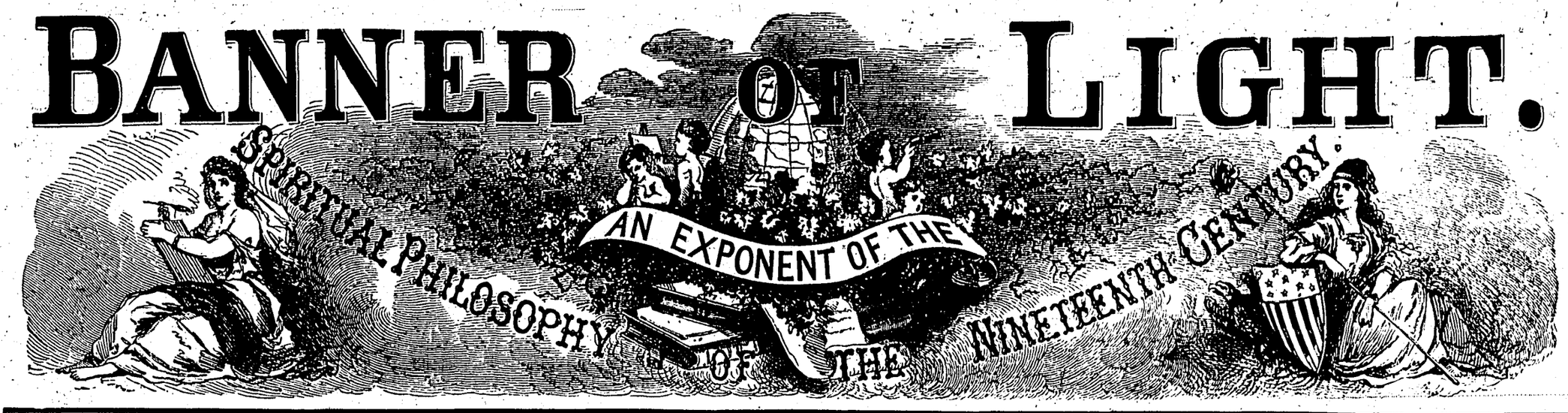
BANNER OF LIGHT.



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Banner of Light.

BOSTON, SATURDAY, JUNE 26, 1875.

"THE PROOF PALPABLE."

To the Editor of the Banner of Light:

When Mr. Sargent's "Planchette" was brought out I considered it the most valuable contribution to Spiritualistic literature we were ever likely to possess; and I think I have done more good with it than with all my other works on the subject of which it treats. Indeed, it was so overflowing with well-authenticated facts and all so gracefully draped by the author's classical pen, it walked forth a queenly heroine upon the stage of our new philosophy, and, like the famous Rachel, by her statuesque pose upon the scenic boards, almost overawed applause.

Mr. Sargent's new "Proof Palpable" has many of the charms of his former productions, many of the great and newer truths gradually developed (as we have become prepared for them) in the realm of the psychical, besides a large amount of philosophical learning displayed in his analysis of the numerous philosophical speculations that have in the present and past centuries feathered the wings of the faith that has grown out of them.

Only one misstatement have I found in the entire work, and that of so little importance I would not notice it were it not that the *facts* in the case are more startling. The officer of the United States Navy reported as appearing in full uniform at Chittenden, Vt., was my father-in-law. When he first came on the platform he was in handsome citizen's dress. Being asked in *French*, by Mrs. D., if he came for us, and if he was her father (to which he gave an affirmative reply, first by raps, then by bending over the railing and bowing to us), she said, *mentally*, "If it be my father, I wish him to appear in his undress navy uniform." He withdrew, and in a moment or so returned in said uniform. The buckle was on his belt, the straps were on his shoulders, and though his face could not be seen sufficiently to make identity unmistakable, his general bearing and outline was that of Commander Washington A. Bartlett, U. S. N.

I was not aware before I read Mr. Sargent's book that any materializations had taken place through the mediumship of D. D. Home; but here I learn (p. 13) that in his presence a sister of Mr. S. C. Hall was seen and recognized by her brother, and clearly seen by Lord Lindsay and the entire party.

The account of the manifestations at Mr. Livermore's I have had reported to me in full by Miss Fox, and corroborated by letters from Mr. L. himself; and certainly when the fascinating spirit of the beautiful Mrs. L. floated over the table with her silvery drapery, sweeping with it paper and pencil to the floor as she went to the wall to write, by the light of her own spirituality, a note to her husband; when she put her arms about his neck and let her ringlets and veil fall about his face; when her welcome presence could be reflected in the mirror; when she could create a rose out of seeming nothingness, and give it a delicious odor from her own sweet breath; when every fold of her drapery, every wave of her hair, every motion of her limbs made her seem the very embodiment of the mythological Psyche of the Greeks, the wonder is that her husband did not commit suicide that he might be ever with her rather than take sober notes of her presence and retain the reputation of having a sane, well-balanced brain. When Miss Fox and her sister were once our guests, I lived for a brief period in such an atmosphere. Flowers were brought me from my garden by my mother's spirit; beautiful spirit hands were laid upon mine and upon my forehead, and were seen to play the guitar; sweet music was made by the invisibles, and heaven seemed brought down into our very midst.

But I must return to Mr. Sargent's "Proofs." On page 15 is an account of that wonderful spirit control of Mrs. Jencken's infant, lately paralleled in Italy by the writing by Baron Kirkup's grandchild, nine days old. Proofs are multiplied, but where they are rejected we hear, even from the most devout, the cry of despair. "It is all dark, dark, dark to my soul," said the late Rev. Albert Barnes; but Socrates could calmly drink the hemlock and smile at the tears of those who thought he was to die and be buried.

When the materialization of spirits comes up for consideration in this book, as there is much opportunity for fraud in these manifestations, the most satisfactory proofs possible of their genuineness are adduced. Among many who had experience, under strictly test conditions—generally—in the homes of the investigators, where no *two* women could possibly be present without its being known to the investigator, Dr. Gully is mentioned (p. 54). "That the power" (of materialization) "grows with use was curiously illustrated by the fact that, for some time, only a face was producible, with, occasionally, arms and hands; with no hair, and sometimes with no back to the skull at all. Merely a mark, with movement, however, of eyes and mouth. *Gradually the whole form appeared*—after, perhaps, some five months of séances—once or twice a week. This again became more and more rapidly formed and changed, in hair, dress, and color of face, as we desired." . . . "When the photograph was taken I held her hand for at least two minutes."*

This testimony to the gradual increase of the spirit-form (so called) is one of the most important and satisfactory features of the phenomenon.

On page 59, Prince Wittgenstein's account of his experience with the beautiful Katie is given; and this is followed by that of the Rev. Dr. Sexton, who, after fifteen years of skepticism, "during which time he did not disdain to investigate," yielded to those overwhelming proofs of spirit-presence; for, "in his own house, in the absence of all mediums other than those members of his own family and intimate private friends, in whom mediumistic powers became developed, he got evidence of an irresistible character that the communications came from deceased friends and relatives." B. Coleman, Esq., says of a séance at Mr. Luxmore's: "Whatever the figure of Katie might be, it evidently was not Miss Cook (the medium). Mr. Crookes, of European reputation as a scientist, writes: "Miss Cook is now devoting herself exclusively to a series of private séances with me and one or two friends. The séances will probably extend over some months, and I am promised that every desirable test shall be given to me. . . . Enough has taken place to thoroughly convince me of the perfect truth and honesty of Miss Cook." Mr. Russell, postmaster of Kingston, England, writes: "On many occasions, when sitting with his family around a *harmonium*—the medium being deeply entranced upon an adjacent couch, and distinctly seen by every one in the room—the writer's father, many years since 'passed on before,' has drawn up a chair from a remote part of the room and joined the members of the circle, talking with them, singing with them, and selecting pieces of music to be played on the instrument;" . . . and, after kissing them, "floating up to the ceiling, wishing them 'Good night,' and apparently vanishing from sight"—the medium still being extended on the couch. Mr. A. R. Wallace, F. R. S., says: "The most remarkable feature of this lady's (Miss Nichol) mediumship is the production of flowers and fruits in closed rooms. The first time this occurred was at my own house. . . . Miss N. had come early to tea, it being mid-winter, and she had been with us in a very warm, gas-lighted room, four hours before the flowers appeared. The essential fact is, that upon a bare table, in a small room, closed and dark, a quantity of flowers appeared, . . . consisting of anemones, tulips, chrysanthemums, Chinese primroses, and several ferns, all absolutely fresh as if just gathered from a conservatory. They were covered with a fine cold dew. Not a petal was crumpled or broken—not the most delicate point or pinnule of the ferns was out of place," &c.

Of spirit-photography a great deal of valuable information is imparted in this work. I will, however, only quote a few words regarding it, from Lady Caithness. Being in Paris she visited M. Buguet, and she and her son got thirteen of his pictures; "and out of the thirteen," she says, "we distinctly recognized the spirit-forms of five dear ones whom we had never hoped to see again on earth. . . . We were perfect strangers to the medium, who had never heard of us before. . . . That there may be no doubt about the identity of my late husband, he brings in his hand the family crest and emblem."

The late confession of fraud by M. Buguet will have no effect on Lady Caithness or on the hundreds of others who have obtained from him genuine psychographs. Mons. B. is evidently a weak-kneed individual, who, to appease the wrath of the Catholics, and escape probable imprisonment, has resorted to an acknowledgment of deceptive tricks; or, perhaps, by a bribe from the church, more flattering than his legitimate business, has, like some mediums in this country, it is said, turned against the truth.

Of spirit-music there is also proof on proof, while the testimony regarding the transmission by spirits of material objects from place to place, is unquestionably trustworthy.

The theories respecting spirit and matter, their qualites and relations, are ably discussed. "Thus Spiritualism, if it neither discredits nor confirms the doctrine of two substances, at least makes doubly distinct the separation between the phenomena of so-called matter and the phenomena of so-called spirit. The two in one have been compared to the convex and the concave of the same curve." "*Thought is a motion of matter*," says Moleschott. "But," says our author, "this is no more of an explanation than it would be to try to account for the sentiment and the charm in a melody of Mozart's, by saying, 'It is a motion of matter.' All that science can fairly hypothecate is, that *Thought is accompanied by a motion of matter*; for, were the head and brain so transparent that this motion could be seen, the mystery of thought would be as far as ever from being solved."

"*No thought without phosphorus*," says Moleschott. In a note, Mr. Sargent remarks: "Locke must have had a presentiment of the appearance of a Moleschott on our planet, for he says: "A chemist shall reduce Divinity to the maxims of his laboratory, explain morality by sal, sulphur, and mercury," etc. Further on he adds: "Liebig's sarcasm is perfectly just, when he says that the bones should produce more thought than the brain, if Moleschott's asseveration is true." "The honor of the discovery that phosphorus exists in the brain," says Baron L., "belongs not to me, but to Dr. Moleschott; and I have declared it to be a mistaken idea, not based on a single fact." (p. 157.)

"We do not know," says Materialism, "all the powers of matter, its magical and spiritual nature, and its life eternal."

"Then if we do not know them," responds Mr. Sargent, "how can any one say that they are not what is meant by spirit?" etc.

"Mr. Tyndall would trace all the phenomena of mind and matter to the potencies of atoms. He allows Theism, however, to entertain its little hypothesis, and leaves it an open question whether atoms may not have had a Divine Creator." His confession that he prolongs the vision backward across the boundary of the experimental evidence, &c., borders on the sublime, and gives a further view of his boldness and probable tendency—leaving a gate open by which he may yet acknowledge that what he has sneered at *are real facts in science*.

And now, from the thirteenth chapter to the eighteenth, we have in Mr. Sargent's "Proof Palpable" the most thoughtful and profound portion of the work. The philosophical acumen which he brings to bear upon the Vedic hypotheses, the doctrines of Plato, of Aristotle, of Descartes and others, will win the especial attention of every scholar. The opinions of Leibnitz, of Dr. Carpenter, of Stahl, of Papillon, (of whose writings a splendid paragraph is quoted,) of Burnouf, of Oersted, of D'Holbach, Fichte, Strauss, and a host more, are brought in review, and make every page as interesting as a romance.

G. L. DITSON.

*This photograph I have (from the Banner office), as well as the one taken by Mr. Crookes himself, and for which I am under very great obligations for his kindness.

Written for the Banner of Light.

THE TRIUMPH OF TRUTH.

BY WILLIAM BRUNTON.

Mine eyes have seen the vision clear, as clear as dawning day,
Of truth triumphant in the earth, with her majestic sway.
I saw her in my golden sleep, when all was calm and still,
I saw her rise and all my fair and fondest hopes fulfill;
She was adored by all the earth—by men afar and near,
And with them dwelt the wide world round, like seasons of the year.
She came not, as dread Error came, to rule with wrong the race;
She came not forcing faith by fear, but won it by her grace;
She rose as doth the dawn, and spread and filled the land with light.
I saw it in my golden dream, and blessed the happy sight!

I woke, and went my way to work, and with the vision read
In all my daily duties this—that Truth the nations led;
I saw it in the conquests fair we make in skill and trade;
I saw it, clear as noon and sky, in all that man has made:
His ships that sail the ocean wide, his powers that skim the land,
All bear their testimony strong—that Truth is great and grand.
The sight of falling crowns and thrones, the priests that fall in pride,
The parliaments that work for good, and take the people's side—
All these to me are telling true the vision that I saw,
That Truth is triumphing abroad, by her majestic law!

I read it in the history past of every land I know—
That Truth is like the forests fair, and Error like the snow.
The forests grow, and spread and live—the snow must melt away;
And Truth has grown and spread, and gathered power from day to day.
I read it in the present time, with all its tribute fair—
To what mankind may do for man, if man will only dare;
And in the future far and free I read the page complete,
That there the Truth her triumph sure will in perfection meet.
Oh, gather round her strong, ye brave! she rules with bliss, not blight!
Rejoice, oh man, in her fair beams, her day of love and light!

REMARKABLE ASSERTION.

To the Editor of the Banner of Light:

In commenting on Mrs. Tappan's re-incarnation address, recently under consideration, I did not intend to allow any important remark of hers to pass unnoticed. I find, however, one expression worthy of note to which I neglected to refer. It is so illustrative of the random assertions which are but the legitimate results of a theory wild and baseless, that it seems necessary to introduce it to particular notice as one of the closing arguments on which her faith is established. She says:

"No human being ever passes from earth who does not think, 'If I could only begin my existence now, I would show the world the benefit of my experience.'"

Now allow me to ask, how can the lady, or her control, divine the thoughts of every human being who passes from earth? Even if her statement were correct in a limited sense—which may not reasonably be conceded—the countless exceptions in sudden and instantaneous deaths, allowing no time for thought, would render the rule of slight account. But her proposition is so palpably erroneous that little comment is needed. Without intending any discourtesy to Mrs. Tappan, or to any others of the visionary faith, allow me, in conclusion, to commend to their consideration a remark of Confucius: "To know that we know what we know, and that we do not know what we do not know, that is true knowledge." Yours for absolute truth,

HORATIO N. SPOONER.

Passions are like floods and streams: the shallow murmur, but the deep are dumb.

PROF. HEDGE vs. PROF. TYNDALL.

BY ALLEN PUTNAM.

To the Editor of the Banner of Light:

The address before the American Unitarian Association, on the fiftieth anniversary of its formation, by Prof. Hedge, which you laid before your readers June 12th, is very able, and puts forth the proper relations of religion and science to each other with great clearness and force. That Professor, in the Divinity School at Cambridge, is a ripe scholar, an estimable man, and a good representative of the more staid and conservative portion of Unitarian Christians. He maintains that religion and science should not be deemed, for they are not, when severally operating in their proper spheres, antagonists, but friendly co-laborers for good.

So far, Unitarian views are probably in accord with such as are taken by the mass of Spiritualists. The Professor's address seems to have received your approval, till allusion was made in it to Prof. Tyndall, who, two or three years previously, made a request, substantially, that one ward in an hospital should, for determining the curative efficacy of prayer, have prayers offered in it; and that statistics of cures should be kept in all the wards, so as to settle the question whether prayer was of any benefit. If we apprehend correctly, you queried whether the religionist, alluding to that request, may not have rebuked the scientist undeservedly. With your permission we will comment upon that point.

When Tyndall's startling proposition was first promulgated, no one, probably, presumed that Protestant Christendom at large possessed what was needful to let her aid science test the efficacy of prayer by "statistics." Faith like Elijah's, when he contested the prophets of Baal, is not prevalent among common Christians. Yet some minds trusted that a considerable portion of the religious world might be in condition to give the scientist's request courteous consideration. But their trust was probably too comprehensive; for we now find even an enlightened and fit representative of one of the most liberal and cultured sects joining in *indignant rebuke* of the eminent man in science, because he asked for demonstration of some such supernal action upon the physical world as religionists believe can be and is procured by fitting solicitation. The scientist may have asked for nothing more than his needs, and the needs of thousands, require, and no more than the nature and methods of science ordinarily demand. It is her usage to credit only so much as is scientifically proved; and, since faith claims that prayer helps to heal disease, science characteristically says, "*Prove it; I prescribe a method—try.*"

Whether Tyndall was, and is, a supercilious scoffer of all religion's claims, and meant only to annoy and irritate the religious world by a rude taunt, we do not know. Be that as it may, he asked, at least by implication, a profound and significant question, which possibly admits of a demonstrative and beneficent answer.

Perhaps neither Tyndall, Hedge, nor any one among the masses whom they may properly represent, expected that, under any circumstances, attempt at anything like the proposed trial would be made. Perhaps most religionists looked upon anything of the kind as impious; and the faithless may have chuckled over the requisition as a pointed and crushing poser. Probably neither party dreamed that a stripling David exists, who, if permitted to use weapons of his own selection and have full control on faith's side of the field, might be willing to accept the challenge of science's Goliath.

Matter's champion probably supposed himself to be asking merely that in two distinct wards of an hospital the patients should all be under treatment by the same physicians and surgeons, and cared for by like nurses; no known differences in treatment or care existing, excepting that in one such prayers as the clergy are wont to utter or read should be statedly offered up, and in the other entirely omitted; and that statistics of results should be kept and compared. Prof. Hedge, and millions whom he may be deemed to represent, probably understood the scientist's challenge to mean just that and no more; and they "indignantly rebuked" the man.

Brains, nurtured even in the laboratories of science or the libraries of divinity schools, may lack some portions of the world's positive knowledge. But few, among either professional scientists or conservative religionists, have become cognizant of some now *known* conditions and appliances which bespeak possibility that fair scientific test might demonstrate faith's claim that healing influences may, because called for, be furnished from beyond where palpable matter extends.

When the press first put the proposition before us, one reader, and no doubt many others, mentally said that is fair; faith claims that action by some occult intelligence often operates most efficiently in healing diseases of our physical organisms. If so, such action methodically applied to considerable extent might produce some cures just as perceptible by our outer senses, and just as susceptible of measurement and enumeration as are those resulting from the action of palpable and visible medicines and appliances—cures whose causes adepts in the physical sciences might scan, and might properly subject to most rigid tests. Now a man of vast knowledge and skill asks for, and therefore let arrangements be made for procuring, cures by agents invisible, and for comparing them statistically with such as ordinary hospital treatment achieves; but insist that the methods and the visible aids shall be appropriate as possible to the case; insist that intelligent, discreet, well-read and experienced communers with spirits shall have absolute and continuous control of an hospital ward, and of all who are employed and everything used therein during the period of trial. When that privilege can be obtained, we see no reason why attempt might not be reverently made to demonstrate that intelligence from outside the material world and domain of physical science often acts beneficently upon the sick, and sometimes the more helpfully because of supplications for its aid through acts of preparation for its inflowings—through procurement of fitting living organisms as their channel—and through invocations to it, either uttered or silently proffered. Prayer under favorable conditions and of the right quality is very efficacious in curing disease, and we see no objection which expanded and enlightened religion can wisely or humanely make to a fair test of its curative operations.

Such, substantially, were our reflections years ago; and now, finding that an eminent scientist, because he sought for proof palpable, is *indignantly rebuked* by a candid and able man speaking as the representative of a very intelligent and thoughtful sect, we feel inclined to borrow one of that speaker's own words, which means "lack of knowledge," and say that "nescience" probably causes him and multitudes more to lack sight of an important possibility—possibility that religion may furnish Tyndall and his ilk with demonstration that prayer has efficacy in healing the sick; which demonstration the prayerless need, whether they wish to receive it or not.

Our suggested method, of course, would not procure proof of any direct and immediate bestowal of health by an omnipotent personality and because of man's prayers to him; but it might furnish proof that some invisible intelligent beings, possessing more knowledge, skill and power than do the best of embodied physicians, can be so aided and induced by our efforts and solicitations as to become marvelous healers of our maladies.

Results thus obtained might be due to processes differing widely from such as Tyndall had in view, or rather such as he asked to have applied; still they might be to him demonstration that disembodied intelligences of some grade can at times, and under some circumstances, act beneficently upon the ailing forms of men. However much that should fall short of his full demand, it would be an instructive move toward it, and also would teach rebuking religionists that they may have censured him prematurely. The signs of to-day are indicating that, in some morrow, science and religion may harmoniously move on in company to a point quite in advance of where the latter now indignantly rebukes the former.

Fit circumstances for the trial are wrapped up in the obscurity of the future; the time when they will be with us is uncertain; great changes must precede their arrival; for thoughts and sentiments now dominant over the nations would envelope and charge an hospital ward set apart for such a purpose, and encrust its occupants, with profanating effluvia which would greatly obstruct the access and free action of such helpers as would be invoked; also no portion of a public hospital can be placed under full control of the mortals best fitted to conduct this special experiment until existing managers of charitable and curative institutions shall give place to minds differently informed and disposed.

The motives of Tyndall may have been as good and his acts as proper as those manifested in censuring him. Were we willing to use disparaging epithets, we might honestly apply as severe ones to his rebukers as to him. We trust his proposition will not be withdrawn, but allowed to stand, where it will be in order to call it up at any time for further consideration.

A PLEASURE FOR A CHILD.—Blessed be the hand that prepares a pleasure for a child, for there is no saying when and where it may again bloom forth. Does not almost everybody remember some kind-hearted man who showed him a kindness in the quiet days of his childhood? The writer of this recollects himself at this moment as a barefooted lad, standing at the wooden fence of a poor little garden in his native village. With longing eyes he gazed on the flowers which were blooming there quietly of a Sunday morning. The possessor came from his little cottage; he was a wood-cutter by trade, and spent the whole week at work in the woods. He had come into the garden to gather flowers to stick in his coat when he went to church. He saw the boy, and, breaking off the most beautiful of his carnations—it was streaked with red and white—he gave it to him. Neither the giver nor the receiver spoke a word, and with bounding steps the boy ran home; and now here at a distance from that home, after so many events of so many years, the feeling of gratitude which agitated the breast of that boy expresses itself on paper. The carnation has long since withered, but it now blossoms afresh.

A FRENCH WILL.—A funny will has been left by a rich and witty lady who recently died at Fontainbleau at the age of ninety years. Her eager heirs opened her will the same day of her death, and were frightened to find this clause in it: "I leave to my physician, whose intelligent care and wise prescriptions have insured me such a long life, the contents of the old oaken box which stands in my dressing-room; the key of this box will be found under the hair mattress of my bed." Great consternation! Of course it contained the most valued treasures of the deceased! The doctor is sent for—comes; the box is opened. Great surprise! It contains intact, not even opened, all the drugs, powders and potions he had prescribed for his patient during the past twenty years!

☞ Belief, theological or otherwise, is not elective with any individual, but inevitably follows those outworkings of life which come before the cognizance.—*Bunton.*

Spiritual Phenomena.

SPIRIT MATERIALIZATION.

The Extraordinary Experiences of Col. Richard E. Cross, of Montreal, Canada, at the House of Mrs. Compton, in Havana, N. Y., and afterwards in New York City.

PART I.

To the Editor of the Banner of Light:

Some days ago I received from Col. Richard E. Cross, of Montreal, Canada, the following letter (substantially), being a narration of his extraordinary experiences at the house of Mrs. Compton, in Havana, N. Y., and I feel well assured that its publication will interest your readers, as the personal narration of the facts did me and my household. I take occasion here to vouch for the honesty and truthfulness of Col. Cross. He is a gentleman of high-toned character, whose word is trustworthy, and in what he narrates I have confidence; and I therefore cast his letter upon the world as the truth and fact. He was, during the war of the rebellion, a colonel in the army of the Union, and was distinguished in many battles. Since the war he removed from New Hampshire, his native State, to Montreal, Canada, where he has been for a long time residing, in good position and repute.

Yours truly, A. G. W. CARTER.

New York City, May 9th, 1875.

MONTREAL, *May 1st, 1875.*

JUDGE A. G. W. CARTER: *My Dear Sir*—On parting from you in New York City, a few days since, you expressed a wish for me to write you a full account of the scenes and incidents which took place at Mrs. Compton's, Havana, N. Y., under my own observation, she being the materializing medium. The following is a correct statement:

Having seen, by mere accident, a copy of the "Banner of Light," in which there was an account of Dr. H. B. Storer's experience at the above place, curiosity more than anything else led me to wish to fathom, by personal investigation, the secrets and mysteries of the place, if there were any to be found. I left Montreal for the city of New York, on Thursday, the 22d of April last, with an idea of visiting Havana; but, on my way to Syracuse, my better judgment, as I supposed (not being an avowed Spiritualist), caused me somewhat to hesitate, for, to tell the truth, I felt rather ashamed of the imposed weakness of "going after the spirits." But a something quite beyond my then control, seemed to urge me to go to Havana, though some hundred miles out of my way to New York City, where pressing business also demanded my attention and presence. I finally yielded to the strange influence pressing upon me, and at Syracuse took the cars for Seneca Lake, to cross over it, by boat, to Havana, and go at once to Mrs. Compton's house, designing to stay there only for the one night. I took a little steamboat to cross Seneca Lake, and on Friday night, at half-past nine o'clock, I arrived at the "Montour House." As soon as I arrived, and late at night as it was, I inquired of the landlord where I should find Mrs. Compton's. He politely told me that it would be too late to go then, for they, if having a séance there, must be nearly through with it, and advised me not to go or think of going that night. I—influenced as I now think I was—persisted in going to Mrs. Compton's, and was not to be deterred from my purpose. So mine host, seeing my persistency, generously offered to go with me, "if I *would* go," to her house. We arrived at the house, and, after repeated knocks at the ground-floor street door, it was opened by an old gentleman—the husband of the medium, it afterward seemed—who immediately said to me, "*They have been waiting for you!* The spirits told us that a stranger would soon arrive, and they refused any manifestations until his arrival. Come right in." I accordingly entered the house, leaving the landlord to return to his hotel, and was ushered into the room where they were holding a spiritual séance in what was termed the "dark circle." I was given a seat on the extreme left of the circle, leaving my left hand at liberty, and joining with my right hand the gentleman next to me in the circle. Very soon a voice of deep tones, which appeared to come from the direction of the medium, Mrs. Compton, but very unlike hers, said: "Please do all you can to assist us; we will try to materialize 'Katie' and a few others. The medium is very weak, but we will do the best we can. Do not break the circle, and do not touch the spirit who may come before you. The stranger for whom we were waiting, as we told you, has arrived, and we will proceed."

The light of the kerosene lamp was then turned on, and I had an opportunity for the first time of looking around the room, which I found to be of good size, having in one corner of it a sort of closet, or cabinet, just large enough for one person to sit in, in a chair. In this, there is no window, trap, or outlet, except the entrance in front, the sides being solid, and the floor securely fastened down. The door of the cabinet extends to within six inches of the top, and across the opening here made, a curtain of dark muslin is drawn in double, on a wire. There is a cane-seat chair in the cabinet for the medium to sit in. I also now saw the medium, Mrs. Compton, who sat at a table for the "dark circle," and was sitting there at the turning up of the light. She is apparently about forty years of age, has always been a hard-working woman, and in order to support a large family of children has been obliged to take in washing, do ironing, &c. In short she has had a hard life of village drudgery. She is about five feet three inches in height, and weighs perhaps one hundred and thirty pounds. She has dark complexion, eyes, and hair, with front teeth much decayed. She wore a twist of false hair around the crown of her head, as there seemed to be a failure of the growth of her own hair there. She was clothed in a common dress of black alpaca, with grey skirt, undergarments, grey stockings, and heavy shoes, a piece of worn lace about her neck, and in general she appeared a common hard-working woman, with, however, a pleasant and honest expression of face, and humble and agreeable manners. Such was the medium; I have a good photograph of her, which you have seen, and which I wish I could present here in this letter. It is a good face. Everything being ready, Mrs. Compton went into the cabinet and took her seat in the chair, shutting the door after her, which fastened with a latch, the black curtain being drawn across the aperture above the door. In a very few moments a deep voice, the same as in the dark circle, was heard to say: "Please sing," upon which those present, about seven in all, struck up a familiar hymn in chorus. Immediately to my astonishment, the black curtain was drawn aside, and two little hands were seen over the door in the aperture, then two more, then two or three more—all different, and these seemed to manipulate the curtain, and open and shut, and fling themselves about hither and thither. Soon after this, we heard the lifting of the latch of the cabinet door; we looked toward it—I especially interested; the door slowly opened outwardly, and, to my great amazement, *a beautiful female figure clad in gossamer white, with most exquisite veil (with little spots in it) over her head, neck, and shoulders—through which we could plainly see, and discern the countenance—came out and stood before us. I gazed somewhat fearfully, and intently upon her. I saw a blue sash around her waist, with a bow-knot and flowing ribbons behind; her profuse dark brown hair in curls covered her head, neck, and shoulders, and drooped gracefully far down her back. She advanced before the door, beautifully and gracefully, to the centre of the circle, and standing there, and looking around for a few moments, turned about and went into the cabinet door.* In a minute the door again opened, and the same form appeared before our view, in all her singular and unique beauty; she turned toward me as I sat at the end of the circle, and advanced to me noiselessly and trippingly. Reaching me, and immediately before me, she put her fine and soft hand upon my head, my face and my shoulders, and finally sat down directly upon my left knee, placed her arm about my neck, and literally caressed me. She then got up, and placing her hand upon my right knee, with fingers and thumb pointed down, to our amazement she drew forth apparently from my knee, a glossy, fine, brilliantly white silk handkerchief, with which she touched my face. I certainly never felt such a soft piece of material goods before. From me she went to each in the circle, and touched them, and then as if satisfied with what she had done, returned to the cabinet. I wish I could present a correct picture of this female form and figure, she was such a picture of grace and beauty!

After the disappearance of "Katie"—for such she was called, and called herself, though not the "Katie King" who has heretofore appeared, as they say, in England and this country—the door of the cabinet again was unlatched and opened, and *a child, apparently about six years of age, came running out; and advancing to a gentleman present, actually climbed into his lap, and called him "dear papa." The gentleman, astonished and bewildered, recognized his own little daughter, who had departed this life some three years before,* and of course was more than convinced of the existence and return of spirit relatives and friends. The little child, satisfied with and glad of her recognition, left her father and returned to the cabinet. In a few minutes the cabinet door again opened, and *now a young man, appearing to be about eighteen years of age, tidily dressed in black cloth frock coat, vest and pants, advanced from the door and addressed his brother,* one of the circle, who at once gladly recognized him; on which the form returned to the cabinet, and the door was latched again.

We had not waited long, when again the latch moved, the door opened, and *an old lady of full seventy years, stooping, and wearing "spectacles on nose,"* came out from the cabinet, and advancing to a gentleman of our company, called him by name, and extended her hand to him. He gladly took it, recognizing his departed grandmother, and she being evidently pleased with the recognition by her grandson, returned to the cabinet.

It was not long before there came forth from the door of the cabinet a tall Indian chief, adorned in all the paraphernalia of the chieftain. He was so tall that he was compelled to stoop on emerging from the cabinet. He was, as he told us himself, the Indian warrior "Seneca," whose kingdom formerly was about the lake which I had crossed in the boat, and near the shore of which we were holding the séance. He was fully six feet and six inches in height, and large in proportion. He wore all the dress of an Indian chief, large blanket, leggings, moccasins, and a light-colored head-dress, with two large ostrich-like plumes. He announced himself as "Big Injun," gave us the terrible "war-whoop," which shook the house almost, and also the "peace-whoop," a most singular falsetto cry, indicating anything else but peace to my ears, except in femininity. He talked with us for some time, and finally disappeared in the cabinet. The deep voice from the cabinet then informed us that the delicate health of the medium would not allow them to do anything more that evening, and requested us to sing the "Doxology," which we did in unison, and then three loud knocks were heard upon the door of the cabinet. This was, it seemed, to signify that all was finished; and that we might enter the cabinet to see to the medium. Some of us did so, and we found the medium seated exactly as we had left her, in what appeared to be a deep trance; she had no pulse, was perfectly cold and rigid, and great drops of perspiration were standing upon her forehead. It took quite fifteen minutes to restore her to consciousness, which, however, by manipulations and passes, was duly accomplished; and, then, the hour being late, we of the circle went from the house, and in our respective places of sojourn retired to our sleep.

Having seen too much, or too little, and not wishing now to go on to New York City without further investigation, and in the hope and trust that if I remained I would see some of my own spirit friends, I decided to remain over at Havana another day and night, and have some more experiences—putting matters perhaps to a severer test. In this decision I was joined by Professor S——, of Chicago, Ill., three gentlemen from Detroit, Mich., and the chief engineer of one of the principal New York Railways. On the morning of the 23d of April we visited the house and home of Mrs. Compton, remaining there for most of the day, making ourselves acquainted with all the family, their ways and manner of living, their clothes and clothing room, the different rooms occupied in the house, &c., &c. There are three children, I believe, at home, of thirteen, nine, and six or seven years of age respectively. These young girls generally attend the séances—the eldest one particularly, who assists at the singing, and sits in the circle. The old gentleman, Mr. Compton, attends the séances, sits in the circles, regulates the lights, &c. During the day we had an opportunity of thoroughly examining the room where the séances are held; we found it to be some fifteen feet square, with the cabinet in the corner, and occupied by table and chairs. We tested this and the adjoining rooms with hammers, &c., and getting through our examination of the whole interior of the house, were quite satisfied that there was no place for fraud, trick or deception. So convinced we came away, to prepare for the second night's adventures with the spirits.

At eight o'clock that evening we were again in the circle room of Mrs. Compton. Soon the circle was formed under the direction and indication of the spirits themselves, my assigned position being about the middle. All being in readiness the lights were turned off, and then we had the manifestations of the "dark circle." In this sort of circle happening first, we were informed by the spirits, they gained much of their power to materialize in the light circle. After sitting half an hour thus, and having many curious manifestations of the presence of spirits by touches, voices, and noises of walking about and the frequent appearance of mysterious balls of light, which would float about in various localities and directions, and sometimes with a peculiar dipping, would seem to strike the table, during which time Mrs. Compton was continually describing the spirit forms she saw, many of which were recognized by the company, at the direction of the spirits Mr. Compton again turned on the lights, and we were ready for the light circle. The light in the room was by no means bright, but it was sufficiently strong for us to see around the walls of the room and distinguish each other, and even to read a newspaper. There were little mottoes in print hanging on the walls of the room, such as "There is no death," etc., which we could plainly discern and read. Mrs. Compton, dressed in black alpaca as on the previous night, now entered the cabinet, and we fastened her in the chair, having placed paper wristbands on her wrists and sealed them to the chair on which she sat, stamping the same with sealing wax. We then left the cabinet, and her thus secured in it, and took our allotted places in the circle.

Soon a deep voice as before, asking us to sing, was heard. We all sung, and during this exercise, "Katie" in all the brightness and glory of the previous night opened the cabinet door, came forth and stood before us. She materialized a beautiful white handkerchief, and went to each one of the circle and touched the same to their faces. She then reentered the cabinet, apparently satisfied with her effort.

We now heard a female voice at the open door of the cabinet, saying, *"George, dear George." Soon a woman's form in dark dress, white apron full around, and collar about her neck, dark hair arranged plainly, appeared, and advancing to within one foot of me, extended her hand to Prof. S——, of Chicago, who sat next to me. He took her hand, and recognized his dear wife, who had gone to the spirit-world many years before. She spoke to her husband about their children, and reminded him of many family matters, so that he was fully convinced of the presence of his departed wife. Being thus recognized, she returned to the door of the cabinet, called her husband to her, kissed him, and asked him in the hearing of us all to forgive her for having opposed him and spoken of his Spiritualism as she had done while on earth. She then parted with him fondly,* and reëntered the cabinet. He returned to his place in the circle, more and more convinced that he had been gladdened by the blessed presence of his wife, *now* a spirit.

It may be proper and interesting to remark here that Prof. S—— told me that before he came to Mrs. Compton's he had been at Dr. Slade's residence to see the manifestations there, and during the séance with him as medium, he had requested to see his wife materialized. She was unable to do so, so as to be seen, but the voice at Dr. Slade's told the Professor if he would go to Havana, to Mrs. Compton's, his wife would materialize her whole form for him, and he would be able to recognize her distinctly. In fulfillment of the spirit's promise, we see that the wife—calling upon her husband by name—did appear, her whole form materialized, to the complete satisfaction of Prof. S——, and to his great joy and happiness.

After this gracious presence, the Indian chief "Seneca" came from the cabinet again, stooping in the door as before. Before he came out, however, I was informed by a voice that an Indian chief, who was a spirit-guide of mine, was present, and would materialize for me. "Seneca" came, and I asked him to let my guide appear. He seemed reluctant to do this, for it would involve his own disappearance, but finally he went again into the cabinet, and then all of our company plainly *distinguished two Indian voices, speaking in Indian language, apparently with each other.* Once in a while we heard "Seneca" say, in plain English, "You no go out, you talk too much; me go out;" and finally the "words together" ceased, and "Seneca," and not "Big Water," which, as I was informed by the voice preceding, was the name of my Indian friend, came forth. So I did not have an opportunity of seeing my Indian friend, much to my regret. "Seneca" attempted to apologize for his conduct in the premises, saying "'Big Water' too much talk," and after favoring us with several demonstrations, the *most remarkable of which was absolutely materializing a large dark blanket before us, which he seemed to take out of the front of the cabinet, near the floor, and which he said he did for my benefit, because "I was good to his medy,"* he returned into the cabinet, promising us more materializing manifestations, and they now came in remarkable order:

All being still, we heard a male voice—at the unlatching and opening of the cabinet door—calling, *"Colonel Cross—Colonel Cross—Dick!" This was my name, and the circle did not know it, for I had not told it, having registered my name at my hotel as "Williams." I grew nervous and astonished beyond measure—I confess fearful! a little, perhaps too much afraid. I looked toward the cabinet door, and I saw the shadowy form of a large, very tall man, standing in the door, now wide open. "Can it be possible!" I thought. "Is it my brother Edward? the voice is like his; the dim outline I cannot well distinguish; I see a black frock coat, vest and pants, dimly; I see the face and very long beard; they are dim and evanescent." At last I ventured, "Is it you, Edward?" The tall figure answered, "Yes, brother, it is I; do you not know me?" I replied, "No, I cannot see you with sufficient distinctness; let me see you more closely." He then advanced a few steps, and stroked his beard with his hand (as was his habit in this life). I looked intently, and, though inwardly convinced that the shadow was that of the person of my brother, I dared not loudly avow it. He said, "I cannot materialize better for you this evening—this is my first attempt; remain over till Monday night, and I will try to come near enough to speak, and shake hands with you." I promised to do so. He said "Good night," and retired.* Of course with such an initiative experience with my brother Edward as this, I resolved, come what may, I would remain another night or two, to see him and recognize him fully. But was it not a wonder—a real wonder!

After my brother's shadowy appearance and disappearance, the cabinet door again opened, and by it *stood a French lady, who, in the French language, called her son's name. He was one of our company, and recognized his dear mother; and for some little time he and his spirit-mother, who died twenty years ago in France, conversed together in French.*

Then came a little boy from the open door of the cabinet, who was recognized by his father, in our company, and had a conversation with him. Finally the deep tones of the voice of "Daniel Webster," as this spirit claims to be, and perhaps correctly calls himself, and who seems to have much control of these séances, announced that, owing to the exhaustion and weakness of the medium, it would be impossible to do anything more at that time. By his direction we sung the "Doxology," and the usual three raps came, and some of us went into the cabinet and found Mrs. Compton, the medium, fastened, and sealed to the chair as we had left her, and still in a deep trance, from which it took much effort upon our part to relieve her; but we finally succeeded, and departed for our places of rest.

[*Continued in next issue.*]

[From The London Medium and Daybreak, June 4th, 1875.]

SEANCES WITH MRS. HARDY.

MATERIALIZATION OF SPIRIT HANDS AND SLATE WRITING.

The columns of the Medium for several weeks have prepared our readers for the arrival in this country of Mrs. Hardy, the American medium, which we are now happy to announce. Coming among us with a reputation already achieved, and attested by private introductions from some of our most esteemed friends across the Atlantic, it was proposed to offer her a welcome in the rooms of the Spiritual Institution. Mr. and Mrs. Hardy having arranged to proceed forthwith to the Continent in search of health, that formal welcome is deferred until their return. Meanwhile, willing to give evidence of her mediumistic power, and ourselves being equally anxious to witness every new or unusual development of materialization phenomena, Mrs. Hardy kindly offered to give a séance at the Spiritual Institution on Saturday evening, May 22d.

Among those who were invited to meet Mrs. Hardy on this occasion were—M. A. (Oxon), Mr. Thomas Slater, Mr. Arthur Colman, Mr. Wootton, Mrs. and Miss Loder, Miss Vigoreux, Mrs. Sparey, Mrs. Burns, Mr. Linton, &c.

The visitors being assembled in the back drawing-room, Mr. Burns spoke a few words, greeting our American friends, which were warmly responded to. Mr. Hardy, in acknowledgment, explained the object of Mrs. Hardy's visit to Europe, which was not so much with the view of professional practice as to recuperate the vital power, which had become manifestly exhausted. A change of climate was absolutely essential; but, while seeking that, if they could promote the cause of Spiritualism in England, a twofold object would be gained.

Mr. Burns particularly drew the attention of the visitors to the absence of the usual form of cabinet for materializations. But, as darkness seemed to be necessary for the materializing process, whatever that may be, a sort of cabinet had been made with the ordinary room-table. A leaf was taken out, so as to have an aperture through the table, about eight inches wide, which was surrounded on all sides with common table-covers pinned together to exclude light. Over the aperture a common Colman's starch box was placed on its end, the open top facing the sitters. The end on which it stood was knocked out, and an end of black calico lining substituted, which had a long slit cut in it communicating with the space under the table. The inside of the box was lined with this black cloth, thus affording a dark background to render the luminous hands more visible by contrast. This box was not brought by Mrs. Hardy. She came literally empty-handed to the séance. The box was rigged up, and all the arrangements were extemporized, by the attendants at the Institution. Hence, there could be no opportunity, so far as these preparations were concerned, for delusion or collusion. And, holding up the cloths surrounding the table, Mr. Burns invited the friends to satisfy themselves that no helping apparatus was concealed there.

The sitters were then arranged in rows around the table, one end of which was placed against the closed window. Mrs. Hardy and Mrs. Burns sat *vis-a-vis* at the table, having the sides of the box in front of them. M. A. (Oxon), Mr. Arthur Colman, Mr. Slater, and Miss Loder formed the first circle, the rest being arranged behind.

For a few moments the lights were extinguished, the first circle joining hands. Slight raps, apparently on the leg of the table, soon indicated that the preliminaries were completed to manifest. One gas-light in the front room was then turned on full, so that a good and clear light diffused itself over the inner room.

A flickering kind of light was soon visible, playing on the bottom of the box over the aperture. This developed itself into a hand partially self-luminous. By asking round the first circle as to whether the hand was for any of the sitters, it was indicated to be for Mr. Colman, and to be the hand of "Aimee," one of his controls. That gentleman was allowed to touch it, and to place his own hand through the slit and down the aperture, when it was grasped. M. A. (Oxon) also touched the fingers. By permission, Mr. Arthur Colman placed a ring on the finger of this hand, which for a moment was withdrawn, but reappeared with the ring still visible on the finger. The ring was subsequently handed up through the aperture. We were informed that on some occasions, when the ring is too small to be placed on the finger, the spirits by their de-materializing process reduce the size of the hand so as to permit the ring to be received.

A curious circumstance in connection with this hand is, that "Aimee" had promised Mr. Arthur Colman at a séance at Mrs. Woodforde's on the previous day that she would be the first to materialize a hand on Saturday evening.

A second hand then appeared. It was that of "Kate," the departed wife of Mr. Wooderson, who on approaching, was affectionately and joyously grasped. For identification, mental questions were asked by Mr. Wooderson, which, he says, were answered before he had finished framing them in his mind. Spirit-perception, quick as lightning, could not wait the slow cerebral process of mortal thinking. These were considered as most satisfactory tests.

A small slate was handed in by Mrs. Burns, and was at once withdrawn from her hand, and afterwards was returned.

A third hand appeared, intimating it was for Mr. Slater, but no test was attempted.

A fourth hand was manifested for Miss Loder, and turned out to be that of her grandmother, who made the remarkable visit to that lady at Messrs. Bastian and Taylor's séance, as given in our columns. Greetings were warmly interchanged between the two ladies.

Two hands were next visible, a larger and a smaller one. These were for Mr. Wootton, and were believed to be those of his mother, and of another departed relative.

The last hand that appeared was for Mrs. Burns, and purported to be that of her sister, Mary Anne.

In all the foregoing cases, the mortal hands of the sitters were brought into palpable contact with the spirit hands of the immortals, sometimes with the grasp of a still-enduring affection, at others with a playful pinch to manifest power. Truly the séance may be said to have been one of "Hand in hand with angels."

It is to be observed that all these materializations were developed in full light, and that Mrs Hardy's hands were visible the whole time, resting upon the top of the table; and, assuming the hands to be what they purported, they were those of deceased relatives of the sitters, of whom the medium could have previously had no knowledge whatever.

The second portion of the séance consisted in writing on the slate under the table.

For this purpose, the table was drawn into the middle of the room. The box and surrounding table-covers were removed, and the leaf was replaced. The sitters were then arranged around the table, much in the same order as before. The gas-lights of both rooms were full on.

An ordinary school slate was passed under the table, the ends of which were held respectively by Mrs. Hardy and Mrs. Burns, who still maintained their positions opposite each other. No pencil or means for writing on the slate was provided. Yet the process of writing going on below was distinctly audible.

In less than two minutes, orders were given by taps to withdraw the slate. On that being done by Mrs. Burns, the following message, in a very clear, large, and legible hand, was found written—"We thank you for your welcome."

A question being asked as to the communicant, and the slate being again placed under the table, and almost as quickly withdrawn, the name, "A. Kardec," was found written upon it. Some surprise being expressed at such a well-known name appearing, and whose signature was familiar to M. A. (Oxon), it was requested that the name be re-written. On the slate reappearing, the name was fully written, "Allen Kardeck," the name of the author being Allan Kardec. When the slate was again held under the table, an addition was made to this signature, viz., "Not the author."

The slate being reinstated beneath, the message was quickly written on it, "I do not pretend to be more than I am." Although no further verbal remarks had been made upon this name, the writer, apparently perceiving the mental impression which had been produced by it, would appear to have wished by this explanation to make matters square.

The next message written on the slate was not quite so legible, and was believed to be, "I come to learn how."

When next replacing the slate under the table, Mrs. Burns nearly dropped it, but in a moment she felt hands bearing it up. With marvelous rapidity the communication was written upon it, "I cannot come to a better place than this room." The little accident to the slate which had nearly arisen, suggested to Mr. Hardy that the experiment should be tried of leaving the slate in the sole charge of the spirits. For this purpose the entire circle was linked together, as usual, the lights were somewhat lowered, the slate was passed below, and, after singing a verse or so, Mrs. Burns announced that the slate was firmly pressed up against the under surface of the table. Both Mrs. Burns and Mrs. Hardy placed their hands on the top of the table. It was agreed the slate should remain while ten should be counted. M. A. (Oxon) did the counting, and precisely at the number ten the slate fell on to the floor.

It was then requested that the slate should be handed up; the hands of the sitters being all visible above the table. This was very shortly done to a gentleman sitting at one end. This experiment of fixing the slate under the table was repeated in precisely the same manner, and, as before, falling at the number ten. M. A. requested that the slate should, if possible, be passed up to him. But whether from exhaustion of power or other cause, this could not be done. Assuming the former, it was deemed desirable to close this highly interesting séance.

The spirit-friends were thanked for their kindly efforts. Responses came by taps and knockings in various parts of the room.

Mr. Slater, expressing himself highly gratified at these palpable demonstrations of the thorough genuineness of Mrs. Hardy's mediumship, also stated his belief that under English skies her powers would develop into still higher forms of materialization.

Mr. Burns echoed these sentiments, and, in illustration, adduced the case of the Holmeses and Messrs. Bastian and Taylor, who, while in England, developed much in their mediumship.

Mrs. Hardy's conduct in the circle is of a commendable kind. She does not make alterations in the arrangements, talk, nor amplify, but quietly and modestly she allows the phenomena to speak for themselves. Mr. Hardy was not near the table during the manifestations of hands.

The valuable features of Mrs. Hardy's mediumship are: First, the phenomena all take place in full light, or certainly with an amount of light that detracts nothing from perfect visibility. The skeptic's retort as to opportunities for collusion thus loses its sting. Secondly, Mrs. Hardy remains visible, and in her normal state, during the whole of the manifestations. Her hands can be seen, her every movement can be watched, and her whole deportment is open to scrutiny's sharpest eye. The errant theories of doubles, biological illusions, &c., receive an additional counterblast. Mrs. Hardy, sitting as she does in the circle, has the gratification of seeing the materialized results of her mediumship, a privilege which few mediums at present enjoy, most of them being in deep trance while the spirits are at their work. No doubt this is to be accounted for by the comparatively small amount of vital force required for only hand-materializations.

Yet, thirdly, we must not omit to state that we are informed Mrs. Hardy is also a test medium in the trance state.

Such valuable mediumistic qualities should unquestionably receive appreciation, and we have no doubt when Mrs. Hardy returns from her few weeks' continental tour she will find numerous English Spiritualists anxious to avail themselves of the opportunity of improving their acquaintance with the blended phenomena of the worlds natural and spiritual.

Mr. and Mrs. Hardy are accompanied by Mr. J. M'Geary, who devotes himself to the art of mesmeric healing.

PHENOMENA IN PRESENCE OF DR. SLADE.

The same remarkable manifestations—accounts of which have from time to time appeared in these columns—continue to take place at the séance-rooms of this celebrated medium, and now and then an occurrence is met with of an even more startling character than those generally recorded. Mrs. Isaac Gibbs, of Springfield, Mass., writes us under a recent date, detailing her experiences at sittings held with Dr. Slade at his residence in New York, which, while they resemble in the main points those usually depicted, still embrace one instance of what appears to have been an attempt at full length materialization on the part of a spirit, a deceased daughter of Mrs. Gibbs, whom she recognized at once. Her child unmistakably appeared to her at the first séance, and she welcomed her with all a mother's tender feeling; after conversing by signs for a brief space with her spirit-daughter, the form vanished, and her husband—who passed on at the age of thirty years—came before the aperture, looking as naturally as of old. Her whole soul was awakened at sight of the loved one who had so long been materially parted from her, and as he too disappeared from the aperture, "the dullness of my surroundings," she writes, "forced itself back upon me, and I could not but complain in spirit that *I* still had to tread life's weary way."

The next day she had a sitting with the Doctor, during the course of which a double slate, closed and laid upon the top of the table in plain sight, was filled with a written message from her daughter, which contained matter of a highly comforting nature.

After some months, she again visited Dr. Slade with her present husband, and several spirits made themselves visible to the eye; the light being turned down, spirit voices spoke distinctly to those present. The day following this séance, she was informed by "Owasso," the Doctor's Indian control, that her daughter, who had manifested so long ago, would try in the evening to show herself as she now appeared in spirit-life. That evening it was the pleasure of Mrs. Gibbs to be-

hold in the appearance of her child—"a vision of beauty" which "will never fade while memory lasts." She fully recognized her loved one. *The spirit made the attempt twice* to come out into the room, but the party were so troubled by the unexpected manifestation, that their nervous agitation disturbed the conditions, and the form failed to accomplish the end desired. The spirit, however, succeeded in coming out far enough beyond the curtain to enable the husband of Mrs. Gibbs—who was sitting on the side next to the spot where she appeared—to see "her robe trailing on the floor." The form vanished at once after the unsuccessful attempt, but when the light was turned down, it was the privilege of the mother to converse with her daughter voice to voice for some five minutes, during which time personal facts were elicited, of which Dr. Slade could in the range of all human probability have had *no* previous knowledge. The father of this daughter also appeared as before, and drew a bright mental picture of the happiness that awaits struggling mortality on the thither side of the grave! Our correspondent closes her account with a wish, which we feel sure thousands in this country will reëcho, that Dr. Slade may be long preserved to give light and joy to sorrowing hearts through the exercise of those mediumistic gifts for whose expression he has been for so many years the worthy instrument.

[From the Quincy (Ill.) Whig.]

MOTT'S SEANCES.

A PARTY OF QUINCY PEOPLE VISIT THE DISTINGUISHED MATERIALIZER—PLAIN, STRAIGHTFORWARD STATEMENT OF HIS WONDERFUL PERFORMANCES.

MEMPHIS, MO., *May 13th.*

To the Editor of the Whig:

We left Quincy on the 10th, for the purpose of visiting the renowned Spiritualist and materializer, Mott. Our party was increased at Kirksville by six prominent citizens; had a pleasant trip, and arrived at Memphis about eleven o'clock. We proceeded to the residence of H. G. Pitkins, a prominent banker, where Mr. Porter had made arrangements for us to remain during our visit. During the day, previous to our quiet séance, met the veritable Mott himself. We found him an exceedingly plain, matter-of-fact, uneducated man, and at the same time, as the saying is, "nobody's fool." He is, I should judge, about thirty-five years of age, five feet seven or eight inches in height, with somewhat emaciated, but wiry-looking form, has a very pleasant, good-natured face, and seems to take great delight in conversing and arguing on the immortality of the soul. Our first séance was held about eight o'clock in the evening, the party or circle consisting of His Honor Mayor Smith, Thomas Jasper, A. Lawton and E. W. Gaty, of Quincy; Mrs. Jones, of Jacksonville; Mr. Packard, of Missouri; Mrs. Block, of St. Louis; Mr. Cummings, of Iowa; Mr. J. H. Ivie and Mrs. J. L. Porter, of Kirksville. Before witnessing any manifestations we made a careful examination of the room and cabinet to assure ourselves that no outside assistance or connivance could possibly take place. After being fully satisfied on this point, the medium took his position in the cabinet, reclining in a rocking-chair, the lights turned down to a subdued light, or what might be termed a twilight, although sufficiently light to readily distinguish objects and persons across the room. The circle began singing for the purpose of producing concord and harmony, and in a few moments Gen. Bledsoe, one of the spirits controlling Mott, made his appearance at the aperture of the cabinet. Each member of the party passed up and took a scrutinizing glance at the specter. The features were easily distinguished, the large mustache being very prominent; his face was of chalky whiteness and decidedly corpse-like. After all present had conversed with the General, and were fully satisfied, the apparition, or whatever you may choose to call it, disappeared. The next spirit was the son of Mr. Cummings. Mr. C. held a long conversation with it, and also the spirit of his wife. They both answered questions correctly, and recalled home incidents so vividly that he felt convinced beyond all cavil or doubt. Mr. Porter saw his brother who figured so conspicuously during the rebellion. We would here state that this is Mr. Porter's third visit, and, as he has recognized and conversed with him on each occasion about business and family matters, he says there cannot possibly be any doubt as to his identity.

The next apparition called for Mr. Smith, and proved to be his brother. As in the case of Mr. Porter, business and family matters were freely discussed, thoroughly convincing him beyond all doubt. Upon leaving, Mr. Smith asked if any of Mr. Jasper's friends were present. The reply was in the affirmative, and presently a spirit appeared and expressed a wish to see him. Mr. Jasper instantly recognized his wife. As he came here a perfect skeptic, it so amazed and bewildered him that it was some time before he could compose himself sufficiently to speak. She talked of home matters, and alluded to so many incidents in their past life, known only to themselves, that he was forced to believe. He also recognized and talked with his three children, now dead some years. The eldest appeared so natural and life-like that Mr. J. involuntarily held out his hand to clasp him. The tests and proofs in this instance were so astonishing that the circle were all deeply affected.

Mrs. Block saw what purported to be the spirit of her husband, but seemed disappointed with the resemblance. The spirit at once turned its head and said, "Can't you see my big nose?" In explanation, a few minutes afterward, she said her husband had a long Roman nose, and wore side whiskers, which she saw distinctly when it turned its head.

Mrs. Jones was called for, but could not recognize the features, nor could she understand enough of the conversation to make it intelligible.

Mr. Lawton's brother called for him, and held a lengthy conversation. He referred to a great many incidents that Mr. L. had entirely forgotten, and talked freely of home and business matters.

The spirit of Dr. Reid appeared, who is treating a real flesh and blood patient for an affection of the head. The patient informed us that the Doctor sees him at every séance, feels his pulse, cautions him as to diet, exercise, &c., and exerts an influence which he says is benefiting him greatly, and that he feels better than he has for years.

Little Johnny Atwater's spirit appeared, and asked for his mother, who, he says, lives at Canton, Ill. The features were too dim to be distinguished, and as he had no friends present, he soon vanished.

At this stage of the séance Hervius, the controlling spirit of Mott, took possession of him and held an interesting conversation with each member of the circle. They expressed themselves greatly astonished at his wonderful knowledge of their private affairs. This ended our first night's experience.

Mr. Mott came out of the cabinet very much prostrated, and it took him some time to recover his strength. The second séance, the following night, consisted of the same persons as the first ones, with the addition of several new arrivals, being Dr. Steel, E. B. Bremington, W. Giel, and Rev. J. R. Baker, of Kirksville; I. R. Wheaden, of Summerset, and Miss Holt, daughter of mine host. Everything being arranged, the medium in his position, the lights were turned down, the singing commenced, and the séance was fairly under way. Presently the bell inside the cabinet was rung, which, as we were informed, signifies that the spirits were materializing for appearance. In a short time Gen. Bledsoe made his appearance, and, as on the first evening, talked with all who desired to converse with him. Those who were present at the first séance saw and communed with their friends again. Mr. Gill recognized his mother and a friend; held a lengthy conversation with both, and feels positive no deception could have been practiced on him.

A spirit called for E. W. Gaty, but the features were so indistinct that he failed to recognize it and asked, "Who are you?" The reply came, "Your friend and fellow prospector; don't you remember me?" As the voice seemed to grow weaker and unintelligible, it was very mystifying and unsatisfactory to him. A hand and naked arm of pearly whiteness appeared at the window and requested paper and pencil. These were handed it and it wrote as follows:

DEAR BROTHER JACOB—Thank God I we live after this life. Give my love to mother and father. WILLIAM.

This note was intended for Mayor Smith, and he instantly recognized the writing of his brother.

The séance lasted until almost midnight, each one feeling too much interested to willingly adjourn even then. At our third and last séance, the next evening, the manifestations were more startling and mystifying than ever; the spirits appearing more substantial and lifelike, a number shaking hands with their friends and expressing their willingness to come into the room, providing they could get power enough from the medium to do so. In some instances three or four spirits appeared at the same time. E. W. Gaty received additional proofs in the spirit of his little brother, dead some years; also an old friend. Mr. McKee recognized and talked with his brother. Mr. Bremington had a long conversation with his sister and friends. When Hervius took possession of the medium, at the close of the séance, as at the former ones, Mr. Jasper, to obtain additional proofs and tests, questioned him relative to the robbery of the First National Bank, and the bonds stolen from him at that time. Hervius told him the bonds had been destroyed; gave him the number of the bonds taken from him and the exact number on each one, just as they appear on his own memorandum. This was one of the most successful tests we had.

I have tried to give a faithful, vivid description of what we saw and heard, feeling assured that unless I did so you would neither appreciate nor credit them, being somewhat skeptical. But to fully appreciate and be convinced that this is no optical illusion, mind-reading or anything of that sort, you must see and hear for yourself, as the statements of others seem so almost impossible and beyond our comprehension that the sense of hearing, seeing and feeling must be satisfied before being convinced that our spirit friends have the power, under certain conditions, of communicating with us. We leave for home happy in the thought that we have seen and conversed with loved ones; that they are constantly with us, seeing our every act and almost divining our wishes.

Banner Correspondence.

Connecticut.

NEW HAVEN.—A. C. Sherman writes us, under a recent date, giving an encouraging picture of the work accomplished for the cause of Spiritualism in this city by the Free Lecture Association, which, though located in close proximity to "Orthodox Yale," has fearlessly labored on, exhibiting a highly favorable balance of good results for the last year The Society has selected its lecturers from all shades of opinions, N. Frank White, J. M. Peebles, J. J. Morse, Anthony Higgins, W. F. Jamieson, Anna M. Middlebrook and others, having spoken there to excellent acceptance. "Our Association," writes Mr. Sherman, "has formed a joint stock company in order to carry on the ensuing year's lectures. Subscriptions and collections being fickle and uncertain, we have originated a plan on a business basis. We issue three hundred and fifty shares at five dollars per share to raise the required amount. Already three-tenths of the shares are taken, with but one meeting. The Johnson family take twenty-five shares, Bros. Hermance and Whiting ten each, and other members in like proportion. This augurs well for the success of our new financial scheme; and as the renewed interest created by Bro. Higgins, who is speaking for us during June, consolidates and draws out our whole strength, we feel buoyant and proud over the prospective success of the New Haven Spiritual Free Lecture Association."

STAFFORD.—J. William Fletcher writes: Here among the hills of Connecticut is one of the quietest little villages in all the world—no bustle, no rumble of cars, no confusion; but after leaving the railroad, a journey of three miles brings the traveler to Stafford. The river running slowly through the town, furnishes the power by which the various mills are carried on, in which hundreds of hands are employed. Glancing upward, we see three spires, pointing in the direction where theologians have decided heaven to be, namely, skywards—the Baptist, Universalist and Spiritualist! Think of it, ye builders of spiritual temples! here, in this little town of Stafford, the Spiritualists have got what all Boston, with its thousands of believers, does not yet possess, a place of *their own* to hold meetings in, and of which they have full control. There is no shaking hands with Christianity here, but our religion takes and holds its position, and is respected accordingly. The Society have a fund of five thousand dollars. The people are cordial and hospitable, and have settled, long since, all the vexed questions of controversy. All the lecturers in the field have spoken here from time to time, William Brunton and I. P. Greenleaf being among the more recent. Good Dr. Hall, who is now nearly ninety years of age, lives here. He has been one of the workers, and has not failed to demonstrate a fact which many Spiritualists lose sight of, namely, that it takes as much money to carry on Spiritualism as it does Orthodoxy. His donations have been: the church at Somers; one thousand dollars to the Willimantic Society; one thousand dollars to the Banner of Light; one thousand dollars to the Stafford Society, at the building of their church, and since then five thousand more as a fund; and these liberal gifts, together with a long life devoted to the best interest of the cause, plainly show that he has *lived* the religion which he professed. Mr. and Mrs. Harvey, now both in the spirit-world, were among the first workers in the cause, and it was through their exertions the church was built. Their pictures, with that of Dr. Hall, adorn the walls of the church.

There are no public mediums here except Mrs. E. Dwight, who has done much for the cause by the wonderful power of healing and clairvoyance. Nearly every home has some bright flowers looking down from the walls, showing that Mrs. Blair has left here beautiful tokens of her mediumistic power.

Decoration Day was observed here, services being held upon the steps of the Congregationalist Church, and for once the different ministers opened their mouths to speak, rather than bite each other, the spiritual side being supported by none other than myself. Thus, dear Banner, the cause rolls on, and everywhere the seed that has been sown is producing a rich harvest.

Maine.

BINGHAM.—Simon Goodrich writes: The Ecclesiastics have held their reign of terror quite long enough. Still holding on to their tottering fabric, they cry, "The world is growing worse and worse!" and so have formed themselves into an "Evangelical Alliance" to engraft God into our Constitution, and Jesus Christ "as the ruler among the nations." Nothing appears more ridiculous and blasphemous to me.

To force into our Constitution a belief in the Trinity, making the inoffensive Son equal to the Jewish God, in war as well as in peace, and compel all citizens of the United States to believe in their spleeny dogmas, is taking "the right to life, liberty, and the pursuit of happiness" from all who may happen to differ from them. No rasher and more imprudent method could be pursued, in my view, to put a speedy end to our government by persecution, bloodshed and death. The people of this country will fight for religious liberty to the last. Better have no government, than one denying "the right to life, liberty, and the pursuit of happiness," as embraced in our Constitution as it now stands.

Colorado.

GEORGETOWN.—A correspondent writes, June 14th: "The liberal-minded of our place have formed a Philosophical Society, having for its object, as declared in its constitution, 'the worship of the Almighty according to the dictates of our own conscience.' This place is situated in the scenic cañon of Clear Creek, on the apex of the great "Rockies," eight thousand four hundred feet above Boston, and consequently we have a pure, clear, healthful air for invalids, who flock here in the summer months. We need the services of a good lecturer and medium, and if any such are desirous of a trip to the empyrean altitude of our place, they can open a correspondence to this end by addressing our secretary, C. M. Leland."

California.

SAN FRANCISCO.—Mrs. H. F. M. Brown sends us the following tribute to the memory of Mrs. Louisa French Mills: Among the teachers in Schenectady, N. Y., and Providence, R. I., Miss Louisa French will be remembered. Many of her pupils have gone out into the world wiser for her precepts, stronger because of her strength, braver and better for having known and loved her. Her sayings, terse and quaint, cannot be forgotten. If they made the listener smart, it was when the caustic was needed; but she had no lack of sweetness of spirit, and was not chary of tender words of praise.

Miss French was an early investigator of the spiritual phenomena, and was a subscriber to the Banner of Light from the first. She did not ask "Is the new *ism* going to be popular, but is it true? do the dead live?" She sought for light, for positive proof of the soul's immortality in a *happier* world.

Some years ago Miss French was united in marriage to W. H. Mills, a lawyer in San Francisco, Cal. Thenceforth California was her home. Mr. Mills joined earnestly his wife in the investigation of whatever tended to uplift our humanity.

The going from sight of dear friends, and ill health, were reminders of the change that sooner or later must come to her. With one hand she held fast to husband and child, while the other seemed clasped by invisible fingers. "If I could only know, beyond a doubt, that death breaks no bond, I would gladly go," she said in one of her terrible paroxysms of pain, "but until I do know, let me live and suffer." The proof came, albeit she went down into Death's valley for the facts. This is the way the knowledge was obtained: While very sick, the best physicians in San Francisco were called for consultation. They pronounced her beyond the reach of medical aid—dying, *dead*. No pulse, not a heart-beat gave sign of life. In this condition she remained for a good part of three days. At last the silence was broken; she opened her eyes and said to her watching husband: "Not yet; my time has not come." She then gave directions in regard to food and medicine, and selected the persons to bring her magnetic healing. There was no gainsaying her orders, for in keeping her commandments there was hope of her recovery. After a little time she gave a graphic description of what occurred during the time they called her dead. She said: "I awoke in a beautiful place; my pain was gone, and I wanted only rest." Looking about, she saw her parents and other friends who had died. She listened while they talked of her. One said: "Let her remain with us; she has suffered enough." Another objected, "She has a child who needs a mother's care," was the argument brought forward. So it was decided that the gates of the city of Peace were not yet opened for her weary feet. She beheld the "heavenly glory" from without, then turned back to bear again the burden of pain. In telling me of the beautiful vision, she said: "All the fear has gone; I *know* now of a certainty that we shall live again: I know there is rest for the weary, hope and joy for those who mourn."

Mrs. Mills had but slight hope of regaining her health, yet she desired to test the efficacy of a sea voyage. "No matter which way, so I lose sight and sound of land," were her words. Her wish was granted. Concerning what happened after leaving San Francisco, in March, we as yet have only these few words:

"Died at sea, April 2, Louisa F., wife of W. H. Mills, a native of New York, aged 42 years."

"Death hath made no breach
In love and sympathy, in hope and trust.
There is an inward, spiritual speech
That greets us still, though mortal tongues be dust.
She bids us do the work that she laid down—
Take up the song where she broke off the strain;
So journeying till we reach the heavenly town,
Where are laid up our treasures and our crown.
And our lost loved ones will be found again."

PINE GROVE.—Mrs. M. J. Hendee writes: "I am visiting the mining regions for a short time. Since writing last I have visited Plymouth and given two lectures and held two séances at Mr. Eastern's, of the Forest House. He received me kindly, and assisted me in securing a hall, and gave his house free for public circles. I gave a number of tests, which were fully recognized, and convinced many. I found many who were highly mediumistic. I left with kind invitations to come again.

I came to Pine Grove to visit my dear old friends, Capt. Bliss and wife, who were happy to meet me. They are stanch Spiritualists, true as steel. Here I found the dear old Banner, the friend of twenty years. Capt. Bliss and his dear companion are the only Spiritualists here. I find, upon inquiry, that there has never been a lecturer or spirit-medium in this county, and Spiritualism is almost unknown except by a few who have visited other places. I lectured with good success at Temperance Hall.

At Volcano, a little mining town three miles distant, I gave a lecture; subject, 'Education,' chosen by the audience. The people, being pleased with the discourse, sent to have me lecture on Spiritualism, which I did to good acceptance.

On leaving Pine Grove I shall go to Jackson, Sutter Creek, and Amada, speaking at those places. Wherever I go I find genial souls which only need to be awakened to become helpers in this great cause."

EUREKA.—We are informed by a correspondent that the Spiritualists of this town, with the pecuniary encouragement of Messrs. W. J. Sweasey, John H. Kimball and Solomon Cooper, have the best hall in the place, hired by the year. They have had lectures by J. L. York, C. Fannie Allyn and Addie Ballou, the remuneration for the same having been from one hundred to one hundred and fifty dollars per month above expenses. "For the last six weeks," writes our correspondent, "we have had no speaker. We have a Lyceum on Sundays at 2½ o'clock P. M. A good test medium would find a hearty welcome, would do well and help the cause wonderfully. At Rohnerville, twenty miles from here, we own a nice hall. Both C. Fannie Allyn and Addie Ballou came here much depleted in health, but they recuperated wonderfully, thanks to our equable climate."

THE DAINTY MAIDEN.

[Translated from the German of Goethe.]

Hast thou seen the dainty maiden
As she swiftly passes by?
Yes, indeed! her hair is golden,
Clearest azure is her eye.

Flits she swiftly as the swallow
Toward the nest where it doth bide;
Golden hair a queen doth crown her—
Ah, I would she were my bride!

Thou art mine, my dainty maiden,
Delicate and mannerly;
Yet, ah, yet, thou lackest something—
Eyes of blue, what can it be?

Delicate thou art in kissing
As the swallow water-nips;
Much too delicate and dainty,
Kissing with such pointed lips.

PELEG ARKWRIGHT.

John T. Delane, chief editor of the London Times, it is announced, will shortly retire from the field of active duty. He has been offered a baronetcy. Mr. Delane first became connected with the Times as assistant editor in 1839, and upon the death of Mr. T. Barnes he assumed the chief editorship in 1841. He has thus been responsible editor for a period of thirty-four years.

Prof. Swing wants somebody to "draw up a paper against million-dollar churches in New York and no church at all in Kansas and Texas."

Children's Department.

Written for the Banner of Light.

THE EAGLES.

BY MRS. H. F. M. BROWN.

One evening in early spring a white eagle came from the mountains and perched upon the flag-staff in front of my cottage. He was a handsome bird and very large. We called him King. The boys were glad to see so fine a *specimen*, and wanted to see how he would look stuffed. A rifle ball did not reach King, nor did it "scare" him. There he sat till sunrise. The next night and the next old King returned to his perch. No one cared to disturb him again, as he did not molest his neighbors. By-and-by our beautiful bird was missing. Where had he gone? Had some hunter taken him away? For some time we waited and wondered. But he came at last. One day I heard a terrible clatter in the fowl-yard. Out I rushed. The fowls were gathered in one solid phalanx, ready for battle. Biddie had her little brood stowed under her wings. "Old Brigham" was strutting about like any Dorking ready for combat. Just over the hen-yard, King and a handsome brown eagle and four young ones were poised. The old birds were ready to scoop down among my fowls for a lunch. Presently, the little birds began to fall and settle down; the old ones made a rush under them. King took two on his back, the mother bird swept in under the other two, giving them courage; then away they went toward the sea, thinking, no doubt, that a bite of fish would be quite as good as a chicken.

San Diego, Cal.

THE RHYMING GAME.

Anna and Mary sit down to play the rhyming game. Anna thinks of a word, and then pronounces a different word that rhymes with it. Mary, in trying to guess the word that Anna is thinking of, must not mention the words that rhyme with it, but must simply give a definition of them. An example will best show how the game is played.

Anna—I have thought of a word that rhymes with *bun*. Can you tell me what it is?

Mary—Is it what is sometimes called sport or merriment?

Anna—No; it is not fun.

Mary—Is it a troublesome creditor?

Anna—No; it is not dun.

Mary—Is it a sort of fire-arms?

Anna—No; it is not gun.

Mary—Is it a religious woman who lives secluded?

Anna—No; it is not nun.

Mary—Is it the act of moving at a swift pace?

Anna—No; it is not run.

Mary—Is it a play upon words?

Anna—No; it is not pun.

Mary—Is it a word that we often use to signify that a thing is finished?

Anna—No; it is not done.

Mary—Is it a weight?

Anna—No; it is not a ton.

Mary—Well, is it the light that shines by day?

Anna—Yes; it is the sun.

Mary then says: I have thought of a word that rhymes with *sune*. Can you tell me what word I am thinking of?

Anna—Is it a native of Denmark?

Mary—No; it is not a Dane.

Anna—Is it a stick sometimes carried in walking?

Mary—No; it is not a cane.

Anna—Is it the long hair on the neck of a lion or a horse?

Mary—No; it is not a mane.

Anna—Is it the ocean?

Mary—No; it is not the main.

Anna—Is it water falling from the clouds?

Mary—No; it is not rain.

Anna—Is it something earned?

Mary—No; it is not gain.

Anna—Is it a narrow road or passage?

Mary—No; it is not a lane.

Anna—Is it a spot?

Mary—No; it is not a stain.

Anna—Is it suffering?

Mary—No; it is not pain.

Anna—Is it a square of glass for a window?

Mary—Yes; it is a pane.

More than two can play at this game; and then the one who suggests the right word must have the privilege of inventing a new word for the rest to guess. Among the words that may be used in this game are the following: *cake, cave, gate, day, dear, pie, fire, kite,* etc. You must find another word to rhyme with each of these in its order, and then let the other players put their questions according to the form given above.—*Nursery.*

WHEN GRANDMA WAS A LITTLE GIRL.

When you were a little girl? It seems
The very queerest thing
To think our Grandma wore a bib,
And drove the cat with a string?
Did you have a hat in summer time
With a great broad brim like mine?
And did n't it hang at the back of your neck
When you wanted to smell the shine?

How could you ever be "seen and not heard?"
And did n't you romp or fuss?
And was n't fun as funny then
To you as it is to us?
What kind of a doll did you rock to sleep?
An old fashioned one, I know.
Did you have a house? Oh Grandma, say,
Did you ever stump your toe?

To think you were a little girl!
It do n't seem one bit true!
I'd rather keep on having fun,
And playing the way through.
How big was Santa then, and did
Your Grandma trim the tree,
And say "my baby" all the same,
And you as old as me?

Dear! but I'm tired in my head
With wondering all about
This Grandma; why she did n't stay
A girl, I can't find out.
I guess I know a place of rest,
Now sing and pet my curls,
I would n't give my Grandma up
For a big round world of girls!

Miss Dr. Amanda Harthan,

To the Editor of the Banner of Light:

Will you kindly allow me to communicate with the readers of the dear old Banner, which is ever radiant with light, and thus speak a few words in relation to Miss Amanda Harthan, M. D., as a true and reliable medium, and a lady of very marked moral and intellectual development, a good clairvoyant, and powerful magnetic and electric physician? The Doctor has also a thorough knowledge of medicines, and their proper and successful administration when deemed best or preferred by the patient. She has also the celebrated Electric Insulated Parlor Bath, which is administered with great success where patients have been drugged with mineral poisons. Dr. Harthan is eminently successful in curing patients given up by other physicians. She has been engaged in this most laudable work for ten or twelve years, which was prefaced by a severe illness, from which old school physicians could give no relief, and, as a last resort, her family consented to call the world-renowned Dr. J. R. Newton; who at once restored her to health, and at the same time predicted the line of life which she has since followed with most noteworthy and wonderful results. Right at this point allow me to state that I was myself perfectly cured of total blindness, by the hand of Dr. Newton, in the city of Montreal, Canada, on the 26th of August, 1867, nearly eight years ago. I have been acquainted with Dr. A. Harthan about the same period of time, and have observed the steadily-increasing power and development of her healing gift. She has during the past year prepared, under spirit-influence, a very choice and desirable article of perfumery, in a variety of odors, which cannot fail to give the best satisfaction to those who use them. Dr. Harthan has been located in Ithaca, N. Y., about two years, where she has performed hundreds of cures. Dr. Harthan, wishing to enlarge the field of labor, has secured rooms, and opened an office in Cleveland, O. She leaves a multitude of friends and former patients, in whose hearts she is gratefully and affectionately remembered, and who wish her the success in her new location which she so richly merits. She is accompanied by her companion and assistant of the past year, Mrs. A. A. Smith, who is a most amiable and estimable lady, of rare intelligence and engaging manners, whose kind and gentle words are ever a comfort and a blessing to the afflicted—a lady whose dignity and nobility of character are truly worthy of mention. She is thoroughly interested in the cause of true progress and spiritual development. She, too, will be sadly missed by her circle of acquaintance. And now let me say to the good friends, and especially invalids of Cleveland and vicinity, do not fail to call upon Dr. A. Harthan, at No. 29½ Boardman Block, St. Clair street, and be made healthy and happy.

Mclean, N. Y., June 20th, 1875. E. W. WATSON.

SPIRITUALIST MEETINGS.

CHELSEA, MASS.—The Bible Christian Spiritualists hold meetings every Sunday in Hawthorn-street Chapel, near Bellingham street, at 3 and 7 P. M. Mrs. M. A. Ricker, regular speaker. Seats free. D. J. Ricker, Sup't.

HARWICH PORT, MASS.—The Children's Progressive Lyceum meets at Social Hall every Sunday at 12½ P. M. O. D. Smalley, Conductor; T. B. Baker, Assistant Conductor; Mrs. A. Jenkins, Guardian; W. B. Kelley, Musical Director; S. Turner, Librarian; Mrs. A. Robbins, Secretary.

SALEM, MASS.—*Lyceum Hall.*—The Humanitarian Associations hold meetings every Sunday, at 3 and 7½ P. M. H. M. Robinson, 4 Andover street, Secretary.

Children's Progressive Lyceum.—Conductor, John Handall; Guardian, Mrs. A. Waterhouse; Librarian, James Foster; Secretary, S. G. Hooper; Treasurer, E. B. Ames. Conference Meetings connected with the Lyceum are held every Sunday at Hubon Hall, at 1 and 3 P. M.

SPRINGFIELD, MASS.—Spiritualist and Liberalist Society meets at Liberty Hall Sundays at 2½ and 7½ P. M. Mary A. Dickinson, Corresponding Secretary. Speakers engaged: Nellie J. T. Brigham during June; J. F. Baxter during September.

MARLBORO', MASS.—Meetings are held every Sunday in Temperance Hall by the Spiritualists and Liberalists. Sidney Howe, Secretary.

PLYMOUTH, MASS.—Meetings are held every Sunday in Leyden Hall. F. W. Robbins, Corresponding Secretary. The Children's Lyceum meets at 11 A. M. I. Carver, Conductor; Mrs. M. C. Robbins, Guardian; Miss Mary Lewis, Librarian; Mr. Lewis Doten, Musical Director; Mr. Thos. P. Swift, Musician.

ROCKLAND, MASS.—The Children's Progressive Lyceum meets at 1½ P. M. in Phœnix Hall. F. J. Gurney, Conductor; Maria Bennett, Guardian; Henry Chase, Secretary.

WEST GROTON, MASS.—The Liberal Association hold meetings every Sunday in Wildwood Hall. Lectures at 2 and 7 P. M. M. E. French, President; H. M. MacIntire, Secretary. Mary L. French, regular speaker.

ANDOVER, O.—Children's Progressive Lyceum meets at Morley's Hall every Sunday at 10½ A. M. J. S. Morley, Conductor; Mrs. T. A. Knapp, Guardian; Mrs. E. T. Coleman, Assistant Guardian; Harriet Dayton, Secretary.

APPLETON, WIS.—Meetings are held at Council Hall each Sunday at 2 P. M.

ATLANTA, GA.—*First Association of Spiritualists.*—Officers: J. M. Ellis, Atlanta, President; R. C. Kerr, Marietta, Wm. Coleman, Cuthbert, R. R. Alford, La Grange, Vice Presidents; Wm. G. Forsyth, Atlanta, Secretary.

BATTLE CREEK, MICH.—The First Society of Spiritualists hold meetings at Stuart's Hall every Sunday, at 10½ A. M. and 7½ P. M. A. H. Averill, President; J. V. Spencer, Secretary; William Merritt, Treasurer.

BAY CITY, MICH.—The Spiritualist Society hold meetings in Lyceum Hall each Sunday at 10½ A. M. and 7½ P. M. Hon. S. M. Green, President; Mrs. J. A. Webster, Secretary.

BALTIMORE, MD.—*Lyric Hall.*—The "First Spiritualist Congregation of Baltimore." Lectures every Sunday by Wash. A. Danskin, and circles for spirit communications every Friday evening.

Lyceum Hall, No. 92 W. Baltimore street.—Children's Progressive Lyceum, No. 1, meets in this hall every Sunday morning, at 10 o'clock, and every Thursday evening. Lev Weaver, Conductor; Miss Lizzie Wernix, Guardian; Miss Kate Powell, Librarian; George Broom, Musical Director and Secretary.

BRADLEY, ME.—Meetings will be held at Union Hall during the current year. Mrs. Priscilla D. Bradbury speaking every fourth Sunday at 10 A. M. The Children's Progressive Lyceum meets in same Hall each Sunday afternoon, at 1½ o'clock. James J. Norris, Conductor; John Lynn, Corresponding Secretary, to whom all communications should be addressed.

CLEVELAND, O.—Lyceum meets every Sunday at Temperance Hall, 184 Superior street, at 11 A. M. Conductor, F. C. Rich; Guardian, Miss C. Thompson; Treasurer, George G. Wilsey; Secretary, A. Dunlap 53 Whitman street.

Carlton Block, 22 Woodland avenue.—"The Liberal Association" meets the first and third Sunday in each month at 3 P. M. E. D. Stark, President; Thomas Lees, Secretary.

CHICAGO, ILL.—The First Society of Spiritualists meets in Grow's Opera Hall, 517 West Madison street, every Sunday, at 10½ A. M. and 7½ P. M. A. H. Williams, President; W. T. Jones, Vice President; S. J. Avery, M. D., J. L. Hunt; A. H. Williams, W. T. Jones, Collins Eaton, Trustees; E. F. Slocum, Secretary; Dr. Ambrose Davis, Treasurer. Present speaker, Samuel Maxwell, M. D.

Good Templar's Hall.—The Progressive Lyceum holds its sessions in Good Templar's Hall, corner of Washington and Desplains streets every Sunday at 12½ P. M. All are invited. Mrs. C. A. Dye, Conductor; A. Dinsmore, Corresponding Secretary.

CLYDE, O.—Progressive Association hold meetings every Sunday in Willis Hall. Children's Progressive Lyceum meets in Kline's New Hall at 11 A. M. S. M. Terry, Conductor; S. Dewy, Guardian.

HAMMONTON, N. J.—Meetings held every Sunday at 10½ A. M., at the Spiritualist Hall on Third street. Mr. W. D. Wharton, President; G. Valentine, Secretary. Lyceum at 11½ A. M. James O. Ransom, Conductor; Miss E. Brown, Guardian.

MOBILE, ALA.—Spiritual Association: Prof. H. A. Tatum, President; S. Moore, M. D., 1st Vice President; Capt. P. U. Murphy, 2d do.; C. Barnes, Secretary and Treasurer; Oliver S. Beers, Corresponding Secretary. Regular meetings at 11 A. M. Sundays, and seances Sunday and Tuesday evenings, at 7½ o'clock.

MILWAUKEE, WIS.—The First Spiritualists' Society hold meetings every Sunday at 2½ P. M., in Field's Hall, 119 Wisconsin street. E. W. Baldwin, President; H. L. Barter, Secretary.

MILAN, O.—Society of Spiritualists and Liberalists and Children's Progressive Lyceum meets at 11 A. M. Hudson Tuttle, Conductor; Emma Tuttle, Guardian.

NEW YORK CITY.—The Society of Progressive Spiritualists hold meetings every Sunday in Republican Hall, No. 55 W. 33d street, near Broadway, at 10½ A. M. and 7½ P. M. J. A. Cozino, Secretary, 342 West 32d street. Children's Progressive Lyceum meets at 2 P. M. J. A. Cozino, Conductor; H. Dickinson, Assistant Conductor; Mrs. H. J. Cozino, Guardian; Mrs. Ada E. Cooley, Assistant Guardian; G. W. Hayes, Recording Secretary; N. Winter, Corresponding Secretary; J. B. Sammis, Treasurer; Mrs. E. J. Adams, Musical Director.

NEWARK, N. J.—Spiritual meetings in Upper Library Hall each Sunday, under the management of Mr. David Walker. Conference or lecture in the afternoon; lectures or test séances in the evening. Speakers and others can address Dr. L. K. Coonley, 53 Academy street.

NEW HAVEN, CONN.—The "Free Lecture Association" meets at Loomis Temple of Music, corner Orange and Center streets. E. R. Whiting, Treasurer, 95 Dixwell ave. Services each Sunday at 2½ and 7½ P. M.

NEWPORT, KY.—Lyceum meets every Sunday at 2½ P. M. at Barnes Hall, No. 51 York street. John Johnson, Conductor; Miss Mary Marsh, and George Morrow, Guardians; Chas. Donahower, Musical Director; Willie Johnston, Guard. Lecture every Sunday evening at the above hall at 7½ o'clock.

PHILADELPHIA, PA.—The First Association of Spiritualists hold regular meetings on Sundays at 10½ A. M. and 7½ P. M., also on Thursday evenings, at Lincoln Hall, corner of Broad and Coates streets. Wm. H. Jones, President, No. 1621 Market street; E. Addie Engle, Secretary, 955 North 6th street. Lyceum No. 1 meets every Sunday at 2½ P. M. J. W. Tuller, Conductor, No. 2251 Gaul street; Mrs. E. S. Choate, Guardian, No. 1015 Fairmount ave. Lyceum No. 2 meets at Thompson-street Church, Thompson street, below Front, Sundays at 10½ A. M. Geo. Jackson, Conductor; Mrs. Hartley, Guardian.

PLATTSBURG, MO.—"The United Circles of the Friends of Progress." Charles V. Lively, President; John G. Priegel, Medium, Lecturer and Corresponding Secretary; Miss Jenny Lively, Recording Secretary; Chas. Dietrich, Treasurer.

PORTLAND, ME.—*Arcadia Hall, Congress street.*—Spiritual Fraternity meets every Sunday, at 3 P. M. James Furbish, Esq., President; William Williams, Vice President; George C. French, Secretary; William Thayer, Treasurer.

Sons of Temperance Hall, 351½ Congress street.—The Spiritual Association meets regularly every Sunday. Abner Shaw, Esq., President; George H. Barr, Secretary.

SAN FRANCISCO, CAL.—Under the patronage of the San Francisco Spiritualists' Union, a Children's Progressive Lyceum is held at 10½ A. M., and a Conference at 2 P. M.; also regular Sunday evening lectures are given at the New Hall, 911 Market street.

The San Francisco Spiritualist Society meet every Sunday at Charter Oak Hall, Market street, near Fourth. Progressive Lyceum at 10½ A. M., Mediums' Conference at 2 o'clock P. M., Lecture at 7½ P. M. Mrs. Ada Foye, President.

STOCKTON, CAL.—Meetings are held at Hickman's Hall, on Hunter street, each Sunday evening, by the Spiritualist Society, of which Dr. Hudson is President, Mr. A. M. Strong, Vice President, and Messrs. Manchester and Sturgeon, Secretary and Treasurer.

SACRAMENTO, CAL.—Meetings are held at Central Hall, K street, each Sunday evening. Messrs. Wheatley, Vanalstine and Butler, Lecture Committee. The Children's Progressive Lyceum meets each Sunday at the same hall.

SPRINGFIELD, O.—The Spiritualist and Liberalist Society meets at Allen's Hall Sundays at 2½ and 7½ P. M. J. D. Netts, President; J. P. Allen, Vice President; Mrs. E. Dalle, Treasurer; W. S. Vale, Secretary. Lyceum meets at 11 o'clock A. M.

TROY, N. Y.—The Progressive Spiritualists' Society meets every Sunday in Lyceum Hall, Nos. 12 and 14 Third street. Lectures at 10½ A. M. and 7½ P. M. The Children's Progressive Lyceum meets in same hall at 2 P. M. L. C. Howe speaks there during June; July and August vacation; September, J. M. Peebles; next four months, Nellie J. T. Brigham; February and March, 1876, N. Frank White.

EUREKA, CAL.—Meetings are held on Sunday of each week at the Spiritualist Hall. Children's Lyceum meets at the same place each Sabbath at 2½ o'clock P. M. Address W. J. Sweasey.

VINCENNES, IND.—Free lectures at Noble's Hall each Sunday evening at 7½ o'clock, before the First Spiritual Association. C. W. Stewart, Lecturer. S. S. Burnett, President; M. P. Ghee, Vice President; D. B. Hamaker, Secretary.

VINELAND, N. J.—The Society of the Friends of Progress meet at Cosmopolitan Hall, Plum street, every Sunday, at 10½ A. M. and 7 P. M., for lectures, conference or free discussion. Louis Bristol, President; C. H. Campbell, Lucinda D. Ladd, Vice Presidents; Nelson E. Shedd, Treasurer and Agent of hall; Dr. David W. Allen

To Book-Buyers.

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

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"The Proof Palpable of Immortality."

At a time when the public mind is being so deeply agitated with regard to spirit-materializations and kindred phenomena, we would call the special attention of the reader to that admirable work by Epes Sargent, Esq., whose title heads this article. The volume embraces within its pages the solution of the most important question which ever claimed the attention of the human race, viz: the existence of the spirit after it leaves the mortal form; and, as it is the fruit of one of the most active and reflective minds in America, it should receive the attention of the great mass of investigators and Spiritualists alike.

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

Banner of Light.

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ISAAC B. RICH.....BUSINESS MANAGER.

☞ Letters and communications appertaining to the Editorial Department of this paper should be addressed to LUTHER COLBY; and all BUSINESS LETTERS to ISAAC B. RICH, BANNER OF LIGHT PUBLISHING HOUSE, BOSTON, MASS.

The Medium Mystery.

The mystery of mediumship is but the mystery of human life itself. All are mediums to a greater or less extent, and the capacity for mediumship is measured by inherited temperaments, original gifts, and careful culture. It is far from being necessary that one should go into a trance in order to receive impressions from supernal beings who are sent to perform the Divine will. Conscious mediumship is of greater value to the individual than that which is unconscious. But not until some one proclaims and proves himself able to unravel the complicated structure of humanity, that matchless combination of the physical and spiritual, can the *modus operandi* be explained or the secret of spirit-power be understood. Enough that this subtle machinery of life is permitted to work for our happiness, without refusing to avail ourself of it until we can take it to pieces and put it together again.

The receptive, quiet, negative state is notoriously the one most likely to attract the visitations of disembodied spirits. It is a very simple condition, the same one on which the rule of *humility* is founded. An individual must needs lie low in the lap of Divine Power to become the free recipient of all divine influences. Pride, conceit, self-assertion, envy, passion, even positiveness, are all sure to drive them away to seek other hospitality. It is a little thing to take into the mind and comply with, but it is the hardest task, as it appears, that was ever imposed upon man. As rain descends on the parched earth, so do these spirit-influences come down in gentle showers on the nature which thirsts for them. The former would benefit rocky soils as much as the latter would repellant natures. That is all the mystery there is to the condition of a circle, when it seeks to enter into communication with the departed.

How simple a matter it is to open the most intimate relations with the invisibles around us. They are constantly pressing with their syllables of counsel and comfort, of warning and cheer, and await only our personal willingness to have them approach. So far as we habituate ourselves, whether statedly or at all times alike, to put away the engrossing thoughts of our ordinary life, and listen attentively to the voices of these visitants from the silent land, we are making ready to become mediums by receiving impressions direct from those who are ready to impart them. Every one of mature years and capacity for reflection knows that he gets his ideas and thoughts from sources outside of himself. The mystery of how they are communicated is no profounder than that of whence they are derived. Were it not for this continued external support, our little lives would be meagrely equipped with power and result in almost blank nothingness.

It is therefore a matter of absolute necessity that it should be more generally and much better understood, that but for this grand reservoir of force with which we have nothing to do, our own original supply would soon dwindle and disappear. We draw from it continually, or there would speedily be an end of us as sentient and immortal beings. Even in common duties and avocations we are guided, we know not whence or how, into the path in which we should go. There is no chance about this, as some people are ready to suppose; it is all law, laid down from the beginning of the world. And it is because of the largely receptive condition of the human race at this period, caused by experience under advancing material conditions, that the heavens are opened to earth, and the spirits of those who have ascended before us descend again to assure us of their affection and continued regard for our welfare. It is for no particular class that they offer these welcome manifestations, but for all alike who are prepared to receive and profit by them.

What a consolatory, what an encouraging and energizing reflection it is, to realize that while we are pursuing our daily work, however coarse or humble, we are attended by spirits who are ready to extend their help and lift us up to a higher level of contemplation! They do not unfit us for our tasks, but rather make us more serviceable, through contentment with them, than ever before. They assist greatly in elevating what we should otherwise regard as mean and low, and show us that there is nothing that can beat down the aspirations of the soul. In this way, and by the aid of such companionship, are we lifted up continually, spiritualized, and enabled to see that our mysterious double nature is wisely provided with the means to work in harmony.

To sum it all up, there is no reason why this so called gift of mediumship should be viewed superstitiously, though it will ever remain an insoluble mystery, when our whole lives are to remain open and subject to supernal impressions. We should make a commoner matter of it than we do, bringing it to bear on our everyday life and avocations, resorting to it for rest and relief, and drawing strength and energy from it continually. It would have a wonderful influence in illuminating the dark places in our individual world, and help us to look down on passing perplexities with the utmost equanimity, seeing that they are sent only for discipline and the testing of our characters as they unfold. In thus striving to put mediumship to the freest use of which it is capable in every case, we shall be only obeying the suggestions of the invisibles themselves, who see more clearly than we do that all power comes from the spirit alone, from which have proceeded the works of this visible creation. It is best for us to receive this mystery as a serviceable fact.

The Centennial Celebration.

The great and glorious event toward which so many hearts have been looking with happy anticipation, has passed. It was an occasion which is not likely to be forgotten by those who were so fortunate as to be present as participants in it. It was the opening of a new century, and, as people universally felt, of a new era. A hundred years of republican life had been completed, errors and satisfactions mingled together along its course. Its approaching close was discordant and rent with a civil war of unexampled dimensions. Happily, the centennial season came in good time to furnish the opportunity for a coming together of the contending sections, and to enable the wounds of war to close and heal.

There can be no mistaking the tone of public feeling in this city on the occasion of the great Bunker Hill Centennial. The military and civic pageant was organized on a scale befitting the day, and it proved the most grand and imposing ever witnessed in the country. The correspondents of the leading New York journals gave it the very first place. Gen. Sherman, who was fortunately present as an invited guest, said that it was the noblest sight of its kind that he had ever witnessed. The display was in honor of the century-old Battle of Bunker Hill, but it brought past, present and future close together at this beginning of the second century of our national life. The presence of military organizations from the South lent a significance to the event that showed the course of the deep current of popular feeling. The centennial was to become the signal for a reünion of hearts long divided by the rudeness of civil war. Never did troops receive more enthusiastic tokens of friendly feeling than did those from the South as they marched through our streets. The outbursts of the popular welcome were beyond anything within the experience of those who witnessed the scene.

The spectacle of the restoration of fraternity between a divided people is one to call down the blessings of Heaven and angels. We have no doubt whatever that the one of last week was specially blessed, as many were willing to believe, when they saw what a lovely day had been given for the purpose in hand. It seemed born of Heaven for that very purpose. If the vast multitude, which consisted of the population of a large commercial city more than doubled, had come together to commemorate the deeds of the past and celebrate the memories of heroes of old, they found the most welcome method of doing it in giving utterance to the fraternal feelings, their love for a restored Union, which was the living embodiment of their purpose. No spectacle is more gratifying to gods or men than that of a long disunited people returning of their own free will to fraternal relations again.

That the great and impressive event of last week, whose suggestion and origin was Bunker Hill, should rapidly send the circles of its beneficent influence widening over the whole country is the most natural of expectations. The return of our visitors to their southern homes already attests the value of this centennial celebration. All carry back with them the warm, pulsating story of the exchange of brotherly feelings and the proffers of permanent and perfect reconciliation. It is better than any legislative enactment or political proclamation. It is the report of what was the spontaneous and undirected act of the people. To have witnessed these scenes when they were enacted would have made enmity forever impossible. They are, however, but the opening ones in this new drama of restored friendship and brotherhood. Next year they will be repeated on a larger scale at Philadelphia, with the nations of the earth as witnesses of the new and sacred pledge which is to make the work of reünion complete.

Poor Children's Excursions.

An excellent idea is that of these out-of-town tours which have been so successful in Boston during several years past, and which have given so much delight to many little ones who would not otherwise have obtained even a glance at the bright beauties with which Nature clothes the summer fields. Next Monday the first of the series for the present year will take place. The citizens' committee having the matter in charge are anxious to increase the accommodations, so that more children may participate this season than were privileged so to do during the last. Any person feeling to advance the interests of this truly benevolent movement can forward donations to Messrs. Peters & Parkinson, No. 35 Congress street, Boston.

MR. MORSE'S RETURN.—In the course of a private letter to Mr. Harrison, Mr. J. J. Morse, the well-known medium, says that he intends starting from New York by the White Star Line on Saturday, October 9th, arriving at Liverpool on or about the 19th. He intends to remain in Liverpool during the week, and to reach London by about the 26th. His career in the United States has been of a highly successful nature; he has been warmly welcomed by Spiritualists in every town which he has visited, and his stay in that country will have been about twelve months by the time he starts for England. At the meeting, last Tuesday, of the Council of the National Association of Spiritualists, a resolution was passed to give him a public reception on his return to London, and to invite him to narrate thereat his experiences anent Spiritualism and Spiritualists in America.—*London Spiritualist, June 11th.*

Mr. Morse is at present filling a very useful and profitable engagement in Philadelphia.

☞ The Spiritualists of England are taking action in regard to the prosecution of Spiritualists in France.

Dr. John H. Currier at Rochester Hall.

This well-known trance lecturer addressed the people in the Rochester Hall (Boston) course of meetings, on Sunday afternoon, June 20th. His remarks were prefaced by music from the organ and cornet, and by congregational singing. President Williams gave notice that on the following Sabbath Dr. H. B. Storer would deliver the concluding lecture of the present course; also that, on Sunday evening, June 27th, an instrumental and vocal concert (admission twenty-five cents) would take place at the hall, for the benefit of the society, under direction of the Institute's Committee on Music; also that the Institute proposed holding a basket picnic and grove meeting at Silver Lake Grove, Plympton, Mass., on July 12th.

On Dr. Currier being introduced to the audience, the controlling intelligence announced as his subject: "The Ministry of Angels Realized." The ministry of angels, he held, had been the glory of the past, was the joy of the present, and was to be the hope of the future. Every land and people had recognized the verity of angel communion in some form, and the human mind was everywhere naturally reaching out after added knowledge concerning the condition of the spirit after physical decease. Confucius, Socrates and others had, ere the advent of the meek and lowly Nazarene, shown a receptive side to the voice of angel instruction and inspiration, and the chief glory of early Christianity lay in the same fact holding true concerning its leader and his followers.

Within the limits of the Bible—as well as outside its pages—the evidences of angel ministry were numerous and indisputable, and it would seem that the churchmen who struck at the truth of spirit manifestations in our day aimed also a blow at the reliability of the most important portions of what they themselves held to be "holy writ." For, reasoning by analogy, if the law of spirit return and communion was in existence then, it must still exist; and the world having since then advanced in knowledge and unfoldment, therefore in answer to the statute of demand and supply, that operating law would in our day give even more definite and widespread knowledge concerning life and our relations to the Infinite Spirit. It would not do for the Church—following the lead of the Rev. Dr. Lorimer—to admit the possibility of "obsession," or the coming back of evil or undeveloped spirits to control the forms and hearts of men; if the law admitted the evil, it also would not debar the good. If the Church admitted the power to return on the part of the lower order, by what course of reasoning could it arrive at the assumption that the higher grades of spirit intelligence could *not* do so? John, whom Jesus loved, had written, "In the beginning was the Word; and the Word was with God, and the Word was God. * * * And the Word was made flesh and dwelt among us;" and the speaker thought that in this sentence was embodied the central truth of our highest duty to the Infinite—to exercise that divine humanity through love toward one another.

The creedal systems of all ages had been founded on spirit communion, but had gradually drifted into worldly power, and consequent spiritual poverty; Christianity was no exception, in that its teachings of the present day were as far different from those laid down by Jesus as was possible of conception. The truth of the words of him of Nazareth were verified again in our day: "This is the condemnation, that light is come into the world, and men loved darkness rather than light;" but the speaker thought that as time advanced a realizing sense of this wrong choice would more widely dawn upon the human mind, and the day of truth's acceptance would come "with healing in its wings."

The lecturer spoke of the joy which the ministry of angels brought to the hearts of those who accepted it; by it humanity was taught the grand truths that there was no death, that progress was the law of the hereafter as now, that those gone before were ever present to comfort and to guide. He thought no one who read aright the interior lessons of the great Bunker Hill Centennial just passed, could fail to see in it the direct workings of spirit power. The patriots who one hundred years ago watered with blood as they died around it the roots of the tree of liberty they then planted, were with us now; their hands had poured upon us during the celebration just passed, the divine baptism of renewed unity and patriotic love; their influence had brought together on Bunker's height the "blue" and the "grey," and had twined them in a garland of loving loyalty to the great free nation the fathers died to inaugurate. This truth was more than tacitly admitted by some of the speakers during the Centennial week. General Banks had said, filled with the spirit of the hour, that he should be present at the celebration in 1975; and the controlling intelligence prophesied that this statement would prove true, for before the coming one hundred years had flown, the spirit-world would be in our midst, spirits would walk with men, and the grand fact of the ministry of angels realized—the revelation of spirit communion based upon spiritual science—would be the idol of every heart and home!

The Silver Lake Spiritualist Camp-Meeting.

As will be seen by reference to our 5th page, Drs. H. F. Gardner and A. H. Richardson are rapidly completing their preparations for the forthcoming protracted meeting at Silver Lake Grove, in the town of Plympton, Mass. We have taken occasion at various times and seasons to dilate upon the natural beauties of this charming and popular resort, also to depict the admirable arrangement of buildings, etc., for the convenience and pleasure of their guests which the Old Colony Railroad Corporation has scattered with so liberal a hand all over the Grove. All who attend may safely count upon rest for the body, and food for the mind, and there is no reason why the present meeting should not equal, if not excel in numbers, those which have previously been held there.

☞ In our previous notice of "THE NEW GOSPEL OF HEALTH," we inadvertently omitted to mention that the book is illustrated with a magnificent steel-plate engraving of the GODDESS HYGIEA, which is worth more than the price of the volume. The book is now on sale at the Banner of Light office. Price in cloth $2,50, postage 25 cents; paper covers $1,25, postage 10 cents. Send in your orders early, for we expect a rush for this elegant and highly useful book.

☞ M. Aksakof, who is a confirmed Spiritualist, left St. Petersburg some time since to visit his estates on the borders of Russia in Asia. He contemplates going to London early in September to complete arrangements, if possible, with mediums to visit St. Petersburg for the purpose of giving séances to the scientific committee at the University there.

☞ Those who desire entertaining reading for the summer hours should institute an inquiry into the contents of the interesting magazines put forth by S. R. Wells & Co., at 737 Broadway, New York, the July numbers of which will be found for sale at the bookstore of Colby & Rich, No. 9 Montgomery Place, Boston, Mass.

☞ John Tyerman, formerly an Episcopal minister at Melbourne, Australia, is reported by the Harbinger of Light as being very successful in Sidney and other towns in New South Wales, the local press giving candid and liberal reports of his addresses in favo of Spiritualism.

The Fight Begun.

Peruse by all means the communication in this number of the Banner headed "The Proof Palpable," from the pen of our translator, G. L. Ditson, M. D., of Albany, N. Y. In it, besides noticing fully Mr. Epes Sargent's last great book on Spiritualism and its phenomena, Dr. Ditson refers in a marked manner to M. Buguet's late recantation in regard to his experiments in spirit photography. He feared, evidently, bigoted France would incarcerate him in prison, and, to prevent that catastrophe, publicly denied the truth, notwithstanding Lady Caithness, of London, and hundreds of other highly respectable people in Europe, have received conclusive evidence of the genuineness of this artist's spirit pictures. His late action is reprehensible in the extreme. It is no wonder the London Spiritualist calls him a scoundrel. Yet it may be as necessary to have Peters on the earth to-day as it was in the time of Jesus.

Probably, as Dr. Ditson intimates, M. Buguet has been bought up by church bigots. The same kind of machinery has been put in motion in this country of late in regard to materialization mediums, by Protestant bigots, and we admonish all true mediums and loyal Spiritualists not to fall into the pit which is being dug for them in free America. The ball opened with an *attempt* to break down the Holmes spirit-materialization manifestations; and, we are sorry to be obliged to confess, some active workers got hurt in the melee. But, thanks to the persevering efforts of others, the wicked conspiracy succeeded only for a brief period. Demonstrations of spirit power are still being eliminated in the presence of these *bona fide* mediums! Other materialization mediums have since been attacked in like manner by "wolves in sheep's clothing"; but the enemy's powder was of such poor quality that their "association" popguns exploded without doing the slightest damage.

We warn Spiritualists and media, however, to be on their guard, for the Pharisees of the nineteenth century are as active in our midst as were the same class when the humble Nazarene appeared on the stage inculcating the law of love instead of that of hate. These benighted bigots will bring to bear all the appliances in their power to overthrow our Divine Philosophy. As we grow stronger in numbers and influence, as we are rapidly doing, our opponents become more desperate and bitter against us. Are we not having evidence of this fact daily? Do not flatter yourselves, friends, Spiritualists, that the fight, although insignificant to-day, is not coming in the immediate future with a hundred fold force against us. It is even at our very threshold. Therefore we solemnly admonish our friends everywhere to harmonize their forces as rapidly as possible, that, in conjunction with the hosts of spirit-land, we may withstand the shafts of the enemy, and eventually establish our glorious *free religion* all over this beautiful earth.

Charles H. Foster

Will remain at his rooms in the Parker House, Boston, but *one week longer*. We have published so many and frequent notices of the remarkable tests of spirit presence and power which are given in the presence of this world-renowned medium that we shall not now attempt to enlarge upon the subject; we desire, however, to call the attention of persons interested in the study of the mental class of the modern phenomena to the fact that but a brief season remains in which they can consult this distinguished instrument in the hands of the invisible world, and to advise them to improve the opportunity—probably the last with which they will be favored—of meeting Mr. Foster in New England. On leaving the Parker House, after flying visits to Providence, R. I., and Bangor, Me., Mr. Foster will "summer" at the Island Ledge House, Wells Beach, Maine.

Spiritualist Picnics.

The Children's Progressive Lyceum No. 1, of New York City, announce, in another column, that they will hold a picnic at Crist's Park, E. 133d street, near Harlem Bridge, Monday, June 28th, day and evening.

The American Spiritual Institute, of Boston, have voted to hold a basket picnic and grove meeting at Silver Lake Grove, Plympton, Mass., on Monday, July 12th. Particulars to be given hereafter.

☞ In the Public Free Circle report this week the reader will find remarks concerning the capability of returning spirits to express intellectual force; the necessity of living in obedience to natural law; the propriety of the exercise of the faculty of clairvoyance, etc., etc.; "Big Eagle's earth-life" is also referred to by the spirit controlling; Sam Ware, of Chicago, Ill., says he would be glad to enlighten those he has left behind concerning the great truth of spirit communion, "but if they choose to remain in ignorance, and to go out in darkness, they have their choice"; Jennie Walters, who died in Lawrence, Mass., gives advice to her father, in St. Louis, Mo.; Dominic Ludzi, of New York, speaks to his wife; and Samuel Adams Pryor, of Boston, communicates with his mother and sister.

☞ An intelligent gentleman from Utah called at our office last week. He informed us that he had had spiritual manifestations in his family for years, his own wife being an excellent medium. He had witnessed in her presence, he said, all phases of mediumship, except the materialization of spirit forms. He averred that while his son was from home, some two thousand miles away, on a certain day he tested the power of the spirit to ascertain, if it were possible, if the former was well, and what he was then doing. The spirit left, and in a short time returned with the information that the son was well, and informed the parent what he was doing at that very time. All which proved literally true, being corroborated by the son on his return home.

☞ We are pleased to note in the Spiritualist (London, Eng.) of June 11th, a card from J. Regan, wherein it is stated that a fund is being subscribed to "enable that brilliant and eloquent exponent of Spiritualism, Dr. Sexton, to give a course of Sunday evening orations at the Coöperative Institute, formerly Princess's Concert Rooms, Castle street, Oxford street." The series of services, it is announced, will commence, and the first oration be delivered, on Sunday evening, June 27th inst., and terminate Sunday evening, August 22d, subject to further extension. Right, friends; keep Dr. Sexton fully employed. He is a laborer who is indeed "worthy of his hire."

☞ "Ecce Responsa, No. 7," from the pen of John Wetherbee, Esq., will appear in our next

A. D. 1875.

THE LAW REVERSED IN REGARD TO THE CONDEMNATION OF MEDIUMS.

It has ever been a maxim of law in civilized nations, that no person accused of misdemeanor or crime shall be compelled to prove his innocence, but on the contrary affirmative proof of his guilt must be adduced before he can be convicted of crime. In some remarks made in the Banner of the 12th inst., Mr. Henry S. Olcott, who claims to have shown rather exceptional "friendliness and justice toward the medium class in what has come from *his* pen, and in *his* personal intercourse with them," would seem to reverse this rule. Says he, "I am an ingrained, uncompromising skeptic as to the honesty of every medium until his trustworthiness is proven."

Alas for the poor mediums! If such is the treatment they receive at the hands of their best friends, what can they expect from their enemies in this anniversary year of the triumph of civil and religious freedom? As well may we go back to the Puritan era, when accused mediums were subjected—bound hand and foot—to an ordeal trial by water, and *hanged* if the guilt of the victims was proven by floating on the surface, and *drowned* if their innocence was established by sinking to the bottom! T. R. HAZARD.

Newport, R. I.

To the Editor of the Banner of Light:

As a representative of a class of persons whom I believe to be *at least* as honest as those who doubt them, allow me to observe, in response to Henry S. Olcott's closing thought on page eight of Banner of June 12th, *viz:* "I am an ingrained, uncompromising skeptic as to the honesty of every medium until his trustworthiness is proven"—that such a sentiment seems to *me* utterly unworthy, unjust and *cruel*. Are mediums the only persons who are not to have the benefit of that just and noble maxim so universally accepted, even in courts of law, that a person is to be always accounted innocent until proven guilty? For my part I protest. Suppose friend Olcott should say instead, "I am an ingrained, uncompromising skeptic as to the *dis* honesty of every medium until his *un*-trustworthiness is proven." Such a remark would do him some credit and the mediums something like justice. I do not think that it *is* true that most mediums sometimes cheat, and hope Brother Olcott will soon change his mind to one more charitable and just. A MEDIUM.

Auburn, N. Y., June 14th, 1875.

Grove Meetings and Conventions in the West.

By reference to the various calls for out-of-door gatherings and conventions, which may be found on the sixth page of this issue of the Banner of Light, it will be seen that the friends of Spiritualism in the West are on the alert, and are determined that the opportunities for the advancement of the cause afforded by the present summer weather shall not pass unheeded or unimproved. We give below a list of the proposed meetings, wishing that all may achieve merited success:

The Spiritualists and Progressionists of Iowa, Illinois and Wisconsin will hold one of the largest camp meetings ever known at the West, commencing on the 29th day of June, and continuing over the 4th of July, 1875, in a beautiful grove on the bluff, one-half mile from the business centre of the city of Dubuque. It is announced, as to details, that each delegation will bring its own tents; the platform for the dancing will be 20x50 feet, and five feet high; a restaurant will be built, and contain a large supply of the necessaries of life; many of the most eminent lecturers and mediums have been engaged to be present, among whom are Warren Chase, of Iowa; Giles B. Stebbins, of Michigan; Mattie Hulett Parry, of Wisconsin; J. M. Peebles, of New Jersey; Mr. Sanford, Mrs. Morse, and Mrs. Kenyon. The three latter are State Missionaries. From all indications it is expected that ten thousand people will attend.

The Spiritualists of Shalersville and Mantua, O., will hold their yearly Grove Meeting and Basket Picnic at Mantua Station, on Sunday, Aug. 1st. Good speakers will be in attendance. All are invited.

The Spiritualists of Euclid, O., and vicinity will hold their yearly Grove Meeting and Basket Picnic on the last Sunday in August (29th). Good speakers will be present as usual. All are invited.

There will be a Grove Meeting of Spiritualists and friends of freedom at the residence of Dr. A. Underhill, two and a half miles north of Akron, O., on Sunday, July 4th. O. P. Kellogg and other speakers are engaged, and will be present.

The friends at East Granville, Vt., will participate in a meeting there on Sunday, July 4th.

☞ We are in receipt of numerous letters expressive of tender sympathy for Mrs. J. H. Conant in consequence of her prolonged illness. It is impossible for us to answer these letters personally, and therefore we take this method of returning our heartfelt thanks to these devoted friends; and Mrs. C. also requests us to express her deep gratitude for the great sympathy manifested by so many in her behalf, and prays that all good angels may bless them with health and happiness.

THE HERALD OF HEALTH AND LADIES' OWN for July is before us. These two popular magazines have recently been consolidated, and are now issued as one, under the editorial conduct of the former editors of the two—Dr. M. L. Holbrook and Mrs. M. Cora Bland. We note also that the chief contributors of both magazines are retained. Dr. T. A. Bland, formerly of the "Ladies' Own," represents the magazine in Boston as general agent and special contributor.

☞ The ladies of Plaistow, N. H., so we are informed, celebrated the 17th of June with unique ceremonies, which comprised songs, speeches, and the planting of a centennial tree. The meeting was a pleasant one to all engaged in it.

☞ We are under obligations to Mrs. H. F. M. Brown, a very industrious worker in the cause, for many favors. May heaven's translated one smile upon her and bless all her efforts in behalf of humanity here and there.

☞ We acknowledge the receipt of the following sums for "God's Poor:" From "Oak of the Hill Top," $2,50; J. U. Stewart, a disabled soldier, 50 cts.; a friend, New Haven, 50 cts.—for which we tender sincere thanks.

☞ The next in order of the fine series of articles which we have secured for our columns from the pen of Mrs. Emma Hardinge Britten, will appear in our forthcoming issue; the essayist will discourse, this time, "ON THE PHYSICAL DEMONSTRATIONS OF SPIRIT COMMUNION."

☞ Mrs. Fletcher, No. 9 Montgomery Place, Boston, is an excellent trance medium. Many of our friends, who have had sittings with her, are unanimous in this opinion.

BRIEF PARAGRAPHS.

SHORT SERMON.—Pride and meanness seem incompatible; but man reconcileth contrarieties. He is at once the most miserable and the most arrogant of all creatures.

Otis Sawyer, in "The Shaker and Shakeress," has an article headed "Thou Shalt Not Kill," in which he talks in rather plain language. Here is a specimen:

"Has not the time arrived when the Virgin Sons of Zion should keep their hands from pollution of blood guiltiness? Are we, in building New Heavens, to retain *slaughter-houses and executioners?*"

Dr. John H. Willcox, the well-known organist, died at his residence in Chester Square, Boston, last week, at the age of 47, of Bright's disease of the kidneys. Dr. Willcox was born in Savannah, Ga., was educated at Yale, and passed all the years of his professional life in this city.

White lies grow black by exposure.

A child being asked which was the greater evil of the two, hurting another's feelings or his finger, replied "The former." "Right, my dear child," said the gratified questioner; "and why is it worse to hurt the feelings?" "Because you can't tie a rag around the feeling," exclaimed he.

Cardinal Manning of England comes out strongly in opposition to the vivisectionists. In a recent letter published in an English paper, he says:

I cannot pretend to estimate the scientific utilities of vivisection, but I have no need of such requirements to enable me to say that the infliction of physical pain without just cause is an abuse of the dominion that God has given to man over the lower creatures. It is lawful to take their life for the food of man; but it is not lawful, even for this just and necessary purpose, to take their life by needless pain. To inflict the exquisite and prolonged torments described by those who have been present at vivisection can, in my belief, be brought under no moral law, nor under any right possessed by man over any of his fellow creatures.

The grand celebration of the one hundredth anniversary of the Battle of Bunker Hill, on Thursday, was supplemented by another on Sunday afternoon, June 20th—the children of the various Sabbath schools of Charlestown District holding at that time a mass meeting in the pavilion on the hill.

The United States steamer Saranac, of eleven guns, commanded by Capt. Walter W. Queen, was lost Friday morning, 18th inst., by striking a sunken rock in Seymour Pass, Johnston Straits, near Vancouver's Island. No lives were lost, but the ship becoming a total wreck in half an hour, by reason of the tremendous sea, the officers and crew were glad to escape with nothing but the clothes on their backs.

King Kalakaua, of the Sandwich Islands, will send to the Philadelphia Centennial Exposition his feather cloak. This cloak—which is a little over a yard square, and of a golden yellow color—was commenced over a hundred years ago, and took upwards of fifty years for its completion. It is made of the feathers of a peculiar bird—each furnishing only two feathers, one from under each wing, and is said to represent more labor than any other that will be on exhibition.

In memory of Susan Dimock, of Boston, the noble young physician who died on the Schiller, it is proposed to endow a free bed at the New England Hospital for Women and Children, to be called the "Susan Dimock free bed." Those willing to contribute pecuniarily to this worthy object can communicate with Rev. James Freeman Clarke, of Boston, or the officers of the New England Hospital.

The ship Champlain was lost on Farralone Island, June 17th, striking during a thick fog. She sunk almost immediately. Captain Merrill and one man were drowned. The rest of her crew and officers escaped to the boats and were rescued by schooner Mendicino.

The Chinese are evidently pagans. They celebrate all their holidays by paying their debts, forgiving their enemies and shaking hands all round. The civilized people who have gone to China have not yet induced them to relinquish these old and barbarous habits.

We have received No. 1, Vol. I, of the National Protestant, a sixteen page paper, published monthly at 67 Liberty street, New York City—Wm. H. Van Nortwick, editor. Its name is indicative of the purposes of its issue.

Hon. Charles W. Upham, the scholar and historian—author of "The Salem Witchcraft," and other works—died at his residence in Salem, Mass., Tuesday morning, June 15th, aged 75 years.

This conundrum is respectfully submitted to the best speller: If S-i-o-u-x spell su, and c-y-e spells i, and s-i-g-h-e-d spells side, why does n't s-i-o-u-x-e-y-e-s-i-g-h-e-d spell suicide?

The Providence Press says it never heard in funeral oration or sermon, and seldom in private conversation, the opinion expressed that a man with $10,000 income had gone to hell.

SEVENTEENTH OF JUNE, 1875.

Listening the bells that from a thousand spires
Among the hills made musical the morn,
While mellow thunders from the frequent gun
Woke echoes in all hearts, throbbing with love
And joy and gratitude to the Most High,
I could not tell which seemed the greater day
To stand in record on the rolls of time—
The one we celebrate, on which there flashed
Like lightning a new nation into life!
Or, this glad morning, when a hundred years
Have rolled us in the fullness of their flood
To such a harvest from so small a seed!
And when the mighty memories of the past
Move with one impulse forty million souls!
And the West answers to the exultant East;
And the South answers; and the great, free land
Shouts, "Holy! holy! goodliest day of June!"

Heard's Island, Wayland. T. W. P.

Dublin, Ireland, was the scene, June 18th, of one of the most destructive fires on record there. An extensive bonded warehouse and many other buildings were consumed, and eighteen hundred puncheons of whiskey destroyed.

More trouble on the Rio Grande.

ACCORDING TO CIRCUMSTANCES.—*Sister*—"What are you doing, Bill?" *Bill*—"Drawing Jack the Giantkiller." *Sister*—"Do you think that is a proper Sunday amusement?" *Bill*—"Oh, ver' well, then; it 's David an' the Giantgoliah."

The Quahada band of Comanches came into Fort Dillon, recently, and surrendered 180 warriors, 300 women and children, and 1400 ponies.

Machinery wheels are so modest they generally travel *in cog.*

We have received a copy of an eight-page paper entitled "The Bunker Hill Centennial Memorial," which is issued by H. D. Brown & Co., 33 Bromfield street, Boston.

The London Times publishes a leader on the centennary of the battle of Bunker Hill. After a historical review of the event and its consequences, the writer concludes: "Not only America but England and the world have reason to glory in the grateful remembrance of the day. It was a gain on all sides for the great unquestionable principles of popular government. Self-government by popular municipal institutions, the independence of judges and complete responsibility in the exercise of powers were equally at stake on both sides of the Atlantic."

If Spiritualism teaches us anything, it is patience. Patience under misapprehension; patience under contempt; and hereafter doubtless will teach the same lesson under the circumstances of success and appreciation. Till then we can afford to wait.—*Martin Smith.*

C. E. Masten's manufactory of fireworks, situated at the lower end of Norfolk avenue, Highlands, Boston, was blown up Wednesday evening, June 16th, and of ten persons inside the building at the time of its destruction, two only escaped uninjured, of the eight remaining four being killed and four wounded.

Grand Rapids, Mich., was visited on the afternoon of June 19th by a most disastrous conflagration. Sixty buildings were consumed, embracing the entire business portion west of the bridge, besides many other edifices, and involving a loss of about $150,000.

The American rifle team has met with a most enthusiastic reception in Dublin.

SPIRITS EVER PRESENT.

"Blow, trumpets, all your exultations blow,
For never shall their aureoled presence lack.
I see them muster in a gleaming row,
With ever youthful brows that nobler show.
We find in our dull road their shining track;
In every nobler mood
We feel the orient of their spirit glow,
Part of our life's unutterable good;
They come, transfigured, back;
Secure from change in their high-hearted ways,
Beautiful evermore, and with the rays
Of morn on their white shield of expectation."

Ask not a woman's heart; she has but one, and may give it. Of all fatal presents a woman's heart is the most deadly.

Only thirty arrests for drunkenness in Boston Centennial day, with half a million visitors in town! And all this in the face and eyes of two miles of beer carts in the procession!

"The man that is always in a stew generally goes to pot." *Boston Daily Advertiser.*

How can he get the stew without going to pot?

A correspondent of the Hartford Courant recalls the following story about Rufus Choate: Mr. Choate, being ill, and about to sail for Europe in search of health, was escorted to the steamer by friends, one of whom, trying to cheer the sick man, said, "Why, Mr. Choate, you'll be in Boston a year hence." "My friend," replied Mr. Choate, "I shall be here a thousand years hence." And so he will.

Do not love a romantic woman. She will make an ideal of you which you cannot realize, and which it will grieve you to destroy.

Tenderloin is only five cents a pound in Texas. Texas *toughloin* here sells for twenty-eight cents a pound—and mean stuff at that.

Women hereabouts having materially curtailed their skirts, Digby says he can *dig* by 'em now without colliding. But then they sweep the sidewalks just the same.

How is it that a lady working on an afghan keeps count of all the *knits?*

The verdict of Coroner Foy's jury on the Dow drug store explosion in Boston was to the effect that said explosion was not caused by the bursting of a soda fountain or any apparatus connected therewith, nor by the escape of illuminating gas. The mixing of substances, in themselves not explosive, but capable, when mixed, of forming an explosive mixture, or compound, was, by inference, made the agent in the disaster.

Mrs. Sargh K. Putnam, a clairvoyant physician of Greenfield, Mass., died Thursday under peculiar circumstances. She scratched her finger on a pin while arranging bandages on the neck of a patient suffering from diphtheria, a few days ago, and apparently became inoculated with the poison of the disease. Her hand, arm and body became successively affected, having the appearance of being blistered, and so seriously as soon to end in death, though her throat showed no diphtheria symptoms.—*Boston Advertiser.*

Pennyroyal leaves, rubbed and spread out in a room, or the uncorking of a bottle of the essence, will drive out mosquitoes, it is said.

The friends of William M. Tweed, of New York, have been actively at work. The Court of Appeals has decided his former "cumulative" sentence to be unconstitutional, and there is a prospect that he will be entirely set at liberty at an early day. Many other indictments are still hanging over him, and it is expected that he will be immediately rearrested on being released.

A TOUCHING LETTER.—The following was received at the office of the Boston Post, June 18th. It was written with a pencil, evidently in haste. It speaks volumes:

BALTIMORE, MD., *June 17th*, 1875.

DEAR MR. EDITOR—I have just read your paper. God bless you a thousand times. God bless you and your people. I carry an empty sleeve, made empty at Seven Pines by a cannon ball fired by your people. "C. S. A." was on my hat. I hated you all then, especially you and yours; but now my heart is full, and so are my eyes. Your welcome to our boys (the Fifth) has unnerved, killed, captured me. I now love you and the old flag. God bless you.

FROM AN OLD CONFEDERATE.

Mrs. Dr. Lawrence will lecture in the Universalist Church, Quincy, on Sunday evening, June 27th, 1875, at 8 o'clock. Subject—"The Desire for Strong Drink, or the Underlying Causes of Inherited and Perverted Appetites."

As we go to press the clouds of strife seem to be gathering in the East. The report is telegraphed that the British government has declared war against Burmah, and that the Chinese government is concentrating troops at Mannyne in consequence of this Anglo-Burmese quarrel. The trouble grows out of a dispute about boundaries and the opposition of the King of Burmah to British trade in his dominions. The murder of Englishmen presumably at the instigation of Burmese authorities occasioned the recent mission of investigation, which has now apparently been followed by a declaration of war. The proximity of Burmah to China accounts for the massing of Chinese troops on the frontier. England may make short work of Burmah, but complications with other Eastern powers will be apt to follow.

DR. R. P. FELLOWS.—This distinguished magnetic physician stands to-day one of the most successful spiritual physicians of the age. He is now treating the sick in every State of the Union by his Magnetized Powder, with a success which is truly remarkable. M. Heasley, Wheeling, W. Va., says: "I can now hear the clock tick and strike for the first time in three years." T. Blair, Woodstock, Ill., says: "I have been up on crutches for the first time in six months; I feel almost young again." M. A. Charlton, Alleghany City, Pa., says: "My bronchitis and catarrh difficulty is perfectly relieved." All from the use of this powder. $1,00 per box. Address Vineland, N. J.—*Woodhull & Claflin's Weekly.*

Spiritualist Lectures and Lyceums.

MEETINGS IN BOSTON.

John A. Andrew Hall.—Free Meetings.—Lecture by Mrs. S. A. Floyd, at 2½ and 7½ P. M. The audience privileged to ask any proper questions on spirituality. Excellent quartette singing. Public invited.

Rochester Hall, 730 Washington street.—The Children's Progressive Lyceum, No. 1, which formerly met in John A. Andrew Hall, will hold its sessions at this place every Sunday, at 10½ o'clock. Geo. H. Lincoln, Sec'y.

The Ladies' Aid Society will until further notice hold its meetings at Rochester Hall, on Tuesday afternoon and evening of each week. Mrs. C. C. Hayward, President; Miss M. L. Barrett, Secretary.

Mediums' Meeting at Templars' Hall, 280 Washington street, at 10½ A. M., each Sunday. All mediums cordially invited.

Lurline Hall, No. 3 Winter street.—Public Free Circles are held in this hall every Sunday morning at 10½ o'clock. Good test mediums and speakers in attendance. Lectures every Sunday at 3 and 7½ P. M. by well-known speakers.

The People's Spiritual Meetings every Sunday at 2½ P. M., at Investigator Hall, Paine Memorial Building, Appleton street, near Tremont. Good speakers always in attendance.

Trimountain Hall, No. 8 Boylston street.—Developing Circle, for mediums exclusively, on the morning of each Sunday; afternoon, conference and tests; evening, test circle; each Wednesday evening a test and social circle.

BOSTON.—*Rochester Hall.*—The services at the session of Children's Progressive Lyceum No. 1, on the morning of Sunday, June 20th, partook of the general nature of Centennial week, and were varied and interesting. Flowers were furnished by Mrs. David Adams, Mrs. Maggie J. Folsom and others, and Mrs. Hattie Wilson presented bouquets to the members of the school in commemoration of the anniversary of the birth of her child into spirit-life. The literary exercises were as follows: Declamations by Lizzie J. Thompson, May Potter, Olive Hull, Johnie Balch and Mabel Edson; singing by Cora Hastings, Maria Adams and Edith Packard; reading by Mrs. Lucy A. Osborn and Conductor Danforth, and a piano solo by Mrs. Ricker. Remarks were made to the school by Allen Putnam, Esq., of Boston Highlands, Mrs. David Adams and Hattie Wilson.

On the preceding Sunday an interesting feature in the services was the bestowal of a Lyceum badge on William S. French, as an expression of the confidence and esteem with which he was regarded by his mates in the work—Dr. T. B. Taylor making the presentation speech in behalf of the members of the school.

Lurline Hall.—A correspondent informs us that this place "was crowded to its utmost capacity last Sunday morning, and a large number of first class tests were given by Frank T. Ripley and Mrs. M. C. Bagley, both of whom are undoubted first class test mediums."

John A. Andrew Hall.—Mrs. Sarah A. Floyd lectured at this place on the afternoon and evening of Sunday, June 20th. Good audiences listened attentively to her discourses, and the meetings were rendered additionally attractive by the excellent music from the choir.

Investigator Hall.—A correspondent writes that "A. E. Carpenter was greeted last Sunday by a good sized audience at this hall, and the people were highly edified by his very successful experiments in psychology. The meetings at the above named hall are increasing in interest, and the number in attendance grows larger each Sunday. Prof. Carpenter will continue his experiments next Sunday, 27th inst., at 2½ P. M."

☞ From all the testimony that has been exhibited in the columns of the Banner, it would appear that the modicum of fraud charged to have been perpetrated by the Holmeses in the "King" spiritual manifestations has become narrowed down to the part Mrs. Holmes may have taken in the matter of the alleged "Mrs. White" photograph. Will not Mr. Roberts, Dr. Child, or some other person well posted up in the circumstances, explain to the readers of the Banner, in *terse* and *precise* terms, *just how far*—if at all—Mrs. Holmes was implicated in that matter? A SUBSCRIBER.

☞ Since the last acknowledgment in these columns we have received for Mrs. Holmes from "Oak of the Hill Top" $2,50, and from "Student" 50 cents, which amount has been forwarded to the medium; also for Austin Kent, the bedridden invalid, from "Oak," $2,50, and from J. G. Collins, Brunswick, Me., $1,00.

☞ A spiritual circle is held every evening at Circle Hall, 403 Vine street, Philadelphia, with change of mediums. Free conference every Sunday at 2½ o'clock.

The Spiritualists now have another eminent scientific man to count among their recent converts. This time it is a distinguished Russian Zoologist—Prof. Wagner, of the Imperial University of St. Petersburg.—*Index.*

Movements of Lecturers and Mediums.

Rev. W. S. Bell will deliver his able discourse on "Thomas Paine," in Paine Memorial Hall, this city, Sunday forenoon, June 27th. He will speak twice in Rochester, N. H., Sunday, July 4th. His address is care of this office.

Dr. T. B. Taylor, Frank T. Ripley and Mrs. Bagley will be in Portland, Me., Sunday, June 27th, for the purpose of holding services, consisting of a lecture and test circle, at Temperance Hall. Dr. Taylor and Mr. Ripley will go to Cummington, Mass., Friday, July 2d, for a two weeks' campaign.

William Brunton has gone to pass the warm summer months at his home, West Randolph, Vt. He would like to hear from societies wishing his services in the fall. Address as above.

D. M. King writes, "Since my return from the Eddys', March 24th, I have been lecturing on the subject of 'Spiritualism,' 'Spirit Materializations at the Eddys', etc. In this locality Spiritualism is gaining ground very fast. I have concluded to continue answering calls to lecture on the above subjects the balance of the summer season. I shall speak at West Farmington, O., forenoon and afternoon, in Spiritual Hall, June 27th; on July 4th, in a grove if the day is pleasant, if not in Town Hall, at Charlestown Centre, Portage Co., O., basket picnic—all are invited; July 11th, in a grove on Euclid Ridge, ten miles east of Cleveland, O., basket picnic—all are invited. Those wishing to hear me, or who desire my assistance at grove meetings or elsewhere, should address me at Mantua Station, O."

Miss Susie Nickerson will give sittings as usual, at 628 Tremont street, Boston, until July 12th, after which she will be absent for some weeks on vacation.

Daniel White, M. D., has removed from Girard, Ill., to St. Louis, Mo., where he will answer calls to lecture.

John Collier, of Springfield, Mass., intends to start on his western tour at a date sufficiently early as to permit his speaking at the grand camp-meeting at Dubuque, Ia. He has received from the friends in the West numerous kindly assurances of welcome. He would be pleased to make week evening arrangements in the vicinity of his Sunday appointments. It is his desire to visit California for the winter. During his residence in America Mr. Collier—who brings with him many endorsements from the Spiritualists of England—has been steadily employed as a lecturer, and has given good satisfaction. Address Lock Box 157, Springfield, Mass.

R. Augusta Whiting will pass the summer in New England. Societies desiring her services as a lecturer for the coming fall and winter can address her care Banner of Light.

Mr. Henry C. Lull, inspirational lecturer and medium, has removed to 25 Indiana place, corner Shawmut avenue, Boston, where he will give attention to his wonderful powers; also answer calls to lecture through July and August. Keep him at work.

To Correspondents.

☞ No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or return communications not used.

We have received $3,10 from T. R. Gordon in payment for the Phrenological Journal, to be sent to Mrs. Nora Thomson, but no State is mentioned.

H. C. GEDDES, N. Y.—The message you refer to will be printed soon.

It is impossible, friends, to print one-twentieth part of the correspondence we receive. When you make efforts to increase our subscription list—THUS ENABLING US TO ENLARGE THE BANNER—we can afford more space for correspondence. The lukewarmness of Spiritualists to increase the circulation of the papers devoted to their cause is one of the mysteries we are unable to solve.

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, Minion, each insertion.

BUSINESS CARDS.—Thirty cents per line, Agate, each insertion.

Payments in all cases in advance.

☞ For all Advertisements printed on the 5th page, 20 cents per line for each insertion.

☞ Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Monday.

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When something you desire to know,
You do not understand,
You should to those for knowledge go
Who 're wiser in the land.
If thus your ignorance to expose,
Should somewhat mar your peace,
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DR. FRED. L. H. WILLIS may be addressed until further notice at his summer residence, Glenora, Yates Co., N. Y.

Dr. W. will be in Boston at intervals during the summer, due notice of which will appear in this column. For accuracy in reading disease psychometrically, and for success in treating the gravest and most complicated cases, Dr. W. admits no superior. Send a postage stamp for proofs. tf—My.15.

HEADACHE, NEURALGIA, NERVOUSNESS.—Dr. J. P. Miller, a practicing physician at 327 Spruce street, Philadelphia, Pa., has discovered that the extract of Cranberries and Hemp cures dyspeptic, nervous or Sick Headache, Neuralgia and Nervousness. Prepared in Pills. 50 cts. a box. Sent by mail by the doctor, or by Geo. C. Goodwin & Co., 38 Hanover street, Boston, Mass. Ja.16.—1y

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HENRY SLADE, Clairvoyant, No. 18 West 21st street, New York. Ap.3.

Public Reception Room for Spiritualists.—The Publishers of the Banner of Light have fitted up a suitable Room in their Establishment EXPRESSLY FOR THE ACCOMMODATION OF SPIRITUALISTS, where they can meet friends, write letters, etc., etc. Strangers visiting the city are invited to make this their Headquarters. Room open from 7 A. M. till 6 P. M.

BUSINESS CARDS.

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DR. J. H. RHODES, 918 Spring Garden street, Philadelphia, Pa., has been appointed agent for the **Banner of Light**, and will take orders for all of Colby & Rich's Publications, Spiritual and Liberal Books on sale as above, at Lincoln Hall, corner Broad and Coates streets, and at all the Spiritual meetings.

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At No. 319 Kearney street (up stairs) may be found on sale the BANNER OF LIGHT, and a general variety of **Spiritualist and Reform Books**, at Eastern prices. Also Adams & Co.'s **Golden Pens, Planchettes, Spence's Positive and Negative Powders, Orion's Anti-Tobacco Preparations; Dr. Storer's Nutritive Compound**, etc. Catalogues and Circulars mailed free. ☞ Remittances in U. S. currency and postage stamps received at par. Address, HERMAN SNOW, P. O. box 117, San Francisco, Cal.

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J. BURNS, Progressive Library, No. 15 Southampton Row, Bloomsbury Square, Holborn, W. C., London, Eng., keeps for sale the BANNER OF LIGHT and other **Spiritual Publications.**

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And Agency for the BANNER OF LIGHT, W. H. TERRY, No. 96 Russell street, Melbourne, Australia, has for sale all the works on **Spiritualism**, *LIBERAL AND REFORM WORKS*, published by Colby & Rich, Boston, U. S., may at all times be found there.

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THE SIXTH
ANNUAL CAMP MEETING
OF THE
Liberal Spiritualists of New England

WILL be held at **SILVER LAKE GROVE**, Plympton, Mass., commencing July 23d and closing August 9th, 1875.

All who believe in LIBERTY, (not anarchy,) EQUALITY and FRATERNITY, under whatever name they are known, are cordially invited to join us. This Grove, of over fifty acres, with its spacious buildings for Speaking, Dancing, Bowling, etc., the magnificent Lake, Steamer, Sail and Row Boats, has no equal in New England, and affords every facility to seekers of health or recreation to spend a summer vacation. Good board at Watson's Mammoth Dining and Restaurant Tent or at the Dining Hall at $6 per week.

The Managers will spare no effort to secure every convenience for the comfort and enjoyment of all who may visit the Grove. As far as practicable, those intending to camp should furnish their blankets and camp equipments. Tents and lodgings may be obtained by applying by letter or in person to DR. A. H. RICHARDSON, No. 38 Monument avenue, Charlestown District, Mass.

Many of the most prominent Spiritualist and liberal lecturers will address the people during the continuation of the meetings. Among those already engaged are Mr. William Denton, Miss Lizzie Doten and Mr. J. J. Morse, the justly celebrated trance speaker, of London, Eng. Mr. A. E. Carpenter, the psychologist, will be in attendance during the sessions.

Bond's Band will furnish music. Particulars in regard to running of cars to the Grove, etc., will be given in due time. H. F. GARDNER, A. H. RICHARDSON, } *Managers.*
June 26.

COME ALL! CHILDREN FREE!

TO THE **PICNIC** OF THE

Children's Progressive Lyceum of New York

AT **CRIST'S PARK**, E. 133d street, near Harlem Bridge, New York, on MONDAY, JUNE 28, 1875, day and evening. The Grounds will be open at 10 A. M. Dancing will commence at 1 P. M.

Harlem and Morrisania Boats, from Peck Slip and Fulton Ferry, landing at Grand st., 9th st. and 23d st., stop near the Park; also the Second and Third Ave. Cars.

Music by Gilbert's Band. Admission 50 cents, at the Gate. Postponed if the weather should prove unfair. June 26.

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Words and Music by Mattie Sawyer.
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TESTIMONIAL.

THIS certifies that our child was very sick, first with mumps, measles, then scarlet fever and running sores from the ears; was given over by the best physicians. Then, as a last resort, we sent for MRS. R. COLLINS, Clairvoyant Physician, cor. Concord avenue and Springfield st., Somerville, (formerly 9 East Canton st.,) and were greatly surprised to see, after a few treatments, our child gain in health and strength. We had no faith in this way of practice, but cannot now express our gratitude and joy in seeing our child well again, and consider it a miracle. We will testify to this cure to any one calling, and recommend her to the public as a good Healing Physician and Medium.
MRS. JOHN DOWNING,
Concord ave., (2d door from Springfield st.,) Somerville.
June 26.—4w*

DR. J. R. NEWTON continues to heal the sick by magnetized letters. Dr. N. has practiced this method on thousands of invalids for many years with great success. Every one is benefited, and a large proportion are permanently cured of diseases of long standing. As much time is required to heal a person at a distance as by personal treatment, he expects applicants to enclose a fee of $3 to $5. If they state their inability to pay, the money will be returned. State age and sex and the nature of the disease. Address DR. J. R. NEWTON, care of H. Snow, P. O. Box 117, San Francisco, Cal. June 26.

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The author confines himself almost exclusively to the phenomenal side of Spiritualism; to those facts which must elevate it sooner or later to the position of an established science. He says to the world: "Here are certain stupendous facts, admitted by many thousands of intelligent persons in all ages and countries, but never by so many as at the present time. I have availed myself of my opportunities to investigate them, to weigh, measure, test, and probe them as far as it was possible to do so. The result is the irresistible proof of the occurrence of certain inexplicable phenomena; repudiated for the most part by leading physiologists and psychologists, but which are nevertheless thoroughly well established as facts, and which must sooner or later revolutionize opinion on a variety of questions relating to the nature of man."

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AN EFFORT TO TEACH PEOPLE
The Principles of Vital Magnetism;
OR,
How to Replenish the Springs of Life without Drugs or Stimulants.

BY ANDREW STONE, M. D.,

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Its aim is to set before the general public the principles of vital magnetism, whereby the springs of life may be replenished without the use of drugs or stimulants. The subject matter is divided into thirty-eight sections, and purports to come from physicians who, ranking among the highest when in earth-life, have now made the attempt from the spirit-sphere to communicate through an earthly medium knowledge which shall be even more powerful for good among the masses than their former labors in mortals. The ground gone over by these various contributors is wide and varied, and the hygienic hints given for self-cure are worth many times the cost of the volume.

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BRITTAN'S JOURNAL—WANTED, No. 1 Vol. I and Nos. 1 and 2 Vol. II, for which—if not damaged—the full price, 75 cents per No., will be paid. Address Box 3806, New York. S. B. BRITTAN. June 19.—4wls

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Message Department.

Each Message in this Department of the Banner of Light we claim was spoken by the Spirit whose name it bears through the instrumentality of

MRS. J. H. CONANT,

while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition.

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

MRS. CONANT receives no visitors at her residence on Mondays, Tuesdays or Thursdays, until after six o'clock P. M. She gives no private sittings.

☞ The questions answered are often propounded by individuals among the audience. Those read to the controlling intelligence by the Chairman, are sent in by correspondents. LEWIS B. WILSON, *Chairman.*

Invocation.

Spirit Almighty, thy sons and thy daughters have gathered here to praise and to pray, to seek thee that they may find thee. We pray thee that the holy ministrations of angels may be to them a conscious blessing, coming down from the heaven of heavens and building altars upon earth. May thy sons and thy daughters in mortal life join hands with them in holy purposes, that life, human life, may be made the better thereby. We thank thee, oh, our God, for all thy blessings, for life just as it is, with its shadows and with its sunbeams, with its roses and its thorns. For life, oh Lord, we thank thee, and we ask for thy children who are in darkness, that they may receive light; for those who are in sorrow, that they may receive joy and peace; for those who are in sickness, that they may receive the precious boon of health; for those who are weary and heavy laden with the cares of a mortal life, that the joys of the life to come may be so clearly presented to them, that they may bear patiently the sorrows of the present, in view of the joys of the future. Receive thou our praises, and answer thou our prayers, oh Lord our God, for thine own sake, and for the sake of thy dear humanity. Amen. Jan. 21.

Questions and Answers.

CONTROLLING SPIRIT.—Mr. Chairman, if you have any questions in hand, I am ready to hear them.

QUES.—[By J. L. M.] Can returning spirits who have materialized temporary physical forms, express the same degree of intelligence or intellectual power through those materialized forms and brains that they can in their normal spiritual state? It is urged by doubters and cavilers that all returning spirits manifest a great falling off of intellectual power. I would like to have this matter explained.

ANS.—No, then, they certainly cannot manifest the same degree of intellectual power or force that belongs natively to them, that they could and would exercise under different and calmer conditions, for it should be understood that these materialized bodies are held in *rapport* with the unseen spirit, by virtue of the exercise of the will of that spirit in a great degree; therefore, the will being strongly centered on the one object, namely, the keeping together of those particles composing that material body for a certain length of time, the exercise of that will cannot be used to any great advantage in another direction. The power that is expended in that way cannot be also expended in soaring high intellectually, and in clothing themselves with all the power that natively belongs to them.

Q.—Should not our lives ever be in strict obedience to natural law, when that is understood? And are not the demands of our nature the commands of God?

A.—God speaks to the human soul through natural law, through the manifestations of Nature, and in so far as you understand these manifestations and obey these laws, you obey the voice of God to you. It certainly is better to live nearer to Nature than to Art, because you are the products physically of Nature.

Q.—[By F. R., Greigsville, N. Y.] Is it wise or desirable that the masses of mankind in their present stage of progress should possess and exercise the faculty of clairvoyance?

A.—Since they do possess it and have the power to exercise it, we do not feel that we should be justified in saying it is not right, because the power is of God, the gift is of God, and that Power knows best what is right, and what is wrong. That we receive nothing from the hand of God that it is not right and best that we should receive, is my belief.

Q.—What means or course is advised to attain the gift of clairvoyance?

A.—Clairvoyance is a natural gift, and they who do not possess it in a large degree, natively, can never use it, because unless it has passed a certain point or period of power it cannot be developed. Having reached that, or gone beyond it, then it can be developed by living near to Nature's laws; but in no other way.

Q.—It is common with skeptics when arguing with believers in Spiritualism, to advance the idea that those of an advanced state being, as they say, able at all times to see our every act, must of necessity suffer much, and be beholders of occurrences that it would seem wrong and against the will and just laws of God's providence to see. Will the intelligence please explain the provision made, and indicate the extent of knowledge permitted in regard to lower orders of things in this sphere of life?

A.—That spirits disembodied are always able to take cognizance of all things that are going on here among the physically embodied is a mistake. They are not. They may be totally oblivious of what is being done by their friends here, and can only know of what is being done by coming into compound physical *rapport* with them. By that I mean into *rapport* with the spiritual body and the physical body. If they are thus in *rapport* they know what is being done, and suffer sometimes intensely in consequence; but, I take it, it is in the order of God's law nevertheless. Certainly, if it were not it never would have been.

Q.—Will the spirit please give us information relative to Big Eagle's earth-life?

A.—Big Eagle is an under chief of a northwestern tribe. He attained his position as chief, or as an under chief and council chief, by reason of his rare powers of clairvoyance or prophecy, or his being able to talk with the spirits of his dead. A few years ago he was betrayed into taking hostile measures against certain settlers in the northwest. By accounts he received from his people he believed that these settlers were making unjust depredations upon his people, and that the government, or the Great Father at Washington, did not interfere with them, and because he did not, the Indian must defend himself or lose his all. His people represented to him that the whites who would come to war against him were few in number, and could be easily conquered. He himself did not know, but believed what they told him. So he, with some two hundred others, with many of his warriors and braves, made war upon the white settlers in what is known as the Minnesota Massacre. Nearly all these chiefs were either killed or captured at that time. The one who had done the most toward influencing him to take this warlike course was Little Crow. He was shot in being taken. Big Eagle was captured, and was held in captivity for several months, and was condemned to death. Many of the chiefs had been hung, and he was sentenced, but while imprisoned at Davenport, Iowa, this same Little Crow, who had ascended to the spirit-world, began to be troubled about the course he had taken with Big Eagle, and desired to have him released, believing that so long as Big Eagle was held in captivity he himself would not receive the full freedom of the spirit-world, and that if he was executed he would never see happiness, but would be shut out from his people and doomed always to take a back seat, if ever admitted to their councils. This was terrible to an Indian. So he set himself to work to do what he could to liberate Big Eagle. He came to these spirit-councils. He made an appeal through this subject, and, at the time, one who was a friend to the Indian and a resident of Davenport was present. He offered to take this message of Little Crow's to Big Eagle, and get a response from him, and return again to see what further advice Little Crow would give. He did so. Big Eagle at first refused to give ear to anything that had come from Little Crow. He says, "He was a great liar here; how do we know but he is lying there? I will wait and see, and if what he has predicted comes true, then I will believe he has forgotton to lie and learned to tell the truth, and will do as he advises." So then this gentleman repairs again to these councils; Little Crow comes to him and dictates a message to the Great Father at Washington—the sainted Lincoln. The gentleman takes it, nothing doubting that it would be kindly received, and the object desired would be gained, as it was. The President wrote an order for the release of Big Eagle, under the conditions stipulated by Little Crow. This was taken to Big Eagle. He made the treaty, and, so far as we are able to learn, has kept it, and done all in his power to keep his people at peace with his white brothers. Big Eagle, at present, lies prostrate in his camp with typhoid fever. A few days ago it was supposed his days were nearly finished; but we are told, to-day, that he is rallying, and that his strong Indian life will overcome the fever, and he will come up again a chief among his people. Jan. 21.

Sam Ware.

In June, 1874, I had a stroke of paralysis which resulted in death; but I was not aware of my true condition—that I had really left the body and entered the spirit world—until a little less than a week ago, when I was made aware of the fact. I had been all that time in a sort of a nightmare, dreamy state, struggling to be free from a something—I knew not what—but with no knowledge that death had taken place with me. I am told that these things are of frequent occurrence with spirits going out as I did, and that, in such circumstances, the shortest way out of the fog is for some good spirit who is posted in affairs of this kind to bring the half-conscious one into *rapport* with some good medium and force them into full possession. When they leave they stand on their feet, clothed and in their right mind, in the spirit-world, and know what they are and have been, and where they are. That was my case. That will account for my silence, for I assure my friends that, having learned there was a way back, I should have availed myself of it at the first opportunity, if I had known enough to, although I was no believer in these things before death, but rather held it to be a sort of a religious delusion that would have its run like any other mental fever, and would die out. But I see differently now, and I know it is only one of the natural events taking place in Nature, dependent upon Nature, and as eternal as Nature is eternal, or the foundation of Nature—God.

I am not now ashamed to own my position to my friends, but rather proud to do it. Now, if there's anything I can do to shed any light on their pathway, that they may not be so supremely ignorant of their surroundings as I was, I should be glad to, but if they choose to remain in ignorance, and to go out in darkness, why, then, they have their choice. So far as I am concerned I shan't force them. My name, Sam Ware, of Chicago. Good day. Jan. 21.

Jennie Walters.

My name was Jennie Walters; I was eleven years old; I died of scarlet fever; my father lives in St. Louis; my mother lives in Lawrence, Mass.; my father got angry with my mother and left her, about three years ago, and when I was sick I asked mother if she was n't a-going to let father know I was sick. She said, "No, of course not; he had abandoned us; he would n't care to know whether I was sick or well." I thought perhaps he would like to know something about me, so I have come to tell him that I am dead, and I've seen his mother and his father and his brother George and his sister Eleanor, and a good many of his friends. His father and mother think that he is to blame about the trouble between him and my mother; that he should do differently by her; and they are good angels in heaven. He ought to think something of their opinion; they are sorry to have him do as he is doing; he has plenty of money, and my mother is obliged to work hard for every cent she has, and then has n't enough sometimes to get along with. If my father loves me as well as he used to say he did, he will do something for my mother, for it will make me very happy; if he don't do it, I shall say he don't love me. My father's name is Edward Walters. Jan. 21.

Dominic Ludzi.

Good afternoon. I got some few words to say to my wife, my son, my sister. My name was Dominic Ludzi; I was Italian born; I lived in this country eighteen years; I was forty-nine years old when I died; I lived in New York most of the time; I was here one little bit time, about eight months; I not like here; I go back there; I get my living; I sometimes make, but more times repair, musical instruments. I wants my wife to think no more about going to Italy; things are not as they were there, and they will not be right for her; she better not go; better off here; she like her son to go there; not best; I not see it best; he better not; he born in this country; this country his home, and he do better here—better not go; that's what brings me here, to say that much to them. Now I ask when you publish? [In three months.] Three months! too long! [Unless you get permission to have it advanced.] Three months! that takes it to when? [To May or June.] Oh well! they not think to go till August, if they go at all. Then I'm all right. Good day. Jan. 21.

Samuel Adams Pryor.

My name was Samuel Adams Pryor; I was born in Boston; I died in Jacksonville, Florida; I have been dead since last March; I wish my mother and sister to know that I live, that I am happy, that the life after death is superior to the life here, and the real life, after all, and if they desire information on the subject of my whereabouts, and myself, if they will give me a chance to speak to them I should be glad to enlighten them. Good day. My disease was consumption. Jan. 21.

Séance conducted by Rabbi Lowenthal.

MESSAGES TO BE PUBLISHED

Tuesday, Jan. 26.—Margaret Barclay, of Boston; Paran Stevens; Harry Smith; Black Prince, to Mrs. Sally Henderson; Margaret Callahan, to her sister; "One Who Knows" (Anonymous).

Thursday, Jan. 28.—Angella Sampson, to her mother; Capt. William Credeford, of Kennebunk, Me.; Mary Eliza Robinson, of Brighton, Eng., to her children; Solomon Stebbins, of Stebbinsville, Ohio.

Monday, Feb. 1.—Mary Darlington, of St. Louis; George Hopkins, of Williamstown, Vt.; Jacob Hodgdon, of Charlestown, Mass.; Paul Jaquith, of New Orleans, to his son; Nancy Page, of Rye, N. H.

Tuesday, Feb. 2.—Mary Jane Ogden, of Ogdensburgh, N. Y.; Major Henry W. Denning, of Second Alabama Infantry; Elizabeth Atwood, of Blackstone, Mass.; Col. Tom Chickering.

Monday, Feb. 8.—Bennie Talbot, of Franklin, N. H., to his mother; Thomas, to Francis H. Smith, of Baltimore, Md.; Hiram Blanchard; Nathaniel Andrews, of Danvers, Mass.; Lydia Perkins, of St. Johnsbury, Vt.

Tuesday, Feb. 9.—Shunkazeewa, to Spotted Tail; Eddie Wilkinson, of New York City, to his father; Sylvia Norman, of Syracuse, N. Y.; Eliphalet Barrows, of Barrington, N. H.; Mary Emerson Guild, of Boston, to her parents.

Revelations from the Polar World.

At Park City, in Salt Lake Valley, recently, the spirits of Sir John Franklin and Dr. Kane, of Arctic fame, introduced themselves through a medium named Dr. McNally. Dr. Kane made the following statements:

There is an open polar sea at the north, and a temperate zone beyond. It is a beautiful open country, extensive and prolific, inhabited by a race of beings simple in their habits, yet superior in mind and *physique*. The earth is seven hundred and fifty miles longer than geographers have supposed, and solid at the poles. The sun never shines in the Northern land; light and heat are produced by electric currents, caused by the earth's revolution.

I think there will eventually be communication between the inhabited portions of the earth now known and this northern land, although the passage is a dangerous one, and the region is twelve hundred miles further than any explorer has yet reached.

When once there, very few would leave that land for your temperate zone. The proper passage to this Northland is by way of Behring's Straits, sailing northeast.

The contemplated British Expedition should choose the younger commander, and start in the fall, as by spring they would reach the most dangerous part of the passage. With proper management, three years should be long enough to make the round trip.

Our life here is much more interesting than yours. We are constantly occupied; our thoughts and aims are higher—we are purged from most of your mundane dross, and are constantly progressing, although none ever attain to perfection. None are idlers; work, or employment, is pursued by many here as it is on earth; but as they progress it becomes less so; progression is compulsory, and all eventually advance; many are retarded for a time as a punishment, and are deprived of association with the good.

Our world is one vast, limitless space, through which we roam at will, meeting and commingling with friends, sustaining family relations and affections to even the furthest degree. Man never loves but once, so that successive earthy marriages are here done away with, and all uncongenial marriages are righted. We in the spirit-form take but little heed of you mortals, although we can, if we desire, meet you on your arrival here. Our world is far superior to yours—more beautiful. We have limpid streams, tall mountains, sequestered vales, limitless oceans, numberless planets, and constant changes; we visit at will all the planets and all creation. All planets are inhabited by spirit-forms—your world is the only one inhabited by mortals; Mars is the superior planet, and is inhabited by those most advanced. There never was a beginning and never will be an ending to the world; there is no God but the God of Nature, whom we all recognize; progression is the only superior power we know, and all are ruled by it. We have animals of all kinds, but all are peaceable, and none harm the others; birds of all colors and mixture of colors, and songsters, whose voices try to rival the music of the spheres. One of our chief pleasures is to instruct and make better our weaker friends.

In answer to the question: "Will electricity eventually supersede steam?" he said that electricity was the Archimedian lever of the world.—*Chicago Times.*

George Bowers.

To the Editor of the Banner of Light:

Permit me to record in the columns of your soul-liberating paper a few incidents relative to the funeral services of this venerated friend, which were held at my house on the 8th inst. Though "unknown to fame" the many excellent traits of his character and the peculiar requests he gave relative to the conduct of his funeral, may serve to widen the "silver lining" to the cloud of gloom that usually encompasses the grave.

At the ripe age of 76 "Father Bowers," or "Uncle George" as he was generally called, took his exit from his worn-out form (the 5th inst.) at his late residence in Cambridgeport. He wished me to conduct his funeral services in harmony with the new religion and philosophy of Spiritualism. He enjoined that there should be no exhibition of his cast-off garment—the mortal body; the coffin-lid was not to be opened; if any of the congregation desired to see George Bowers they must look where he was. No prayers were to be said to facilitate his escape from purgatorial fires. Being of a somewhat quaint and Quaker style of character he held that *life* was a prayer, and if he had not earned an honorable passage he hoped to "square up" on the "other side." No doleful hymns were to be sung. The services must be conducted at a private house (in Hopedale, where he spent many years of his life) and not in church. He had selected three of the most cheerful and spirited tunes and words within the range of church music, and the singers were enjoined to give to the selections their full animation and vivacity of expression.

These requests were faithfully observed. The "few remarks" which he desired me to make were followed by others from Richard Walker, a venerable friend of the departed, and from Adin Ballou, with whom he was formerly associated in community life. A beautiful poem entitled "Footprints," by Abbie G. Comstock, was read by Miss Lizzie Humphrey, and an original one by the writer.

The exemplary virtues of this genuine Spiritualist and friend of progress referred to by the speakers on the occasion are worthy of a place in the middle column of your journal. They were the following:

"Honesty."
"Industry."
"Economy."
"Temperance."
"Order."
"Promptness."
"Courage."
"Hope."
"Gratitude."
"Patience."
"Perseverance."

To which might be added reverence and chastity, and that crown of all the virtues, simplicity; qualities as far removed from what may be called "looseness" as could well be conceived, though possessed by one of the most radical Spiritualists, as well as labor reformer, I ever knew. His Spiritualism was of this world as well as of the next. It led out into practical living. His labor reform gospel was first practiced by George Bowers, and preached as he had opportunity. Among his opportunities were the frequent councils of the Eight Hour leaders, held at the residence of his noble daughter and son-in-law, Mrs. Mary B. and Mr. Ira Steward, in Cambridgeport; on which occasions, after a three hours' discussion, he would sometimes break in with the remark: "Now, friends, let me briefly observe that you will never do anything in this cause until you begin to *talk* about it."

Many a truth, however, is spoken in jest, and his listeners well understood that his irony was not directed against agitation as a means of progress. He accepted the Eight Hour philosophy; and though himself a life-long laborer who had escaped the demoralization of prolonged wage-service, he was too well informed to expect the masses unaided by reform or revolution to rise above their conditions. His faults were his excessive virtues. His love of order was such that he was impatient of the irregularities of many reformers. His own house was "kept in order." His taste in this matter was nobly seconded by Miss Sarah B. Holbrook, who was the ministering spirit of his household for nearly twenty years subsequent to his wife's decease, and for whom he held the most exalted esteem, and still holds, I ween, a sentiment of gratitude of the most unique and platonic purity and elevation.

Father Bowers was a great reader. When finally compelled to reduce his reading he said: "*I must have the Banner.*" Yours for light and liberty,

BRYAN J. BUTTS.

Hopedale, Mass., June 12th, 1875.

PUBLIC MEETINGS, ETC.

Inter-State Camp Meeting at Dubuque, Iowa.

The Spiritualists of Iowa, Illinois and Wisconsin, will hold a Grand Camp Meeting, commencing June 29, and holding over July 5, 1875. The following speakers from abroad are engaged for the occasion: James M. Peebles, of Hammonton, N. J.; Mrs. Mattie Hulett Parry, of Beloit, Wis.; Samuel Maxwell, of Chicago; Giles B. Stebbins, of Detroit, Mich.; Elder Asa Warren, of Dubuque, and the State lecturers for Iowa, Illinois and Wisconsin, and other interesting and eminent speakers are expected to assist at the meeting. First class test mediums will be in attendance, among them Mr. Jesse Shepard, the great musical medium, from London, and J. H. Mott, the materialization medium, of Memphis, Mo.

The following are the names of the Committees for each State:

For Iowa.—W. W. Skinner, Des Moines; Joel P. Davis, do.; Edwin Cates Anita; Alonzo Wardall, St. Ansgar; Hon. M. P. Rosecrans, Clear Lake; Ira Phillips, Keosauqua; J. H. Davenport, Cherokee; Will S. Shoemaker, Mo. Valley; John A. McKenney, Logan; Mrs. E. Price, Smithland; T. C. Ransom, Forest City; J. Dunton, Algona; Hon. A. Jenkins, Estherville; A. E. Cram, State Center; W. A. Curtis, Parkersburg; A. J. Case, Waverly; Mrs. L. A. Worth, Hesper; B. Parsons, Waterloo; G Farnsworth, Denver; S. Wilson, Manchester; P. L. Hinkley, West Union; T. C. Moore, Fredericksburg; John M. Dean, Waukon; Eli Barnes, Tripoli; L. E. Jenkens, Cedar Rapids; C. L. Patrick, Independence; Valentine Parch, Elkader; W. B. Fields, Strawberry Point; Mrs. Mary Webster, Janesville; A. W. Harbaugh, Toledo; B. F. Shaw, Anamosa; Wm. Hunt, Center Point; John G. De Wolf, Mt. Pleasant; Mr. Voorhels, Keokuk; Hazen Wilson, Fort Madison; Wm. Abbott, Ft. Dodge; A. Bunker, Washington; John W. Giles, Burlington; E. B. Tilden, Prairie City; Wm. Cowley, Eddyville; Dr. J. Webster, West Liberty; J. R. Riblett, Ackley; J. O. Bump, Iowa Falls.

For Illinois.—T. M. Church, Springfield; Winter Hastings, do.; B. B. George, East St. Louis; J. M. Norris, Rock Island; Wm. Curtis, Ottawa; Lizzie Frank, Plainfield; Dr. J. W. Field, Monmouth; Mrs. Mary Barber, De Kalb; F. K. Parmenter, Knoxville; Charles J. Simpson, Keithsburg; A. F. Benedict, Aurora; A. G. Humphrey, Galesburg; Wm. P. Myers, New Boston; C. W. Cook, Warsaw; J. H. Hand, Alton; F. J. Briggs, Bloomington; E. S. Holbrook, Joliet; John C. Hunt, Sterling; G. Gilbert, Nunda; Ira Sessions, Waynesville; A. Martin, Olney; S. Simmons, Neponset; Dr. J. M. Smith, Irving; M. A. Stewart, Decatur; E. M. Hill, Norris; Maria Jackson, Vermillion; J. G. Munselle, Irvington; J. Antis, Morris; W. F. Miller, Watseka; P. Turner, Norton; Mrs. I. Kinney, New Lebanon; W. M. Black, Dry Hill; Margaret Jones, Centralia; P. Turner, Gardner; N. Perry, Carpenterville; Mrs. J. Jordan, Rinard; W. B. Land, Blandinsville; A. J. Howard, Odin; N. Mendenhall, Mulbury Grove; J. M. Telley, Chandlerville; John C. Bundy, Chicago; H. Biddwell, Belvidere; Hiram Waldo, Rockford; R. B. Kaufman, Paris.

For Wisconsin.—George M. Huntly, Madison; W. Witham, Janesville; T. W. Burt, Grand Rapids; M. F. Hubbard, La Crosse; C. H. Wheeler, Beaver Dam; Samuel Clegg, Dodgeville; J. B. Burr, Milwaukee; S. C. Trowbridge, Platteville; Mrs. M. C. Culver, Eau Claire; Mrs. Mary Culvert, Beloit; Eli King, Prairie du Sac; Mrs. M. M. Green, Markesan; D. Vansill, Baraboo; J. B. Reases, Columbus; Mrs. S. Race, Portage City; Mrs. E. E. Smiley, Horicon; H. Thurston, Berlin; James S. Ordway, Oconto; Don Clute, Mauston; George Hale, Sr., Kenosha; B. N. Lawrence, River Falls; Alden Hoyt, Lake Mills; E. D. Peak, Jamestown; J. A. Lutes, Pardeeville; L. E. Hebberd, West Salem; Matilda Snow, Geneva Lake; C. Rogers, Kingston; C. R. Sylvester, Lincoln Center; Mrs. Yeaton, Brookside; H. W. Power, Centralia; J. N. Blanchard, Sherwood; T. A. Wentworth, Fontanelle; Wm. Herreman, Marcellon; M. E. Ingham, Tunnel City; Mrs. M. A. Potter, Hingham; Henry Fowle, Oak Creek; D. B. Hulbert, Logansville; Solon P. Best, Tiffany; C. M. Younglove, Woodman; S. C. Stedson, Rest; C. L. Marga, Sylvester; J. Williams, Washburn.

It is expected that the above committees will interest the friends in their vicinities, either by seeing them or by cards or letters invite them to attend. It is also expected that they will request all newspapers in their vicinity to give a notice of the meeting. We expect a grand jubilee, and hope all of the friends in these States, and elsewhere, who can do so, will bring their tents and be early on the grounds. We have held one such Camp Meeting in Iowa, and it was a grand success, and we expect this will rival that in numbers and interest.

No pains will be spared by the local committee in preparing the grounds and furnishing facilities for comfort and pleasure, and intellectual enjoyment. The meeting will be held in a beautiful grove on the bluff, half a mile from the business centre of the city. There will be a boarding house to supply meals on the grounds at reasonable rates.

The Illinois Central and its branches will sell tickets at regular fare to Dubuque, and upon presentation of the proper certificate, tickets will be sold at one-fifth regular fare returning, good from the 28th of June to July 8th. The Chicago, Dubuque and Minnesota, and Chicago, Clinton and Dubuque, and their branches, and their connection at Clinton to Chicago, full fare to Dubuque, and on certificate to return at one-fifth fare, from June 28th to July 8th. The Western Union, one and one-fifth fare. Burlington, Cedar Rapids and Minnesota; round trip tickets to parties of ten or more, one and one-fifth fare. Central Railroad of Iowa, full fare going and one-half fare returning. Dubuque Southwestern one-half fare. Certificates for return tickets will be signed upon the grounds. Arrangements with other roads are being made, and will be published in due time.

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918 *Spring Garden street, Philadelphia.*

Grove Meeting.

There will be a Grove Meeting of Spiritualists and friends of freedom at the residence of Dr. A. Underhill, two and a half miles north of Akron, Ohio, on Sunday, July 4th. It will be of the picnic order. O. P. Kellogg and other speakers are engaged, and will be present.

A. UNDERHILL.

Notice.

A meeting will be held at East Granville, Vt., on Sunday, July 4th, by those who wish to listen to voices from the spirit-world. Accommodations sufficient for all. Half fare on Vermont Central Railroad. D. TARBELL.

Passed to Spirit-Life:

From Woolcott, N. Y., June 8th, Jane A. Simpson, aged 60 years.

For about twenty years she was matron of the female department of the Penitentiary at Sing Sing, N. Y., where her eminent qualities of heart and head were conspicuous for good. She said there was no heart so hard but it could be softened by true love, and she found the way to enlist the better part of many who had been called incorrigible. Through her the Christ-spirit commanded the demons of darkness to depart, and they obeyed. For some time she had been a sufferer, and both expected and desired her change to the immortal life, for it was to her but the continuation of life, with higher privileges and joys and responsibilities. Miss Mattie Kellogg, clairvoyant, told me that subsequent to the funeral the deceased said she wished to have it said in her obituary that her labor of love among the convicts gives her more satisfaction now than at any other part of her life, and that she shall still work on for them. Verily "the angels in the presence of God rejoice" when a sinner repenteth, and labor for that repentance.

O. K. C.

From East Middlebury, Vt., May 17th, Mrs. R. D. Farr, in the 65th year of her age.

Another glorified spirit has climbed the "golden stair" and entered the paradise of rest and sweet peace. Her funeral took place from her residence May 20th, A. E. Stanley and Fanny Davis Smith officiating. The choir sang from the Spiritual Harp "Passed Over" and "She Sleeps Her Last Sleep."

For many years Mrs. Farr has been a firm believer in Spiritualism, in fact almost from its beginning. In its bitter opposition, in earlier days, she has loyally defended it. She will be missed from our ranks, at our conventions and our meetings. She will be missed everywhere. And now that she has gone to realize the beautiful faith which she so long believed in, let us not mourn for her, but rather for ourselves, who are left behind, for we know she is not dead, but only gone home with the angels.

Leicester, Vt. ADA STANLEY.

From Easton, Mass., May 22d, Mrs. Rhoda Howard, wife of Henry Howard, aged 34 years.

Her sickness was long and painful, but she was cheered by the light of Spiritualism, which dawned upon her only a few months previous to her sickness. She approached the change of worlds with a calm trust and confidence that beautifully prepared herself and family for the final event. The husband, the two dear children, and the relatives, who have loved her gentle spirit so tenderly, are comforted by the peace that filled her soul, and the knowledge that though absent from them in body she will be present in spirit. Dr. Storer, of Boston, conducted appropriate services before a very large assembly, which were altogether cheerful and full of consolation. Her many friends, who have manifested great kindness during her sickness, have the grateful thanks of the family.

From Woodstock, Vt., June 3d, Levi Minor, aged 46 years.

He leaves a wife and two children to mourn his mortal absence. He was a firm Spiritualist and entirely willing to go. Being a farmer and Granger, he was buried with Grange honors. The writer officiated at the house.

M. S. TOWNSEND.

From West Barnstable, Mass., June 10th, Georgiana A. M. Crocker, aged 24 years 4 months.

As a firm believer in our spiritual philosophy she bore with patience her disease (consumption) for some months. As an artist, assisted by spirits, she would rank in the first class. May her spirit presence give through some one the power to continue these beautiful emblems. Her funeral was attended by a large gathering. After sweet music by a choir of her friends, and an address by the writer, we laid the body away; and as we gathered round the grave the "Sweet By-and-by" was sung by the congregation.

50 *Dover street, Boston.* SAMUEL GROVER.

From Richmond, Va., June 10th, Mary E., wife of M. S. Day, with consumption.

Would that the whole world might have seen the sustaining influence of our beautiful philosophy, when the "pale messenger" came for her! There were no terrors for her. All was well. M. S. DAY.

[Obituary notices not exceeding twenty lines published gratuitously. Twenty cents per line required for additional matter. A line of agate type averages ten words. Thus by counting the words, the writer will see at once whether the manuscript exceeds the stipulated number of lines, and is requested to remit accordingly.]

☞ In the moral as in the physical world, action involves a sequence that cannot be deputed to another.—*Bunton.*

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Banner of Light.

BOSTON, SATURDAY, JUNE 26, 1875.

The Chief Lesson of the Bunker Hill Centennial.

"Hurrah! hurrah! it shakes the wave,
It thunders on the shore—
One flag, one land, one heart, one hand,
One nation, evermore!"

Thursday, June 17th, 1875, was a day whose memory will continue to be cherished in the hearts of Americans all over this broad continent. Not alone that during its pleasant hours—truly crowned with the benison of Nature—long lines of armed men, composed of the flower of the militia of Massachusetts and South Carolina, New Hampshire and Virginia, Connecticut and Maryland, New York and Rhode Island and other States, traversed the streets of Boston and Charlestown, cheered by the shouts of an enthusiastic people, and inspired by the music of 130 military bands and drum corps; not that the various trades and occupations of our city made representative exhibitions in that vast procession, fifty thousand strong, which swept majestically through our principal thoroughfares and awakened wonder and satisfaction alike in the hearts of our citizens and the two hundred thousand strangers who are estimated to have on that day visited the scene of action; not that illuminations and music made bright and joyous the eventide; these grand displays were, after all, but infinitesimal items in the great sum of results which that day brought forth—the most glorious of all being the union of heart as well as hand which was brought to pass by speech, oration, song, social converse, and the exchange of friendly tokens and remembrancers between our citizens and those of the various States represented among the visiting organizations. Rome was accustomed, in its day of grandeur, to inaugurate a foreign war at the close of an internecine one, that the excitement of outside struggle and conquest might do away with the rankling and dissonant memories of the civil strife; but this, our young republic of the West, blessed with a "truer greatness," has preferred to heal the wounds of the immediate past by partaking anew of the sacred sacrament of patriotism afforded by the memory of our nation's earlier days.

The secular press has given to the country at large such extended reports of the grand celebration of this the one hundredth recurrence of the date of the battle of Bunker Hill, that we shall refrain from any attempt to afford unneeded information concerning details; we however desire, as a disciple of the new gospel of peace and universal brotherhood, to weave into a bright garland, for future remembrance and preservation, some of the kind, hopeful and patriotic utterances which found expression, during the centennial week, from the lips and hearts of prominent soldiers and citizens, who, during the late civil war, held opposing views, but who, beside the looming front of the shaft on Bunker's Hill, renewed the vow of patriotic devotion to one country and one flag.

Among the distinguished visitors from the South were Gen. Fitz Hugh Lee, of Virginia, Ex-Gov. Andrews, of South Carolina, Col. Jenkins, Commander of the 5th Maryland Infantry, (which corps, composed alike of Confederate and Union soldiers, exhibited its fraternal feeling by decorating with flowers the soldiers' and sailors' monument in Charlestown, dedicated to the memory of the deceased defenders of the Union) and others, and with one voice they bore witness to the universal kindness with which they had been welcomed to the soil of Massachusetts. This testimony on the part of the military visitors was seconded unanimously by the Knights Templar Commandery No. 2 of Richmond, Va., which organization was the guest during Centennial week of the De Molay Encampent K. T. of Boston. Having, in the words of Ex-Gov. Andrews of South Carolina, "come one thousand miles, not for purposes of merriment, or hilarity, or social interchange, but under the high promptings of patriotism, to be reunited to their brethren of the North by sacred and indissoluble ties," the Southern visitors, military and civic, seemed to feel the force of his logic, when he further said it seemed "that an angel—a thousand angels—had come down and touched the pool of misunderstanding, and that henceforth the waters were to be pure and sweet, and were to flow out and mingle with others on every side of our great country, all converging in one united interest, bearing upon their bosom affectionate greeting to all the members of our great family."

Gen. Fitz Hugh Lee, of Virginia, spoke many words of earnest emphasis, and painted a picture full of the rich tints of the inner heart-love of mankind when he said, as the Confederate Norfolk Blues steamed up Boston Bay, "the first notes which reached my ears were those of that *good old tune, 'Auld Lang Syne,' and I felt that I was not* coming to Boston, but that I was returning home again to a common country and a common heritage."

Col. Andrews, before quoted, said in one of his speeches:

"We gather with you in pious reverence around the spot where Warren's blood was shed, and to renew a family pledge, the sacramental oath, that it shall not have been shed in vain. This is the temper in which South Carolina meets you, to-day. She looks up from this grand procession of the mighty past and asks a blessing and a benison for the future. Yes! We come, like the worn and jostled members of a family at Christmas-tide, sure of a welcome home. True, we bear in our hands no costly vase, filled with fragrant and rare exotics. We come with a broken cone, but it contains soil in which you shall recognize soil of old Montfrie's sand bank, and in which you may be sure the olive branch of peace will flourish. * * * Shall we not tell her [South Carolina] that the key-note [of national unity] this day has been truly sounded? If so, then this celebration shall cause Bunker Hill to be to us like 'the shadow of a great rock,' full of rest and hope for the present, and encouraging us to press bravely onward in the good work."

James Gray Porter (on the occasion of the presentation to Gov. Gaston, of Massachusetts, by the Washington Light Infantry of Charleston, S. C., of a palmetto cane, whereon the arms of the two States were engraved), said:

"Sir, we never looked for such generous, overpowering warmth as we have experienced in your greetings, and we have been shown that hearts beat as warmly with generous emotions, and that the blood comes as quickly with kindly impulses beneath Northern skies as under our own Southern sun. * * * We feel like pilgrims who have visited a sacred shrine, and we trust that the near view and contact with the spot so full of sacred association will aid us in leading *happier lives in the future. The great past of our* country, which is to-day brought back to all hearts in the fullest degree, comes back to the people of the South in still brighter colors, and all the patriotic warmth and love that ever existed in our hearts is bursting forth again and fanned into a flame by hope. * * * The friendly relations which existed between South Carolina and Massachusetts in days of yore, are returning again. Their differences, like the quarrels of dear friends, only endear them to each other."

Ex-Governor Walker thus bore witness to his feelings:

"If what we from Virginia have witnessed in Boston, to-day and *since our arrival here; if the sentiments spoken by* the representative of Massachusetts, her honored Governor, are, as I believe, the sentiments of the people of this State, then, on behalf of the Richmond Sir Knights and her people, I say to you that 'Thy people shall be my people, and thy God shall be my God.' (Applause—the entire company rising and giving three cheers.) No longer shall rivers divide us; no longer shall section war against section; but hereafter, united, remembering the lineage from which we sprung, Massachusetts and Virginia will march on to the future, recognizing that we belong to one united and harmonious people."

And in unqualified response to these fraternal feelings, the press has recorded similar sentiments from Generals Sherman, Banks, Burnside, Vice President Wilson, Gov. Gaston, Mayor Cobb, and many other representative men of the North. On the occasion of the presentation to the Fifth Maryland Infantry of a fine stand of colors, by Post 7, G. A. R., Gen. Banks assured the regiment that "it [the battle of Bunker Hill] was a battle fought, not for ourselves, but for the country. To give it vitality here and elsewhere it must be accepted and honored by the country."

"This is the recognition which your regiment, with other associations from distant sections of the republic, bring to our patriotic pageant. For this we thank you. For this the countless thousands that throng our streets honor the name and flag you bear. And, if men there were none, there are yet, as Milton tells us,

Millions of spiritual creatures [that] walk the earth
Unseen, both when we wake and when we sleep,

to encourage and strengthen you. It is a providential duty which occupies our time."

Mayor Cobb, of Boston, assured his southern guests that "the glorified forms of Prescott and Warren, and of their illustrious compeers who stood with them on the spot that day, or who sent them their sympathy, and were already hastening to their support from every quarter, or preparing to do the like deeds elsewhere, can almost be seen bending from the clouds and breathing benedictions on their children, who after all the vicissitudes of a century, are found faithful to their trust and worthy to hold and transmit their sacred inheritance of liberty and union."

"Not only is the war closed," said he, "but the animosities which have accompanied and followed it are fading out. They are dying, nay, they are as good as dead, and awaiting their burial! To-morrow we will dig their grave: at the greater Centennial in Philadelphia, next year, we will heap up a mound over them as high as the Allghanies. * * * We want to enable you to report to your people at home that you found nothing but brotherhood and good fellowship here. We want to make the guests of the week the friends of a lifetime. We want you to feel as kindly toward Boston as Boston does toward your own fair cities of the South, to whom God grant health and wealth, prosperity and peace!"

Gen. Devins, the orator of the day, thus bore witness to the spirit of the occasion:

"Standing always in generous remembrance of every section of the Union, neither now nor hereafter will we distinguish between States or sections in our anxiety for the glory and happiness of all. To-day upon the verge of the centuries, as together we look back upon that which is gone in deep and heartfelt gratitude for the prosperity so largely enjoyed by us, so together will we look forward serenely and with confidence to that which is advancing.

Judge George Washington Warren, president of the anniversary exercises, said in his speech:

"South Carolina has sent to us a Palmetto tree, which we have planted in front by the side of the pine tree. May *those two State emblems, to-day planted on Bunker Hill,* be a symbol of renewed fraternity, never again to be interrupted. Let it be taken also as a pledge of reunion between all the States—for with Massachusetts and South Carolina in full accord as they were one hundred years ago, our Union is as firm and enduring as our monument, which they with true patriotism joined with us in building."

Gov. Hartranft, of Pennsylvania, filled with the inspiration of the hour, said, "Let us, then, in view of the grandeur of this age, bury all animosities, and endeavor to perpetuate that union which has been given to us by our *fathers.*"

Sir Commander Clark (K. T.) said to the Richmond Commandery:

"We welcome you as citizens with us, of one common country, speaking the same language, having the same faith and trust and hope in God. All are not here of those of your organization who came to us in 1858, nor are all here who went to you in 1861. Many of them have finished their term of trial and penance, and put on immortality.

If the spirits of the just ever revisit their former abode, are they not here? and do not they rejoice in this fraternal reunion? * * * *

Carry back with you to Virginia, to all who could not come on this your second visit to Boston, our expressions of love for you and for them, and our sincere and fervent hope that this interchange of fraternal greeting may produce a wave of blessing that shall waft peace, good-will and prosperity from shore to shore, and from sea to sea, to every house and hamlet, every town and city in all our land. * * * *

The glorious hope of immortality, the never-dying faith which animates the heart, that we possess individuality which shall never, never die, awakens courage, gives energy to character, and even victory over the conqueror death. With such glorious rights and privileges, shall sections divide us? shall geographical lines make barriers between us? or intervening mountains make enemies of States, that else, like kindred blood, had mingled into one?

Men of Richmond, men of Boston, brothers all, of one common, one glorious heritage, rejoice that this day has come, rejoice in our reunion; rejoice that our great Republic is our common patrimony, and still stands, the broad folds of its banner spreading from ocean to ocean, from lakes to gulf, the hope, the refuge of the oppressed of all the nations of the earth."

Is not such a scene replete with lessons of rebuke to those who only look on the race to point triumphantly at any exhibition of the baser forces of humanity? Is not such a scene filled with glorious and uplifting power for the lover of his kind? Well might Rev. W. H. H. Murray, in view of it all, end his impassioned address to the Masonic fraternity, at Music Hall, Boston, Sunday A. M., June 20th, with sentences like these:

"The old warfares are dying out. One by one the sounds of bitter contention in Church and State are being hushed; one by one the years are bringing conclusions to past *differences, and traces of conflict are being covered by the* grass that grows on graves! The world moves, and moves, too, as a ship after storm is blown into the radiant west. Behold! the clouds overhead are broken; the sky is crimson; the sea is emerald, tinged with bronze; each swelling sail is a sheet of orange; each rope a line of gold; and so the happy vessel moves along its radiant way until the winds die out, the waters sleep—and night, sentineled with stars, keeps her brilliant watch over the tranquil sea!

A hundred years roll up their memories against this day as their natural beach. If their swelling bases are dark, and the sound of their movement heavy and suggestive of wreck when heard from far, coming out of the depths and distance of stormy and dreadful years, they forget their anger as they near the shore, and break in music as they strike the margin of this bright Sabbath hour. The wrong between us, out of which grew war, God in his love has driven or shall drive out. The land in which we live is vast, and we see too little one of another, and hence judgments which need the correction of love are liable to be passed upon each other's customs and conduct; but when we stand face to face, and look half curiously, half yearningly into each other's eyes, we find the dear old look, the common bond of common blood, and swift at impulse, drive our hands together. * * * *

The dawn of a divine day reddens over our head; a gleam of far-off but approaching radiance illuminates the retreating darkness—a delicious freshness fills the air—and behold! the Sun of Righteousness, full orbed, resplendent, with healing in his beams, is rising into our sky! Rise! thou magnificent symbol and expression of God! rise! with thy vast disk aglow with fervor, thou fount of living light, and in the firmament above us fix thine everlasting habitation! Our eyes hail thee, and our lifted hands give thee welcome. The faces of all men are being uplifted unto thee, and, lighted by thy descending rays, a common likeness is being perceived, as in children born of one father. And in this first act of universal and intelligent devotion *the long-lost brotherhood of man with man the world* over is being perceived and acknowledged."

The Vermont State Spiritualist Association.

In pursuance of the call, this organized body of Spiritualists met at the Wilder House, in Plymouth, on June 11th, 1875, at 9 o'clock A. M. In the absence of Charles Crane, Esq., the President, Dr. E. A. Smith, of Brandon, one of the Vice Presidents, presided. The Secretary, A. E. Stanley, read the Call, and also the minutes of the Quarterly Convention held at Glover last January. Mrs. Townsend, of Bridgewater, and Thomas Middleton, of Woodstock, were appointed a Business Committee, who reported a Conference to be in order. Mr. H. M. Richards, of Philadelphia, after a few remarks of a feeling and explanatory character, read a beautiful poem from the spirit of Achsa W. Sprague, given through his own organism. Mrs. Townsend followed by relating a very pertinent and tender incident of a spiritual character, wherein Miss Sprague, herself and Bro. R—— formed an interesting trio. Further remarks in keeping with the spirit of the occasion were offered by Mr. Middleton, Mrs. Baker, Dr. H. B. Storer, of Boston, and others. In consequence of the turn which the several speeches had taken, it was, on motion of Mr. Richards, voted that the members and attendants on the Convention repair, at the close of the afternoon session, to the grave of Achsa W. Sprague, as a mark of the respect and love in which she is held by the people.

After singing by the choir, a highly inspirational discourse, preceded by an *impromptu* poem of great merit, was then delivered by Mrs. Townsend. Adjourned.

The afternoon session met at the appointed time—Bro. Crane in the chair. A conference hour was very profitably consumed by the several members who participated, followed by singing from the choir, and an address by Mr. George A. Bacon, of Boston. Voted, to meet at 7½ o'clock P. M. During the interim, after early tea, a large number repaired to the village cemetery, and held appropriate services in honor of Miss Sprague.

The evening session met promptly. The exercises consisted of the reading of another beautiful poem by Mr. Richards, and a most interesting personal account of materialized manifestations, from Dr. Storer. Mrs. Manchester, by request, then sang and played under spirit influence—a performance which was listened to with rapt attention. Adjourned.

Saturday forenoon session was called to order at 9 o'clock. After the usual conference hour it was voted that the Chair appoint a Nominating Committee of three, who shall present a list of names as candidates for officers of the Association for the ensuing year. Thomas Middleton, Mrs. Townsend and Dr. E. B. Holden, constituted this committee. The Chair also appointed Dr. E. A. Smith, Mrs. Lizzie Manchester and Mr. Sabin Scott as tellers, to receive, assort and count the votes. After music by the Chair, and an invocation by Mrs. Manchester, the regular address was delivered by Dr. Gould, who announced his subject to be "Progress." This was followed by an inspirational song, and an address by Mrs. Manchester.

The afternoon session was called to order at 1½ o'clock, when the Convention proceeded to ballot for officers for the ensuing year, with the following result: President, Dr. E. A. Smith; Vice Presidents, Mrs. Lizzie Manchester, Mr. D. C. Geer and Mrs. M. S. Townsend; Treasurer, Charles Crane; Secretary, A. E. Stanley; Managers, Sabin Scott, Dr. E. B. Holden, Mrs. S. A. Wiley, D. P. Wilder, Nathan Lamb, E. B. Jenny, Mrs. H. E. Mussey, Mrs. Polly Dickerman, and Mrs. Fanny Davis Smith; Auditor, Alonzo Hubbard.

Mr. A. E. Stanley then gave a most sterling address, entitled "Compensation," which was followed by a short address from Mrs. Wiley. Adjourned, to meet at 6½ o'clock P. M.

The evening session met according to adjournment. Music by the Chair. Mr. Alonzo Hubbard then gave the first regular address, followed by a profoundly able discourse from Dr. H. B. Storer. Adjourned.

Sunday morning session opened at 9 o'clock, with a largely increased number of attendants. The conference hour was chiefly occupied by considering where best to locate the next Convention, when it was voted that it be holden at the Wilder House, Plymouth. Voted, to hold the next quarterly convention at Glover, next September. A plan was then adopted to secure funds for future conventions, being an agreement, on the part of such as signed a paper, to pay fifty cents for males, and twenty-five cents for females, to create an available fund for the support and maintenance of future conventions called and holden by the Association. It was further voted unanimously that Bro. Horace M. Richards, of Philadelphia, become by adoption a member of the Vermont State Spiritualist Association—an event which led to many pleasant remarks. The hour for regular speaking having arrived, Mrs. S. A. Wiley, of Rockingham, was announced as the first lecturer, who gave a deeply interesting address to the crowded audience in attendance. At its close, and after singing by the choir, Mr. George A. Bacon, of Boston, was introduced as the next regular speaker, who gave all earnest and intelligent discourse of nearly an hour's length, holding the vast throng in closest attention. Music, and adjournment.

Sunday afternoon's session consisted of an hour's conference, an address by Fanny Davis Smith, and one by Dr. Storer. For beauty, symmetry and strength, these two discourses were the special gems of the Convention, giving universal satisfaction to those whose fortune it was to hear them. Adjourned, to meet at 6 o'clock, at which hour there was an interesting conference, participated in generally by the talking members of the Convention, an hour's address by Dr. Holden, and a closing speech from Mrs. Townsend. Thanks were cordially voted to Bro. Wilder, to the choir, to the Boston delegation, etc., when the Convention, in the best of feeling, adjourned *sine die.* A. E. STANLEY, *Sec'y.*

THE PERSONNEL OF THE VERMONT CONVENTION.

BY GEORGE A. BACON.

The foregoing account—altered in one or two instances by the writer—is but the skeleton of a report, specially intended for the Secretary's book rather than for publication; but as Vermont, we believe, is the only State that uniformly holds its quarterly and annual conventions with anything like regularity and sustained interest, as its membership is scattered throughout the entire length and breadth of the State, and its gatherings of more than ordinary importance, we append to the above report, and in connection with it, a more general account of its recent doings, as they have left their impress on our mind.

The Association is a regularly incorporated body, having received its charter from the State Legislature two or more years ago. It has upwards of two hundred members, most of whom take pains, and find it to their advantage, to attend its regular meetings. Rarely do we find Spiritualists in our own State so willing to make just such sacrifices in order that their gatherings may prove both pleasurable and profitable. Its annual assembling this year convened at Plymouth, one of the quietest, cosiest, and most romantic nooks in this most romantic of New England States.

On Thursday, June 10th, Bro. D. P. Wilder, who, by the way, in appearance and character is a perfect counterpart of old John Brown of glorious memory, commemorated the first anniversary of the dedication of his Free Hall, by appropriate services, consisting of an inspirational address by Mrs. Baker, and encouraging remarks from half-a-dozen others, all of which were listened to with evident relish. In connection with this Free Hall, we rejoice to say that a non-sectarian school was established and successfully maintained here during the past year, while during the ensuing year it is determined to have it number one hundred pupils. The spirit which prompts those who have this matter in charge, is worthy of the highest praise and merits the fullest success. An effort is now being made to found a Liberal Institute here, where children and youths of both sexes can be instructed without the bane of theological bias, the success of which is a foregone conclusion, one gentleman having already contributed one-fifth of the needed amount.

Friday, Saturday, and Sunday were devoted to the State Association. The first regular day of the Convention proved to be an occasion memorable as it was spontaneous and hearty. During the early session Bro. Horace M. Richards, of Philadelphia, gave direction and tone to the day's proceedings, by a short but sympathetic speech, concluding with a poem full of the highest enthusiasm of his nature, for that devoted worker in the cause of Spiritualism, Achsa W. Sprague, one of the earliest and ablest of Vermont's noble army of spiritual martrys, and whose earthly home chanced to have been in this same beautiful village of Plymouth. The remarks of all who participated being insensibly led into this one channel, it was unanimously decided to hold commemorative services at the grave where her remains lie buried. At the sacred hour of early twilight on that summer's golden afternoon, a worthy procession of admirers wended their way over the mountains to the beautiful ground on the brow of a hill, surrounded with yet grander hills which lift their peaks still higher heavenward—to the spot where all that is mortal of our beloved sister mingles with the sods of her native mountain home. Relatives, neighbors, friends, and those who knew her only by public report as one of the world's workers, gathered there, honoring themselves while seeking to do honor to her memory. Verily the occasion was an affectionate counterpart of that when the baptismal "dew of Hermon descended upon the mountains of Zion." Loving and appreciative testimony to the worth and devotion of Sister Sprague was borne by many assembled there, while entranced consciousness and inspired lips voiced the needed words of relief and consolation. Mind and heart and soul blended in sweetest accord, while all visible Nature was tuneful with sacred joy. Through the sense of feeling, her own personal presence, together with a cloud of invisible witnesses, was made palpably manifest to every one present. Not till Memory becomes a sealed book will the refining, inspiring and baptizing influence of that precious hour be forgotten.

Viewed intellectually, it was sufficiently supplied with strong meat of a rich and juicy kind, with just enough of the lighter compounds to make the whole a highly agreeable and enjoyable feast. Much of this success is due to Thomas Middleton, a grand old worthy of the order of Socrates, whose soul is ever attuned to divinest harmonies. We hope never to attend a Vermont Convention without he is bodily present, and feeling good as new. The conferential remarks, also, of Mrs. Baker, Mrs. Manchester, Mrs. Kenyon, Drs. Smith and Gould, Bros. Baker, Hubbard, Howes, and several others, whose names have escaped us for the moment, contributed vastly toward this successful end. The singing of Mrs. Manchester, while it is one of the phases of inspiration, proves, in its turn, to be a source of inspiration to others—causes producing effects and effects proving to be causes throughout the endless chain of connection. Never did we hear Mrs. Townsend and Fannie Davis Smith preach better—and they are both natural orators—or enchain the public attention closer. Dr. Storer seemed to stand on the Mount of Transfiguration, while glory shone around. One of the best addresses of the many that were delivered was that of the worthy and modest Secretary, A. E. Stanley, being replete with wise suggestions and deep thought happily expressed. It was our first acquaintance with Mrs. Wiley. Her discourse on Sunday was fraught with the truest spirit of sympathy and spirituality. Her voice is full of winning sweetness, and her presence ever ladylike and prepossessing. Others might be mentioned, but time and space forbid.

Socially considered, the entire Convention was one long to be remembered. Throughout the various sessions, a most cordial good will and fraternal spirit seemed to animate all, even when and where there was excellent opportunity for serious differences of opinion; mutual kindnesses, however, were the order of the occasion. New acquaintances were formed, old acquaintances renewed, friendships strengthened; chords of sympathy and love were made to reciprocally respond, and the whole heart-nature received a refreshing baptism.

Thoughout, the Convention was harmonious and successful. Individually, we are all the better for attending it, save in one serious particular. While returning therefrom in the cars, some friend at Bellows Falls did by us as we would *not* do by him: he made love to, and appropriated, our traveling valise with all its contents. The clothes he is welcome to, though we are meanwhile seriously inconvenienced thereby; but our note book, containing the results of our life-fishing in the Sea of Literature, we cannot replace. But, notwithstanding which, we say, Long live the Convention.

Boston, June 20th, 1875.

A Sad Revelation.

DARK TRANSACTIONS IN THE INDIAN TERRITORY. TESTIMONY OF GENERAL POPE AND OFFICERS IN HIS COMMAND—LONG-CONTINUED SCARCITY OF FOOD AT THE AGENCIES.

WASHINGTON, *June* 20.—The Interior Department has received, through the Secretary of War, the following reports from General Pope, and officers serving in his military department, concerning the question of Indian supplies for the tribes in the region of Forts Sill and Wichita. These reports are forwarded by Lieutenant-General Sheridan, with his approval. Aside from the regular appropriation of $300,000 for feeding these Indians, Congress, just before its last adjournment, made an extra appropriation of $300,000 for the same purpose, and provided that it should be immediately available:

REPORT OF GENERAL POPE.

HEADQUARTERS DEPARTMENT OF THE MISSOURI, FORT LEAVENWORTH, KANSAS, *May* 12, 1875.

Colonel R. C. Dunn, Assistant Adjutant General, Military Division of the Missouri, Chicago, Ill.:

COLONEL—In addition to the report of Colonel J. B. Hatch, 4th cavalry, forwarded on the 17th ult., I have the honor to transmit enclosed the reports of the commanding officers at the Wichita, and at the Cheyenne and Arapahoe agencies. These reports are to the same effect, and show as bad, if not a worse, condition of things at these agencies than set forth in the report of Colonel Hatch, concerning the agencies at Fort Sill. Whilst I have received nothing official on the subject, I see from despatches and reports in newspapers that the Interior Department, while not denying the facts, has been misled into attributing them to failure of contractors to get forward supplies for the Indians on account of bad roads and bad weather. If the scarcity of food had been confined to the four or five months of bad weather and bad roads, this explanation might be moderately satisfactory, so far as relates to supplies, which must be hauled in wagons, such as flour, sugar, coffee, etc., but, of course, *not* satisfactory as to their quality and condition—least of all could such explanation cover the case of the beef cattle, which could have been readily driven anywhere at any time of year, and in almost any weather which is likely to prevail in a region so far south. The fact is, however, as reported by all those officers, that this scarcity of food has existed nearly ever since the beginning of the present fiscal year, viz., July 1, 1874. How much longer this condition of affairs obtained is not stated.

During the whole summer and autumn of 1874, the roads were in excellent order, and at no time during the past winter, even, have we had any difficulty in supplying the troops at the Cheyenne and Arapahoe agency, as well as the Indians who surrendered there at various times during the winter, with all they wanted. Indeed, we could as readily have sent five times as much. It does not appear at all likely that the officers who make the enclosed reports can have any purpose in stating the facts other than to perform their duty. The facts they do state are true, or they are not true. If true, it is certainly the interest of the Interior Department to accept and act upon them at once and vigorously. If not true, some steps should be taken so to prove, in order that the officers who report them may be held to accountability. In the face of the reports of these military officers on the ground, and whose great apprehension is, that under the pressure of hunger and suffering, the Indians may again go off and depredate, I cannot entertain a doubt that they have reported truly, and have rather understated than overstated the facts. I send forward these reports, having no doubt whatever of their truth, in order that the authorities in Washington may know the facts and take immediate measures to protect the honor and good faith of the Government, and save these unfortunate Indians from wrong and suffering revolting to humanity. Who can blame them if, rather than starve to death and see their women and children suffering the pangs of hunger, and in slow process of starvation, they break away and get food for them in any manner, and as soon as they can? I had supposed, of course, that all such facts would be gratefully received by that Department of the Government which has the Indians in charge, and that that Department would be as indignant as the witnesses to such transactions, and use prompt and vigorous measures to redress the wrong and bring the wrong-doers to punishment.

If I may be permitted to judge from what is set forth in the newspaper reports and despatches, however, as "an explanation" from the Interior Department, it would seem that I am mistaken in this view, and that any one who reports such things, even although it be his duty to do so, is looked upon by that department with a feeling which cannot be called gratitude. I myself certainly do not wish to attack any department of the government nor any official personage connected therewith. A state of facts seriously involving the honor and good faith of the United States, endangering important public interests and working shocking inhumanity to thousands of human beings, no man is justified in withholding from the knowledge of the government. Least of all has an army officer, responsible for the results of such transactions, both to the government and the frontier settlers, whose lives are endangered thereby, and having any sense whatever of his obligations as an officer and a human being, the right to keep silence in the knowledge of such facts, or, even by indirection, permit the highest officer of the government to remain in ignorance of transactions dishonoring to the nation and abhorrent to humanity.

I am, General, very respectfully,
Your obedient servant, JNO. POPE,
Brevet Major-General, U. S. A., commanding.

REPORT OF LIEUTENANT KYLE.

FORT SILL, I. T., *April 27th,* 1875.

To the Post Adjutant, Fort Sill, I. T.:

Sir—I have the honor to report the following facts which came under my observation while stationed at Wichita agency, I. T. There are now at that agency about fifteen hundred or two thousand Pawnee Indians, who, I understand, are there temporarily. Their agent is not there, and has not been since they first arrived. These Indians are now in a starving condition. They have nothing issued to them but beef, and that is not enough to keep them two days. The robes procured by them while on their road from Nebraska are all gone and they have nothing to barter for provisions. I actually knew of a poor squaw who was so weak that she fell by the roadside whilst on her way to camp. They even gather the corn left in the sand by the horses fed there. It seems to me to be a disgrace to the Government that such a state of things should exist. The agent at Wichita is I do not believe to blame, but in my opinion the fault is above him.

The Indians belonging to the reservation have had nothing issued to them since January, and they are about as hungry and starved as the Pawnees. If any of these should take to the prairie, it will be to save themselves from starvation. They have worked this spring hard and faithfully, with scarcely a good square meal a day. Under such circumstances and drawbacks a *white man* would give up in disgust. You cannot argue with them the "why" and "wherefore," but they say, "If Washington is so powerful why does he not send us plenty to eat?" There is now a little flour on the road for that agency, but none of it is for the "Pawnees," and when it is issued if they get none (and they will not) I am afraid there may be some trouble. If I am correctly informed (and I believe I am), the contract for flour is made for its delivery on the cars at Kansas City, Missouri. On the receipted bill of lading the contractor gets his pay, and the transportation contract is made in such a way that the contractor may haul the stores when he gets ready; in the meantime the Indians are the sufferers. I make this report deeming it necessary that the military authorities should know how the matter stands, so that in case any of the Indians at the Wichita agency (who are peacefully inclined) should take to the prairie, it may not be claimed by the agents that such was caused by the interference of the military authorities. Very respectfully,

Your obedient servant, W. J. KYLE,
First Lieut., 11th U. S. Inft.
Approved by R. S. Mackenzie, Col. 4th Cavalry.

REPORT OF COLONEL NEILL.

FORT RILEY, KANSAS, *May 7th,* 1875.

To Lieutenant-Colonel R. Williams, Assistant Adjutant-General U. S. A., Headquarters Department of the Missouri, Fort Leavenworth, Kansas:

COLONEL—I have the honor to report, in accordance with instructions received this day from the General commanding the Department, that I was in command at Cheyenne Agency, I. T., of all troops operating against hostile Indians, from Aug. 15th, 1874, to April 29th, 1875, from that point. During this time I have had daily and constant opportunities of observing the manner in which the friendly Arapahoes and Cheyennes have been fed and cared for by the Indian agent, John D. Miles—the Indians referred to are those who remained peacefully on their reservation. Ever since my arrival at the agency, the Indians above referred to have been poorly and irregularly fed, with insufficient rations of a very inferior character, and especially the beef, which was simply outrageous, and cost the Indian Department only $1,60 cents per 100 pounds. About the 16th of January, 1875, the Indian agent was obliged to send away from the Agency 1760 friendly Arapahoes, and about 200 friendly Cheyennes, on a *buffalo hunt for seventy days to prevent starvation.* This failure to feed these Indians by the Indian Department, in a proper and sufficient manner, creates discontent and suspicion of unfair dealing, and is, in my opinion, a fruitful cause of Indians leaving their reservations and going on the war-path. The ration allowed by the Indian Department is too small to prevent hunger, and was made with the expectation that the Indian would derive a portion of his subsistence from hunting, which he does not do on his reservation. The ration, small as it is, is supplied at irregular and uncertain times, and from the failure of Contractor Graham to haul supplies from Caddo. This cause has, however, been frequently clearly and fully exposed to the Interior Department, and means have been suggested to remedy the evil. No such steps have been taken; the evil is as great as ever, and the friendly Indians above referred to frequently ask the Indian agent *how much longer he is going to lie* about their annuities and rations. I deem it an act of justice to Agent John D. Miles to say that he is in no wise individually responsible for the want of food for these Indians; that he deprecates the shameful administration of transportation of rations as strongly as any one; and I believe he has done all he could to represent the true condition of affairs and have it changed. He does not attempt to conceal the failure; nevertheless this glaring failure and neglect to feed the Indians by the Interior Department exists now, and is getting worse every day, and it is a great shame and reproach upon the faith of the Government, which has been pledged to feed these Indians. One word more. These Indians have been properly cared for in every other respect, so far as the means were furnished to the agent. Canvas was promised him; it never arrived. Annuities of blankets were not received until this severe winter was nearly over. . . . . This crying shame should no longer be allowed to continue, and I trust and hope, for the honor of our country, that this ill treatment of the Indians may be stopped. I am, Colonel, very respectfully,

Your obedient servant,
THOMAS H. NEILL,
Lieutenant-Colonel Sixth Cavalry.

REPORT OF LIEUTENANT PRATT.

FORT LEAVENWORTH, KANSAS, *May 10th,* 1875.

Assistant Adjutant-General, Headquarters Department of the Missouri:

In reply to the inquiries of the Department commander, I have the honor to state I am personally cognizant that the shortness in Indian rations, issued from the Kiowa and Comanche and Wichita agencies, reported in my letter to Captain Dunn, dated March 30th, existed at the time of my return to Fort Sill last August, and has continued since that time. Aside from the beef ration not one-half of the meagre allowance fixed by the table of Indian supplies has been issued, and I repeat in substance what I stated in my former letters, that the beef has been of a character so bad that during the winter months it was entirely unfit for issue. I never saw poorer cattle than those issued from these two agencies this winter. The quality of the sugar and coffee issued to these Indians is simply wretched, and has been so for several years. I am told the Government pays the price of good quality. In 1871-2 an immense quantity of what purported to be flour was received at Fort Sill, I. T., by Mr. Tatum, their agent. I talked with Mr. Tatum about it at the time, and learned that he had tried and found that bread fit to eat could not be made from it, and on that account would not receive it then from the contractor, nor at all except under orders from his chief, and not then without protest. I afterwards learned that Mr. Tatum sent a sample to Lawrence, and was informed by the superintendent that it was about as good as the sample furnished by the contractor when making his bid, and he would have to receive it. Indians are not fastidious in their eating, but it was notorious at Fort Sill that they esteemed their flour unfit to eat and generally threw it away in the vicinity of the agency, keeping only the sacks. My recollection is that there were about forty wagon loads of this stuff. Military supplies to an extraordinary amount have been transported continuously during the past winter over the same route that it is objected Indian supplies could not be carried on account of the badness of the roads. I believe a thorough and honest investigation by parties familiar with frontier work will show a state of things far worse than I have represented.

Very respectfully, your obedient servant,
R. H. PRATT,
First Lieutenant Tenth Cavalry of Fort Sill, I. T.

GENERAL SHERIDAN'S INDORSEMENT.

General Sheridan enclosed all of the above papers under the following indorsement:

HEADQUARTERS MILITARY DIVISION OF THE MISSOURI, CHICAGO, *May 19th,* 1875.

Respectfully forwarded to the Adjutant-General of the army, concurring in the views expressed by General Pope. P. H. SHERIDAN,
Lieutenant-General, Commanding.

Edmund Burke estimates the number of men destroyed by war, from the beginning of authentic history to his own time, to have been *thirty-five thousand millions.*