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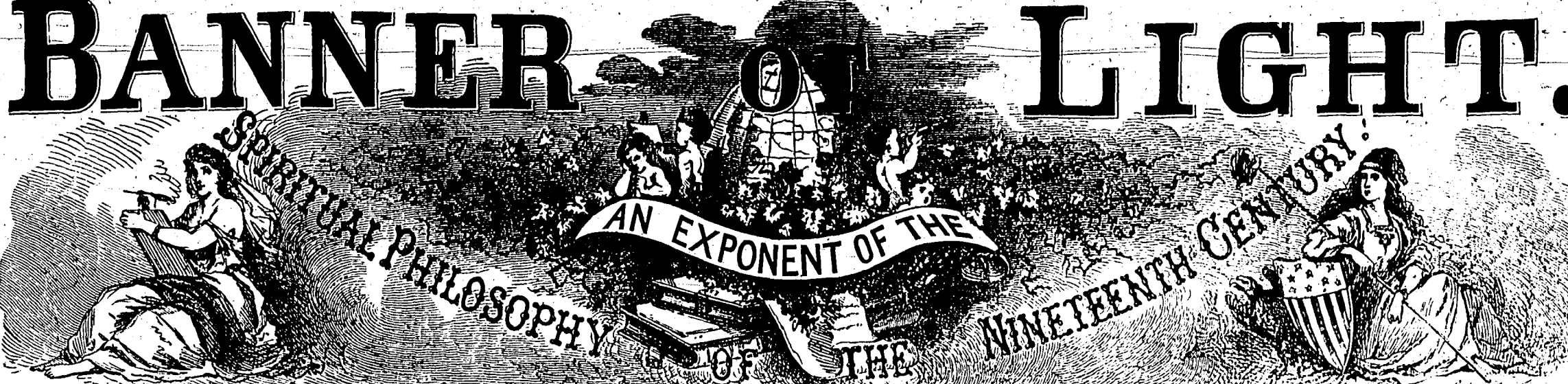
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Spiritual Phenomena.

MATERIALIZATION AND OTHER FACTS AT CHITTENDEN, VT.

BY HENRY LACROIX.

PART I.
We left Montreal on the 16th July, en route to Chittenden, to see with our own eyes what Col. Olcott has so graphically enumerated and vividly depicted, both in style and pencil, in his late work: "People from the Other World." We landed safe at Rutland, where we found, after some inquiry at the station, Mr. Frost, the agent of the Eddy Brothers, who at once drove us to the latter's homestead, seven miles distance from Rutland. Although the people of this city have been accustomed for many years to see constant seekers from all parts taking that direction, after leaving some of their money at the hotels and shops, still our inquiries at the station were greeted with anything but common politeness; some one exclaimed aloud to the gaping crowd around us: "There's somebody wanting to go and see the man in the moon!" Our drive over the hills, low and high, was pleasant indeed, the strong and balmy air, faired by the top heavy and graceful Green Mountains all around, perfumed by the scents of the new-mown hay and the wild flowers that peeped at us here and there through the side bushes, filled our lungs agreeably, and made us feel like a new man. It was too late when we got at destination to assist at the circle that night, which generally begins about eight. The rate of conveyance from Rutland to Chittenden is two dollars for one person, three dollars for two, four and a half dollars for three, and five dollars for four. The terms of board and scances included, at the Eddy Homestead, are eight dollars a week, and one dollar and a half per day.

There is much said among the Spiritualistic community everywhere about the Eddy Mediums. Some make them half bears; others give us to understand that the wild Indian spirits which control them are always ready to pierce your ears with the terrible war whoop, scalp the men visitors, and steal the fairer sex's waterfalls. At a distance of five miles from Rutland, we found the old homestead somewhat improved to what it was some ten or eleven years ago, when we came here for the first time. Then the building looked dilapidated or old; now it is painted, it has been made larger by a second story and addition in the rear, and improved inside.

The buxom mother of the boys did not come to us this time, to usher us in as formerly, and astonish our eyes with her overflowing vitality and other gifts; she came since from the sanctum cabinet, with the weird appearance of a ghost, striking the beholding audience with some of the superstitious fears and other feelings within them. We would scarcely have known her from the fleshy garments borrowed from her son William. As we were some considerable distance from the tangible appearance, and it being then rather dark in the circle room, this may account for our want of recognition. We have been told since, by a recent outsider, that he saw Mrs. Eddy once in the same house as we were, seated, shaped and featured as to recognize her at once.

On the 17th and 18th we assisted at the circle, and then and there we saw what we came to see; what others, all our readers, should also go and see as well. The circle-room, on the second floor, on the rear part of the house, is large enough to seat one hundred persons; at the west end is the platform, raised in part, and the cabinet or sanctum, which occupies to the right of the chimney the space made by its projection on the side; to the left of the chimney the platform is consequently wider, and that spot is often used to seat on chairs some of the invited guests. Over the circle is a dark, narrow and low garret, without any opening on the outside, and without any possible means of communication inside, either in the circle room or the cabinet. That we are positive of. The only spot which looks suspicious at first sight—even to a believer—is the cabinet. That narrow and rather short place, with a door in front, has an opening on the side or gable end of the house, which is but partially closed by a board nailed across. It looks on the roof of the adjoining kitchen underneath, on which one would be led to believe some *compère* could, during the scances, hold himself and pass to the operator or medium apparatus to represent the different characters which are produced before the audience. We were, at first, much astonished, somewhat nettled by that feature of the arrangement; the intimacies between the board and the frame of the window, also the hole made in the board itself, seemed to us of a suspicious character. At that strain of mood we surveyed the whole argument so laid before our mind, and came to the conclusion that a skeptic could not be satisfied with such appurtenances, such a seeming clap-net.

As we, in justice bound to our readers and to ourselves, must state things as we saw them, we make the above statement; but at the same time we have to say, that imperative necessity, as we found upon inquiry and due reflection, demands such air-holes for the life protection of the medium sitting therein. The doorway of the cabinet is closed during the scances with a black cur-

tain hung from the top, and so is the window in the cabinet. We can very well understand that a skeptic, coming and remaining here but a night or two, and seeing the manifestations of materialization under their ordinary aspect, returns home dissatisfied, his bosom filled with decided suspicions, and more than that, with the strong impression that he has been fooled. Hence the rumors, wide spread, take consistency here and there—that the spectres of Spirit Vale, as Chittenden is called, are unreal, intangible, and but objects of trickery. We would certainly advise all skeptics, and even investigators who have made some headway, to go elsewhere—to see about home what is produced by inferior mediums, and furthermore to prepare and educate their powers of understanding. It is unsafe for those who have been in darkness some time to satisfy their desire for light by rushing out at once in the full blaze. The subject and objective realities of Spiritism are no mere child-play-things; they cannot be comprehended without initiation, and the thick-headed, which form the majority, need not expect to get ahead of others who step by step have advanced and now possess conviction and comprehension.

We feel bound to fill a gap which Col. Olcott omitted to notice in his late work. Visitors, accustomed in their summer and other excursions from home to find comparative comfort everywhere, where, as we did at first, prepared here and there to find a bed, a table, a chair, and a lamp, this place being a back-road track only, in the rural region, where folks are accustomed to live on bread and milk, and pork and beans—where no hotel and shops are to be found to furnish one with all other things—it becomes, therefore, necessary to come provided with necessities and delicacies which are not to be had in these green quarters, and which most people would crave for, such as condensed coffee, sardines, a *chate*, dried beef, &c. The table fare in the Eddy house, we thought, was not short of things—which we feel bound to notice—not in fault-finding mood, but for the purpose of posting visitors on what they should do to satisfy their educated palates. It would also be well for all to store their wardrobes with some heavy garments, as a protection against the cold breezes which unexpectedly, and at all seasons, come from the surrounding mountains, and the occasional night-mists, which are Scotch-like. As the accommodation in the *haustrum* house of the Eddy family affords bed room but for a limited number, viz., twenty-five or thirty at most (and by duplicating the guests in each bed—which beds can be much improved in softness by a railroad-blanket brought by visitors)—a few of the neighboring houses have to provide for extra numbers. This is done; but when fifty happen to be here at one time, it is as many as can be provided with sleeping quarters. We would advise intending visitors to this place before leaving the city to write to the Eddy Brothers, to know if at stated dates they can be received. By so doing many would avoid the unpleasantness of being turned away, which often happens to parties coming sometimes from afar. It would also be well for those writing to address their letters, "Messrs. Eddy Brothers, Rutland, Vt.," as the agent of the brothers, residing at Rutland, takes up the letters every day to Chittenden.

Some over-zealous people, in wishing to instruct the visitors about this "queer" way of the great medium, and to make the terms of admission as simple as possible, are at all times ready to resent in every way the gratuitous insinuations which these parties pour mysteriously into the ears of the visitors who happen to meet them, or who stop in their abodes, by rendering those visitors responsible for the sayings and doings of their hosts. It is due to truth and to the medium brothers that we should lay bare the case, and in few words: We have found, by personal experience, unsought, unlooked for, that the brothers, far from wishing harm to those parties who try to injure them, or being inclined to resent on the innocent the injury received, take such little notice of these fly bites, venomous-like as they are, as to render unto them good for evil. The two brothers who minister unto the spiritual wants of so many are simple in their ways, language and dealings; manhood, beside, being stamped on their brows in unmistakable characters. Accustomed as the principal medium for materialization (William) is to the inner life, his manners reveal less of the great medium, and sometimes, when visitors, who are found in Rutland, who are principally in what is called the "light circles." Both, however, endeavor in every way to make themselves agreeable to their guests, and are always ready to answer questions in a genial mood. The active care of the farm develops principally on William, who is seen all day long, and every day, attending to such work. The outside business and attendance on the guests is performed by Horatio. The lady guests are often seen in the kitchen helping the cooks, and sometimes, when the occasion is, in the morning, performs that drudgery, as well as the washing of linen, under the influence of the spirit of an Irish washerwoman, named Ann Cuddy. The existence in that house has something about it pertaining in some sort to the abnormal; that is to say, one is struck with its strangeness, its plente-like character, its unusualness. Men and women from all parts are seen here, coming in, going out, or congregated together in large or small groups, in the waiting or sitting rooms, on the stairs, or on the outside, all talking, quietly or excitedly, recounting what they know, what they have seen, here and elsewhere. Some of these, enthusiastic to an extreme, would at times try to make you swallow the sun, the moon and all the stars, and show an angular disposition at your not doing so. Others, less exacting, philosophize quietly, and make a better sphere. The woods around, close to, invite the mountaineer-disposed, or those who love the agreeable shades on the swains. Several of the guests make here their summer home, some stopping as long as five months at a time. Among that number is Mr. Pritchard, of Albany, N. Y., his sister and nephew.

The audience is always requested at the opening of every scance by Mr. Brown, who presides, to sing, and religious airs are generally those chosen. Those on the first row of benches have to join hands during the whole scance. There is next to the platform a melodious organ, which is occasionally played on, but a musical box is more often resorted to, to fill the atmosphere of the room and the minds of the audience with some harmony.

During the two days, on the 17th and 18th July, that we assisted at the usual scances, we were somewhat startled at the power exhibited by the invisibles. On the 18th principally the materializations became quite interesting to us, not so much at the appearance in tangible but misty form of our eldest boy, who rapped to us—"Is it for me?" on the frame of the doorway of the cabinet, as at the manifestations in general, which took place that night. Horatio, the lively spirit, who seldom fails to appear every night to dance, alone, or with others, whom she calls by signs from the audience, and those who are occasionally favored with a seat on the platform, manifested herself in such a lively way that we were quite smitten with her. Her artifice, if you may so call it, in manufacturing shawls from the air, taken in mid-air, on the walls, on the floor, from the neck of feet and laps of persons on the platform, is truly a marvelous feat—and the way she does it is so off-hand, so dexterous, as to win and excite applause.

The shawls so made by Horatio are of different sizes, shades and seeming textures. Sometimes she stretches them their whole length with the aid of some one selected from the audience holding on to the other end, and after so doing she rolls them up and throws them into the dark cabinet. The personality of Horatio, as she appears night after night, cannot be mistaken. Her form, movements and gestures are so peculiar and different from that of other spirits seen here, that none but the blind could not distinguish her instantly from the others. It is true that her features are not plainly perceptible, the whole having at a distance and under the imperfect light which prevails in the room—given by a kerosene lamp set on the floor and partly shaded by an old cheese-box—a muddy, confused aspect; but as she shows herself in full blaze, as she often does in the doorway of the cabinet, then her features and Indian color brighten up and display themselves sufficiently to be recognizable any time at her own bidding. As many others do, she would delight the audience much more, and create quite a furor. Compared by our perceptiveness to other female spirits seen by us here, such as, for instance, to the Witch of the Mountain, or Belschazzar's daughter, as this spirit claims or is claimed to be; we, in our individual powers of comparison, would far prefer Horatio to the latter. One comes out as the true child of Nature, like her, buoyant, elastic, full of life, of bright intelligence and noble feeling. To prove how little she is, Horatio once ran down like a gazelle the steps of the platform on the main floor of the circle room, and leaped clear over the railing on to the elevated platform, four feet and a half, exact measurement, being the distance of the railing from the floor. This feat was so sudden, so unexpected, that it took every one by surprise and charmed us all beyond measure. To end our notice of Horatio, which we have necessarily to cut short, let us say and understand that we do not in the least feel like questioning the reality of the bright brown spirit who has so often appeared before our astonished and criticizing eyes. She has so stereotyped herself on the retina of that organ as to put herself there and in our observing and reflecting mind as one of the surest objects that we have seen in our existence. The dress that Horatio wears is white, but her waist, which is like a reed, is encircled by a red sash; a red, pouch-like article hangs at her side, and her hair, which is often in her right movements over her features, so as to hide them sometimes, is of a deep dark brown color, and we sincerely hope, before leaving Spirit Vale, to be graciously favored with a look of it, however slight. We shall inform our readers if our request has been granted. On the fourth of August, Mrs. Eaton announced from inside the cabinet that Horatio was going to have her photograph taken, and she requested Mr. T. R. Evans, the artist, then present, to immediately bring up his apparatus for the purpose. In the interval preceding the operation, Horatio came out on the platform and on the main floor, and was wild with excitement. She leaped and danced about in the queerest manner, testifying her joy at the prospect of being photographed. She sat for the negative on the main floor, and as the artist looked through the camera, although the light in the room was dull, he saw her, he says, illuminated. The operation was a perfect success. Horatio informed us this morning, at a short distance from the camera at the time, he saw a bright light at the end of the tube, which served to illumine the subject.

The next personage who attracted most our attention is Wickachee, a *brave* of such characteristic beauty and elegance, as would, in our estimation, win the brightest smiles of a Fifth-Avenue coquette. As he came out speechless, and stood before us like an Apollo, his face illuminated by an interior fire, which partook of the character of sacred flames which cannot be simulated by any one not having them within them, we felt and realized well that this (second-rate) actor was undoubtedly superior to his *role* and the conditions which hold him imprisoned, we may say, in this troupe of invisibles who come out visibly to perform and popularize the first act of Spiritism. This brave, of medium height, but of perfect symmetry in every limb, and so truly elegant in every one of his movements, pointed his finger toward Horatio, who came on the platform to cross swords with him. Those weapons stood with some musical instruments on a table at the left end of the platform. As his steel sparkled in his sure and exercised hand and struck that of Horatio, we could at once see that his magnetism, passing in bright sparks over and out of the weapon he held, instantly awed Horatio and made a weak child of that medium, so that this adopted son of red skins had a history about himself which would form an interesting romance were it told and published.

At the scance of the 5th August, Wickachee appeared to us for the fourth time, and walking to Horatio, who was sitting on the platform, he motioned him to get up. As they confronted each other like statues, Wickachee suddenly fired a pistol which was hid in his right hand, startling every one. He next motioned Mrs. Stone, of Cincinnati, and Horatio, to execute with him a military march on the platform; after this, he danced with Horatio in such an extraordinary gymnastic way, flinging his legs forward, and so high, as to astonish every one. Before going further with our descriptions,

we would here mention that having left Chittenden on the 19th, to go to Boston, where we remained until the 27th, we learned in that city from our oldest spirit son, through the instrumentality of Mrs. Rockwood, that he had materialized himself and came to us at the Eddy circle, promising at the same time to return at the same place, and if possible shake hands with us and talk French. Through the same excellent medium—who is also, as we have found, a good test medium—the spirit George Dix and another came, without being asked, and told us that they would meet us half way and more, in satisfying us in the way of establishing stricter test conditions than those with which we had found fault while at William Eddy's circle. As will be seen further, this was done beyond the point that we would have asked, and at short notice after our return to Chittenden. As a verification of that unrequested communication, the following fact will show that, go where you will, the spirits to whom one can be useful, as to establishing proof of their work, will surely find you out and furnish you tests for that purpose.

On the 27th July we were again in the circle room at Chittenden. As we do not intend to survey the whole line of facts of materialization that we witnessed, but simply report *en passant* the most important ones, which are often repeated nights in succession, we judge it well to give but a synopsis of the different characters which come often, *habitués* in William Eddy's magnetic garments, or his aura, as some would call it. One of the principal ones referred to, apart from those already described, is certainly the *fortissimo*, Mrs. Eaton. This spirit is a type which has many representatives in all towns, but who are to be seen under better conditions in all villages the world over. She is fond of talking of herself, and more so of others. Her remarks about wrong doings and sayings, carry a heavy load of truth and show that she has, in a stealthy or sly way of her own, taken the trouble to find out the actual quantity and quality of that load which she brings before you. She hunts up the texts of her imprecations, and lays out the whole case with such a rapidity, that it is not to be denied, as she on such occasions comes *tailless*, and furthermore, he it said to her credit, she always finishes her *meretricious* by a good, warm, steaming, in truth, bowl of good humor, of love and charity, which brings on each brow the sweet perspiration of ease. Her seemingly fondest test—so far at least as our observation went—is about a certain neighbor who takes a somewhat special care in obstructing the ways and means, in a foolish and false manner, were going away, of the spirit hand operating here. This old and ever new process which good old Mrs. Eaton adopts to avenge herself or caution the (*invisible*) one (who keeps, well for her, out of reach), to mend her manners and savings, is deserving of a short-hand report, which we could not take, nor get from the only representative of the press present. Human nature, even in the spirit, is no doubt sensitive to all kinds of indignities which reach it, and therefore the over-sensitive Mrs. Eaton, who takes to heart all that is said against any of the members of her much loved band, over each of which she watches with a tenderly, motherly care, is liable, like all beings so constituted, in or out of the flesh, to feel resentment whenever they are attacked. That a spirit of the nature and status of Mrs. Eaton should make an appearance in a tangible, fallacious form, and deport itself as an ordinary human mortal, that indeed is too much of a "self" to use a common, but vulgar expression, to suit the delicate and preconcerted notions of a large class which have been reared in the pernicious hot-houses of superstition and ignorance. Evidence of immortality, as furnished by Mrs. Eaton and the other spirits who materialize themselves night after night, cannot be evident to all, even to those who see those apparitions close to and under the strictest test conditions.

Yes, readers, who lend us your ears, Mrs. Spirit and spirited Eaton is a remarkable little body, a most important personage in these manifestations. She speaks to all the senses of an assemblage, and emits a part most vital in these phenomena. Notwithstanding her snappish remarks at the display of doubts on the part of any skeptic or inquirer, the busy, bustling and ever alive little creature most invariably then furnishes more than is asked, and as she does so, a happy smile comes over her quaint, protruding features, and she blithely says: "There you have it! are you satisfied?" On one occasion our subject, after coming out repeatedly on the platform, and delivering in short and long clappers, one of her queer but practical, however, addresses, remarked that somebody in the crowd was far from being satisfied with her identity—genius, and that she would at once prove herself to be herself, and nobody else! She then called on two ladies who were seated on the platform, on both sides of the cabinet, to examine her closely in full light, feel her face, her body, her clothes and cap. The ladies so addressed proceeded on their investigation, and reported to the audience that Mrs. Eaton was really an old woman of flesh and bones, with a wrinkled brow, and possessed their entire confidence. To add to the conviction, Mrs. Eaton then said to one of these ladies: "Now kiss me," which was done. The other also wished the same favor, but was told, inconsiderately, we thought, that she "would not be kissed by any one wearing paint!"

Probably sorry for having so hurriedly expressed herself—and giving at the same time such a strong and severe test—Mrs. Eaton on a subsequent occasion not only allowed herself to be kissed by that lady, but kissed her also. The heart of Mrs. Eaton is good, and the higher powers use her eccentricities to an evident purpose, which every one having a little amount of perception can easily sum up in his mind. We qualified Mrs. Eaton with the term of *factotum*, and so she is, and a good one, indeed, to all intents and purposes. When a spirit comes for the first time into the doorway, and wishes to be recognized by some friend among the audience, Mrs. Eaton often from behind the curtain calls out the name of such spirits, who cannot always bring out their features and form in full light, or speak. Before their appearance she, also sometimes addresses Mr. So-and-so, or Mrs. So-and-so, and tells them that such a dear one will next appear. These services cannot be undervalued, and gain for the prompter many obligations from the recipients of such valuable information. Mrs. Eaton is also fond of dancing and performing well enough that part. She two or three times appeared to us and others, no more in her grayish old clothes and wrinkled features, but as a bright, pretty young woman, decked in shining white, exhibiting herself—in full light—to the close and scrutinizing glances of several ladies on the platform, being kissed by them at the same time. Mrs. Eaton is undoubtedly herself; always a *bona fide* person, not in the least *ghostly* in mien or deportment;

and, as she treads the stage, stamping her feet, and gliding, she reminds one and all of the stern actualities which take place in this age, the world-over, and significantly points out and proves what is coming, what is to be, on a vaster and more diversified scale. On the third of August Mrs. Eaton asked for a glass of water, which she sipped and swallowed while on the platform, a gentleman near her verifying the fact better than we could, as we were some distance from her. She pronounced it good, but a little warm.

On the second night after our arrival from Boston, we were startled at a disagreeable surprise to notice on getting in the circle room the verification of what had been told us by the spirit George Dix, through Mrs. Rockwood, that "he and others were ready to meet us half way and more, in establishing stricter test conditions." Behold! there we saw, to the left of the platform, in the open space next to the chimney, a black curtain hung up, intended for the evident purpose of looking out upon that night, in a place where no air-hole could or can be found. "Are you satisfied?" said in our ear the briny control of these circles. We could not help feeling thankful for that test, for that exhibition of good will and anxiety on the part of the *invisibles* ones here to comply with our desire to see the manifestations take place under stricter test conditions than seen before. Why, thought we, he will be able to manifest in and out of that *low box* as well as usual? Will not the medium be strangled for want of air, all the windows of the circle room, being, as they invariably are, closed? What in that respect we feared nearly came to pass—the medium coming out, after a most brilliant scance of materialization, equal to any which we have before or since seen, in such a pitiful state of exhaustion as to be unable to walk to the entrance door of the circle room, having fainted, although a most powerfully built man, from the noxious effects of the confined air which he had inhaled during one hour, while in the *low box* temporarily arranged cabinet. As we saw the medium carried down stairs in an insensible state by two men, we felt sorry for having been the cause of such a *dénoûment*; but his spirit friends whispered in our ear: "Fear not! we know how far we can tax him." The reporter of the Boston Herald—who was requested by William Eddy to stand outside at the closed or barred window of the cabinet, to see that nothing was introduced through that aperture during the scance—was present at that sitting, and we considered it our duty to tell him and others all the circumstances of the case, not having intimated to any one before what had been told us by Spirit George Dix concerning his proffer of establishing stricter test conditions for us. The consequences of that arrangement under William were, that he felt its effects for two days after, so much so that he could not go to work, and he was, we thought, proved that they could not materialize through him as well as usual on that account.

Peter West in New York.

To the Editor of the Banner of Light.
Dr. Peter West, of Chicago, Illinois, gave a free scance, Tuesday evening, August 31st, at the residence of, Mother Taylor, 433 street, New York City. He is evidently an honest medium, unassuming in deportment, and wonderfully gifted spiritually.

On this occasion the parlors were filled with a select company of invited guests, including several mediums, and a lady reporter of the New York Sun, who has heretofore rendered very creditable reports of spiritual phenomena. Each one requested to write a question upon the subject, and retire to the medium in the adjoining room, where he would reply verbally, or by slate-writing, as he was influenced. The results were afforded in full daylight, the medium simply placing his thumb and forefinger upon the paper, which was rolled up carefully from sight.

His procedure in our own case was as follows: First we wrote this question:—"My Dear Father: Please give a message through this medium appropriate to your 'boy.'" We handed the paper, folded, to the medium; he held it apart in his left hand, while he watched his right hand, remarking that he always awaited the appearance of a light upon his arm before he could read the reply. "Now, spirits," said he quietly, "are you ready?" Well, sir, I will have to write this. "Taking up a slate, with energetic shooks of the arm he wrote as follows: "God bless you, my boy. The doubts and fears of your life will soon leave, and a better condition, materially and spiritually, will be yours. (Signed) Your father, Wm. P. S.," concluding with the initial, the power departing. The medium evinced no disposition to open the folded paper, yet gave the three tests involved in the relationship and name, the appellation of "my boy," and the general yet well understood adaptability of the message to the questioner.

Mrs. H. N. Reid, medium, 453 6th avenue, wrote: "Will I move from where I am?" Addressing a spirit friend. The reply, verbally, was: "Yes, I see several young ladies around you, talking about something in which you are interested. You immediately get up and go out, and attend to the business, then come in, and I see everything upset, as though you were going to move, and you will." Test, and probable truthful prediction.

A young lady inquired of a friend: "Let me know in some way that you are near me." The medium asked her if she did not call for a Mary. "Yes." "She will talk with you at length at another time."

Mr. M. A. Holway wrote: "Had I better go to Boston?" Answer: "No; at present you had better not move." Judge Culver inquired: "What was my father's name?" Answer: "Your father is not present, therefore we cannot tell." The Judge says his spirit father has never communicated with him although other relatives and friends have.

Mr. E. Wright wrote: "Will my physical condition be better?" Answer: "Yes, decidedly better." Mrs. Mary D. Shindler asked: "Do you wish me to write the work I am thinking of?" Answer: "Yes—go on; it will sell well."

Mrs. Walton inquired: "Will Aggie give her mother a message?" The answer was: "Tell mother I am with her constantly, and very often around the house." Mother Taylor, in like manner, questioned her spirit husband as follows: "Will I gain my suit?" and received the reply: "Yes, and will soon, I think."

Other tests were given, but not reported.

The Doctor proposes remaining in New York City a while. His service at private conference is said to be varied and complete.

J. F. SNIPES.

200 West 42d street, New York.

THE UNSEEN CITY.

BY M. THERESA SHELLHAMER.

Ising of a city whose white walls gleam
In the mellow light of the sunset glow,
Whose countless homes in their beauty seem
Like the radiant scene of some fairy bower;
There, crystal waters flow in between
Great banks of flowers in gorgeous bloom,
Which gently wait for the beauteous scene
The fragrant scent of their sweet perfume.
In that stately city, uprise the towers
Of mighty structures so vast and grand,
Where kindly knowledge put forth his powers
To teach the ignorant of the land.
There, halls of learning are free to all;
From the highest minds to the very least,
Where each is welcomed within their walls
And allowed a share of the student's feast.
To that stately city, destroying Time
Never comes to demolish its walls and towers,
For its royal builder was Truth sublime—
"I was designed by Wisdom's wondrous powers,
There, Peace and Goodness and Justice stand
Enthroned in the light of eternal love,
And Duty points with her gleaming hand
To the bow of promise which shines above.
In that beautiful city is often heard,
The gentle step of a loved one dear,
Who folded her wings like a weary bird
And left her side for another sphere;
In the sacred notes of an evening hymn
Rings out the voice we have loved so well,
And the eyes whose love-light never grew dim,
Are shining there with a tender smile.
From that beautiful city of heaven above,
Come floating the whispers of loved ones dear,
All freighted with friendship and peace and love,
And filling our souls with hope and cheer.
We know they are happy and free from sin,
That they have no need of the chastening rod,
That the gates have opened and let them in
To the beautiful city of our God.
This beautiful city I have not seen,
Though I often dream of its glory rare,
For the river of Death rolls on between
This world of shadows and that so fair.
But I know some time I shall cross the stream
In the radiant glow of the rosy dawn,
And shall enter the city whose white walls gleam
In the golden light of the rising morn.

Centennial International Convention of Spiritualists.

To all Spiritualists:

Whereas, At the Twenty-Seventh Anniversary Meeting held by Spiritualists in Philadelphia, Pa., March 31st, 1875, at Lincoln Hall, it was Resolved, That we Spiritualists of Philadelphia, on this Twenty-Seventh Anniversary of Modern Spiritualism, favor an International Convention of Spiritualists, and suggest that as a proper occasion therefor some time during the coming Centennial Exposition, to be held in this city, and in furtherance of this purpose, we extend an invitation of cooperation to all Spiritualists; and in order to concentrate effort we appoint Edward S. Wheeler, Ann Eliza De Hass, Henry T. Child, M. D., John M. Spear, Watson Freeman, Minnie Shumway, Eliza L. Ashburner, Henry B. Champion and Helen Champion a committee to call the attention of spiritual organizations to the matter, that they may take such action as to them may seem wise.

And Whereas, The Committee of the Spiritualists of Philadelphia so appointed, being organized and called the Committee of the Centennial International Convention of Spiritualists, having added to their number and deliberated, did appoint a sub-committee to consider and suggest a definite and comprehensive plan for the holding of an international convention, to which to call general attention in order that effort might be concentrated as proposed.

And Whereas, The said Sub-Committee, having been advised and instructed, and having in view all the conditions and circumstances, have reported in favor of holding the Convention aforesaid, under the names and in the manner of an International Congress of Spiritualists, and an Universal Mass Convention of Spiritualists, the same to be organized and conducted with proper and requisite adjuncts, conveniences, facilities and offices for the full development and execution of its use and functions—all these to be for legal, necessary, practical, and economical reasons, as set forth in the Report of said Sub-Committee, permanently embodied, organized and incorporated under the name and style of The Psychological Institute of Philadelphia, and the said Report of the said Sub-Committee, after careful perusal, consideration and revision, accepted and adopted as a recommendation and suggestion, by the Committee on the Centennial International Convention of Spiritualists, and by them, voted to be printed and published.

And Whereas, The Committee aforesaid of the Spiritualists of Philadelphia, in order to fulfill our duty, to concentrate effort, and secure a proper expression of public opinion, hereby publish the following recommendation and suggestion as the report of their Committee to the Spiritualists of Philadelphia, and invite their attention and that of all organizations of Spiritualists and all Spiritualists thereto, that they may consider the same, and give us the benefit of their judgment in the matter; that we may be guided by their wisdom to modify and improve, or fully and finally adopt this report, as a settled and sufficient plan of action, for all who may be herein concerned.

ED. S. WHEELER, Philadelphia, Pa., Pres.
DR. G. D. HENCK, 1201 Calhoun Street,
Philadelphia, Pa., Sec.

Aug. 21st.
Letters may be addressed to Ed. S. Wheeler,
Pres., Philadelphia, Pa.

TO THE COMMITTEE ON THE CENTENNIAL INTERNATIONAL CONVENTION OF SPIRITUALISTS.

Mr. Chairman and Friends: The special committee appointed at your meeting of May 10th, have given diligent attention to the duty devolved upon them, and present the following report, simply premising that the more we have deliberated the more we have become impressed with the importance and feasibility of the work entrusted to us by the Spiritualists of Philadelphia.

We assume an immense and varied host will attend the Centennial Exhibition of the United States in 1876. Among them there will be many Spiritualists, as Spiritualism has its adherents and students in all countries. Considering the character of Spiritualists, and that of their probable representatives at the exhibition, we are satisfied that we shall welcome in them the most worthy, intelligent, and interesting class of persons to come among us the ensuing year.

The circumstances and time of the Centennial Exhibition of the United States in 1876, related to the progress of a remarkable nation, and distinguished by the universal developments of the age, characterize an era the Spiritualists of America have just reason to congratulate themselves upon, and great inducements to improve as an opportunity to do and receive a vast amount of good. They may by prompt and judicious action, manifest at once their humanity and practical intelligence, give assurance of fraternal regard for their fellow Spiritualists, and be rewarded by the society and instruction of many able minds, who though strangers are yet friends by virtue of a common conviction, and kindred by afflicting likeness of thought.

There are evident duties imposed upon the Spiritualists of America by the emergency of the present time, and their reward is obvious and

valuable. These obligations are our prerogative by general considerations of common humanity, and by the patriotic impulses of citizenship in most of us. It is the privilege of the Spiritualists of America upon the completion of this, the first century of the national existence of the United States, to extend a hospitable invitation to all whose experience and research have given them a knowledge and appreciation of Spiritualism, and to receive the representatives of the Spiritualists of the world where Modern Spiritualism began its wonderful career, and where fortunately liberal political institutions guarantee mental freedom, encourage spiritual development, and favor the fullest discussion of the most unlimited investigation.

Association with such Spiritualists, of whom the attractions of the Centennial Exhibition will bring large numbers to us, must be not only exceedingly pleasant as a passing experience, but vastly and permanently beneficial, as an influence inciting progress and aiding development, since every where Spiritualists are original, progressive, and intellectual as a rule, while very many among them are distinguished by the possession of great talent, and examples of uncommon genius.

Thus the circumstances of this great opportunity for social improvement and gratification will confer extraordinary facilities for mutual psychological education and spiritual culture, and for this reason the whole matter, including our hospitable intent, is entitled to the regard and cooperation of all thoughtful and progressive.

Convinced of the necessity of such practical action as we have considered, and of the extreme desirability of the fraternization and development which must be its concomitant, while conscious of the capacity and abundant ability of the Spiritualists of America to meet readily and in full the demands incident to the coming event, we can but realize that it would be creditable and unfortunate if such a good and important work should be neglected. But the very idea of the duty to be done is so attractive, its nature and purpose so pleasing to every social instinct, so in harmony with the highest and noblest attributes of our being, that the mere knowledge of such an exigency as we have discussed is sufficient incentive to recognize fraternity, unite in intellectual reciprocity, and, in fulfilling social obligations, satisfy our sentiments while enjoying the delight of an approving conscience.

The general advertisement of our fraternal desire to meet the Spiritualists of all lands, and of our organized action to welcome and serve them, will increase the number of those who may visit our shores during the coming year. Our arrangements multiply inducements for such a journey, and tend to inspire with confidence and courage many who shrink with dread from the uncertainties of foreign residence, even while anxious to share in the international reunion we so earnestly wish to see. This would be most gratifying to large number, since the Spiritualists of the United States, themselves a majority of the Spiritualists of all America, are interested as citizens in the character of their national centennial demonstration.

The question is, how best to achieve the greatest good possible under the circumstances? The welfare of our guests is our first thought, and provision for them must be according to our conception of their requirements while with us. Supposing any of us to be sojourning in a foreign state, one with whose laws, customs and language we were as unfamiliar as the strangers to come are with our own, we can imagine how much we should need the faithful services of friends and how exceedingly delightful the society of congenial spirits would be. Could we associate abroad with those who sympathize with us as Spiritualists we could trust that, whatever contingencies might arise, thoughtful minds and kindly hands would extend to us the fraternal offices our situation required. In health this would add to our confidence and pleasure; in sickness, comfort and console us; and, even in passing away, we might repose surrounded by our kindred spirits, and be conscious of their presence, masked though they were behind the faces of strangers.

To accomplish the friendly purpose we have in view, and realize the good to accrue from it, we must create and organize agencies which shall prove our good will and good sense, through the time any worthy friend reaches us, through all the incidents and accidents of their stay, until fortunately we may bid them a happy farewell. We must aspire to increase the pleasure and profit of every hour of ordinary life for them; we should be present, careful and attentive in the hour of sickness and trouble; and should any one pass away from the body while with us we are to be in attendance in the final hour, soothing physical suffering, calming the trouble of the mind, and aiding by our magnetic sympathy the emancipation and transmigration of the human spirit; nor this alone, but we must be qualified, morally and legally, to accept as trustees the custody of property, and take charge of the material interests of those who, for any reason, may need to consign their affairs to other hands; and see to it most diligently and faithfully that neither the interests of our clients, nor the feelings or property rights of their perhaps distant assigns and representatives, suffer in any case needlessly or unduly.

That the Spiritualists of America may fully signify their sense of the character of the Centennial Celebration of a great free and progressive nation, and wisely commemorate the epoch marked by such an event, as well as properly show their fraternal hospitality, and universal good will, while earnestly seeking knowledge and wisdom, and freely imparting their own science and philosophy, thus making the best possible Centennial Exhibition of the results of American civilization, and of the influence of Spiritualism; we urgently recommend the immediate formation of a legal organization of the nature of a stock company, as a basis of present action, and as a permanent beneficial and educational institution under the laws of the Commonwealth of Pennsylvania, to be called THE PSYCHOLOGICAL INSTITUTE OF PHILADELPHIA. The stock of the company could be sold to raise funds, and thus the whole affair be brought at once under the same properly strict rules and orderly formalities which govern every corporation in its legitimate business.

It will then be competent for THE PSYCHOLOGICAL INSTITUTE OF PHILADELPHIA to purchase and hold property, and to do anything within the scope of the charter it may have secured. The first thing required after effecting an organization according to law, and making a sale of stock, is, in our opinion, to secure by lease or purchase suitable premises for the use of THE PSYCHOLOGICAL INSTITUTE OF PHILADELPHIA, these, we think, should be in some central, yet pleasant and quiet location, and accommodate under one roof, and in adjoining rooms, all the various departments. The work of the institution seems to demand the following organization: 1st, The Head Quarters of Reception; 2d, The Bureau of Registry and Information; 3d, The Institute Library and Reading Room; 4th, The Public Parlor and Social Hall; 5th, The Spiritualist Museum, Cabinet and Gallery; 6th, The Hall of Congress and Conference; 7th, Private Offices of the Psychological Institute of Philadelphia.

Part of the building could be rented for the use of proper persons in way to increase the usefulness of the Institute by surrounding it with

those who could instruct and benefit all who should be interested in it. The purpose, method and name of THE PSYCHOLOGICAL INSTITUTE OF PHILADELPHIA should be advertised, and as widely as possible, that in all countries the Spiritualists may be immediately informed of our organization, and induced to avail themselves of the privileges we create for them, on their arrival in America.

"The Head Quarters of Reception" at the Institute, we intend as an office wherein visiting Spiritualists, especially those from foreign lands, shall be made welcome, and given such advice as their circumstances require. "The Bureau of Registry and Information" is to keep a full Registry of the arrivals of Spiritualists, and of their residence and occupation, together with any desirable intelligence they may choose to put on record; besides there must be a Directory, in which to enter as fully as can be ascertained the following particulars: 1st, The Names and Address of Private Families among Spiritualists who would accommodate Lodgers; 2d, The Names and Address of Spiritualists, Media and Physicians; 3d, The Names and Address of Interpreters, Guides, Nurses, and serviceable persons; 4th, General Intelligence in regard to such Institutions and places of resort as may be of interest to Spiritualists, and of anything desirable and proper for their comfort and safety.

"The Institute Library and Reading Room," which might be begun at once, by donations of books, etc., should, under orderly regulations and careful supervision, be open to the public, either freely or on liberal terms, and kept well supplied with all the valuable polyglot literature of Spiritualism. A stand might be proper for the sale of books, etc., to accommodate visitors.

"The Public Parlor and Social Hall" is to be a waiting room for the use of worthy Spiritualists, and for the legitimate social requirements incidental to the time and conditions. "The Spiritualist Museum, Cabinet and Gallery," is designed for an exhibition of articles and objects, illustrating Spiritualism. It is thought desirable that such an exposition should be made first in the Centennial Exhibition of the United States; but if not admissible in the proper department there, it should be displayed in order, as far as collected, in its appropriate place as part of the Psychological Institute of Philadelphia. If the exhibition of articles and objects illustrating Spiritualism be made a part of the Centennial Exhibition of the United States, it would still be necessary to have "The Spiritualist Museum and Gallery" organized, and ready to receive loans or donations of materials for its purpose, to select and arrange them for public inspection, and at the closing of the Centennial Exhibition, to receive its property as was transferred from them.

To create the collection desired, a request can at once be made to all Spiritualists to loan or give suitable articles, objects and materials, the same, if loaned, to remain subject to the order of the owner thereof until January 1st, 1877; but if not claimed and removed by that time, to be, unless by special agreement, the property of The Psychological Institute of Philadelphia, and to be kept by it as a permanent Exhibition and Museum. The materials to form an exposition illustrative of objective Spiritualism may be of various kinds: first, carefully chosen works of art relating to Spiritualism, with their accredited history; second, inventions claimed to be the work of spirits, with the evidence of their origin; third, any object coming within the special purpose of the Spiritualist Museum, Cabinet and Gallery.

"The Hall of Congress and Conference" is suggested for the use of an International Congress of Spiritualists, and for the accommodation of a Universal Mass Convention of Spiritualists, both to be held during the summer and autumn of the coming year. The hall would also be available for frequent conference meetings; for business, and for formal other assemblies as convenience might require. The International Congress of Spiritualists, ought to be in session from time to time during the continuance of the Centennial Exhibition of the United States, to be devoted to the free and orderly discussion of Spiritualism by delegates or invited speakers from all countries. The Universal Mass Convention of Spiritualists could assemble to the best advantage near the close of the Centennial Exhibition, convened for the purpose of general conference and consultation as to the best means of enlarging and popularizing a knowledge of Spiritualism, and of making practical application of the same for the benefit of the world. The journals, documents, and statistics of the International Congress of Spiritualists, and of the Universal Mass Convention of Spiritualists, we suggest be turned over and given to the Psychological Institute of Philadelphia, to be carefully kept by it for proper public reference, or for publication, if found expedient; since we are satisfied that these assemblies, if wisely conducted, will spread before the world a record which, being translated and promulgated, will mark an epoch in the history of humanity, and serve as the scientific and philosophical basis of the vast spiritual unfolding and moral progress of the coming hundred years. The Psychological Institute of Philadelphia may become a present and perpetual power for good, and contributing to manifest kindly hospitality, humane fraternity, earnest investigation, and devotion to progress, be maintained unchanged, except as it may admit of enlargement and improvement.

ED. S. WHEELER, Chairman Com.
HELEN CHAMPION, Secretary.

Mr. Morse's Experiences in America.

Mrs. Conant's Departure to the Higher Life—A Spiritualist's "Camp Meeting"—Mr. Morse among the Shakers—Social Habits of the Americans—Strong Class Distinctions.

(Reprinted from The London Spiritualist of Aug. 12th.)

To the Editor of "The Spiritualist":

"Sir—Where there is so much to write about, it is anything but easy to make a commencement. First, to relate an event that has just transpired in this city, and one through which our cause has been benefited of one of its oldest public workers. I must premise by saying that Mrs. J. H. Conant, to whom the foregoing sentence refers, had been seriously ill for quite a number of months past, her indisposition ultimately in an ulcerous tumor on the breast. Since February 9th of this year her illness compelled her to leave her regular circles at the Banner of Light office, and from that time she gradually grew worse in health, until finally, on the early morning of Thursday, the 5th inst., she passed from the mortal form into the land of immortality. The utmost attention had been paid her, and all that could be done to lessen her sufferings was done alike by friends in and out of the form; and the kindness of the proprietors of the Banner of Light showed their full appreciation of Mrs. Conant's labors on their behalf in times gone by. Mrs. J. H. Conant, nee Frances Ann Crowell, was born in Portsmouth, State of New Hampshire, April 28th, 1831, and at the age of twenty-one years was united in marriage to John H. Conant, a grandson of Prof. John Hubbard, of Dartmouth College; thus at the time of her departure she was a little over forty-four years of age. Her biography, a goodly volume, extending over three hundred pages is one of the most interesting contributions to the literature of personal experiences of mediumship our movement has received. I have no hesitation in saying (after having read it) that Mrs. Conant was one of the—if not the—most remarkable medium of whom Spiritualism has any record. Bearing the cross of mediumship from early childhood as did Mrs. Conant, and facing the burden of the role she bore her part well and bravely in the heat and burden of the day-gone by, and now on the shores of the bright beyond she reaps the reward of her labors and the realization of her philosophy. Our loss was her gain.

Here, sir, I desire to do an act of simple justice, and just a previously made statement, more in accordance with fact, as since ascertained. My good brother Cooper, who you will know is traveling with me, stated in a contemporary that our visit to Mrs. Conant's "Banner Circle" was of rather a disappointing character. And so, it seemed at the time he wrote. But subsequent inquiry has elicited the fact that we there saw Mrs. Conant under the most unfavorable circumstances, and that it was a positive injustice to the lady, and the influences controlling her, to form an opinion of her, or them, upon the conditions then presented to our notice. And further, in the light of what Mr. Cooper and myself know of mediumship, we are each desirous of as publicly rectifying our error as we were public in making it. A public record extending over twenty-three years is of itself ample testimony of Mrs. Conant's ability as a medium; and added to that her worth as a woman, we feel that all we can say is—Mr. Cooper and I—"Well done, then good and faithful servant!"

Since my last letter I have had a new experience of a matter peculiar to this country—a Spiritualist's camp meeting! It was held at Silver Lake Grove, Plymouth, Mass., about thirty miles from Boston, extending over three Sundays, and terminating to-day. On Wednesday I am going to another one, at Lake Pleasant, Montague, Mass., about one hundred miles from here, and as that will be, I am told, the best of the two, I will reserve a detailed description of it until my next letter. Suffice it to say that it is an exceeding joyous method of taking a summer holiday, and under when English Spiritualists will move in the same direction?"

I closed my engagement in New York on Sunday, July 18th. I met with the most flattering success, and was earnestly desired to remain another Sunday. I could not, as on the 26th I was engaged to speak at the Silver Lake camp meeting. Mr. Cooper and I during our stay in New York made several agreeable acquaintances; among them, Mr. Mansfield, the test medium, and E. Newton, President of the American Photographic Union, also President of the Society I spoke for; Judge A. W. G. Carter, Wella Anderson, the spirit artist, and many others. Of Mr. Anderson I had hoped to say a little, but a picture I am expecting from him has not yet arrived, so I will wait. While in New York I received a very kind note from our old friend, Elder F. W. Evans, of the Mount Lebanon Shaker community, asking us to pay them a visit. We did so, and, arriving there on the evening of July 20th, the Elder very cordially greeted us both, and inquired right kindly of his many friends in England. He evidently retains the most pleasant reminiscences of his trip to our land. We found them—the Shakers—a very swarm of bees, without a drone amongst them, every one having a place to fill, and there being something for each one to do. They rise at about 4.30 A. M., and work until six, then breakfast; work again until noon, then dine—labor being resumed until six in the evening, at which time they take supper. Social converse then takes place between the brethren and sisters until about 7.30 P. M., after which they retire to their rooms, the brethren in one part of the house, the sisters in another. Celliary is the life-rule of a full degree Shaker. After about 9 P. M., all is quiet, and sleep broods over all. A cheerful seriousness, and content, can be conceived the idea, is the prevailing characteristic of all the members; but there is an entire absence of fanaticism or bigotry either on the part of members or officials. A vacant laugh or an unmeaning phrase was not heard during 0 or three days' stay. Everything is scrupulously clean and strictly utilitarian, the beautiful being by the absence of decorations are conspicuous by their absence. This Society has a barn, which is truly, in its principles of construction, admitted by all agriculturists to be superior to anything in the United States, if not in the world. Elder Evans designed it, and he evidently took considerable pride in showing us over it and explaining to us its peculiar merits. Save the ordinary cattle of a farmstead, a solitary cat was the only creature seen on the premises. He was a fine sleek old fat cat and for mouse-colored Tom I shall long remember him as the first specimen of the species *Shaker felix*. It evidently agreed with him.

Our meals were served at a separate table in a separate apartment, since the family (as it is called) never eat with those of the "world" when they call as visitors. Everything was simply delicious. Meals, three kinds, butter, milk, cream, and eggs, and the real article, gotten from an honestly-fed and kept cow, and fruits were just splendid. In fact all—food, clothing, and apparels—are of the highest character; and whatever one may think of their peculiar doctrines in regard to the relation of the sexes, there can be no question that they are a happy, honest, and contented people. On one evening we were invited to a meeting, at which Mr. Mansfield and I were present, and the Elder, Mr. Mansfield, and at which "Tien" also made a brief and *apropos* address. We left Mount Lebanon well pleased with our hospitable friends, and if not able to agree with them on all points, we found much to admire and respect.

During my visit to this country I have endeavored to attentively observe and note its social peculiarities. And really, upon the whole, I am inclined to say that I saw very little in very many respects that was new to me. I am inclined to believe it arises from the fact that the highest place in society, or the Government, is open to the possession of any who may strive to win it. A barefooted boy to-day, a help on a Western farm to-morrow, and President of the Republic the week after, then back again to private life, is a fair illustration of my idea. Your real American, if he has "true grit," is ever admired and respected. And here, above all countries, boldness, energy, and decision have every chance to lead their possessor to the grandest heights. Among what for the want of a better term I will style "middle classes" here, the method of living adopted in many instances seems quite peculiar to an Englishman; it is this: instead of keeping house, furnished rooms are rented, and meals are taken either at a boarding house or a restaurant near by; at times board is served in the same house. Room and board cost six dollars to fifty dollars per week, while board runs from five dollars up to any price you are inclined to pay. One reason assigned for this mode of living is, that as "helps" (servants) are so very dear, and without dreadfully troublesome, for very often the help wants to use a Yankeeism, "to boss the concern," *anglic*, to be mistress, so the family saves, by this way of living, the cost and trouble of housekeeping. But to an Englishman, the absence of the family circle around the table seems at first a loss too great to be borne.

A badly-dressed Parisian is almost a phenomenon; such also is the fact in regard to American women. The newest, best, and most stylish apparel is the rule. Much taste and judgment are displayed too; in fact, men and women all strive to make everything; themselves included, as bright, nice, and tasty as possible. Many of the American women are splendid specimens of female beauty, but they do not retain their freshness so long as their English sisters; still, while it lasts, it is a matter they may well be proud of. But there is one thing I admire in our fair American cousins—that is, their self-reliance and independence. Self-poised, and able to sustain herself under almost any circumstances, an American woman is a wonder and example to us all. Time is flying, and soon I shall bid adieu to the shores that have extended so hospitable a welcome to me. Our path in life has many windings and turns, and though I am well pleased that one of the turns has brought me here, yet I shall also feel pleased when the next turn brings me back again to the shores of "Sea-grit Aiblion's" Isle, and those I've left behind.

J. J. MORSE.
Boston, Mass., U. S., August 10th, 1875.

It is reported that the Icelanders, yielding to the force of volcanic persecutions, are strongly in favor of colonizing Alaska. Hope they will enjoy the change, and bring change to the rest of Uncle Samuel.

Original Essay.

PROPHETIC IMPRESSIONS.

BY LEON HYNEMAN.

There is a mental sphere within the universe in which the thoughts of invisible intelligences are projected. The unfolded mind can cognize through the interior perceptive faculties the thoughts existing within that sphere. The great events of human progress have been developed through minds impressed with the thoughts of living intelligences who have passed from earth to spirit life. These, although seemingly dead to this world, have, however, an interest in human affairs, particularly in persons and subjects within the sphere of their affections; and those who have large expanded thoughts have the progress and enlightenment of the human race most in their consideration, as the following will show.

We here desire it to be remembered that the inanimate, lifeless body placed in the coffin is not the man or woman—that changes into its original elements, as all things in nature change—that the soul with its intelligence and experiences still lives and lives forever. The soul knows no death; its consciousness is never for a moment in abeyance. With these preliminary observations we present the following prophetic announcement in proof that the intelligences in spirit life have an interest and care for the good of humanity and the world's progress towards purer and better conditions.

The interior perceptive faculties impressed from the mental sphere of thought reveal that in the not far distant future the voice of oppressed humanity in this great Republic of the United States, and eventually in other lands, will ultimate in a complete revolution in remedial measures to annul and revoke the unjust and iniquitous legislation and statutes which selfish and corrupt men have enacted in regard to monopolies and other oppressive abuses. The general mind is only faintly illumined with a knowledge of individual rights and the legal powers of government. Consequently the people have to be enlightened by experience and oppression of their rulers, the only means, it would seem, by which they can be educated to a knowledge of justice and right. Monopolies are always oppressive. And the poor, the laboring and producing classes are oppressed the most. Monopolies are inimical to a republic, as they tend to create aristocracies in the accumulation of wealth and power and position through its influence. The masses of the people in these United States are helpless in the invasion of their rights and the oppression to which they are obliged to submit. The monopolies, the rulers and the aristocracy, all combine in favoring legislation to maintain their positions and to exercise their influence to depress the poor and hold them in servitude. It is no longer as in the past that the poor man or woman in humble circumstances, however intelligent, capable or worthy, can rise above a mediocre condition, unless by unworthy means. The net is tightly drawn by legislation favoring the wealthy, a perverted social system, and customs and sentiments grown out of legislative and judicial actions hostile to the public welfare.

In the mental sphere, thoughts are developing and are gradually unfolding to humanity in the earth-life, eventually to culminate in decisive action to revolutionize the system of legislation so long practiced in National and State legislative bodies for the sole benefit of the legislators and their partisans, to the great detriment of the people in fraud of individual rights and positive injury to the country. Would the representatives of our national councils, if honest and upright men, have given to monster gigantic corporations, not thousands, but millions of acres of the public lands? The franchise to corporations without limitation was sufficient to create an aristocracy of the corporations, without the many millions of dollars guaranteed and paid by the Government. The interior perceptions quickened by the echoes or impressions of the invisible intelligences, prophetically declare that the public lands will, and must revert back again, as they were given in fraud and diverted from the purpose for which the Government hold them in trust—that is, for actual settlers, for the increase of population and emigrants. The price fixed by the Government for actual settlers is one dollar and twenty-five cents per acre, whereas, the price demanded by the corporations is, according to location, anywhere between two dollars and fifty dollars, and even upwards, per acre, and constantly advancing as settlements are made in the vicinity of the railways.

It is not difficult to foresee the large aristocracies that would be built up of the many millions of acres of land fraudulently given to the corporations. The word fraud is used, and properly, as no doubt the franchises were obtained with the understanding that an interest would be given, not only in a money subsidy, but in the incorporation to those who favor their passage, and who were instrumental in confirming the grant. Other questions of great public importance in connection with these incorporations granted by legislative bodies are to be considered. An unlimited perpetual charter is inimical to a republic. There is no provision made if the corporation should prove oppressive to the people, become a nuisance and injurious to the community, &c., &c., besides the question of right to bind a future generation. The impressions from the mental sphere are conclusive that an act of incorporation should be limited to a period of thirty years; and if conducted in a proper manner, with its full capital paid up—limiting the amount, in excess of its expenditures, to an interest of ten per cent. per year on the capital—then if found not oppressive to the people, but beneficial, future generations will extend them *ad libitum*.

Again, the question concerning the free exercise of judgment. Lobbying is an element that has grown to fearful proportions in legislative halls in the United States, and is corruptive and corruptive only, in its intent and influence. Lobbying and lobbyists ought not to be permitted in any legislative assembly. The members should keep themselves free from suspicion of being influenced by that class of persons. A consideration of some kind is inferred when a member is seen in communication with a lobbyist. Legislative assemblies ought to be free from suspicion, and each member ought to act according to his best judgment in determining a question, and with a conscious conviction that he believes that he is in the right, and that his judgment has not been influenced by outside parties having an interest in the matter under consideration. The day of tolerating lobby influences will end with the advent of honest and true men as representatives of the people, and the time is not far distant when such men, in sufficient numbers, will appear upon the stage of action. These have been greatly in the minority for a long series of years, in the national and every State legislative assembly.

Philadelphia, Pa.

say.

THE BOSTON HERALD AND THE EDDYS.

SPIRIT-PHOTOGRAPHY

Yours for the truth, A SPIRITUALIST.

New York.

[illegible]

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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Banner of Light.
BOSTON, SATURDAY, SEPTEMBER 18, 1875.

PUBLICATION OFFICE AND BOOKSTORE.
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Letters and communications pertaining to the editorial department of this paper should be addressed to LUTHER COLBY, Editor, BANNER OF LIGHT, PUBLICATION OFFICE, BOSTON, MASS.

The Secular Press.

Of the ruling tone of the secular press toward Spiritualism we have often spoken in these columns, sometimes to protest, at other times to denounce, and always to confess its ingrained hostility. That it sees ecclesiastical authority in this country of vaunted free opinion is altogether too evident to leave room for successful denial. It notoriously does it as much as if it were in the direct pay of Theology. It is in its pay indirectly, believing that it caters to the prejudices and bigotry of Old Theology, which is determined to maintain its grip on the social state at all hazards. So that, in any view we may take of the secular press, we are to consider it settled that it will never lead in any work of liberation. It will rather watch the current of events, and as soon as it sees how that turns, it will spring into the middle of the stream and call on everybody to applaud its sagacity and courage.

The times themselves prove that whatever emancipation is in store for the churches will come through the efforts of their own members. It is in the churches that the haven of Spiritualism is working with an effect that will duly make itself visible. Listen to the cries of the pulpits to-day, and answer if it is not indeed so. The religious press, so called, has of late taken up this strain of lament that so many church members should be "led away" by Spiritualism. This is confession enough. It confesses what is going on in their midst. It confesses the fact that the people have become weary of chewing the husks that have so long been fed out to them by the hand of Old Theology, and want the nourishing reality of a faith by which the truth is seen and known.

So that we dismiss the secular press with nothing but a feeling of commiseration that it is thus given over to delusion. It suppresses itself independent, and makes a loud boast of it, but it follows as the canines do, with their inscribed collars. Let it work out its own salvation, but let no intelligent person credit it with being independent. It is but a paid advocate at the most. And while convinced of this, we may all incline the more naturally to take the wider view of the subject and throw over this subservient press a mantle of charity, believing that it is doing the work of liberalism, after all, in its own way. When, therefore, as now, we observe a more than ordinarily energetic assault on Spiritualism by that press, and especially on its mediums, we are logically to conclude that a work is going on at the hands of the side assailed that the secular press knows not how to acknowledge in any other way.

Being wholly secular, that is, devoted to the work of making things "pay," they treat all religious matters just as they would merchandise, stocks, real estate; and they shout for Orthodoxy simply because they see more money in it. In Spiritualism they see none. If they question it at all, it is only to ask of their fortunes. This is their highest conception of the religious and the spiritual. So they puff the churches precisely as they puff other advertisers, or as they do party service. It is all but so much work for so much pay. They may make mistakes in showing an excess of or a misdirected zeal; but that is nothing to them; they leave all such errors to be apologized for and explained by those for whom they work.

It is the ministers, however, who view these blind assaults of the secular press with the greatest distaste and weariness, for they know best of the internal state of the congregations to which they minister. They see their people silently and steadily accepting the facts of spirit communion as it was held and practiced in the early days of the Christian Church, and they themselves know that there is no longer any use in blindly resisting the proofs of science and the testimony of individual experience. They suffer the secular press to bark away, but it is a hollow sound in their ears. They are anxiously considering the more advanced among them, how they may incorporate into their own modes of worship and belief these newly developed truths, without parting with any of the influence of their ecclesiasticalism. It is, to speak plainly, another vain effort to seff God and Mammon.

Little knows the secular press, although the ministers are constantly becoming aware of it, that the most valuable mediums are being all the while developed in private among their flocks, and that circles are held without any announcement, and their results left to the hearts of the participants. It is a silent current of influence that is thus doing, but it is a deep one. Neither press nor preachers may presume to attempt to obstruct a current like this. So far as both, however, may be regarded as a brake, applied to the retardation of a too eager acceptance of apparent or superficial truth, and thus as a conservator of the tried forms of faith until enlargement is naturally produced, it may be admitted that they are doing the work for which they are adapted, and for which they were perhaps prescribed. But never let us allow them the rank of emancipators for the human soul. When their work is done, they will be superseded along with it.

The Indian Matter.

The chief of the Osages, who has made the very serious charges against Agent Gibson which are denied with so much vigor from Washington, alleges that Gibson in all cases compelled his men to sign fraudulent vouchers to be sent to Washington, and that he has done a great many other bad things which it will be necessary to appoint a new agent to disclose. That chief evidently comprehends one of the virtues of rotation in office. "But there is one thing," he observes to the Commissioner examining him—"the Great Father will find in all our treaties, petitions and letters, and has heard from all our delegations; and that is, that we want our Catholic missionaries and Catholic schools. Why doesn't he send them to us? It must be because he is deceived, and does not know what we want."

And the same justice-loving chief added to the Commissioner—"Ask him (the President) if it is honest for the United States to make the Osages do all they agree to do in the treaty, and then refuse to do what it was bound to do by the same treaty. Say that the Governor of the Osages says there is no good in asking the Osages to adopt the habits of the white man when the Osages see that even the great chiefs of the white man do not keep their word with us." This is plain talk, but sparer logic. Why should not the whites be bound by the same treaty by which they seek to bind the Indian? This thing has been one-sided so long that the government can see it in no other way. The advantage is all in its own hands, and it looks as if it meant to retain it there permanently. Now let us glance at another point that has very recently been brought to the light. A delegation of Indians was in Washington two years since, and the expense of their visit was defrayed by the government.

What now comes out respecting that expense is produced by the ex-herald of the old Indian Peace Commission, doubtless stimulated by the timely examples of Prof. Marsh and Mr. Welles. A very extravagant bill for the entertainment of this Indian delegation was sent in, an inspection of which showed "that charges were charged for by the day when not in use at all; that tickets for Indians, interpreters, and all the camp followers were charged for all the Washington theatres for the same nights; that tooth and nail-brushes, costly hair brushes, combs, &c., were put down for the Indians; that tobacco to the amount of over a pound a day to each Indian was charged for, and that money was expended for purposes which must remain unremittable." This plunder, by means of such false charges, was shared by several parties, one high official having secured a new suit of clothes as his share of the clothing store.

Mr. Brunot called the attention of Secretary Delano to the outrageous charges in the bill as well as to its character, and an investigation into the facts was ordered; but nothing resulted from it. In his letter to Secretary Delano, returning the accounts and vouchers, Mr. Brunot used the following language: "This subject having been brought to the attention of the Board through the Chairman of the Executive Committee, I am desirous by them to express so far as words may do it, their intense abhorrence and disgust; and to express the opinion that there should be a thorough investigation and immediate dismissal from the Indian and Interior departments of every person who can be shown to have been concerned in or to have ever had any precedent knowledge of the manner of entertaining the Indian delegations, and of settling their accounts."

Table Talk of Napoleon First.

We have before us a neat volume from the press of Sampson Low, Son & Marston, of London, Eng., which in the brief space of two hundred pages condenses more definite knowledge of human nature and the real springs of its individual and governmental action than any with which we have for a long time (if indeed ever) met with. This book is entitled "The Table Talk and Opinions of Napoleon Bonaparte," and by a perusal of its pages the reader can obtain a close and interior acquaintance with this mighty genius, the embodiment in his day of the progressive principles which have since culminated in so remarkable a degree in Europe and also this western hemisphere. It is surprising to note the many instances which occur in the pages of this exquisitely printed compendium, of views and plans which are eminently appropriate for the present day. Indeed, Napoleon—though he closed his life, like all reformers, a martyr to the enthroned conservatism of his day—occupied a height above his fellows, received upon his head not the warm twilight of the more dawning of human advance, but the blazing beams of the noonday sun of a progress to which even our times have not yet attained, and was true to his mission, when all the frailties of human nature are considered. Read the following paragraph from his "advice to his son," which Napoleon dictated to Count Montholon, a document whose every line is replete with truth and exalted sentiment:

"As a means by which my son may see whether his administration be good or the contrary, whether his laws are in accordance with the manners of the country, let him have an annual and particular report presented to him of the number of condemnations pronounced by the tribunals. If crimes and delinquencies increase in number, it is a proof that misery is on the increase, and that society is ill-governed. Their diminution, on the other hand, is a proof of the contrary."

How applicable to the present state of Europe and America—the latter especially—are these words to-day. How crime stalks abroad, how condemnations are multiplied, and worse than all how social position and monetary strength serve to fence the rich criminal from the righteous punishment of his wrong doings. What hand shall stay the steady decadence of American national life? Our rulers would do well to note the signs of the times, and apply themselves honestly to the amelioration of the sufferings of the people. Neglecting this, events may culminate in their overthrow, and perchance in the destruction of the very foundations of the government.

In the volume before us, Napoleon, near the close of his slow, mortal torture at St. Helena, is represented as using the following memorable words, with which we close this notice:

"There is nothing terrible in Death; he has been my pillow for the last three weeks, and now he is about to take me away forever. I shall rejoin my brave companions in the Elysian fields. Yes, Kleber, Desaix, Bessiere, Duroc, Ney, Murat, Massena, Berthier will come to greet me, and to talk with me of what we have done together. I shall recount to them the latest events of my life. On seeing me they will rekindle with enthusiasm and glory."

Read the report of Loring Moody's fine lecture on Cruelty to Animals. See eighth page.

On a Volcano.

In the course of a recent sitting with Mrs. Frank Campbell, of this city, prior to her departure for California, a gentleman well known as a Spiritualist received from the spirit of Stephen A. Douglas a communication of remarkable interest on the affairs of the country and the general situation. Douglas stated that as a people we were to-day standing on a volcano, whose thin crust might at any time be broken through by the fires beneath. He likewise said that the spirits that had the highest good of this country at heart were exerting all their power in unison to avert the calamity threatened, but that the result was hanging in the balance and was beyond the scope of their prediction. To an attentive observer of the course of affairs, however startling or impressive such an announcement may be, it will not be without its timely warning. Such an one will be forced to admit that the conditions are as near ripe for a general catastrophe as it will ever be possible to make them. Our best citizens have long been in the habit of addressing the public in the same strain. At our recent college commencements the lamentable situation was most impressively proclaimed by men like ex-President Woolsey and Mr. Charles Francis Adams. No more than they are we disposed to be alarmists, but there is no mistaking the signs of the times and still setting up the claim to be intelligent. This country is filling out its first century of existence in a manner which promises very little in comparison with the ardent hopes of a hundred years ago.

The public mind is fairly demoralized. The stable principles of honor and truth have been buried out of sight in the tumult of schemes for gaining sudden riches without rendering an honest equivalent of service. Corruption has honeycombed every department of public life, and overflowed with its poisonous influences into the avenues and byways of the social state. In politics all is rotten, with no one to rise up and show the cure. In the church we have the reign of plutocracy, with its attendant pride and conceit. Authority in religion has crowded humility and faith to the wall. Business has been turned into speculation, and the spirit of gambling is at the top, and runs all the way through to the bottom. Our very money is a cheat and a swindle, sweating the laborer of his daily wages, and giving it to rings.

People are universally discontented and uneasy, yet they do not know where to lay the blame or seek relief. They only feel and know that all is wrong. The panic and this general stagnation are only grinde the unwelcome truth of the national condition into the popular consciousness. It is because of the reign of falsity that this judgment impends. It is its legitimate fruit. When government refuses to redeem its promises, and compels the people to take eighty-odd cents for a dollar, while cheating them again when they come to purchase with that dollar, every one must say that it is natural that feelings of discontent and unrest should prevail. The same false spirit was diffused abroad for a time, but it has had its run, and this is the end of it. Now there must come a change. Fortunately shall we all be if that change is, not the volcanic one threatened.

Charles H. Foster.

Is doing good work in Philadelphia, Pa., where he is located at 1111 Girard street. A correspondent writes us from that city that he "is giving wonderful tests to his daily visitors; and skeptics and clergymen, if not converted, go away confounded." The following striking phenomenon, the account of which is contributed by one with whose name the readers of this paper are well acquainted, will serve to show the wide range of Mr. Foster's mediumistic development:

"I have a slight morsel of fact that deserves a place in the Banner of Light. It is from a lady worthy of all confidence, and one who is distinguished in literary circles and in the realm of belles-lettres: 'I saw in Charles H. Foster's presence' (a number of years since) says the lady, 'while sitting at the table with him and a relative of mine at whose house we were visiting, a luminous hand appear six or eight inches above the surface of said table, and use a pencil which had been placed on a sheet of note-paper by our host to obtain the initials of a well-known name, which, when given, proved to be a fac simile of the unique characters which our spirit friend was accustomed to write.' Colonel B. (my cousin) with Mr. Foster and myself, the only persons present, sat with our hands in full sight during the seance. The luminous hand was detached, and visible, as stated, several inches above the table."

A true and firm Spiritualist writes to us a friendly letter, in view of the arrows of envy, hate and malice that have been hurled at us quite often of late through the influence of Selfishness, and bids us keep on in the even tenor of our way, for justice will surely resume its sway; and the scars we have received are but blessings in disguise. Another—a lady Spiritualist of refinement and culture, whose troubles in this life have been severe, says: "Let us rejoice that

A hand of beauty lies around
This solitary world of mine;
A hand of rest, enshrouded in love,
And fringed with fearless frowns.
Oh, blessed hand for those who weep,
When earth's sad tears are risen;
There is a hand of love and song,
Sweet peace and joy in heaven."

We had a pleasant call recently from J. V. Mansfield, the renowned instrument for answering sealed letters, who looks hale and hearty after his protracted stay at Saratoga Springs. Mr. Mansfield has accomplished much for the cause of truth at his residence 361 6th Avenue, New York City, and has for many years past sustained a high reputation for business promptitude and mediumistic reliability. He has now resumed his work for the season at his home as above cited, and those who desire to commune with their friends in spirit-life through the phase of sealed-letter-reading will do well to consult him, either in person or by mail.

J. R. Robinson, of Winona, Minn., writes the following kind words concerning our course since the establishment of this paper: "I do not accept of all the speculative presentations I see uttered in the old Banner of Light, nevertheless, it has been the most interesting of any publication that has fallen into my hands without any exceptions, and grows better and better weekly. I have read it ever since its appearance; though not always a subscriber, I yet have always purchased when not so."

Dr. J. R. Newton, the original healer by the laying on of hands, is still following his profession on the Pacific coast. His address is P. O. Box 147, San Francisco.

Remarkable Materializations in Portland, Maine.

A FATHER MEETS HIS SPIRIT DAUGHTER FACE TO FACE.

In a recent issue we gave our readers information to the effect that a new and powerful medium for the materializing phase of the spiritual phenomena had recently been developed at Portland, Me., our authority being the testimony of well-known parties in Boston who had attended her seances during a pleasure excursion to that city. The letter which we print below, and which is from a reliable correspondent, is in further corroboration of the statement:

To the Editor of the Banner of Light:

Among the many and varied manifestations of spirit-power that have been presented to the world during the last twenty-seven years, demonstrating the reality of a continued life, there is none perhaps that has been so astounding in its unfoldments, and convincing in its appeals to our physical senses, as this latest development of the materialization of the hands, faces and forms of the loved ones who have gone from our physical vision; and while we are having reports from all parts of the country of this wide-spreading wonder, I am happy to be able to record, for the benefit of your many readers, the remarkable manifestation of this materializing power through the instrumentality of a lady of our city in the private walks of life, (and hence I do not feel at liberty to give her name.) During the last year this lady has developed in a remarkable degree the power of materialization, instances of which were first presented in what is known as the dark circle. I will record one seance of this character, where eight persons composed the circle, including the medium and two children. I was allowed the privilege of holding one of the hands of the medium and my wife the other. After the lights were extinguished, the spirits made their presence known by playing upon a dulcimer that stood upon a table behind the medium, and during the singing of five or six tunes, the instrument was played in perfect tune; at the same time, remember, we were holding the hands of the medium, so it was utterly impossible for her to have reached the instrument, much less to have played upon it. Immediately after the playing ceased, hands were laid upon the heads and touches were felt by every member of the circle; and while I was holding the hands of the medium, and all the rest of the circle were joined, I distinctly felt the pressure of two hands, one on each shoulder, and one of the hands was passed up through my hair and on my face to my lips, at the same time others were feeling like touches around the circle.

It has been my pleasure to sit in several circles of the kind with varied results, such as ringing of bells, presentation of flowers, sprinkling of water, &c., &c., alike convincing and satisfactory as evidences that our spirit friends are ever near. But the crowning glory of her mediumship is the materialization of spirit forms and faces in the light. I have on several occasions enjoyed sitting with her for manifestations of this kind; our first seance was composed of my wife, myself, and the husband of the medium; the usual closet cabinet was prepared, and thoroughly examined by each one of us before the medium went in; we then took our seats in front, not more than three feet from the curtain; the light was lowered, (it was sufficiently light, however, to see every object in the room,) and after singing a few moments the hands appeared at the opening, and, purporting to be my daughter's (now two years in spirit-life) was presented for recognition, having on her finger the graduating ring of her class worn while in earth-life. This hand was very beautiful and perfect, with a long flowing sleeve of muslin to the arm, which was shown up to the elbow. After the withdrawal of the hand the curtain was parted as with two hands, and the face and bust of our dear loved one were presented, with a thin gossamer veil thrown over all, yet we could see the face distinctly beneath, wreathed with a smile of ineffable peace, and a finger pointing upward. This appearance was presented five or six times during the evening, and we were permitted to examine it very closely each time, and each time the resemblance was more distinct. At the close of the seance, the hand of our daughter was thrust through the opening, and a beautiful yellow rose was given to her mother, and afterward one to myself, as fresh as if just plucked from the bush; this last was a fit closing to a most remarkable sitting, which to be fully realized must be witnessed, for language is inadequate to convey all the beauty and impressiveness of such a scene.

At our second sitting, one week later, the usual manifestations occurred, with the addition of the whole form of our child being presented dressed in pure white—with a gossamer veil thrown over it, spangled with silver stars—in general outline and figure a complete counterpart of our loved daughter. When asked if she would speak to us, she replied that she was happy. On this occasion my wife placed in her hand a small cluster of pansies, and although vigilant search was made for it after the seance we were unable to find it. This seance was closed by the controlling spirit, an Indian squaw, who, it is reported, passed away a few years ago in Oldtown at an advanced age.

At the third sitting the manifestations were still more remarkable. The beautiful spirit, clothed in white, parted the curtain and advanced upon the threshold of the door as if about to step into the room, which she had promised to do when conditions were favorable. At this time the veil was raised, and we had a clear and distinct view of the features and clustering ringlets of our loved one. In addition to this we were allowed to kiss her several times on the lips. She also took from my hand a small bouquet of roses, and conveyed them into the cabinet, and afterwards presented each one of us with a bud through the opening, the remainder being dropped into the lap of the medium at the close of the seance.

Since the third seance we have been favored with sittings with this medium several times, and each time the manifestations have increased in power. One evening, in addition to our usual number, my daughter and niece were with us. The spirit came, draped as before, opened the curtain and stood in plain view, holding up her dress with one hand, and with the other scattering flowers on the floor in front of us, wet with dew—a beautiful floral offering—consisting of pinks, roses, geraniums, heliotropes, clustering vines, etc., which we gathered up, and have carefully preserved. On another occasion the same spirit presented herself outside the curtain, and knelt down in front of us so near that we could touch her, and placed her beautiful white hands on our heads.

I have endeavored to give but a brief record of

these wonderful phenomena, to which many others of our citizens, ladies and gentlemen, can bear witness, they having recognized fathers and mothers, sisters and brothers from the other shore. It should be borne in mind by the reader that the medium has held but a few sittings for these manifestations, and if they continue to increase in the same ratio they have for several weeks past, we may expect still more wonderful and astounding revelations from those the world calls "dead," as we have the promise that, when the electrical conditions consequent upon cooler weather are more favorable, these manifestations will be given with the medium outside of the cabinet; and the controlling Indian spirit has also promised to walk out into the room with the medium, thus making our assurance doubly sure.

Yours for the spread of truth,

Portland, Me., Sept. 8th, 1875.

Emma Hardinge Britten's Articles.

To the Editor of the Banner of Light:

A general impression made by such perusal as time permitted when they severally appeared, of the articles you have been publishing from the pen of Mrs. Emma Hardinge Britten, induced me, on this quiet Sunday morning, to hunt up your issues of June 5th, July 3d and 31st, Aug. 7th and 28th, and to give the series a careful reading; the result is a disposition to give her articles high commendation: Your columns have seldom contained as acceptable, instructive and satisfactory matter to me as this gifted lady is here furnishing.

Her personal experiences, character, mental powers, intuitional perceptions, high and varied accomplishments and unblemished life, constitute a latent force which intensifies the charm of her flowing rhetoric and the sway of her flawless logic.

During scarcely, if anything, less than a full score of years, she has been before the world as one of the most prominent, laborious, efficient and respected advocates and exponents of Spiritualism. Wide observation and experience, high mental powers and culture, and keen intuitions, supplemented by long-continued study, qualify her to furnish as trustworthy statements and expositions of sound philosophy pertaining to the powers and methods of spirits, and their doings among us, as can be expected from any other source. The placing some choice fruits she has grown and garnered where we can taste and enjoy them, receives our cordial thanks.

Probably no one can write extensively on her theme whose statements, in all particulars, will meet full adoption by any other person who entered upon careful study of spirit manifestations more than twenty years ago; when scarce a single ray of philosophy, science or experience pierced the fog which enveloped the whole subject; because then each observer was obliged to take his own observations, and shape his course of philosophizing independently; scarcely therefore can two have kept on the same track through the whole of their movements forward. But I am able and free to say that the articles under notice contain no important position from which my mind dissents, and but little which it does not fully endorse. They are rich in facts and thoughts, spirited and perspicuous in diction, scientific in method, and logical in construction. All reasonable requirements of cultured, scientific and philosophic minds in regard to style, method and execution, are amply met by this mind, which is the peer in culture, power and grace of many who deem themselves very brilliant luminaries in mundane halls of literature, science and philosophy. Induce her to extend her contributions to your pages.

Sept. 5, 1875.

ALLEN PUTNAM.

Lake Walden Camp Meeting.

A correspondent informs us that the camp meeting now in progress at this pleasant spot is experiencing good success, when the large number of out-of-door gatherings already held this season is taken into consideration. It was inaugurated on Wednesday, September 8th. The first day being devoted to preparations for camp life, the only exercise held was a social conference at the stand. The next three days passed pleasantly—although Friday was rather too damp for comfort—and on Sunday, 12th, the trains brought a large accession to the number of those in attendance. The exercises of the day consisted of speeches by Messrs. Hull, Higgins, Toohey, and others, and the closest attention and most perfect order are reported as characterizing the sessions.

The Leymarie Persecution Fund.

A call having come from France soliciting aid for M. Leymarie, the publisher and editor of the *Revue Spirite*, in consequence of his arrest and imprisonment for being a Spiritualist—and this, too, in the nineteenth century!—we hope that American Spiritualists will do what they can peculiarly for our worthy brother, to enable him to keep his paper in existence. They should remember that their beautiful religion is on trial in the person of M. Leymarie. Moneys forwarded to us for our martyr friend will be duly acknowledged in these columns.

DONATIONS RECEIVED:

Previously acknowledged \$102 40
From the spirit-world, by Miss A. P. H. 10 00
\$112 40

The Spiritualist (London, Eng.) of Sept. 3d has a special despatch from its Paris correspondent, dated the 1st inst., to the effect that Bugnet has filled up the cup of his treachery by absconding from Paris, forfeiting his bail, and leaving Leymarie and Firman to pay the full costs of the trial. He is at present in Brussels, a place he could not have reached without the connivance of the police.

Algernon Joy, Esq., Honorary Secretary of the British National Association of Spiritualists, is at present on a visit to the United States. Some days since he called at our office, and we were happy to welcome in him an active worker for the advancement of liberal sentiment on matters religious in England.

We have received for notice a copy of "NOTHING LIKE IT OR STEPS TO THE KINGDOM," Lois Walsbrooker's new book, which is offered for sale by Colby & Rich, No. 9 Montgomery Place, Boston. We shall review it at our earliest opportunity.

Read the call for the Vermont State Spiritualist Association's Quarterly Convention at Glover, which will be found on our sixth page.

Mrs. Seaver's seances for materialization, so writes H. Weston under a recent date, are held at 34 Bromley Park, Boston.

Message Department.

For the Banner of Light.

Inspirational Messages.

WRITTEN IN THE PRESENCE OF THOMAS R. HAZARD, THROUGH THE MEDIUMSHIP OF MISS J. STARR, FORMERLY OF NEW YORK CITY, NOW OF 51 MONROE STREET, BROOKLYN, N. Y.

MY DEAR HUSBAND—We meet you this morning with our usual strength, and make here for you a new point of communication. Not that we can say anything new, but that it is pleasant to express our love and affection, and how they require only the affection, I saw in this medium, as we mentally controlled, an entire absence of the test medium. Hence I have said I cannot tell you anything new.

Anna is with me, and we will do all that is possible for us to do, and another and sweeter link in the chain of evidence which draws your spirit nearer to us, and we feel that the chain is not broken, but growing each day stronger and brighter. Anna felt a little disappointed at first that her cousin did not come again to this medium. Oh how strange that another's unbelief should fall like a stone heavy and damp, crushing out the sweet flowers which affection and truth implant in the heart. I am glad that the ridicule which others so freely do not disturb you: I anxiously trust it never may. I want you to stand as you have in the past, and natural, feeling, but a little way, for you know how easy it is for me to clasp your hand. Anna feels quite sure that she can give her picture through the spirit artist Anderson. You might try it if you like, and I can see that your own mind will have to watch a certain condition to harmonize with ours before you can succeed.

DEAR FATHER AND BROTHER—We are with you to night, in full possession of our spiritual bodies, and there is so much we wish to say to you that we cannot know where to begin or what to tell. Of our home we will not attempt a description, for you know our influences, and have as perfect a knowledge as we are able to give you. Our lives are blended with yours, and we are happy in the progress you are making. The truth is that the spiritual outpouring is beginning to be felt everywhere, and all the promises which the angels made when you, dear father, first began to meditate, are now everywhere apparent. Go, by all means, to Moravia, where we can gather and give to you the best of all evidence. We will come to you, telling you that we retain all our faculties, and are happiest when we can bless you. Take our united blessing and love, and feel, dear father and brother, that you have the constant guidance of your loving band with.

There knows, my son, that it is an easy thing for men to promise, and quite as easy for a spirit. I promise that I will be with you in Moravia. My wife and children may not appear in the first sitting, but they must make up my mind to remain and be patient, for much will be given thee. With much love from thy father and mother.

December 21st, 1871.
MY DEAR HUSBAND—I am very glad to meet you here again. I have felt that you needed another sitting with me before you made up your mind to go to Moravia. I can help you in some very direct and positive tests by going and staying long enough. I was up there with some friends, and saw the *modus operandi*, and think that nothing will be required but to wait patiently, giving us plenty of opportunity, so that you can take away with you all that you need to finish your faith. Anna is particularly desirous, and indeed so are all the circle. Several have promised to join you, and I assure you that we feel a great interest in the trial.

I am particularly well pleased with B's position and progress, and I know that you can see the effects of our influence all about him. Dear boy! he has a beautiful life before him, and is certainly in the right place.

I am not going to promise too much, but I say to you that I know we can come to you at Moravia, and that you will recognize me. I shall tell you to be in the right condition, and I feel that you are fully prepared for all that is being prepared to meet you. Oh, how beautiful the thought, and how happy is the circle which surrounds you here to-day. There are many who come through the welcome which the spirit extends to you. I shall help you to move on in the path of life, coming at last when I can open the door into our beautiful and glorious home. With abundance of love to all our dear ones, I am your spirit-wife.

DEAR FATHER—Aunt Agatha, mother and myself, with the dear home circle, are about you, and as ever glad to send welcome to your spirit. I know that you will be well repaid for going where a greater force can be brought to greet you. I am watching — and I am greatly encouraged with all that I see for her. If the changes which have passed in her can be made plain to her external senses, she can be made to make her experiences very useful. I can help her to become nervous—highly so; all remains now upon the locality and what she has about her. This we will quietly help her to select. Dear mother and myself have special care of her, but we have to move with great caution to keep out all cross currents. I see no reason why there should be a return; there need not if all things are kept in order, and we shall help her to make her own selections. You, dear father, and the dear ones have suffered more than she has, and we feel that her life has been spared for a good purpose, and I know that her future will be one of great importance, provided we can express through her what we wish to. You will have to be cautious with my sisters relative to their care of — I know that all of you will be blessed with her love. I am so glad to see dear brother so happy. I know that he is in the right place. We watch over him with love.

You see, my dear one, that I do not dictate to you in anything. I am satisfied with your happiness, and if all are content and harmonious in the faith and light which makes us still one individual family, gathering from the beautiful gardens flowers of truth which all may enjoy, and still journey on together until we meet in this our delightful spiritual home. Anna has taken a seat at your side, and with others awaits their turn to express as I have words of truth and love. Why, my dear one, the room is full of spirits, not only our kindred, but sweet angels, and spirit guides who circle we enjoy, as you will when you enter the beautiful gate left ajar for you. Oh how joyous! I cannot but leave, but Anna must add her chapter of fresh roses.

Yes, dear father, here we are, and so happy. I wish you could hear my song this morning, and feel my love, all that I have to bring; but you could not endure it all. Oh, dear father, it is impossible for me to tell you what I see and how much enjoyment, surprise and delight, succeed each other at every point. I am so glad to be able to direct my magnetism upon you. I gain strength very rapidly, and I was most happy when I found myself possessing the power to move about my home with my new spiritual powers of locomotion. I want you to tell me that I am enabled to bring a new spirit to her, one who is going to make her write some very sweet and beautiful inspirations. She ought to take a great deal of outdoor exercise, and I will be with her to write in the morning, the first and best hour of all the day, when the body is re-

freshed and there is no over action of the stomach to draw upon the brain. I see many of those who were in the habit of communicating to us, and through them I have been attracted to others still higher and more fully developed. Why, do you know, father, that your father and mother look young and beautiful? and many come here to the spirit land with their errors so firmly fixed that they do not recognize their nearest friends. I have often been amazed to see them; and I develop my charity to find that so much that is beautiful and every way useful should be shut out from the soul. My dear father, we can and do protect you from danger, and impart to you at the right time all that you need for any purpose and development, for we do talk face to face with you.

There are so many in the room that I shall be obliged to let the sweet and beautiful little Indian girl which I see here talk for them. Auntie, mother dear, and myself, are a strong trio, and we join in abundance of love to the dear ones all, but most especially to those who welcome us. Love to Aunt A. also, and to all who welcome me. There, dear father, I will let them talk now. Always your loving spirit, daughter, with my spirit mother.

ANNA P., with LUCY and MARY.
My son, there is more of this truth abroad in the world than you are aware of yet, and the time is not distant when all the great plans of the angels will be shown, and you will be most thankful for the things you have suffered. I say to you fear not, but be brave as ever in the ministry of angels.

DEAR FATHER—We bless you to night, and have come to make you feel that you are not alone, although so many loved ones have gone from your external sight. The veil is so thin to night that we look from behind its folds and show you the light of a brighter hope and a more perfect immortality. Do not think we have been unkind of your needs. My dear father, there are many roses yet to bloom for you, and you will know our love through all. Bless our dear brother, and believe us always in love with your happy circle. Uncle and grandfather are here with you to transfer much that you desire to know. Always your own loving Anna—with all the buds ripened here.

MY DEAR FATHER—We come this morning, as we know that you were to be here. We found no difficulty in controlling the hand of the medium. We talk face to face with you, and can impress you wherever you are. Yet you are at all times cognizant of what we would wish to tell you. As we remain longer in the spirit-life we learn more and more of the connections which bind spirit to spirit. We see you as our natural father, and the ties of consanguinity which hold us to you make us to revolve in one sphere of thought, your spirit progressing in equal ratio with my own. Many times when your body is sleeping we come and take your spirit, and it leaves the material as readily almost as in death. And while the material is in a state of shadowed from the spirit to the outer senses, these are those things which cannot be expressed. I am happy in the employment which my spirit finds in music, poetry, and all that I longed to learn in life. And yet even that does not render me so entirely happy as to come and talk with you, through thoughts of the future. I shall see Aunt Gertrude, and send her if you would like, now. Good-by. I know that she will want to see you, and her sister, I am still your ever loving daughter.

You are going down home, are you not? I almost wish I could go with you in the old way, and take one more look, and hear all my loved ones congratulate me upon my improved health and strength. And your brother would want to inquire after my sister Fanny, and try to find out if she and I were together. I want to talk to the last one that came to spirit-life, and of the one that is soon to follow her, but don't you tell her that I said so. The last one that came here is present, and wants to speak to you before you go up to see her loved ones.

Tell my loved ones to lay aside all sorrow, for that is not a grief that makes my spirit glad. Tell them that the time that longed for them before should mourn longer than nature within them or habit requires. I know that they experience the lonely and sinking feeling of the heart that every child must feel after the loved form of their mother has been laid away from their sight. But the aching loving life that actuated that body still hovers near them, and would bid them call it no more till it has had its sweet and peaceful rest. Then, after suffering, I shall be able to speak to my son yet. I know that a spirit will bid me rest as soon as his own can do so. I shall be with them soon again to bid them harmonize their spirits together, that they may again be reunited to me when time shall be with them no more. And now make questions, that I may send them some further assurance of my individuality. How is my sick sister? 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