not be so with you. One half-hour now gives me more happiness than this whole world can give you through your whole lives."

It was now daylight, and she observed to us that it was the Lord's day, that we must retire to our homes and keep it holy. She desired Mr. Blaisdel to pray with us before we parted.

After many other words, she left us singing alleluias to God and the Lamb. I heard the voice of her praises sounding further and further from us for a considerable time before it entirely ceased, uttering the words, "Alleluia! alleluia! Glory, glory to God and the Lamb!" Her notes were solemn and exceedingly delightful. Then we all went up, and Mr. Blaisdel's prayer was our dismissal.

EUNICE SCAMMONS.

TESTIMONY XIX.

Testimony of Mrs. Mary Bradley.

Some time in January, 1860, I was at the house of Mr. Blaisdel, and heard such a voice as I never heard before among the living; and they told me it was that of the Spirit talking with Mr. and Mrs. Butler.

August 7. At the same house we heard a knocking on the partition next to the chimney, where no person could be. Then several persons with me went into the cellar, and the Spirit told us she was once Nelly Butler. She told me that I must not be scared.

August 13 I was again at the house with forty-eight others, besides children. The Spirit, after her conversation with several persons, exhorted the youth. "I was once young and vain as you," said the voice, "and if the Lord had taken me away in that condition, how miserable I should have been! Now is the time, while you are young, to seek the Lord. Delay not till it is too late." Then it was that I saw a white, personal form shining in the space from whence the voice proceeded; and I afterwards saw the same appearance in the field.

MARY BRADY.

TESTIMONY XX.

Testimony of Mrs. Dorcas Johnson.

I was present at the house, and at the time dated, August 13, by other testimonies. There I heard and saw the Spectre. Her voice was distinct from any other, and her music the most delightful that I ever heard. When she walked with us she moved without stepping. And when we arrived at the house, by direction of the Spectre given to my brother, James Springer, and by him to the company, in our hearing, we opened to the right and left, so that the Spectre and Mrs. Butler passed together between our two ranks. Then she vanished from my view, and I saw her no more.

[To be concluded in our next.]

† The order was nearly elliptical; for the two ranks were joined by certain persons at each end.

CAUTION TO BATHERS.—There seems to be little avail in cautioning bathers. Every day adds to the list of those who pay for their neglect and carelessness with their lives. The Royal Humane Society of England have issued the following directions, which all bathers would do well to commit to memory:

"Avoid bathing within two hours after a meal. Avoid bathing when exhausted by fatigue or from any other cause. Avoid bathing when the body is cooling after perspiration; but bathe when the body is warm, provided no time is lost in getting into the water. Avoid chilling the body by sitting or standing naked on the banks or in boats, after having been in the water. Avoid remaining too long in the water, but leave it immediately when there is the slightest feeling of chilliness. Avoid bathing altogether in the open air, if, after having been a short time in the water, there is a sense of chilliness with numbness of the hands and feet. The vigorous and strong may bathe early in the morning on an empty stomach; but the young and those who are weak had better bathe three hours after a meal; the best time for such is from two to three hours after breakfast. Those who are subject to attacks of giddiness and faintness, and those who suffer from palpitation and other sense of discomfort at the heart, should not bathe without first consulting their medical adviser."

Calamity is man's true touchstone.—Fletcher.

TILL THE DAYBREAK.

The night is dark, the heavy clouds close o'er us,
And we stand watching till the dawn shall be;
Behold us in the darkness, and before us
Thunders unceasing the tempest-tossed sea.

Yea, dark it is, and waiting time is weary;
Yet have we faith that it shall end ere long,
And, sudden rising through the darkness dreary,
Ring in our ears the joyous morning song.

Upon the shore we stand with eastward faces;
The night is long, we doubt not, neither fear;
Though from the blackness of the earth's dark
places
Comes not a word of courage or of cheer.

As on the earth night giveth place to morning,
So after storm the gentle calm doth come,
So after this dark night of shadow and of gloom,
The dawn shall rise, and the loud storm be
dumb.

Then blood of men shall not be poured as water,
To red-dye earth at bidding of the king;
But where arose the blood-red form of slaughter,
Peace shall appear with healing on her wings.

So wait we on the shore, and gaze before us,
Till the dawn comes that shall come ere long;
Till from the world shall rise the mighty chorus,
And glorious thunder of the morning song.

The Delonders at Moravia.

SPIRIT FACES A REALITY.

BY MOSES A. DOW.

DEAR BANNER.—The truths of Spiritualism are established only by the testimony of those who have investigated the subject and enjoyed the wonderful manifestations which are given them; and I feel it to be my duty, as well as to comply with the request of spirit friends, to add my feeble testimony to that of more able pens, that the accumulated mass of evidence may convince those who are fearful of being deceived, that it is the most important subject that was ever presented to the mind of man; that, in a religious view, it comprises all that it is useful to know, and that there is nothing true and beautiful in any theory of spirits, that is not found as a component part of the spiritual philosophy.

I have been interested in the subject for two years; and, were I permitted to relate all I know, and give to you all the kinds of proofs I have had, or tell the character of all the manifestations which I get, you would join with our opponents, and class me with those who are so infatuated with the subject that they cannot have the sense of feeling left them, or whose nervous system has become so unstrung that they have lost all faculty of knowing anything for a certainty.

In the Banner of March 18, 1871, you published a letter from me, entitled "Spirit Pictures a Reality," in which I related the story of my first acquaintance with Spiritualism. I told how, in 1869, a young lady—Miss Mabel Warren—came into my office to bring contributions for my paper, and that subsequently she came as an assistant in the editorial department; and, after staying with me some eight or ten years, she was taken suddenly ill, and in nine days passed to the spirit-land. Her amiable and unselfish disposition, her intellectual endowments, and her high-toned moral character and physical attractions seldom seen, made her as dear to me as an own daughter.

In just seven days from the day of her death, she manifested her presence to me through a medium in Charlestown, Mass. In that communion, she told me that she would always be with me, to console me; and she has never left me, but, at any moment, in any place, she gives me positive tokens of her presence. These personal manifestations have been given me since about the first of December last, and I have never asked for them since that time without getting instant response; and I have the promise that they will continue till I leave the body, when I shall need them no longer, but will realize their truth and import.

She gave me her spirit-picture, and three months previous to having it taken she told me that she would give it to me, when such a thought had never entered my head. One of the best photographs in Boston told me that he would give one hundred dollars to any artist who could take a picture like it. I will do the same if any photographer will place the same picture in the same position by the side of any other man; and I will furnish an original earth-picture of Mabel for him to work with. Photographers have boasted that it is easily done. Let them do it, if they can.

But my object in this letter is to give some testimony in regard to the phases of Spiritualism, as exhibited in the village of Moravia, N. Y.; and to the fact that my ever-present friend has presented to my sight her natural face and hand. In my communications with her through Mrs. Hardy, of Boston, in May last, she told me she would let me see her face, and also show me the long curl which she used to wear hanging nearly down to her waist. As long ago as last winter she expressed a desire that I would go to Moravia, probably that I might add another link to the chain of evidence that would, as she said, on my first visit to Mrs. Hardy, nearly two years ago, "A momentary cloud of doubt from your mind, and you shall know that Mabel lives."

On June 17, last, Mr. and Mrs. Hardy, with myself and wife, started on a trip for recreation, making Moravia our objective destination. We arrived there on Wednesday, the 19th, and went directly to the Keeler mansion, which is situated on the side of a hill, about three-quarters of a mile from the depot. It was about 11 A. M. when we reached the house; and as there had been two seasons that morning, and the medium refusing to have any more that day, my wife and I returned to the village, while Mr. and Mrs. Hardy remained at the Keeler's, as per previous arrangement.

On the next morning (Thursday), we rode up to the celebrated house about 8 o'clock, and at 9 o'clock preparations were made to hold a seance. I was full of expectation for the idea of seeing the face of one who was so dear to me—and who is now always near me—made me very solicitous of hurrying the matter.

The room in which the seances are held is about twelve feet square. It has a bay window and a side window, but the bay window is covered with matting—to exclude all light—and the side window is covered with paper, and the door is closed, so that neither light nor air can penetrate. At 10 o'clock the heat was intense, being over ninety degrees in the shade, and in the room it must have been much hotter.

The visitors to the number of about twenty-five, arranged themselves in two semi-circles, in front of the cabinet, which is formed by putting up a partition so as to enclose the bay window. There was a door in the centre of the cabinet, in the top of which there was a hole about eighteen inches square, covered by a black curtain, which hung down loosely from the top. A small kerosene lamp gave only a dim light. The medium sat in front of us, with her back against the cabinet. The light was extinguished, and the room was as dark as it was possible to make it.

We all took hold of hands, and began to sing, accompanied on the piano by a lady of fifteen, who could play as well in the dark as in the light. Instantly we saw three or four stars, about half an inch in diameter, floating in the air over our heads. They had tails like a comet, and moved at random, like the motions of a flying insect. As I sat with my right hand resting on the hand of my neighbor, back upward, I felt a little hand pat mine quite forcibly. Soon I had another patting on my knee, making as much noise as would the pat of a human hand. I sat in the centre of the line, fronting the door of the cabinet, and my wife sat at one end. There was a noise, as of rustling of silk, heard near her, and I thought she had fainted; but afterwards learned that a spirit had taken hold of her dress, and she heard a voice say, "I'm coming—I'm coming!"

Singing and playing were kept up most of the time by the company. A powerful male voice was heard in the cabinet, and at times it would drown all others. Sometimes it would change the words so as to alter the application of them. I have a copy of one of the hymns, which seemed to be a favorite with both spirits and mortals. This is one of the verses:

"Oh, what a happy time when I go, when I go!
Oh, what a happy time when I go, when I go!
The angels are so near,
And the way so very clear,
And I'm nothing there to fear when I go,
And I'm nothing there to fear when I go."

But the beautiful spirit singer would alter the words so as to address us, and would sing:
"And you're nothing there to fear when you go."
After half an hour or so spent in the dark, a voice was heard coming from the aperture in the cabinet, which said:

"Strike a light!"
A person stood near the piano with a match, and immediately lit the lamp, which shed a dim light all over the room—enough to distinguish all present, as well as to show the opening in the cabinet. As soon as all was light, the dark curtain was gently lifted at one of the lower corners, and a lady's beautiful forehead was protruded to the full light, which pointed directly at me. I recognized the hand of Mabel Warren, which I had seen ten years. Afterwards all the fingers were put out, and, after pointing them to us as before, they turned to one side and pointed to my wife, indicating her recognition of us both. All present considered this manifestation as very positive and convincing.

We attended several seances while at Moravia, the last of which was on Saturday morning, June 22, and the weather being cooler, the spirits were able to show their faces and hands more clearly. In a private seance with Mrs. Hardy the day before, Mabel told me that the excessive heat of this weather made it very hard to manifest. On this morning the company were seated about the same as at previous meetings, all feeling comfortable and harmonious. As soon as the room was darkened the stars were seen over our heads, and most of the company felt loving hands laid upon them. Cold draughts of air passed across our hands and faces, though the door and windows were tightly closed. There was a sprinkling of cold water thrown in our faces, which felt as if being thrown by a hand after being dipped in water. The sensation was very agreeable. I heard a whisper close in front of me which said, very distinctly—
"Keep your sitting—no! I'll accomplish something soon."

The singing was continued by the audience, and soon the voice was heard from the cabinet—
"Strike a light!"

Which command was immediately complied with, and we were glad to see each other's faces again. As soon as all was quiet, and the light placed in its usual position, the dark curtain was raised, and Mabel put her fingers out toward me, as she did the day before; and then pointed them toward my wife, who sat in an opposite direction from that which she did on the first day. Then she held up two fingers, which indicated that her two friends were related. Afterwards the middle hand was seen, and one of the fingers was a wide gold ring which she used to wear, and which is now in my possession. This little incident confirmed me still more in the belief that it was Mabel's hand, which I saw. Many people present saw the ring, and spoke of it before I did.

Again the curtain was raised, this time much higher than before, and Mabel put her face to the aperture, so that it was seen plainly enough to satisfy me, and to those who sat on my left, where the reflection of the light was more favorable, it was seen much clearer. She had a cherry-colored ribbon bow on her front hair, and the long curl was seen by the side of her face. She held it up with her fingers, and all distinctly heard her say—
"See the curl?"

This was also very corroborative of the truth of Mabel's presence, for no one knew that I had been promised the sight of the curl before I left Boston.

Another spirit-face was seen at the aperture, which was that of an old, gray-headed man, with glasses on. This face was very plainly seen, and a voice said:

"Mr. Grace!"
A tall gentleman in the company, who had come from the West to attend these manifestations, asked the spirit:

"Is that old Dr. Shaw?"
In reply to this plain question, the spirit made a low bow. The same spirit again spoke:

"I find that I believed on the earth was true."
Mr. Grace said that this Dr. Shaw was a strong Spiritualist, but had previously been a rank infidel. The two gentlemen, with their wives—Mrs. Shaw being a medium—used to have frequent sittings at their respective homes. Dr. Shaw died in November, 1870.

Another male spirit appeared at the aperture, who had a hat on, and said:

"The question is often asked, why it is necessary to have a medium at these seances; but I would ask, can you send a message by the telegraph without an operator?"

This same spirit also said:

"Such teeth as we make here cannot be manufactured on the earth"—and he shut his teeth together with such force that the noise was heard by all in the room—which indicated that they were not false.

The face of a colored woman was seen at the aperture, which was recognized by a lady present, who said it was Betsey, the former servant of her mother, who resided at the South. The white of her eyes was plainly seen. The lady's daughter sat at the piano, and had stopped playing to hear what Betsey had to say, when the spirit said:

"Play for me, child!"

During nearly all the seance, music or singing was kept up, and the spirits seemed to enjoy it as well as if they had been in human form, with worldly ambition and pride to display their vocal powers.

I will not add any thoughts of my own, for they would only be a repetition of what has so often been said, and for fear that it would be only seed sown upon barren soil. The above are facts.

Spiritualism.

(From the Index.)

EARNEST TESTIMONY TO SPIRITUALISM.

CASCAIDILLA PLACE, ITHACA, N. Y., 1872.

MR. F. E. ANNOT: Dear Sir—I do not propose to write a formal communication to the Index, but prefer to address myself to you as to a friend, leaving you to use my letter as you see fit.

My husband, A. A. Andrews, of Springfield, had the pleasure of an introduction to and of some conversation with you, and I have since had your letter sent you a few lines that have appeared in your able paper, which we always receive with a welcome. Her note written last fall, from Northampton, alluded to the terrible and fatal accident that took from us my youngest son, a boy of twelve years of age. He had always been rather delicate, and his mother, feeling anxious, had him so many times that he had reached over him with increasing and anxious care, which he repaid by a tender and considerate devotion unusual in boys of his age.

I will not dwell upon the first maddening shock. I had lost infant children and a brother relative before, and had borne the grief of bereavement as others bear it, hoping to get somehow, and somewhere, we might meet again; but I never realized, until this agonizing blow revealed it to me, how insufficient was this baseless trust. I have always been skeptically inclined. While the weary heart sought rest in absolute faith, the mercilessly analyzing mind would not let the repose in perfect conviction. It only led to further inquiry, because others believed it, and taught accordingly, has always been simply impossible to me; and while I have regarded that intuitive perception which suffices for some as a gift, like genius, to be admitted and craved, though unattainable by others, as a rational, and not a blind, and not a world of agony of this terrible bereavement, every thing like a soothing trust in Divine love or a future existence was swept away, and I was left a few months ago.

The light has illumined all these gloomy depths of reason and hope, and I have no doubt of rebellion, I have assurance and resignation. Existence, with its racking trials, is no longer hopelessly dreary to me, a dreadful enigma impossible to solve; for the radiance of a better life is shed upon it, making it seem but the rough pathway to a joyous and beautiful home.

I have had communications purporting to come from my spirit child; written upon a slate which was sometimes laid in full view, with a fragment of pencil beneath it, upon the top of a table, (not always the same table, and not always at the house of the medium), and sometimes held by a person whose name was never given, and who was signed with a full name (unknown to the medium) of my boy, but which contained phrases, allusions and modes of expression so characteristic of him, that, after many repetitions and ever-recurring tests, doubt became to me more difficult than belief. Many of these tests, trifling in themselves, were stronger evidence of identity than I can make a stranger fully understand or appreciate.

These manifestations took place in sittings with Dr. Slade, of New York; and on one occasion, after my return from that city to Springfield, my sister went on an evening to the house of a friend, and returned home, on leaving home, she took with her a handkerchief belonging to me, thinking that any article of mine might possibly, as she expressed it, serve as a magnet to draw my loving boy to her. This handkerchief was lying upon her lap during one of her sittings; and, while both her hands and those of the person who was holding the table (no third person being present), it was thrown up, falling close to their hands, tied into a singular knot, and immediately the following words were written upon the slate: "Dear aunt, I knew it was mother's. I was present when she gave it to you, thinking it would help me to come again; but I could have come just as easily without it. Now, not one word had been said to any one of the handkerchief's being mine, and it was impossible that any one could have known it, or why it had been given or taken."

I have seen and felt, in broad daylight, a hand, in shape and size like that of my son, playing with my dress, feeling and caressing me, and holding me tight by the collar of my dress. This hand used to be, and after these manifestations, the following words were written: "Dear mother, always wear my guard; I love to see you have it."
On asking, in a daylight sitting—"Can my little boy kiss my hand as he so often used to do?" I saw the hand, and it was the hand of my son, and he was with us here, warm lips pressed over and over again upon the hand which rested on my knee.

I have had a spirit-hand write a letter on paper placed upon my lap, when the room was sufficiently lighted by gas for me to see distinctly the hand writing in the white fingers, and remaining in sight, directly under my eyes, until the writing was finished, when both hand and pencil disappeared, in a moment afterwards the latter was thrown upon the table, close to our hands, from a point opposite to where the medium sat.

I have seen the faces of spirits within three feet of me, about whose identity I could no more mistake than I could fail to recognize members of my own family who are still in the material body. I have watched these faces condense and form from what seemed a luminous mist. I have seen them smile brightly and naturally upon me.

I have had one among them, in compliance with suggestion made from the impulse of the head, that I might recognize the naturally curling hair falling upon the neck as worn in life. I have watched the moving lips, and heard whispered messages of love and warning sent to absent friends.

I have had the hand so like my boy's lift itself at my request to my lips, that I might kiss it again; and I have felt this same warm, lifelike hand afterwards patting me first on one cheek, and then on the other, so that the little loving slaps would be distinctly heard, as well as felt.

But I fear to weary your patience, while I have said so much to tell that selection is difficult. I will therefore only say that these are a few of those "phenomena" about which you ask, and by means of which I have received, through the senses of sight, touch and hearing, the same evidence which assures me of the presence of friends still on the earth—that the loved and seemingly lost are living and loving and near me still. And the evidence afforded—my reason has been as strong as that through the bodily senses.

I have recognized my handkerchief, and I have been told that it was passed on to me, and I have recognized the words of my sister's? Who wrote, "My guard?" What hand was that whose grasp was firm and strong, and which I saw many times, in broad daylight, as plainly as I see my own? Whose lips were pressed lovingly to my hand when no words were present who could, by any posture, have touched it? What power wrote, and what intelligence and memory dictated words, which I heard written, as the fragment of pencil moved over the slate, touched by no hand of flesh? What magic produced faces which the medium had never seen? Whose voice whispered words of warning, the need of which was only known by the parties concerned?

I have answered your question. Will you answer mine? Or if this be, in the nature of things, impossible to you, as yet, will you at least think

of what I have told you in simple words—without exaggeration or false coloring?

I love truth and hate deception as heartily as you can do. Will you not set preconceived ideas aside, and receive, as at least worthy of some respect and consideration, my testimony to facts such as I have related, but thousands of reliable witnesses—among them men as cautious and once as skeptical as yourself—know to be genuine?

As for me, I was a Thomas, and demanded proof. Thank God, I have received it, and a peace I cannot express in words fills all the deep places of my soul. My darling child, for whom I mourned so hopelessly, is to me now as truly living as when I could see him daily by my side. No unnatural winged angel, playing upon a harp and singing psalms, but loving, joyous, impetuous, every mental and moral attribute unchanged—a boy, and my boy still. After a life of ceaseless doubt and distrust, I have found rest at last. I am content that, in this short stage of being, the will of the Creator should be done, through the laws that govern matter (dreadful as the brute force seems to us oftentimes) as well as through those scarcely more mysterious agencies by which he acts upon spirit. "If he thunder by law, the thunder is yet his voice;" and while I believe in no especial providence and no miracle, I do believe in the only freedom and the only joy that can satisfy a human soul. May the faith and hope that gladden my spirit find a way to other doubting minds and suffering hearts, and may the time soon come when friends of progress, like yourself, may conscientiously investigate and fearlessly proclaim those now unpoplar truths, which, rational as they are, have been so long and so obstinately held the place of superstitious faith based upon miracle and authority, and leave no poor homeless soul out in the wintry cold and darkness of hopeless unbelief. Yours very respectfully,

LOUISA ANDREWS.

REVIEW OF FOREIGN SPIRITUALISTIC JOURNALS, ETC.

Prepared expressly for the Banner of Light,
BY DR. G. L. DITSON.

The *Observatore Romano* of 21st June has just come to hand. It is on poor paper, with large type, but fairly printed. Its first page is mostly devoted to the pope—"Long live Pius the IX." is the frequent exclamation—and valuable meteorological observations by Prof. Egidi. Its third and fourth pages are taken up by political notices, telegrams (old to us) from foreign countries, proceedings of the Italian Parliament, the appointment of G. B. Daneri as Vice-General to Genoa, and other papal favors. Its fourth page has only eighteen advertisements, (indicating small circulation,) and not a notice of a book. Short life to such a paper!

A letter from Holland, in *Le Concile de la L. Pensée* sums up matters as follows: "You know that the *Vaderland (Patrie)* inserted an article from my pen, awhile since, on Spiritualism. Well, the *Journal de Leiden* has also given some grand articles on the same subject."

In the *Journal de Rotterdam*, we find lately, among others, a part of a page devoted to one 'A. V. O.', who has never seen any mediumistic manifestations. He makes a laughable effort to explain the spiritual phenomena by biology! But the *Hollandsch* gave, yesterday, a reply which recommends investigation. He speaks of spirits, from an observer who has seen them.

M. Becht, a surgeon, and member of our Society, has just published, at Amsterdam, a pamphlet on Magnetism, in which he cites many very remarkable spirit manifestations. The *Gazette Medicale* gives not only a favorable criticism to this work, but copies, word for word, an article relative to writing obtained from a deceased patient. It says that the author seems to be a minute observer, and one whose testimony is above suspicion.

The *Album de la Nature* (a scientific journal) has noticed the experiments of Prof. Crookes, of which an account appeared in the *Concile* recently. The author of this notice, Dr. Lubach, has been one of the most obstinate opponents of Spiritualism, but now says the time has come for the savants to interest themselves in this question, or else have it said of them: "You are embarrassed by these phenomena, and for that reason, you would dismember yourselves of them, etc., etc. But it is necessary that you submit them to an examination! The negation reconciles no one; we ourselves, we may become the dupes, etc., etc."

I wrote you that I had announced two conferences on Spiritualism. They took place at the Grand Hotel of the Imperial Court, and the saloon was well filled. We had doctors, mathematicians, high military and civil functionaries, naturalists, etc. Investigators of our cause came expressly from Leiden, Utrecht, and Rotterdam. In the assembly were many ladies of distinction.

I intend soon to publish a large pamphlet concerning our cause, with *fac-similes*, &c.

The *Vaderland* drew attention to my conferences and gave an entire column to the proceedings.

Thus you see, M. Pierart, our great journals and our scientific publications (nearly every one in Holland) have begun to write of Spiritualism.

A lady (I fancy from her style) sends from Moscow a very interesting letter to the editor of the *Concile*, in which she says: "Do not lose courage; it is impossible that God should abandon you in a work so useful." . . . and, "though sometimes overwhelmed with troubles, I never for an instant lose confidence in the invisibles, whose influence I feel upon me; sometimes as a strange lucidity, a double view." She relates at length a striking instance. In brief: "I was in a sleigh going to Petronsky-Park accompanied by a lady on a visit to her child, being nursed in that little town. We drove fast, and on account of the cold I was so thoroughly enveloped in furs and shawls I saw nothing about me. Suddenly the lady said, 'Look! whence come all these soldiers?' I raised my head and saw many marching toward us. She continued: 'Ah! I know; they come from an exercise.' This seemed probable; however, in a moment I saw, I heard, I felt, something so frightful, my hair stood on end, and I trembled so, I was deprived of speech. I saw what had been accomplished—the soldiers had just shot a comrade. It was in a spiritual sense that I saw the blood upon the snow, the body pierced and protruded, and that I heard the discharge of the guns. But mark you: the scene could not then have transpired; for a quarter of an hour after we crossed the city barrier not a gun had been fired; and the soldiers were too far distant for me to judge by their looks of the sad duty which had devolved upon them. There was indeed nothing material to provoke this vision, which was confirmed a few instants later. For several days I

was deeply affected by this affair. I may remark that thus far nothing but sad scenes have been presented to my clairvoyant sight." The lady subsequently says that the spirits will give her no responses to questions concerning herself, yet she declares that during the past year they twice saved her life.

The above is followed by a long and trenchant letter from the Abbé Michaud to the Archbishop of Paris, on his (A. M.'s) resignation of his ecclesiastical rights. One paragraph reads: "If excommunication—which you, without doubt, are going to lance against me—could separate my body or soul from the true church, I should fear it; but such an excommunication—thanks to God!—is not within your power, Monseigneur." "It is hard to kick against the pricks;" yet many in Europe are doing it to regain a little of that selfhood and independence which they have too long yielded to the unprogressive, benighted church.

The *Revue Spirite* announces a new healer at Rochefort. He is a man healthy and vigorous, and makes use of a small stone, which the spirits constantly keep charged with their electricity, or imbued with a mollifying magnetism that is quite marvelous. He places the little talisman on the part affected, and its efficaciousness is at once recognized.

"A spontaneous communication," says the same journal, "from the spirit of a person who died at the Island of Ré, was expressive of bitter regrets that the narrator had in life ruined some five hundred of small creditors; and as he named his family, which, he said was rich, his hearers engaged to oblige his heirs to make restitution; but will they do it? Subsequent investigation proved his statement to be a sad reality."

Another spirit, claiming to be Valentine de Saint Georges d'Oleron, appeared, was questioned and responded (in brief) as follows:

"How long have you been dead?"
"I do not remember; I only know that I was ill, fell asleep and awoke, surprised to find myself surrounded by those whom I thought dead."

What profession did you exercise on earth?"
"I was a fisherman."

Were you not also a sailor? and did you not navigate for the State and for merchants?"
"I voyaged in the colonies; was four years in the governments *Réine Blanche*, then in a commercial vessel, and finally became a fisherman, owning my own boat."

Had you any children?"
"Yes, one boy and two girls."

Here follows an extract from a letter of M. S. concerning this communication: "The communication signed 'Valentine de Saint Georges' is true. We have consulted Monsieur T., a man eighty years of age, who remembers all these things, and he says he recollects this man, and that he left two daughters and a son, who died not long after his father. (Who will deny the truthfulness of our report?) They came to fish on our coast—Valentine, Hugon, Marcol, and another whom I have forgotten."

A writer—M. L. Adam—of Liege transmits some communications from Milton, through the medium M. Bure. M. B., he says, is an illiterate man, and never heard of Milton. The communications have a poetic beauty and sublimity above the capacity of any ordinary human being; and, whether from Milton or not, they bear his signature, and seem in no wise inferior in grace and grandeur to anything he ever penned in earthly life.

Under the heading, *Polemica, El Criterio Espiritista*, of Madrid, has a number of valuable articles—Rationalism against Spiritualism being the most thoroughly suggestive. The hackneyed arguments against our cause are advanced, however, as something new, and as weapons that have not long since been blunted and turned aside, and given hilt and blade. Example: "Spiritualism is only another name for animal magnetism. Study animal magnetism, and you bring the whole within the range of science. Is the written communication (purporting to be of Bastiat against the Internationals) really Bastiat's? No, it is impossible; for there is no intelligence without a brain, and the brain of Bastiat does not exist. If the medium has a magnetizer, then the moving intelligence comes to her from abroad; otherwise she magnetizes herself. The force of imagination produces an excess of cerebral electricity. This excited imagination works independently of the conscious self."

The above short sentences are selected from several pages of matter of a like nature. I will give only a few alike brief replies:

"No, senior. Magnetism, like all fluids, is only a form of matter. . . . Spirit and matter are essentially different, and magnetism is only a secondary agent or branch of Spiritualism." Sr. Vinader (the critic) should know more of the phenomena in order to attack them. Of the marvelous automatic communication (called of Bastiat), you say it could not be, because the brain of B. does not exist. But when a medium writes of affairs of which he is entirely ignorant; when he tells dates, facts, acts, which he knows not, and no one living knows, but which subsequently are demonstrable truths, whose brain is then the guide? Cannot the magnetizer have been the soul of the dead? Why not? Has not the soul an existence? . . . Electricity does not impart knowledge. . . . If the medium is the magnetizer (of herself), she can impart no more than she has learned. . . . On the other hand, can the imagination dispose of the faculties of the body without the aid of consciousness? Can a man think and write at the same moment, two things diametrically opposite? No, it cannot be; for it necessitates two intelligences, and this is one proof of Spiritualism. . . . The imagination knows nothing; it simply gives form and color to ideas."

The progress of Spiritualism in Spain is quite astonishing. It is of course bitterly assailed, as it is here, where ignorance and bigotry blunt common sense and curtain the windows of the soul; or where selfishness or an unscrupulous policy pities the pen of popularity.

A Central Society, or Bureau, has been formed in Madrid, and it is thought to be a precursor of very great good to the cause. Could we not have such a thing in these United States?

El Criterio, la Revue Spirite, and the Spiritisch-rationalistische Zeitschrift, of Leipzig, for June, have just reached me, and will be noticed further in my next. *Il Pupazzo Giudicato d'Oltre Tomba*, published through the agency of the able and enthusiastic editor of the *Aurora* (late of Florence), has already been reviewed in the columns of the Banner, though, considering the deeply interesting nature of the subject, but very poorly and faintly outlined.

I have several other works on hand—the "Biography of a Shaker," "The Seers of the Ages," "De Histori of Magnus Malabana," with quite a number of Mr. Maudslayi's beautiful spirit photographs—for a more particular notice of which I shall beg, ere long, a space in your invaluable paper.

Albany, N. Y., July 15th, 1872.

*Perhaps he refers to quality only; for spirit may be very refined matter (?)

A HORSE'S PETITION.—Up the hill whelp me not; down the hill hurry me not; in the stable forget me not; of hay and corn rob me not; clean water slake me not; with sponge and brush neglect me not; of soft, dry bed deprive me not; if sick or cold chill me not; with bit and reins, oh! jerk me not; and when you are angry strike me not—Our Dumb Animals.

Written for the Banner of Light.
LOOKING BEYOND.

BY MRS. C. L. SHACKLOCK.

We linger upon the shore
Of the stream we call the "River of Death,"
Watching our vessels with bated breath,
As they sink to rise no more—
As they seem to sink, for they safely cross,
And anchor the waters o'er.

'Tis only our human fears
Which make the passage so dim and dark,
Which shrouds from our vision each precious bark,
Only a mist of tears!
To the eyes we love it is all illumed
By the glory of coming years.

It is only our heart's wild beat
Which we deem the roar of the rushing tide;
They have passed in peace to the other side,
And they rest their weary feet;
They wake to the dawn of an endless day,
And a joyful welcome meet.

"We have lost our all," we say,
"Our hopes are wrecked, and our treasures flown;
We stand in a desolate world alone,
And we see no cheering ray!"
While we clasp our hands with an anguished moan—
Not lost, dear friends, for aye!

Though the heavy cross we bear,
We're treading a thorny way,
Though the night be dark, it is almost day,
And the land beyond is fair.
It is but a step to the other side,
And, friends, we are almost there.

Soon will the summons come;
Soon shall we pass through the pearly gate,
Where the loved of earth for our coming wait—
Ay, we are nearing home!
The path we tread with our bleeding feet
Is bringing us nearer home.

Scientific.

COSMOGRAPHY:
A Description of the Universe.
NUMBER SIX.

BY LYSANDER S. RICHARDS.

A spring is simply the result of water seeking its level. Hills are varied in their composition, some gravelly, sandy and porous, through which the rains can percolate to a considerable depth and become absorbed, while others contain but a very thin layer of gravel or sand, below which rests a thick strata of clay, impervious to water, and consequently being unable to penetrate this hard pan, the water runs off until it reaches a favorable outlet through which it bubbles up in the form of a spring. This outlet may be in the valley, or on the hill, or mountain side a thousand feet high. These springs on the mountain top in ages past were worshipped by the ancients as something supernatural, but science in this, as in most mysteries, has through its searching investigations unveiled it, so that for all phenomena a cause is found, with Nature and its laws for its common parent. Beneath our feet, underground streams and rivers are constantly running; here a little rivulet, and beyond a river fed by streams which swell the great current as it dashes along thousands of feet below the surface, when percolation an enterprising Yankee, turning everything to his account, borrows into the inner regions, and reaches possibly this river current, the rise of which commences on some distant hill or mountain; when this artificial outlet or bore reaches it, the water, seeking its level, gushes up through it, fountain-like, and thus a perpetual stream or Artesian well is made to serve us to great advantage here upon the surface. A well in St. Louis has the depth of twenty-two hundred feet, and is used for manufacturing purposes. There are Thermal or hot springs as well as cold; the former are due to the great depth of the subterranean stream, running over heated rocks and forced up by the vapors and steam formed, as with the celebrated Geysers in Iceland, which throw up at times heated water two hundred feet above the surface; also sufficient steam escapes to cook the food of the traveler who turns to account Nature's offering. When these underground streams run over a bed of sulphur, sulphates or iron, the liquid becomes partially impregnated with these minerals, and thus we have at Saratoga and other places of resort, sulphur and iron springs; if a magnesia spring, the stream has passed over a bed of magnesia salts, and becomes impregnated with magnesia; if a salt spring, as in Syracuse and in Prussia, the water has passed over a ledge of common salt (chloride of sodium) and becomes saturated with this mineral. Most of the table salt we use is procured through these wells or springs by evaporation. In Halle, Prussia, ten thousand tons are obtained yearly.

Sea water is heavier than fresh, because it contains greater amount of substance in the presence of salt. The Dead Sea is so completely saturated with this mineral, the natives can float upon the surface with such ease that oftentimes they have been found asleep upon these waters. With a pair of tight bottom shoes, the lightness and size of snow shoes, as used in Alaska, five to six feet long, one could undoubtedly walk upon this sea with comparative ease. A vessel floats because of the large amount of water its surface displaces. Drop a piece of iron, cube shape, in water, and it sinks at once; flatten it out eight times the original size, and it floats; hence the phenomenon of floating "iron clads."

Water conduits or pipes deserve some attention. A lead pipe in some wells is harmless; the water carbonizing the lead, converts the interior of the pipe to a carbonate of lead, and this renders it insoluble, so that water passing through it cannot decompose or affect it in the least. As for galvanized iron pipes, I have one in my system; the water I analyzed some time since, and found not the least trace of zinc (zinc being used to galvanize the iron). In some wells, the zinc and lead mentioned are decomposed, and many families are undoubtedly poisoned by drinking therefrom, hence to make sure of proper conduits the water used through them should be analyzed by a careful chemist. A clay or a wooden conduit is the safest, most assuredly. The time is coming, though possibly distant, when water will be decomposed, and its separate gases serve us by illuminating our houses and streets, and also with fuel for cooking our food and warming our cities and villages, both in doors and out. The interior of our planet will similarly serve us. In Fredonia, New York, and other places, gas pours out of the ground in sufficient quantities to illuminate the entire town. The interior, through its hot springs, not only furnishes the inhabitants of Chandes-Aigues, in France, all the hot water (through pipes) they need in their houses to cook their food, but also gives a moderate heat to their dwellings and streets in cold weather, so that fires and chimneys are entirely dispensed with in their midst.

Banner Correspondence.

Spiritualism in Watertown, N. Y.—
Facts Shown, etc.

[The following extracts are taken from a letter written by W. J. Veselich, M.D. We have not room for the entire letter.]

I have been in Watertown, N. Y., for the past two months, "healing by the laying on of hands," and during that time we have had a most successful and profitable work. It has been a great source of strength to many suffering mortals. First, we had that great pioneer worker, E. V. Wilson, whose wonderful tests have been productive of much good to our cause. After Mr. Wilson came Harry Bastian and Malcom Taylor. They held a test and physical materializing circle at Mr. Day's residence, Sunday, June 23rd. Mrs. Laura Cuppy Smith gave a morning and evening lecture in Washington Hall. Her subject was "Spiritualism—what is it, and what has it accomplished?" She drew a graphic description of Spiritualism as it has been manifested during different portions of the world's history—the benefits to humanity, to bereaved hearts, and above all, its positive proofs of the immortality of the human race. Her lecture was listened to with close attention, and the universal remark was, "We have learned a useful lesson; her arguments seem to be unanswerable; her language forcible, refined, and well calculated to carry conviction. After Mrs. Smith's evening lecture, Harry Bastian and Malcom Taylor gave a private sitting at Mr. Smith's residence on High street. The first face shown was seen for about fifteen minutes after the medium took his seat, and the control it was rather indistinct, and was not recognized. The next face was Mrs. Laura Cuppy Smith's angel-child. It appeared three times—the last time very distinct—and it held a beautiful rose in its hand. It was the most beautiful child I ever saw; it did not look like a child of earth, and as it cast its bright eyes toward its mother, we were filled with peculiar joyous emotions. The next face shown at the aperture was the wife of Mr. Not, of Watertown, who died June 13th. She came the first time as a mere shadow; the second time more distinct, and was recognized by her friends; and the third time, I then requested her to appear, and she did so, complied with my request, and was more distinct than formerly. The mother of a Mrs. Parker, of Watertown, appeared, and was fully recognized by Mrs. P. and her daughter. The faces shown at Bastian and Taylor's sittings present a more spiritual appearance than those shown at Mr. Veselich's; I presume, however, they will improve upon the materializing process as they have experience. The evidence of man's immortality is accumulating very rapidly.

New York.

CHILDREN'S PROGRESSIVE LYCEUM.—E. C. T. writes July 13: The Children's Progressive Lyceum of New York, reorganized May 5th, 1872, has steadily increased in numbers and interest, and under the management of the present officers, gives promise of restoration to its former prestige and usefulness.

A reception was given by this Lyceum, at Apollo Hall, on Sunday, July 7th, to the Brooklyn Lyceum, which turned out en masse, and, joining the exercises in true fraternal style, rendered the occasion one of much lively interest, never to be forgotten by either visitors or participants. A fine brass and string band discoursed stirring music, giving an accelerated zest to the marching and calisthenic exercises.

The decorations of the hall were exceedingly appropriate, and tastefully arranged. A conspicuous of which being a beautiful banner bearing the inscription, "Welcome, Brooklyn Lyceum." The exercises lasted about two hours, after which the two Lyceums took leave of each other and departed for their respective homes.

On Monday, July 8th, the Lyceum joined in a picnic at Elm Park, Staten Island. The weather was fine, and the trip down the Bay by steamer was delightful. On arriving at the Park, baskets, parasols, and other articles were deposited, the signal given for dancing, and in a few minutes over two hundred souls were keeping time to merry music with flying feet.

The table committee having announced dinner, a lively scene ensued, during which large quantities of edibles were destroyed, amid the jokes, speeches, and sallies of wit from Bros. Foster, Toohy, Wheelock and others. After the tables had been cleared, Mr. Albert, of Cuba, and the children in calisthenics, for which the following original poem was read by Warren Sumner Barlow, Esq.:

THE LYCEUM PLANT.
The Lyceum Plant, from the sweet Summer-Land,
Was borne to the earth by a bright angel band.
In cold sterile soil it fell, and its life was o'er;
And though guarded with care, it was nurtured with fear;
For the blasts of dissension chilled its fair form,
And its petals were pelted by many a storm.

To the grove of earth it was but a strange weed,
And its branches drooped in sad and weary need.
It sought to grow, but its roots were deep and true,
And in its heart it felt the life of the new.

Oh friends! let us nurture this plant of the skies;
Let its branches extend and in harmony rise;
Let it shelter our children and youth from despair,
Where their souls may expand with the smiles of our care.

This happy re-union from Lyceum bowers,
Will strengthen our souls in their holiest powers.
It bridges East River high over each shore,
With cables of love from the bright Summer-Land.

Let us strengthen these cables and widen the piers,
That thousands who still are misled by their fears,
May behold our bright pathway, leading in thought,
And join the glad throng that have found the light.

May these cables of love to co-workers extend,
That Lyceums all may in sympathy bend;
Thus, each be expressive of one common band,
Till all re-union in the sweet Summer-Land.

The cable of love from the bright Summer-Land,
Spans safely the river of Death evermore,
And loved ones departed return with glad song,
To lighten our burdens while plodding along.

And when the day of our parting has passed,
The river is bridged to the sweet Summer-Land.

Dancing was now resumed, which continued until 5 P. M., when all retired to the boat and returned to the city well pleased with their day's work, and expressing a hope for a speedy recurrence of the pleasant episode just ended.

ORGANIZATION FOR WORK.—Dear Banner: Pursuant to notice, the friends of progress and reform met in Turner Grove, Sunday, June 30th. The meeting being called to order, C. E. Douglas was chosen chairman and Orris Barnes secretary. Object of the meeting stated by the president, after which, Rev. J. Francis, formerly a Methodist minister of Watertown, N. Y., made a fine speech on organization. The chair then appointed the following persons to organize a constitution and a name for the new organization: P. Childs, A. H. Morse, Bradford Chase, Dr. J. V. Flint and Rev. J. Francis. Meeting adjourned to half past one. Meeting called to order, and committee reported as follows: 1st. This society shall be called the "First Spiritual Society of Oswego and Onondaga Counties." An amendment was called for, to add the word "liberal," which would make the name read "First Liberal Spiritual Society of Oswego and Onondaga Counties." After a warm and protracted discussion, the name was adopted with the amendment. 2d. Object of this society is, to promote intellectual and spiritual progress, and humanitarian principles. 3d. Officers of this association shall be a President and Vice President, five Trustees, a Treasurer and Secretary, to hold their offices one year, or until others are elected. 4th. Any person may become a member by signing his or her name to the constitution, and paying the fee of one dollar, and when necessary. The following officers were elected: President, Dr. J. V. Flint; Vice President, P. Childs; Secretary, Orris Barnes; Treasurer, Mrs. Eliza Clough; Trustees, John Truadel, N. Rowley, A. H. Morse, Josiah Meyer, M. Peters. ORRIS BARNES, Secretary.

Clay, Onondaga Co., July 8, 1872.

New Hampshire.

LEMPSTER.—S. F. Hurd, Secretary of the Spiritualist Association, writes, July 4th: The Spiritualist Association of the State of New Hampshire, held its annual convention at Lempster, July 4th. The day was most propitious. The exercises were opened by Brother David Brown; reading of the Declaration of Independence by the President, Hon. Harvey Hutton. Mrs. Pettis, of Providence, R. I., was first called upon to speak. She is a very remarkable, as well as reliable medium. She was followed by Brother A. E. Carpenter, of Boston. To say that all were pleased with his remarks is the simple truth. He was glad that the Declaration of Independence had been read; thought it ought to be read once a year at least, and that it was good for Spiritualists also, but more especially those men who wish to incorporate into the Constitution a Jewish Jehovah.

Dinner was served at the Forest House, kept by Brother Eustas Nichols, who just knows how to keep a hotel. In the afternoon Brother James Shepherd made a fine speech. Mrs. A. E. Carpenter gave one of her remarkable exhibitions of reading print, describing colors while blindfolded. A committee was selected to blindfold her. Her effort was a perfect success, and proved her superior medium powers. After her tests we were favored with a splendid invocation by the same medium. The first lecture by our agent, Mrs. M. E. Withee, was one of the most interesting I have ever heard. She has done and is still doing a good work for our cause in Merrimack and Sullivan counties. Any community is fortunate that secures her services as a speaker. Mrs. Withee was followed by Brother Brown. We had a good time, and all were satisfied. Private fireworks at Mrs. Pettis's finished up the 4th of July in this vicinity.

Much credit is due the committee of arrangements—Brothers Morgan, Nichols and Stearns—for the successful completion of the whole arrangement.

Texas.

AUSTIN.—S. F. Broad writes, June 25th: I last wrote from Waco. Since then I have spent some time at Austin. There are quite a good many Spiritualists in this city, but in no shape to accomplish anything for our cause, only in a private and individual way. During the session of the last Legislature there were some lectures secured, as some of the most prominent members were strong advocates of free thought and free religion, and a few open and avowed Spiritualists. A few haunted houses, no public and but few private circles, came to my knowledge during my stay of eight months. Mrs. Broad did considerable professional business as clairvoyant physician, and as a medium. The most important visible manifestation to me occurred thirty-eight years since. But, like others, I have had to wade through tribulation and opposition on every hand, but eternal truth is ever prevailing. I shall continue to obey the spirits and advocate human rights in the best manner possible, and will have the heavens and new earth wherein dwelleth righteousness. The good work is going on surely but slowly here.

There are many Spiritualists in this State, but they are not acquainted with each other, and have never been induced to any action. It would be a large field of labor and heavy sacrifice for some one. Who is prepared for it? The condition will be better in a few years, for railroads are in rapid construction in this State; the settlement is quick, and the seasons, as a rule, are productive. This season particularly fine. I like to see our cause move more rapidly in this State, and would be glad to work if it could be made to pay. I shall be moving about the State some, and if it would be interesting, would write you occasionally.

California.

SACRAMENTO.—Mrs. P. W. Stephens writes, April 14th: We have had a revival of sorts, but not the kind we are looking for. Our meetings at Pioneer Hall have been largely attended, and a great deal of interest shown in regard to attending sittings and seeking for spirit manifestations. The Legislature has been in session here, and I am very happy to state from personal knowledge that many of the honorable members are willing seekers and earnest advocates of the Spiritualist philosophy.

Elder Miles Grant was here in March, and held a discussion with Mr. L. Muller, a young gentleman of fine culture, and also possessing medium powers. He had the best of the argument, and the discussion was very satisfactory to Spiritualists. When the Banner of March 30th arrived at my house, Mrs. Baldwin was visiting me. She took up the paper, and looking it over, was very much pleased to see the message in it from her friend Dr. Stephen Ball, of Boston. She expressed great interest in receiving it. She knew him and his family well. I have been busily engaged the past winter in the spiritual work, healing the sick and giving physical manifestations.

SAN FRANCISCO.—A. M. Crane writes, June 24th: The cause of Spiritualism is constantly progressing, and its prospects were never so bright in San Francisco as now. The facts presented through the astounding phenomena constantly occurring in our country and of Europe are more and more commanding the attention of the higher order of minds, demonstrating as they do, beyond all doubt, the continued existence of the human soul.

Our society here, under its new organization, promises to be decidedly successful. Mr. H. P. M. Brown has been speaking to large audiences at Charter Oak Hall, on Sunday evenings, for the past month, but much to our regret, now leaves us to take up her residence at San Diego.

Massachusetts.

MEDFORD.—Mrs. MARY CARLISLE writes, July 1st: I have been very much interested in the work of the Lyceum, and certainly it is a great pleasure to express the keen satisfaction I have received while attending the public sittings of this gifted medium in the month of May and June, at Hampshire Hall. Of all the tests given I do not remember one that was not fully recognized; descriptions accurate, and the clothing given by giving the name in full—a rare gift. Without disparagement to others, I must say she excels most others in this particular. Two brothers of mine gave brief lectures to the audience and myself on different Sabbaths. One who, while in the form, prepared his sermon on "The Kingdom of God is within you," expressed his regret that he did not know of the future life, and manifested joy that I had learned of this life as the true and beautiful.

Since leaving Boston I learn her public sittings are closed during the heated season. I will simply add the society will be fortunate which secures her services as a lecturer, and that there are no better test mediums for private sittings at her residence—94 Camden street, Boston—than Mrs. Carlisle.

Florida.

PINE LEVEL, MANATHEE CO.—James D. Green writes: I have been a subscriber to the Banner since September, 1870, and expect to continue to be as long as I live, and have means (over and above a bare support for my family) to pay for it.

I was an attentive listener to the preaching of several Christian denominations. Finding each differing from the other, my mind became confused. The Scriptures were the first book I read, and I found them to be the only one that I could not understand what I was taught to believe. "Sacred Writings" as others did; then exanquid commentaries—all to no effect; all was dark, and I became a failed to the Bible and Christian creeds. I remained in the condition of mind as above described from the year 1820 to 1870, by chance, a number of the Banner of Light fell into my hands—which snatched my troubled mind as a brand from the burning. Since that time all has been peace within.

Connecticut.

STONY CREEK.—Mrs. Jennett J. Clark writes: I left Boston, June 30th, for this lovely spot, so delightful and inspiring to the weary traveler. I have been here for nearly a year, and of one hundred and sixty-five islands I am growing strong from the bracing sea air, and before I return in the fall I shall visit the mountains and forests for renewed strength wherewith to resume my labors in the missionary field. On my way here I visited the beautiful home of William S. Everett, at East Princeton, Mass. He

is ever ready to aid humanity with his healing powers. The sunny face of his amiable wife ever makes home happy. To friends in Eastern Massachusetts I will say, I hope to labor with you again in the fall; I was away from home when your last lot of invitations arrived. The laborers in the spiritual field can review with satisfaction the noble work accomplished during the last year, and look forward with brighter anticipations of a more general desire on the part of the people, to become acquainted with our beautiful philosophy.

Minnesota.

MORRISTOWN.—Harriet E. Pope writes, June 28th: "Never since I became acquainted with Spiritualism, has the inquiry been so great to know something of our philosophy. All classes are anxious to know if there is any truth in what has so long been called a 'humbug.' I have been in River Falls, Pierce Co., Wis., giving another course of lectures, and the excitement is yet unabated. Some of the best minds in Northwest Wisconsin are faithful workers in the cause. They want a test medium, and one who is reliable will have plenty to do, and he will paid. It seems to be out of the way of the Wisconsin Convention, as an convention has been here since W. F. Jamieson and Prof. Whitman. I was there in February, and again the first of June. As to our own State, 'Onward' is our motto. Our June Convention, held at Minneapolis, Minn., June 21st, 22nd and 23rd, was a success, spiritually and financially, and we hope to enjoy many such reunions. May the Banner long wave, and dispense its light to all, and may the spiritual philosophy be the religion of the world."

MINNEAPOLIS.—S. Brooks writes, June 9: We are pleased with the gradual improvement of the Banner; it is just the paper the age requires. Spiritualism is growing fast enough; give it time to take good root; keep all such weeds as isms, organizations (except for financial purposes), sectarian dogmas down. A free demand is yet unspoken—all very well for the advanced—but good tests and test mediums should be encouraged. How often inquirers say: "I like the teachings. Oh, I should be happy if I only knew it was true, but I cannot get a feeling of the kind." They have so long been taught an unreasonable religion that they are skeptical in spite of themselves. Teach them they can truly lay up treasures in heaven, and that it is an absolutely safe bank of deposit.

Ohio.

LOCKLAND, HAMILTON CO.—Thos. Streed, in a business letter, says: "I have been a medium all my life, and have had many important visible manifestations to me occurred thirty-eight years since. But, like others, I have had to wade through tribulation and opposition on every hand, but eternal truth is ever prevailing. I shall continue to obey the spirits and advocate human rights in the best manner possible, and will have the heavens and new earth wherein dwelleth righteousness. The good work is going on surely but slowly here."

Kansas.

FOUNTAIN.—Thomas Rudderforth writes, June 20th: Dr. E. B. Wheelock and wife, of Pleasanton, Kansas, have paid a visit to our spiritualist circle, and have had many interesting manifestations. They have set the whole town in motion, from grocery stores to corners, and back again. We have a town of about seventy adults, and two churches—one a Baptist, the other Methodist. We have a large extent of country around, consequently the churches are supported. However, the large audience on each occasion—the lady several patients.

Vermont.

MIDDLEBURY.—Mary L. Jewett, M. D. writes: "The cause of Spiritualism is progressing in Vermont. Since I came here, I find a greater interest manifested in Spiritualism than for the last thirty years. Circles are being formed for development, and many who have been hitherto opponents are seeking for the light of a higher life."

REJOINDER CONCLUDED.

Messrs. Editors.—In curtailing my rejoinder in the Banner of June 20th, to the nut-shell proportions which I actually assign myself, some thoughts necessary to the completion of my humble task were unavoidably omitted, and others having no slight claims to consideration were briefly touched upon, or merely hinted at. If from discussion in a proper spirit, anything pertaining to literary or other truth may be learned in the present instance, this finale may not perhaps prove wholly profitless.

Having been twice criticized by me, Mr. Lum thought an attempt on his part to set me right was excusable. Certainly, and yet, in view of the fact that my two articles made only sixty-five lines, and his reply occupied ninety-eight lines, it would seem that his right of reply was enjoyed to a very generous extent. Of this it is not my province to complain; but considering the crowded state of the Banner's columns, I cannot but recognize a pressing necessity for constantly aiming at brevity.

"Grammatical terminations!" What are they? Grammatical, par excellence, as distinguished from ungrammatical terminations? In my limited acquaintance with grammar and with general literature, I believe I have never before seen the term used. Perhaps Mr. Lum may be disposed, by way of illustration, and for our enlightenment, to furnish a few specimens of ungrammatical terminations, that we may more fully apprehend the true import of his term "his use of it," that we may learn readily to discriminate, uniformly, adopting the grammatical, and avoiding terminations of the opposite character.

A grammatical termination need not be long in making the discovery that the result of lopping off the deformities of language, though excessive wisdom may term it decay, is of a nature calculated to provoke smiles rather than tears. Growth in a wrong direction is not desirable in any case, and should be promptly arrested. The removal of knots and gnarls from any branch of the tree of knowledge promotes its growth in gracefulness and elegance of form. In no other department, perhaps, is pruning equally safe. Wherein is the decay? Not a syllable—not a letter is lost; they are all safe and sound. Circles are being formed, as good as now, remain for, future, and probably better use. Perhaps Prof. Miller, contemplating only the clipping process, saw, or thought he saw, the lifeless limbs of learning lying like the decaying branches of a tree on the ground. Man has supervised the growth of language.

A bold and fearless warrior, on meeting with certain defeat, would conform himself to existing circumstances, and yield manfully. Mr. Lum, convinced that his rule was defective, utterly valueless in the use for which he had intended it, instead of openly admitting the fact, determined to expound it somewhat. Having done this, he played Max Miller behind it, and himself behind Max Miller.

And he who dares this rule disagree, Must meet Max MILLER face to face!

If he likes the arrangement, so be it. H. N. S.

Satan's "Bumps."

If the stories told by clergymen about Satan are all true, it would not be unreasonable to believe that his moral "bumps" are very small, and his intellectual faculties are large, and that his "animal propensities" are immense. Indeed, his bump of "Benevolence" is very small—no works to increase, not to diminish the suffering of human beings; his bump of "Veneration" is very small, and his bumps of "Self-Esteem" and "Approbation" are large—he would rather "reign in hell than serve in heaven"; his bumps of "Combativeness" and "Destructiveness" are very large—he is cruel and courageous; he likes war and contention; he took an active part in the war in heaven, but was beaten in that conflict and sent to the infernal regions; he is now engaged in war with the saints who live upon our planet; he tempts the saints and torments the sinners. Cler-

gymen often speak of the conflicts they have had with him. Influenced by his big bumps of "Combativeness" and "Destructiveness," is not by "Alimentiveness," he goes about "seeking whom he may devour." His bump of "Human Nature" is large—he reads the thoughts of both saints and sinners; his bump of "Secretiveness" is very large—he is cunning and foxy; he plays tricks upon the young converts, and the older heads in the church are kept in continual fear by his cunning movements. His love of home is small; he goes from one part of the world to another, and some of the preachers claim that he can be in one thousand different localities at the same time! Great suffering has been brought upon human beings which would not have come upon them if Satan's head had been shaped like the head of "Abdell." But, here is a question for teachers of Divinity—Why was Satan created with a bad-shaped, imperfect head? J. W. C. Jackson, Penn.

New Publications.

CHILDREN'S LYCEUM BOOK, BY A. E. NEWTON.—Let all friends of true education return thanks to Bro. Newton for the good and perfect gift of his just published "LESSONS FOR CHILDREN." I am especially delighted with and deeply grateful for this wise and warmly loving little minister of grace. This (Part I) is the first loyal production in keeping with the essential central principle upon which the Children's Progressive Lyceum is established, viz: A symmetrical growth of body, soul, and spirit.

Although the Lyceum itself is as yet scarcely visible to the perceptions of even the "progressive" portion of mankind, and while it is too manifest that Spiritualists as a denomination are not yet prepared to outwork the superficial principles of truth in education, yet how encouraging it is to behold the successive steps which are certain to inaugurate the true system in our schools and institutions.

Mr. Newton's beautiful little book of Questions and Answers, "adapted to children under fourteen years of age," and, I add, equally important and adapted to adult men and women in every station in life, is, to my mind, one of the true steps in the right direction. It is better than a whole library of common medical works, because it imparts all the essential information concerning the structure and function of the body, and clearly points out to the intelligence of a young child all that is important to know regarding the divine laws of Life and Health. And all this is so beautifully and systematically presented, and all the essential details are so faithfully defined and illustrated, that every school-teacher and parent, and every Lyceum leader and a group of children, cannot fail teaching and being taught at one and the same moment.

Now, without delay, let all Children's Lyceums provide their groups with these "Lessons" from the conscientious brain and pen of our Bro. Newton, who was for considerable time Superintendent of Schools in Washington, D. C. Persons wishing to teach progressive ideas to their own children and family, should possess themselves of this work. Organize ever so small a Lyceum upon the plan set forth in the Unabridged Manual, then proceed with teachings which these "LESSONS FOR CHILDREN" freely and truthfully impart. For the present, but without in any particular surrendering the Lyceum system as "impracticable," I counsel the suspension of some of the programmes in the Manual, in order to bring more conspicuously into the educational methods many of the benefits afforded by this fresh contribution to the world's progress.

Cordially yours, A. J. DAVIS.
Orange, N. J., July 14th, 1872.

DEAR BANNER.—Permit me to say that I think "THE RINGS OF THE AGES," by Mr. Stebbins, ought to be in every Spiritualist's, India's and radical's house; not kept in a common library, but in such a place as all good Christians keep their Bible, so that all who call can easily have access to it. I have no book in my house that I would not set as soon apart with Mr. Stebbins kindly sent it to me. It is the crown of all Bibles—so much more valuable than any other of our Bibles. AUSTIN KEY.

P. S.—A Brahmin priest, in baptizing a child, says: "Little babe, thou enterest the world weeping, while all around thee smile. Mayest thou so live that thou mayest depart in smiles, while all around thee weep." A. KEY.

Spiritualism will soon have a literature of appalling dimensions, if its writers retain their productivity and find publishers as patronizing, and kind as William White & Co., of Boston. Every week a new book relating to the subject drops through their press upon our table, and some of them are exceedingly interesting, while others are not so valuable. Flashes of Light from the Spirit-Land is made up of what purport to be reports, through the mediumship of Mrs. J. H. Conant, from Dr. Channing, Theodore Parker, Hosea Ballou, Abner Kneeland, John Pierpont, Bishop Fenwick, Starr King, and a host of others believed to be in the spirit-world. The reports were compiled from the Banner of Light by Allen Putnam, an appreciative and competent person in every respect, and may be taken as the cream of the mass of communications which have appeared from week to week in that journal. The book gives us complete an exposition of the methods and illustration of the results of this sort of communication as can be found. Yet we should not recognize in the reports either the style or the mind of any one of the dozen persons to whom they are ascribed, with whom we were well acquainted while living here. Their individuality is lost in the transmission. Of the value of the communications there will be different estimates. It is easy to see that they are calculated to give assurance and comfort to thousands of believers, while others would find nothing in them but the fancies of credulous and credulous brains projected over into another world and regarded as objective facts.—Golden Age.

CHAPTERS FROM THE BIBLE OF THE AGES, compiled and edited by Giles B. Stebbins, and published in Detroit, is one of the recent books deserving the attention of thoughtful readers. Following somewhat the plan of "New Bible's Progress of Religious Ideas," Mr. Stebbins presents choice selections of the best religious thought of ancient and modern times, and from representatives of all races and nationalities. The chapters thus given are the ripe result of much careful and painstaking research, and the editor's individuality is lost in the transmission. Of the value of the communications there will be different estimates. It is easy to see that they are calculated to give assurance and comfort to thousands of believers, while others would find nothing in them but the fancies of credulous and credulous brains projected over into another world and regarded as objective facts.—Golden Age.

NATURE'S LAWS IN HUMAN LIFE—an exposition of Spiritualism. By the author of "Vital Magnetic Cure." Boston: William White & Co. This book is highly interesting and instructive, and will take a high rank in the literature of Spiritualism. It treats on a variety of subjects in an able manner, and presents facts of great value to every Spiritualist.—Religio-Philosophic Journal.

A Wisconsin editor was called out of bed one night to receive a subscription. After that he, sat up nights for over a week, but the offence was not repeated.

Contents of this Number of the Banner.

First Page: Continuation of "Importantly Proved by the Testimony of Science." Second Page: "Till the Day Break," "Spirit-Rings a Reality," by Moses A. Dow; "Eminent Testimony to Spiritualism," by Louisa Andrews; "Review of Various Spiritualistic Journals, etc.," by Dr. G. L. Ditton. Third Page: "Looking Beyond," by Mrs. C. L. Shacklock; "Cosmography," by Lyander S. Richards; "Banner Correspondence," by J. H. Richardson; "Satan's 'Bumpers,'" "New Publications," "Fourth and Fifth," "Usual Editorial Department," etc. Sixth Page: "List of Spiritualist Meetings," "Conventions," "Seventh," "Advertisement," "Editorial Correspondence," by Warren Chase; "Western Local," by Cephas B. Lynn; "Proposition to Establish Co-operative Societies," by Robert Harper; "Chicago, and Other Items," by Annie Lord Chamberlain.

In quoting from the Banner of Light, care should be taken to distinguish between editorial articles and the communications (condemned or otherwise) of correspondents. Our columns are open for the expression of free thought, when not given personal, but of course we cannot undertake to endorse the extreme views of opinion to which our correspondents are sometimes carried.

This paper is issued every Saturday Morning, one week in advance of date.

For Spirit Message Department see Sixth Page.

Banner of Light.

BOSTON, SATURDAY, AUGUST 3, 1872.

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Room No. 3, 2nd Floor.

AGENCY IN NEW YORK:
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LESTER COLE, EDITOR.
LEWIS H. WILSON, ASSISTANT.

All letters and communications appearing in the editorial department of this paper must be addressed to the Editor, and not to the address of the Editor, but in person to WILLIAM WHITE & CO.

Secularian Schools.

An examination into the matter shows that, in the city of New York, where the people's money has been wasted beyond counting, almost five millions of dollars have been voted away to the support of secularian schools within the past few years, in the form of land and money—one and three-quarters millions having been actually granted in money in the last three years. A single sect has received as its share of this money \$1,361,384.71. The foundation idea of the American free school system is, that the children of all parents alike are at liberty to receive an education without charge, and in some States this education is made compulsory, as it ought to be in all. But the new system which has fastened itself in New York as a gangrene upon this, is that schools ought to be supported by the State in separate secularian form; and the progress made by such a dangerous heresy is visible in the exhibit made above. We call it dangerous because it openly introduces into our free-school system, which is the sheet anchor of our republican system, a settled scheme for dividing up the school fund according to the wishes of priests and sects, instead of spreading it out liberally for the use and enjoyment of all. It amounts to an insidious but none the less effectual union of Church and State, a result against which the founders of our system of government guarded with almost religious care. If it is to be received for a precedent, the wedge is already driven in that is to rive our republican system.

The chief grievance of the Catholic Irish in Ireland is, that they are taxed by the British government to support a church establishment with which they hold neither sympathy nor alliance. They have for that, among other reasons, emigrated to this country, where both the national and State constitutions distinctly forbid the support of any form of a State church or State religious establishment. Yet they are hardly settled among us before they form an alliance with corrupt politicians to secure a share of the public money for building up ecclesiastical schools, and establishing a church that draws its revenues in large part from the State treasury. This is an outrageous disregard of the first principles of republican government, and if it goes on at this rate, there is no alternative for a State Church outright but a religious conflict of the most fearful kind. Not only has money been voted these different sects by the government of New York, but most valuable lots of land in the city have been stately leased to them, and afterwards conveyed for a merely nominal consideration; which land, having greatly risen in value since, is now reckoned among the richest holdings in the real estate lists there, and sets up these ecclesiastical corporations at a bound upon the very pinnacle of worldly wealth and power, whence they will soon be prepared to dictate laws and opinions to those who have been sovereign before. The Catholics have borne out the priests so far, but the other denominations are following close after. The Baptists have received most valuable franchises, and so have the Methodists, the Presbyterians and the Episcopalians.

The pretence for asking and granting these gifts of land and money is charity, but it is used to cover the most flagrant bigotry. Let a minister of another denomination, for instance, attempt to administer religious aid and consolation in one of the hospitals of another sect as a Protestant in a Catholic hospital, though the latter is notoriously endowed and enriched by the money received from taxing the Protestants, and he is threatened with actual violence, unless he summarily withdraws himself from the premises. Now all this is blindly, willfully wrong, and is certain to lead to the most pernicious consequences. One sect has no right in this country of free conscience to tax another for sectarian purposes. It is not attempted to be shown that the splendid free schools of New York, maintained at such vast expense and lodged in such palatial edifices, are not a sufficient provision for the children of all the parents of whatever religious persuasion; but the trouble is that they do not inculcate sectarian dogmas, which they evidently cannot do and still remain free schools. That is the reason why war has been made on the free-school system by the priestly agents of a foreign ecclesiastical potentate. It came to no practical result, and so the priests formed this alliance with corrupt politicians, and received pay for their political support by actual money subsidies. And sundry Protestant denominations have greedily but most mistakenly followed suit. There will assuredly be a religious war unless the State and Nation instantly adopts a radical method of ending this threatening abuse forever.

Presentation to Miss Jennie Leys.

The Spiritualists of New York, at the close of her engagement to lecture in Apollo Hall, presented Miss Leys with a beautiful double-cased gold watch and chain, with accompanying presents, as a testimonial of their appreciation of her abilities as a lecturer.

Picnics for the Poor.

A timely benefaction for poor children has been set on foot by some kindly, sympathetic persons in New York, that, while it blesses the youthful recipients with its various good influences, divides a still larger profit among those who support it with their gratuitous funds. The project is merely to raise money enough to take the children from the streets and gutters surrounding tenement houses—of which the census says there are twenty thousand at present within that city—and carry them by boat and rail off into the sequestered places of the green, cool country, where they may enjoy a day of absolute freedom from the contaminating associations in which their lives are passed, and feed sense and imagination upon the delicious influences that are framed with bough and leaf, grass and water, sky and cloud. Several hundred of these little gnomes have been taken by careful and experienced hands at one time, transported safely into the country and brought safely back again. They were all the time kept under proper restraint, and refreshments were provided for them in generous but harmless quantities. Many of them have tasted ice-cream and cake and lemonade this season for the first time in their lives; and many more have feasted eyes and spirits on the great open facts of Nature for the first time, too, and carried away impressions that may change the character of their lives.

Now this is a very simple thing for a number of persons to do for others, and if enough unite in it it is not expensive. But of what incalculable benefit may it not become? We hail it gratefully on the account of the poor children first; but it is worthy of more serious mention still, because it is another expression of that popular spirit of sympathy, commonly called benevolence, which certifies to the kinship of all mortals. This great fundamental truth is the one to be brought out to view, if we would really revolutionize the world by the power of goodness. Let people indiscriminately, who are able, contribute every mite to schemes of this sort, so that every taint and color of ostentation is removed from their benevolent act, and they will be surprised at the almost instantaneous effect. Not that the mere giving of money, much or little, with or without sacrifice, is going to change the characters of the givers, but the undoubted and visible result will be the humanizing of public sentiment, and making it practical and efficient by the same operation. Those who give invariably get back more than they give, and their own delightful experience secretly assures them that, after all, they are not, in this respect, wholly unselfish. But it will not do to criticize too closely or weigh too carefully the motives of our action. Enough that it tends to the better rather than the worse.

In this new movement—some people would call it a notion, soon to develop into a fashion—one can see, without having it pointed out to him, that the seeds of genuine Spiritualism—which rests on universal sympathy and love—are springing up in our modern social state and beginning to show themselves. And it is time they did. Let us welcome in all heartiness the methods of their manifestation. The apparently cruel distinctions which circumstances create among us and continue to maintain in all their rightness through a weary life, may be permitted by supreme goodness for the very purpose of compelling the development of sympathies which might in no other manner be forced through the lumpy soil of human selfishness. And so the poor and abject may have been wisely allotted to their state, that their eyes might be often introverted to the wealth of their own natures, which rich men and women, tired and palled with the zestless abundance of luxury, are coveting and crying, from the depth of their impoverished hearts, to understand. Such a view cannot vindicate the tyranny of wealth allied to social power, but it does show that the poor often appeal to the envy of the rich quite as much as to their pity.

Robber Syndicates.

There were certain circumstances about the recent robbery of the Uxbridge Bank, in this State, that justify a somewhat different line of comment from the one thus far pursued by the public journals. The politeness of the robbers, and their daring capture of an entire household in their beds, are calculated to start a sudden feeling of fear in every breast. Few persons would care to be overtaken in the way the family of the cashier of the bank were at midnight. And we may as well add this other obvious reflection, which has, no doubt, occurred already to many, and many a mind, that if this thing is to go on, it will soon be unsafe to be the cashier of a country bank, and people with money, or those who have constant occasion to use it, will be obliged, for safety, to huddle in the towns, and walled towns at that. But the shock to the community comes from knowing, by so bold an illustration of it, that the greed of money has taken firm hold of all classes, the robber class having latterly grown too audacious to be denied the spoils on which they set their hearts. Whence comes it? It was not always so. It was not so ten years since. What authority has unchained the hand of violence, and enabled its desperate bands to successfully conspire against us?

This is no accident, but an established system. Men are selected, drilled, officered, and deployed, to swoop down on banks and other places of deposit for treasure, and to carry off the plundered contents of safes to a rendezvous where they may be divided as profits in common of such desperate undertakings. There is no need of crying out so loudly against bank robbers above others; they are but performing, in their way, what robbers of another class are performing in theirs. They want money, no matter how got. They see it purchases the way to notice, which passes for respectability. Their uneducated faculties do not discriminate sufficiently to comprehend that anything in the world is of so much worth, at this time, as money. And they know that a man is pronounced "all right" if he manages to obtain it without taking the prison penalty along with it. So that these syndicates of the robbers and burglars are on the same plan with the other rings in politics, in business, and in society. The one restraint that they respect is the danger of apprehension; and against that they provide with all possible care, securing the detectives, as their last resort, on their own side. There appears to be no remedy for this perilous state of things but to begin at the top of society and purify and correct all the way down to the bank robber class.

Prerequisite to Ordination.

A Norwich, Ct., clergyman having stated in public "that a belief in the eternal punishment of the wicked should be a prerequisite to ordination for the ministry," the editor of the Norwich Daily Advertiser naively replies:

"Well, then, boys, don't ordain. Peddle, hoe, plow, fish, now, pick, steer—do anything, but ordain, if you have as condition precedent to believe, what it appears to us utterly impossible for a human being to believe, that man can be miserable forever."

Spiritualist Picnic at Lake Walden, Concord.

The verdant shores of this beautiful sheet of water were, on Wednesday, July 17th, the scene of one of the most successful picnic gatherings ever held in the locality. On that day, Dr. A. H. Richardson and J. S. Dodge inaugurated the season by a grand union picnic, which attracted the attention, and the attendance as well, of the Spiritualists of Boston and vicinity, together with full delegations from the interior sections of Massachusetts. All the varied means of enjoyment proffered by the grove—swings, boats, dancing (music by J. H. Richardson's band), etc., etc.—were enjoyed to the full by the merry party who had sought in this cool retreat safety from the furnace like city. One of the pleasant episodes of the occasion was the joining of the excursion by the members of the John A. Andrew Hall Society in a body.

Those desiring to listen to remarks from mediums and others in attendance, assembled during the forenoon at the speaker's stand, "in the hollow," where they were called to order, and a few introductory words offered by Dr. Richardson, who presented Ed. S. Wheeler as Chairman for the day. After a speech by Mr. Wheeler, A. E. Newton followed, and adjournment for dinner was next in order.

The well-furnished refreshment stands and the home-made supplies were now called upon to furnish additional zest to the occasion. After some two hours devoted to quiet enjoyment, the audience again repaired to the place of meeting. Remarks were offered by Dr. Richardson and I. C. Ray, upon the necessity of the practical demonstration of the spiritual faith in the lives of its believers. Mr. Lord gave his experience at Moravia, N. Y.; A. E. Newton spoke of the importance of a knowledge of physiology and hygiene as a primary essential to spiritual growth, and called the attention of the people to his new work for the advancement of such information among the children. John Wetherbee referred to the beauty of the scene, and the harmonious feelings engendered by it. There must be something congenial to the development of thought in the atmosphere and soil of Concord, else such men as Thoreau, Emerson, Bronson Alcott and others could not be produced there in such profusion. J. W. Fletcher and Mr. Mayo, both young and promising speakers, added their voices to the occasion. Dr. Emerson, of Worcester, and others followed, and the concluding address—ending with a benediction—was made, at some length, by Ed. S. Wheeler. The speaker considered the failure of Spiritualists to accomplish anything definite for themselves rested on the fact that they had no expression of a common sentiment. He was not afraid of a creed, except it was a dogmatic one. Likeness of thought, expressed, would produce a sympathy of feeling; sympathetic feeling would result in unity of purpose. He spoke of a written instrument prepared for the approximate expression of the spiritual idea, by A. E. Newton and himself, and urged local societies to organize on that basis, or some other, in connection with the State Association. Any persons desiring to organize such local society in their neighborhood could address him by mail, (care Banner of Light), and he would come to them, and assist in the movement.

The cars for the upper road now proclaimed "time up," and the Boston train coming in immediately after, the multitude were speedily scattered to their several places of abode, many looking forward with pleasurable anticipations to the camp meeting to be held on the same grounds (see fifth page), under management of Messrs. Richardson and Dodge, commencing August 7th.

Cape Cod Camp Meeting.

The Annual Meeting of the Spiritualists of Cape Cod, at Nickerson's Grove, Harwich, has always enjoyed an enviable reputation, which the grand success of the present year has fully sustained. It has been truly a spiritual meeting, as well as a meeting of Spiritualists. The people of Cape Cod, together with many visitors from abroad, came there prepared to listen and learn concerning spiritual things, and not to attend a picnic, or pass away an idle hour; and the entire assembly, during the six days' continuance of this "feast of reason and flow of soul," were brought into the most harmonious relations of head and heart with each other and the great subject which was uppermost in the minds of all. A free and joyous spirit, and an earnest sincerity of desire to know what Spiritualism signifies, pervaded the assembled multitude, and offered most favorable conditions for the intellectual and emotional utterances of the speakers. The conferences, consisting of ten-minute speeches, were kept up with animation and interest, and participated in generally by those who had matter of interest to communicate, but who are not accustomed to make public addresses. Facts, ideas, suggestions, criticism, mingled with glad testimony to the beneficent influence of Spiritualism upon the lives and happiness of the speakers, made these spontaneous utterances delightful to all.

And the average of intellectual and moral power which characterized the public addresses was unusually high. No better, truer or more important things were ever said to a public audience than such as profoundly stirred the higher nature of this assembly. As we have not time to outline the special excellencies of each speech, we will not particularize the subjects treated. Regular addresses were made by I. P. Greenleaf, Wm. Brunton, Miss Susie Willis, John C. Cluer, Wm. Deaton, Dr. H. B. Storer, Mrs. Sarah A. Byrnes, Mrs. Agnes M. Davis, A. A. Wheelock, A. E. Newton and A. E. Carpenter. If our facilities had been good for reporting, we should have been pleased to have reported an epitome, at least, of these excellent addresses; but they were heard by thousands, and the seeds of truth sown on this occasion will spring up and bear fruit in abundance, as the years roll on.

A Physical Medium in Richmond, Va.

The Richmond Daily Enquirer of July 15, says: "A city mystified. Professor Gummelle has succeeded so well in mystifying the people of Richmond, during the past week at Virginia Hall, by his 'spiritualistic manifestations,' that he has concluded to remain two nights more to give experts an opportunity to discover the principle upon which his miracles are performed, or detect the deception if it be one. His performances with his hands tied are truly wonderful and passing strange. Saturday night he had a fine audience, and several of our most prominent citizens were on the stage endeavoring to fathom the mystery, but they all failed to make any discovery."

Springfield, Ohio.

See the call in another column for a grand public meeting of Spiritualists and Liberalists at the Fair Grounds, Springfield, Ohio, on Sunday, August 4th. The design of the Committee is that this grove meeting shall be one of the largest and most interesting of the season. May success attend all your efforts, friends, in behalf of the glorious cause you have espoused.

"Where is this Demoralizing Humbug to End?"

So asks, in piteous tones, the Australian Medical Gazette, as it notes the rapid progress of Spiritualism in that colony, and sees it triumphantly invade not only the precincts of the church, but also the sacred limits of the medical department. We are sorry for you, brother, but that question is daily being asked, in trembling tones, by thousands of the clergy in this and every other civilized country, and the burden of the refrain is taken up by other thousands of diploma-bearing disciples of Galen and Esculapius. And yet no comfort comes. The rising tide is upon them, and the great truth—"humbug" to them—of Spiritualism is flowing on, ocean-like, in despite of the dignified and throned Caesars of the church, and the voluble-tongued, broom-equipped Mrs. Partingtons of the medical fraternity. God and the angels—the source and instruments—alone know where "it will end," but in our heart of hearts we feel that over its swelling breast a glorious era for all humanity will come, white-winged and glorious, to bring union instead of discord; rest instead of weariness, and peace and happiness in the place of war and woe. But listen to our antipodal brother, and the admissions he is obliged to make:

"We believe it is nothing unusual to see the equipages of a number of medical men drawn up of a morning before the place of business of a well-known and popular medical 'medium,' while the owners are inside, consulting the great 'spirits' respecting the treatment and fate of their unfortunate patients. Seriously, we ask, What is the profession coming to in this colony? Where is this demoralizing humbug to end? Melbourne presents the strange spectacle of hospital physicians, filling the responsible positions of examiners and lecturers in the local University, who are doing their utmost to degrade medical science to the level of 'Spiritism.' The thing appears so preposterous that it will scarcely be believed in England. Had a few obscure medical men given in their adhesion to the contemptible delusion of medical 'mediumship,' it would be sufficiently creditable. What language is strong enough adequately to stigmatize such conduct on the part of learned physicians holding high office in the 'alumni' University and in the metropolitan hospitals?"

Commendations of Our Course.

It is with no small degree of satisfaction that we perceive by the many laudatory missives which daily reach us through the mail from all sections of the country, that the path we have marked out, and endeavored unflinchingly to tread, meets the approbation of our patrons. A few extracts, by way of illustration, are given for public reference.

Joseph Dohle, Mapleton, Blue Earth Co., Minn., sending funds for the renewal of his paper, speaks as follows:

"I find more common sense in the Banner than in contained in anything else I read, therefore for that reason I must have it as a visitor every week. Although I was raised under the influence of the church of Scotland, and was united with that church and also with others in America for over twenty years, yet the Banner suits me better than all their creeds, because it has more of the true spirit of Christ."

Abbie W. Tanner writes July 31, from Bangor: "Spiritualism grows and thrives in the State of Maine. The Spiritualists are intelligent people, progressing into higher conditions and carrying their Spiritualism into practical work. The good Banner lights up many homes with its weekly presence, and is ever a welcome visitor."

James H. Shepard, South Acworth, N. H., thus unequivocally gives his opinion: "Enclosed find one dollar fifty cents for the Banner of Light six months. The best paper in the world; you may put me down a subscriber during life."

C. P. Collins, Northfield, Minn., in the course of a business letter, says:

"Bless the Banner! It has done much in freeing me from the shackles with which creed 'bind' me; and its mission is yet to free many more who are suffering like bondage."

Joseph Schofield, Wilmington, Delaware, sends money for one year's subscription, and says he is much pleased with the liberal and independent course pursued by the Banner of Light, and the trenchant manner in which its dealings with the clergy and old theological systems are conducted.

The Western Star.

The second number of this very neatly printed monthly has just come to hand, filled with fresh thought on matters of vital importance to humanity, both here and hereafter. All will become better men and women by treasuring the teaching of its varied pages. The Star opens with a finely written essay, "Is There Any Hope?" followed by a beautiful poem by Mrs. Elizabeth L. Watson, entitled "The Anchor of Hope," which we shall place before the readers of the Banner next week. The subsequent articles are a continuation of the Second Volume of "Modern American Spiritualism," "Ghost Land," or "Researches into the Realm of Spiritual Existence; Amongst the Spirits, or Glimpses of Spiritual Men, Women, and Things; Sibylline Leaves in Antiquity; Summary of Passing Events, etc. For sale at the counter of the Banner of Light.

Oil Portraits from Miniatures.

We recently received a call from Mrs. M. M. Pratt, of Aurora, Ill., during which the lady exhibited a fine picture—as a specimen of her powers in executing life-size portraits in oil from any conceivable copy—if nothing more than an ordinary tin-type—of the human features. She has, from a child, possessed a natural and instinctive love of painting as an art, and has had the advantage of training by some excellent instructors. She is at present in the East, soliciting orders for copies of likenesses. She is stopping at Mrs. Andrews's Home, 46 Beach street, Boston. Parties desiring such paintings will do well to consult her.

The Moravia Medium, Mrs. Andrews—Removal.

We learn from the Weekly News, of July 18th, that Mrs. Andrews has purchased the estate in Moravia known as the "Peacock House," corner of Main street and Keeler avenue, for the sum of \$4,500. The house has been neatly furnished throughout, and Mrs. A. has moved in; her former residence being used for the accommodation of those who temporarily sojourn with her. A very neat and substantial cabinet has been placed in a room on the second floor, on the south side of the house; and the room (having been enlarged and newly furnished) is being used by Mrs. Andrews for the purpose of holding her sittings. Two sittings will be held in the forenoon, and one early in the evening. This new arrangement will be found a great convenience to those visiting Moravia for the purpose of witnessing the extraordinary manifestations of spirit power in the presence of Mrs. Andrews.

On the Rostrum.

J. H. Harter, who has quit the priesthood and joined the spiritual phalanx, is a popular speaker, and, therefore, receives the commendations of the press wherever he speaks. Spiritualist societies should secure his services. His address is Auburn, N. Y.

Ninth National Convention—The American Association of Spiritualists.

To the Spiritualists of the World: The Ninth Annual Meeting of the American Association of Spiritualists will be held at Island Grove, Abingdon, Mass., commencing on Friday, the 13th day of September, 1872, at ten o'clock in the morning, and continuing three days.

Each active State or Territorial organization of Spiritualists, within the limits of the United States of America, is invited to send one delegate for each fractional fifty members of such organization, and of each working Local Society, and each Progressive Lyceum within the boundaries of such State or Territory. Each Province of the American Continent is invited to send one delegate for each working Association within its limits, and the District of Columbia two delegates.

Each active Local Society, and each Progressive Lyceum of any State, Territory or Province, which has no General Association, is invited to send one delegate for each fractional fifty members, to attend said Annual Meeting and participate in the business which comes before it.

VICTORIA C. WOODHULL, President.
HENRY T. CHILD, M. D., 631 Race street, Philadelphia, Secretary.

The Board of Trustees will meet at 615 Washington street, Boston, on Tuesday, the 10th of September, at 8 P. M.

It will be seen, by the above announcement, that the next session of the American Association of Spiritualists will be held in Massachusetts. The idea was at first prevalent among the Trustees that the Ninth Convention should be called to meet in Philadelphia; but as one had been already held there, the point was waived, and the preference given to our own State. This is but just, as various points in the western and central sections of the country have heretofore shared the honor which is now for the first time accorded to the Spiritualists of the Bay State.

The place selected—Island Grove—is easily accessible from Boston via Old Colony Railroad, and is a beautiful spot, eminently calculated for the meeting. We have no doubt that a large concourse of people, in addition to the regular delegates, will fill the Grove to its utmost capacity—as at the Camp Meeting held there in 1869 by Dr. H. E. Gardner—making the occasion one long to be remembered.

Explanatory.

WILLIAM WHITE & Co., Gen'l. & subscribed for the Banner of Light and Woodhull's Weekly last January. The first three weeks, I did not receive the latter paper, nor have I received a number for four or five weeks past. I have written to the New York office, but got no information. Is the paper dead? I have been looking for its obituary in the Banner. You will confer a favor, if it yet survives, by sending me the numbers due, viz.: those of the last month, at least. It is due, I think, to several subscribers here, who do not receive their papers, that some explanation should be given.

Very respectfully yours, C. B. Foster, M. D.
Washington, D. C., July 15, 1872.

We publish the above letter, as it conveys the sentiments of numerous letters which we are receiving from many of our patrons. The writer very properly calls for an explanation, which we have no hesitation in giving. Mrs. Woodhull, no doubt, in order to get her paper before the public as extensively as possible, and at the same time aid us, proposed to send The Weekly from her office in New York, gratuitously, to every new yearly subscriber to the Banner, limiting the time of subscribing to the four weeks' duration. We accepted the generous proposition in the same good faith in which it was given, and advertised accordingly. But the result has proved somewhat unpleasant to us and our subscribers. The Weekly has suspended, and those who subscribed to our paper with the expectation of receiving the former also for one year, are of course disappointed. All we can say, under the peculiar circumstances of the case, is, that a letter recently received from Mrs. Woodhull informs us that she hopes, if her own and her sister's health permits, to re-issue The Weekly early in September next. Should she do so, we have no doubt she will fulfill the obligation she voluntarily entered into with us.

Watering-Place Worship.

The exaggerations of public worship that appear in our rich and fashionable churches at home are in all conscience ridiculous enough, but for the very quintessence of folly go and study the fopperies of worship that are to be seen so plentifully at the seaside and springs about these times. If an ingenuous nature were to alight at one of these public resorts, for the first time, without any previous knowledge of what the social customs in the matter of worship were, he would find that he had nothing to do but exercise his faculties at the grotesque sights passing before him. They amount to so much monkeyism. It is mimicry, of course; but mimicry of what nobody can tell. Some one sets the fashion to create a sensation and attract a general stare; some one else resolves to outdo the example; and very shortly the scramble for *outré* effects is a confusion that becomes more pitiful than laughable. It is almost incredible that the native sense of a human being should be so readily buried under practices that are indefensible even as burlesque. The preachers have no protest to utter, however; yet the effect of it is just as damaging to religion as if it were entered upon with that deliberate design. Watering-place worship is this year a greater farce than ever before. We cannot comprehend how anything else can enter a church that is so full of farbelowed folly.

To Be Re-set in New Type.

Our list of lecturers, and also list of spiritual meetings, are soon to be re-set in new type, hence we desire all those immediately interested—lecturers and lecture committees of the different societies in the United States—to send us at once a corrected statement from their respective localities, in order that our lists may be as reliable as possible. And we also desire the friends to bear in mind the importance of keeping us fully posted in regard to any changes of appointments, or other matters connected with public meetings, Lyceums, etc.

Excelsior House, Excelsior, Minn.

This beautiful summer resort—W. W. Wait, proprietor—is situated on Lake Minnetonka, one of the clearest lakes in the world, eighteen miles west of Minneapolis, with which place it is in daily communication by steamer and rail. The facilities which it affords for sailing, hunting and fishing, make it a desirable resort for those seeking health and pleasure. Mr. Wait, the proprietor of the hotel, is a Spiritualist, and of course a true man.

The New Postal Laws.

The July number of the Western Postal Record, published in Chicago, will contain the new Postal Law in full. Every business man and woman will want a copy for reference.

Clairvoyants will find something which it is for their interest to peruse in the business announcement of Dr. J. G. Robinson, on the fifth page, present issue. This gentleman is pleasantly situated at 817 Washington street, Boston, Mass., and is doing a large business in ordinary drugs, botanical supplies, etc., and the preparation of clairvoyant prescriptions, to which latter he gives as much attention as the apothecary accords to the M. D.'s recipes. Give him a call, and test for yourselves the verity of this statement and the excellence of the Doctor's soda and beer.

ALL SORTS OF PARAGRAPHS.

Robert Harper, of England, has an article on our eighth page, on "Cup-ratna Societies." His statistics, showing the enormous profits paid by consumers, are enough to set one thinking, to say the least; but he proposes action.

Warren Chase delivered a telling discourse before the "First Free Religious Society of St. Louis," Sunday, July 14th. The daily papers the next morning contained synoptical reports of it.

Dr. Willis will be at No. 11 Dover street, Boston, August 6th, 7th, 8th and 9th; from 10 A. M. till 3 P. M., to receive patients.

A positive tone is ridiculous; if you are right, it lessens your triumph; if you are wrong, it adds to the shame of your defeat.

Mrs. Carlele has returned to her residence, 94 Camden street, and will receive visitors for test communications as usual. See advertisement on 7th page.

A little girl, daughter of a clergyman, being left one day to "tend door," and obeying a summons of the bell, she found a gentleman on the steps who wished to see her father. "Father isn't in," said she, "but if it is anything about your soul I can attend to you. I know the whole plan of salvation."

"The field is too wide, the harvest too great, the world too broad and humanity too precious, either for delays, for jealousies or for strifes. Indeed, this human life is all too short to allow the indulgence of vain regrets."—John A. Andrew.

The Boston Jubilee managers find themselves out of pocket to the tune of \$150,000. The receipts were about \$150,000, the expenses \$300,000. Reason: the managers were "overreached," financially, all round the compass!

Temperance is corporal piety; it is the preservation of divine order in the body.—Theodore Parker.

SNAIL-POX REMEDY.—Apply raw onions, halved, under the arms, in the hands, and on the bottom of the feet; change several times a day; diet, chicken broth. It has cured several without leaving a scar, and without having medical assistance. Don't poison the blood by vaccination, and leave posterity to reap the rotten fruits of our stupidity.

Innocence is like polished armor: it adorns and it defends.—South.

The Belvidere Seminary will begin its fall term September 18th. See advertisement in another column.

Social science is political economy with a soul instead of an arithmetic.

Attention is called to the prospectus of the Banner of Light. This journal is the oldest spiritual publication in the country, and the only one of its class that has proved a success financially. It is the best exponent of the Spiritual Philosophy of any published, and all those who desire to keep up with the times in such matters will do well to subscribe for this journal.—Jonesville (Mich.) Weekly Independent.

Letter from New York.

DEAR BANNER.—Notwithstanding the heated term has been and is still upon us, yet we are battling for the cause of Spiritualism. On the first of June Brother Forster went to Troy to fulfill one month's engagement, during which time we were so fortunate as to be enabled to listen to the inspiring words of the gifted Jennie Leys; she was received with much love and kindness, which was kept up while she continued her ministrations among us; and at the close of which our people presented her with a lady's gold watch and chain as a slight memento of the estimation in which she is held by the people of New York; also the following preamble and resolution, embodying a vote of thanks:

In view of the great intellectual, moral and spiritual banquet we have enjoyed through our beloved friend and worker, Miss Jennie Leys, during her brief sojourn amongst us, and also of the great good she is accomplishing in her devotion to the cause dearest to our hearts, and the love and wisdom dispensed through her to souls searching for truth; therefore,

Resolved, That we members of the Society of Progressive Spiritualists of New York take the opportunity of tendering to her our most heartfelt thanks, with the full appreciation of those gifted but unseen ministers, who so nobly stand by and sustain her spirit in its heavenly work; and now that we are about to part, we say our blessing and soul's sincere prayers will ever be with her in her devoted but arduous labors.

The first Sunday of this month Bro. Forster spoke to us again, and was greeted with the most rapturous applause as he ascended the rostrum to deliver his lecture. After lecturing to us for two Sundays, giving us such sound, logical and deep philosophical discourses, tempered with sublime dignity, as only Bro. Forster can give, he left us for his summer vacation, returning again in September. His ministrations among us have been replete with much good, among which is the resurrection of the Children's Progressive Lyceum, which had been asleep in the "valley of dry bones." Joined with a few enterprising minds—Brothers Wheelock, Townsend, Merritt and Thacher (formerly of Cleveland, Ohio)—he caused a shaking up of the "dry bones," and each came into his fellow, and soon our Lyceum was in good working order, with O. L. Thacher for Conductor, and is now endowed by an animus that promises much for the future, for Brother Thacher is a man full of vital energy, who has no such word as fail in his vocabulary. He has the kindest regards of the friends, the respect of the leaders, and the love of the children.

On the eve of the 29th of June the Society gave a reception at Apollo Hall, where several mediums were expected to take a part; but none put in an appearance but Dr. H. Slade, consequently the whole of the exercises devolved on him, and well did he acquit himself. The proceeds were generously donated to the Society. The Board of Trustees then drew up a resolution tendering a vote of thanks to Dr. Slade, which was presented to the Society on Sunday morning and adopted unanimously.

The following were the preamble and resolutions:

Whereas, Dr. Henry Slade, by his highly moral and manly courage, has dared to do for the cause of Spiritualism in permitting the controlling influences of inferior spirits to manifest their peculiar traits of mental, physical and national character through him at a reception given by the Society of Progressive Spiritualists of New York, at Apollo Hall, Saturday evening, June 29th, thereby affording much material aid to the Society, as well as showing the power of the spirit-world over human material organs, thus enlarging the sphere for the dissemination of the principles of Spiritualism; therefore,

Resolved, That a vote of thanks of this Society be tendered to him for the same.

Resolved, That a copy of the foregoing be forwarded to the Banner of Light and American Spiritualist for publication.

We intend to keep our hall open during the month of August—different speakers supplying the desk.

July 15th, 1872.

From New Orleans.

Hall of the Association of Spiritualists of Louisiana, 610 street, between St. Charles and Pryor, New Orleans, July 15, 1872.

DEAR BANNER.—At a regular meeting of this Association, on Sunday, July 7th, U. R. Milner, Vice President, was elected unanimously President, vice A. Alexander, resigned. George W. Kendall was then elected Vice President by acclamation. I. Z. Winn was then proposed and elected to fill the office of Secretary, vice B. H. Milman resigned. I enclose resolutions ordered to be sent to the Banner. Very respectfully,
I. Z. WINN, Sec'y.

To the Officers and Members of the Central Association of Spiritualists.—Your Committee appointed to prepare suitable Resolutions, expressive of the sentiments of this Association, in regard to the retirement of Bro. A. Alexander from the position of President of this Association, beg leave to submit the following Preamble and Resolutions:

Whereas, Bro. A. Alexander has been compelled, by urgent business matters and want of time to attend to the business of this Association as he would desire, to resign the position of President of this Association, after he has witnessed its permanent foundation; and

Whereas, Our dear brother has filled the position of President of this Association, with satisfaction to its members and with parental kindness to Spiritualists, and at all times given satisfaction to inquiring searers; be it

Resolved, That we recognize in Bro. A. Alexander, our dear brother, with satisfaction to its members and with parental kindness to Spiritualists, and at all times given satisfaction to inquiring searers; be it

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At once; an engagement for the three months in one locality would be preferred. The friends at Salt Lake—if they wish her to "stop over" when en route to San Francisco—will address her 170 Temple street, New Haven, Conn.

N. Frank White is at Seymour, Conn. He will accept calls to lecture in New England during August, September, and a portion of October—then he goes West again. During August his address will be care of this office.

Dr. J. K. Bailey is lecturing in New York State. His present address is Auburn, N. Y.

Spiritualist Lyceums and Lectures.

Meetings in Boston.—Eliot Hall, corner Eliot and Tremont streets.—The Boston Spiritualists' Union hold their regular meetings every Thursday evening at 7 o'clock. The public are cordially invited to attend. Dr. H. F. Gardner, President; Mrs. L. P. Kirtland, Secretary.—The Children's Progressive Lyceum meets at 10 A. M. every Sunday.

John A. Andrew Hall, corner of Chalmers and Essex streets.—Lecture by Mrs. A. Floyd, at 24 and 25 P. M. The audience is privileged to ask any proper questions on spiritualism. Excellent quartette singing. Public invited.

Temple Hall, 18 Boylston street.—At 10 A. M., test circle; Mrs. Helen Bowditch, medium; 2 P. M., circle, open to all mediums; 7 P. M., conference. Children's Lyceum meets at 1 P. M.

Boston.—Eliot Hall.—We are informed that on Tuesday, July 23d, the officers, members, and friends of the Children's Lyceum, meeting at this hall, held a picnic at Echo Grove, Lynn, Mass., a brief account of which will be given in our next.

Boston Spiritualists' Union.—The reason of this organization, on the evening of Thursday, July 11th, was made especially interesting by the performance, under the auspices of the "Union Literary Club," of the three-act comedy, "A Widow Hunt; or Everybody's Friend." Music was also furnished by Alice Cayvan. Previous to the commencement of the entertainment an amendment to Sec. 4, Art. 3 of its Constitution was passed by the Union.

John A. Andrew Hall.—Sunday, July 21st, Mrs. R. A. Floyd spoke, afternoon and evening, to quite large audiences. The lectures were very interesting, as well as the answers to many questions. Several sealed letters were also considered. Excellent singing by the quartette.

The Massachusetts State Spiritualists' Camp Meeting at Lake Walden, Concord.

This grove will be opened for camping, on Wednesday, Aug. 7th.

On Sunday, Aug. 11th, Miss Jennie Leys will deliver one of her popular lectures. A number of musicians, under the direction of T. M. Carter and J. H. Richardson, will also be present on that day, to add interest to the occasion.

On Tuesday the 13th, regular camp-meeting services will commence, to continue until Sunday night, 18th. Prominent speakers have been engaged.

Thursday and Saturday will be devoted to Conference, in which all speakers, mediums and all others present, are invited to participate.

Dancing—for which there will be no extra charge—will be participated in on Tuesday, Wednesday, Thursday and Friday; music by J. H. Richardson's band.

The Committee have made all necessary arrangements for the furnishing of tents and lodgings.

Tents for the entire camping season (fourteen days) may be had of the Committee at prices ranging from \$1 to \$10, in proportion to size. Those persons desiring the use of tents only for the closing week, can obtain them on the ground at \$3 to \$5, according to size.

Parties will find conveniences on the ground for doing their own cooking. Those who intend to remain, will do well to provide beds, blankets and general camp equipments. Board and refreshments can be obtained on the ground at moderate prices.

In order to assist in defraying expenses a small admission fee will be required of those coming to the grove not holding railroad tickets.

Fare to the grove and return from Boston, Charlestown, Somerville, Cambridge and Watertown, \$1.00—Waltham 80 cents.

Until August 13th, trains will run as follows: Leave North Station, Boston, 6:15 A. M., 2:30 P. M., 4:15 and 6 P. M.

On and after Aug. 13th, in addition to the above arrangements, a train will leave the same depot daily, at 8 A. M., Sunday, Aug. 12th, and leave North Station, Boston, via Watertown, 9:45 A. M., 1 P. M.

Sunday, Aug. 12th, excursion train leaves Boston at 8:30 A. M., main road; 9:45 A. M. and 1 P. M., via Watertown Branch.

Sunday, Aug. 13th, special train from Marlboro' at 9 A. M., Hudson, 9:12, Concord Junction, 9:22, Maynard, 9:32, South Acton, 9:40, North Acton, 9:50, Mason, 9:55, North Andover, 10:00.

Sunday trains connect from Worcester and all way stations south of Ayer Junction.

J. H. Richardson, } Committee of
James S. Dodge, } Arrangements.

Married: On the morning of July 11th, in Philadelphia, by J. M. Peck, Thomas (Gale) Foster of New York to Miss Caroline A. Grimes of the former city.

[We learn that the happy couple are to pass the honeymoon in the West. We wish them permanent joys in their new condition of life.]

To the Liberal-Minded.

As the "Banner of Light Publishing House" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, by those who, blessed with the means, are desirous to bequeath to us pecuniary aid in disseminating a knowledge of the great truths of Spiritualism, we give below the form in which such a bequest should be worded in order to stand the test of law:

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

Spiritual and Miscellaneous Periodicals for Sale at this Office:

The Western Star. Published in Boston. Price 35 cents.

The Medium and Daybreak. A Spiritualist's paper published weekly in Boston. Price 5 cents.

The American Spiritualist. Published in New York City. Price 8 cents.

The Religious-Philosophical Journal: Devoted to Spiritualism. Published in Chicago. Price 3 cents.

The Herald of Health and Journal of Physical Culture. Published in New York. Price 20 cents per copy.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent insertion.

SPECIAL NOTICES.—Forty cents per line, minimum, each insertion.

For all Advertisements printed on the 5th page, 30 cents per line for each insertion.

Advertisements to be Renewed at Continued Rates must be left at our Office before 12 M. on Monday.

SPECIAL NOTICES.

DR. SLADE, Clairvoyant, is now located at 210 West 43d street, New York. tf-j56.

J. V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 361 Sixth Av., New York. Terms \$5 and four 3c stamps. Register all letters. tf-j56

SEALED LETTERS ANSWERED BY R. W. FLINT, 34 Clinton place, New York. Terms \$2 and 3 stamps. Money refunded when not answered. 10-13

SPIRIT COMMUNICATIONS by sealed letter, \$1 and four stamps. Address, M. K. CASSIN, Newark, N. J. 9w-jc15.

Mediums in Boston.

OFFICE OF DR. H. B. STORER,
137 Harrison Avenue, Boston.
MANY PERSONS
Desire Clairvoyant examinations and counsel as to the cause of their health from the spiritual world. All such will be given.

MRS. GEORGE W. FOLSON.
An excellent Clairvoyant and Medium, at No. 137 Harrison Avenue, on Wednesday, Thursday and Friday of each week, from 9 o'clock A.M. until 5 P.M. Sittings of examination, \$1.00; when written, \$1.50. 11-Apr-20.

Cancers are Curable.

MRS. A. F. CUTLER. Electro-Magnetic Physician and Healer. 12 Essex Street, Boston, Mass. Removes Cancers of Tumors from any part of the system without drawing blood, and with very little pain. Persons at a distance afflicted with Cancer, can have the remedies sent to them, with full directions for use, by giving a full description of their case. All letters for advice must contain one dollar and stamp. Office hours from 10 A.M. till 4 P.M. 3m-July-27.

Mrs. A. E. Cutler.

ELECTRO-MAGNETIC PHYSICIAN AND HEALER.
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THE PRESENT OUTLOOK OF SPIRITUALISM.

The essential facts of our philosophy are already as good as adopted, being so far advanced that we who have been in the field from the early days of the Rochester Rappings, and constantly pressing them on the minds of the people, may now retire (as many have) with a full assurance that the work, so well begun, will be carried on to a glorious triumph. There are now to be found able advocates, among the scientific minds, who will never give up the truths they have gained for any bigoted and ignorant opposition that pride or a false theology may place in their path. Among the scientific minds its triumph is sure and near, and we may as well let them fight it out among themselves as to put in our testimony. It has been stoutly resisted, with an ignorant denial of its phenomena by those who had neither time nor inclination to examine them; but it has not been more stoutly resisted than Harvey's discovery of the circulation of the blood, or the theory of Copernicus and demonstrations of Galileo, and we may feel ourselves highly complimented by the success, in our own day, of this great discovery which places science over religion, and gives us fact for fiction relating to the condition of those counted as dead. The Church, too, although her shrewd minds see the end of the ministry in it, is already impregnated with the facts and phenomena, which they cannot put aside, and which will not down at her bidding, and she must be divided and conquered by Spiritualism before very long. It has been amusing to watch her late conventions and public assemblies, and to see how carefully they avoided any allusion to or public discussion of the subject of all others which they fear and dread most of all, and which they all know is in their midst. They have come to the wise conclusion of Bishop Hopkins, who remarked to a friend who had loaned him a copy of Nature's Divine Revelations, that the least said about it is the soonest.

Science will evidently first declare her decision on the phenomena, and the church will then be ashamed to ridicule it, as she now does, and her devil theory will answer only for the simpletons, and she will then slowly concede one fact after another, and declare on each that it is not in conflict with her history, but that the true Christians have ever had "communion with saints," but not in the crude and undisciplined manner of modern Spiritualism, and she will then attempt to harness in and control the spirits that communicate, to assist in, upholding the churches; but, we trust, in vain.

It is our duty now to organize on so broad a basis that none can get outside us, and be prepared to take up and push forward all just measures of reform and progress that tend to the better condition and elevation of the race, and thereby show the religion of Spiritualism.

THE DAVENPORTS.

Occasionally we get a letter blowing up these distinguished mediums, and scolding us sharply for not publishing them as impostors. If we were to comply with these few testimonies it would be very unjust, since there are at least one hundred equally credible witnesses to every one who testifies directly the opposite, and hence it seems to us that these friends can see that it would be unjust to the Davenport to give their testimony as correct, and reject the one hundred to one that testify to opposite results, and many of them equally as skeptical on spiritual subjects. But there is still another reason why we could not comply with such requests, and that is, that we have been favored by the Davenports with an ample opportunity to test the matter with all our powers and senses, just as we pleased, to see if they were cheats or genuine mediums, and we have done it, and were satisfied that they were not cheats, at least in these cases, and how could we deny our own senses and intellect and give it all up to one who testifies to different results? How could anyone expect us to give his opinion as correct, when it was directly opposite to our own, and our opportunity the best of the two, and repeated many times with the same results—and especially when we have one hundred on our side to every one on the other to back our testimony?

Among the letters above referred to, is one before us from our esteemed friend, Clarke Irwin, of Oregon, Holt Co., Mo. We do not doubt his honesty nor the statements he makes that (for reasons unknown to us) the Davenports would not submit to all the conditions he proposed to test them. They have often yielded to all the conditions he says he required of them; but probably they had some reason for not doing so in this case. To us it is not sufficient reason for advertising them as impostors against our own senses and the vast amount of equally good testimony in their favor. By the evidences—if we admit testimony—they are among the best and most reliable mediums. But if the testimony of a few disaffected and skeptical persons is to be accepted, in preference to that of thousands who have borne witness to the genuineness of the manifestations given in nearly every city in Europe and America by the Davenports, then indeed they would be deemed impostors. We yield to testimony and our own senses, and believe the Brothers are genuine mediums.

THE ST. LOUIS BRIDGE—THAT IS TO BE.

"Slowly moves the march of ages," and slowly the St. Louis Bridge. If those having the charge of the work live long enough it will no doubt be completed and they will make handsome fortunes and great reputation by its success. Every few months we are assured by our papers that the work is rapidly progressing, but as rapidly is a relative term we cannot deny it. It is rapid when compared to the building of an island by the coral insect, but it is slow when compared with the rebuilding of Chicago. It is rapid compared with the rebuilding of the great Lyndel Hotel of our city, the ruins of which have laid where the fire left them over six years, and are at last being removed for a new structure. It will about average with the growth of a forest in speed; at least this has been its speed during the three years we have been in the city.

PASSED ON.

Another faithful and efficient worker has gone the Summer Land. Our brother, J. P. A. Verill, of Battle Creek, Mich., whose pen was among the first to call us from our prairie home in Wisconsin to lecture on the truths of spirit intercourse,

and whose tongue and pen have been active in the cause for more than twenty years, has left his earthly garments, and put on a purer robe of elemental life, and is with the angels. Thus one after another of those who began this work with us, more than a quarter of a century ago, is called over, till but few of the old workers are left; and we are standing, with our locks whitened and step enfeebled, expecting the next call may be for us to join the larger number that are on the other shore. We have forgiven our enemies, and are ready for the call.

WESTERN LOCALS, Etc.

REPORTED FOR THE BANNER OF LIGHT.

THE BARNES WILL CASE.

A Survey of the Matter—Report of the Proceedings before the Court of Common Pleas of Mr. Vernon, Posey Co., Ind., July 10th and 11th—The Prospects—What the Spiritualists of America should do in the premises.

Mr. Vernon, Posey Co., Ind., July 10th.—Messrs. Editors, like a dutiful and progressive reporter, your humble servant took a trip down here to see what was going on relative to the celebrated Barnes Will Case. The case is of great importance. Interest in the matter, in Southern Indiana, is intense. Letters from all parts of the country are received by Dr. Allen C. Hallock, of Evansville, asking for particulars. Up to the present time, Dr. Hallock, being an important witness in the case, has not felt at liberty to communicate information on the subject. The Banner reporter, after great labor, has possessed himself of a thorough knowledge of the whole affair. Dr. Hallock now says to his many correspondents, Read the Banner of Light if you want to know about the Barnes Will Case.

ROBERT BARNES

Was born in Fayette County, Kentucky, on Christmas Day, 1798. He died a childless widower, Feb. 10th, 1871. Mr. Barnes was a worker. From poverty, he journeyed into the much-loved domain of wealth.

Some time before his death, Mr. Barnes felt desirous of making known his intentions with regard to the disposition of his vast property. He sent for a copy of Girard's will. He then visited a friend, Mr. D. M. Graham, of Evansville, and solicited him to draw up a draft of a will from the Girard will. Mr. Graham did so. Mr. Barnes made some alterations, and then re-wrote the entire copy, adding his signature in the presence of two witnesses—Col. Buchanan, of Evansville, and Mr. Schubert, of the same place.

[Our reporter enclosed a copy of the will; but, as it was published entire in the Banner of Light, March 18th, 1871, we omit it here for want of room. The amount bequeathed is estimated at between \$300,000 and \$500,000, to be devoted to educating a certain portion of the poor, and the Board of Trustees of the Indiana State Association of Spiritualists was selected to carry out the conditions of the will.—E. B. L.]

DR. ALLEN C. HALLOCK.

Of Evansville, was an intimate friend of Robert Barnes; therefore, naturally enough, he (Mr. B.) desired the Doctor to take charge of his will. That document was in Mr. Hallock's possession for some time.

Robert Barnes was called, a short time after to Princeton, and took the will with him, saying to Mr. Hallock, "You shall have it again on my return." Sickened, however, prevented Robert Barnes from fulfilling his promise. The will was left, with other papers, in his (Mr. Barnes) store. At his request, a few days after he was taken sick, the will was brought from the store and given over to Mr. Barnes's private custody. During this, his last sickness, he conversed frequently about the disposition of his property, as expressed in his will.

THE MISSING WILL.

After Robert Barnes had died, lo and behold! no will was to be found. But the original draft of the will, with Mr. Barnes's alterations in his own hand-writing, remained in Mr. Graham's possession; also, another copy of the will, which last the Trustees of the Indiana State Association of Spiritualists now present for "probate."

The effort to probate this copy of the will is being contested by Mrs. Elizabeth Reynolds and Everett Barnes, niece and nephew of Robert Barnes.

BEFORE THE COURTS.

The case has been before the courts several times, but has been postponed. July 9th the case was called before Judge Elson, of the Court of Common Pleas, of Mr. Vernon, Posey Co., Indiana. The counsel for the defendants (Mrs. Elizabeth Reynolds and Everett Barnes) filed an affidavit for continuance, setting forth that a letter had been received from Everett Barnes, one of the defendants, stating to a third party that he was sick on the 20th of June, but would be present at the trial, July 9th, if possible. The Court, upon due deliberation, decided that the affidavit did not seem to be sufficient to grant a continuance on, as the date of the sickness was too remote. The plaintiffs then insisted upon proceeding with the trial, but the papers pertaining to the case had been taken to Evansville by the defendants' attorneys, and had not been returned. Upon the application of the plaintiffs, a rule was granted to have the papers returned after the meeting of the court in the morning. It was intimated that the defendants would attempt to transfer the case to the United States Court, on the ground that Everett Barnes, one of the defendants, was a resident of another State. As yet, the necessary application has not been made, probably because the change could not be granted, where one of the defendants and the plaintiff are residents of the State where the action is brought, and the defense or cause of action as to both identical.

Second Day, July 10th.—The counsel for the defense made a motion to suppress a part of the deposition of Mary Preston. Upon this motion a long discussion ensued as to whether the declaration of the testator, Robert Barnes—being having made a will, and it not being found at his death—was admissible in evidence as to the destruction of the will. Judge Elson took the question under consideration until the afternoon session. Motions were made to strike out other paragraphs of the same deposition. One paragraph was suppressed; the rest were held over for discussion.

The court then adjourned till 1 1/2 p.m.

The Judge announced his decision in reference to the deposition of Mary Preston. He said: I think those declarations are admissible. On account of the sickness of Col. Denby, of the counsel for the defense, the case stands continued to the next term of this Court in November.

A PLEA

to free thinkers and Spiritualists: Friends, the Trustees of the Indiana State Association of Spiritualists are in need of financial aid to assist them in prosecuting their case. Will you aid in the work of carrying out Robert Barnes's plan? You are not asked to donate money in this cause; you are only asked for a temporary loan! The State Association of Spiritualists will issue certificates of indebtedness to all parties forwarding

funds to Allen C. Hallock, of Evansville, Ind. William White & Co., of the Banner of Light, are also authorized to receive moneys to aid in this cause.

Now then, in the name of humanity; in the name of justice; in the name of education; in the name of the children (born and unborn)—of the great world of the unchurched—let there be a grand rally among free thinkers and Spiritualists in this matter! Let a sufficient amount of money roll in upon the Trustees of the Indiana State Association of Spiritualists to insure success.

And then, when the case is won—as it surely will be, if means are forthcoming—with what pride will all those that have aided in the work, and have witnessed this noble charity for the education of the poor, firmly established, and carrying out the intentions of Robert Barnes by preparing hundreds of poor children for lives of usefulness and good, recall their deed, and remember that the blessings of all who will partake of the great good they have aided in founding will rest on them and follow them to the Summer Land.

The counsel engaged by the Trustees of the Indiana State Association of Spiritualists are confident of success. They are gentlemen of ability, ranking among the foremost men of the Western bar. Their names are: Major Blythe Hynes, Capt. John Graham, Hon. W. F. Parrott, Gen. J. M. Shackelford, Gen. A. P. Hovey, and Col. Spencer. The two latter gentlemen are residents of Mr. Vernon, Posey Co., Ind.; the rest are of Evansville, Ind.

Will there be a response to this just and righteous plea from the Trustees of the Indiana State Association of Spiritualists? CERHAS.

PROPOSITION TO ESTABLISH CO-OPERATIVE SOCIETIES.

To the Editors of the Banner of Light:

SIRS—The method of co-operation as now practiced in England may be described as a method of making individual incomes go further than they possibly could under the system of competitive trading. That this method is quite imperfect as a realization of practical brotherhood, the writer does not need to be told; but that the method may be used as a door leading to all the higher forms of communistic life, is also quite easy of demonstration. One of the difficulties in the way of success seems to be, the deficiency of statute laws in the United States to give sufficient protection to such societies. This difficulty might probably be overcome if it was seen to be desirable to have such societies. The longer the writer has witnessed the effects of competitive business, the more he is convinced that the principle is wrong, because unnatural. The more of the opposite principle of co-operation witnessed, the more does any one become impressed with the righteousness of the principle, and its fitness to become the gate leading to all manner of reforms and improvements in social life.

The intention of this letter is to set before the more dominant minds of the American Spiritualists some of the possibilities of union as between the two nations, United States and England, on the basis of cooperative trading. Divine and beautiful as is the "Golden Rule," it requires proper conditions to be practicable. These conditions are better supplied in cooperative exchange of commodities than in any other way the writer knows of. The mold of true charity or brotherly love is the perfect justice of all the relations subsisting between man and man. The most tender and sensitive plant of the whole range of botany is the one which is also most subject to the stimulating effects of conditions exactly suited to its nature. So is it with the two sensitive political plants now in question. They are both truly noble in their aspirations and in their sentiments of national honor; but they need conditions more favorable than the present for growth into full harmony and beauty of moral and material greatness. The simple story of the lamb and the crafty fox, who desired to come to supper with him, is not inappropriate, as expressing the relation which competitive trading has to pure justice of exchange. Very few indeed of the people of the United States have any adequate idea of how costly to them the present competitive system is. The compilation of many profits, one upon another, and especially the different profits upon the duty, make up a total for the consumer to pay, which would shock him if he knew how different a sum the article had cost from the hands of the maker. The writer has for twenty years been connected with commerce between this country and Great Britain, and has necessarily acquired some knowledge of the tortuous intricacies of the system as it is. The following estimate will be found pretty near the truth as to the effect of the cumulation of profits upon goods imported from England. The first of the profits is that of the English merchant, who professes to take only five per cent., but really takes ten per cent., by means of a private understanding with the manufacturer. The next is the importer's profit of fifteen to twenty-five per cent.; then, very generally, though not universally, there follows a jobber's profit of twenty to thirty per cent., and, lastly, the retailer's profit of twenty-five to sixty per cent. Now, let us take the average of these profits, and calculate their effect upon an article costing at the English factory twenty dollars. These averaged profits are, say, merchant, ten per cent.; importer, twenty per cent.; jobber, twenty-five per cent.; retailer, forty per cent. The \$20 have now become \$45.00; but the duty and three profits upon it have yet to be added. Take an average duty of thirty-five per cent., and this article costing \$20 originally, pays \$7 duty, and the three profits upon the \$27 make it \$34.70 for duty alone; and this brings the whole price of the \$20 article to \$60.20, which the consumer pays. I have said nothing here about freight, insurance, etc., which are unavoidable, but which also have to bear the cumulation of profits upon them; forming, as they do, equally with duty, a part of the cost price of the goods to the importer.

Now it is not difficult to see that this is a very clumsy and wasteful method of distributing the wealth which comes from a foreign country. It applies with equal force to the productions of the United States itself. The duty, in this case, is not collected in the Custom House, and does not go to pay the debt of the nation. It is collected by the different manufacturers, whose productions are protected by the existing high tariffs, and whose rapidly made fortunes testify how generous toward them the rest of the nation is. The reform which we think to be practicable, even under the existing tariffs, is this: the actual manufacturer, (both in America and England) needs to be brought into rapport with the actual consumer. This has been done already in England, which has more than eight hundred societies of consumers organized for this purpose, some of which are of colossal size, and most of them also working out educational and other reforms. The social state of neither country is anything to boast of; but if the people of the United States are not too far advanced to take a "notion" from the "old country," there is no chance of realizing the sowing of some seeds of reform, which

may one day cumulate into vast organic changes in the whole physiology of the nation. The writer represents "The Central Co-operative Agency" of London, whose business is to distribute the productions of co-operative manufacturing societies (twenty to thirty in number) among the co-operative consuming societies of Great Britain and other countries. He is prepared to enter into relations with any societies in this country, (small or large), for the exchange of British co-operative manufactures for any kind of American produce which may be cheaper than British produce. He has the faith to believe this can be done to the mutual advantage of the people of both countries, and will be glad to hear from any persons in sympathy with these views. ROBERT HARPER, of Birmingham, England. 15 Light street, New York.

Chicago, and Other Items.

In my last letter, I described a séance of Mrs. Maud Lord's. I am happy to state, she is still holding these interesting circles at the "New Spirit Rooms," on W. Madison street. A good class of persons are attracted there, and much interest is being awakened.

I am told that excellent manifestations are given in the presence of Mrs. Carrie M. Sawyer, at her residence on Fulton street. I have not had the pleasure of attending since her circulars have been issued, but hope to do so ere long, and will report the result.

Mrs. Katie Morrison, the blind medium, with her friend, Mrs. Wilcox, both of Oswego, N. Y., have been in Chicago for a short visit. Mrs. M. was under treatment for her eyes; but her physician assures her there is no hope. She is hopeful, however, as her spirit friends tell her she shall yet see, and she has faith in them, and believes she will.

Mr. Dean Clark and Mrs. Fannie T. Young have also paid Chicago a brief visit. Mr. Clark is now resting with his friends in Wisconsin. Mrs. Young is en route for San Francisco. I met her, last Sunday, at Golden City, Colorado. She had come some one hundred miles off of her route to attend the Spiritualists' annual meeting at Golden City. The meeting was held through Saturday and Sunday. Saturday was devoted to business principally. Sunday morning, Judge Balden, of Denver, delivered a fine lecture upon Spiritualism; after which, Mrs. Young, entranced, gave a short lecture. Conference in the afternoon, and lecture in the evening by Mrs. Young. There is quite an interest manifested in Colorado upon Spiritualism. There are quite a number of Banner subscribers in this place (Georgetown). The "Western Star" is also well patronized here. The Davenport were here not long ago, and created a great excitement. There are two or three very good mediums in Georgetown—one in some respects similar to D. D. Home, as he can handle red-hot iron, coals, etc., while under influence.

There are two Lyceums in Chicago—"The Progressive Lyceum, of Chicago," organized Feb. 23, 1869; seventy-five members; J. E. Titus, Conductor; Assistant Conductor, Mr. Bently; Musical Director, Mr. Blackmer; Guardian, Mrs. Dye. "The Children's Progressive Lyceum" is under the auspices of the "First Society of Spiritualists"; one hundred and twenty members; Dr. S. J. Avery, Conductor; Mrs. Ridgeway, Assistant Conductor; Mr. Jones, Musical Director; M. S. Bushnell, Guardian. I think eventually the two Lyceums will unite and make one of the strongest organizations we have.

There are many more "Chicago items" that I could give you, but my letter is already too long, so I will defer until my next. One word about the beautiful scenery of this territory, and I close. Mountains, mountains everywhere, with their snowy summits, overwhelming in their majestic grandeur, and impressing one with the prodigious power of Nature's God. Their sides are furrowed with gulches; down which come trickling busy little streams from cupboards of snow to form lakelets at their base. The dark green pines in the cañons below are a pleasing contrast to the gray nudity of the mountain above, where is found only dry, mosses growing among the rocks, and slightly sprinkled with tiny flowers of the most delicate shade and color. The growth of these minute plants, with no apparent earthly sustenance, is an imposing problem to me, and the substance which nourishes them into existence is a hard conjecture to my puzzled brain. In my next I hope to be able to give an account of some of the manifestations given in the presence of the "Bangs Children."

For the present, adieu.

ANNIE-LORD CHAMBERLAIN.
Georgetown, Col., July 10, 1872.

Convention of Reformers.

The Reformers, Progressives, Spiritualists, Woman Suffragists, Labor Reformers, Shakers, Quakers, and Religiousists of all classes, and all lovers of peace and good will to mankind, are invited to meet in convention at Vineland, N. J., Wednesday and Thursday, August 14th and 15th, 1872, at 10 o'clock A. M.

The object of this call is to take into consideration a new form of government, recognizing the principles of Christ as the basis of our government; and to do away with all impediments of war, and to rid our nation of debt, etc.

Also, to nominate candidates for President and Vice President on the true platform of Equal Rights—one man and woman—equal in all departments of the government, and to serve for the good of our beloved country, and to establish a new form of government for the world.

Miss H. Mitchell, Mrs. S. V. Gifford, Mr. B. M. Adams, Mrs. Julia Doane, Mrs. E. A. Loomis, Miss L. L. Lamb, Mr. C. E. Loomis, John Williams, Mrs. D. W. Gifford, Vineland, July 18th, 1872.

Ohio-Grove Meeting at Springfield.

Sunday, August 4th, a Spiritualist's and Liberalist's Basket Meeting will be held at the Fair Grounds. Arrangements for excursion trains from neighboring cities are being made, and prominent speakers engaged. Mr. H. M. Sherman and other noted physical and test mediums will be present August 4th and 5th, and evening meetings at Allen's Hall. The Grove Meeting is designed to be one of the largest and most interesting of the season, and all within easy distance should not fail to attend.

W. W. DAVIS, Committee.

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These books are constantly selling, and they will continue to be popular as long as mankind take interest in the great subjects of Life, Death and the World Beyond. To establish the principle that spirit communion is possible, printed on the tinted paper. Cloth 50 cts., postage 1 cent; paper 20 cts., postage 2 cts.

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