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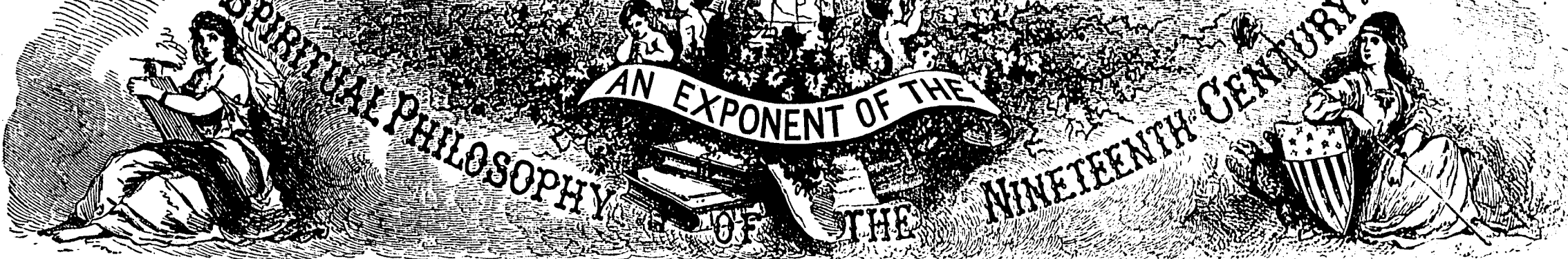
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RICH, Proprietors.

BANNER OF LIGHT.



VOL. XXXIX.

COLBY & RICH, Publishers and Proprietors.

BOSTON, SATURDAY, JUNE 3, 1876.

\$3.00 Per Annum, In Advance.

NO. 10.

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Spiritual Phenomena.

Materializations and Paraffine Gloves; Floral Offerings and Physical Manifestations; Experiences of A. S. Hayward at the Seances of the Holmes Media, Mrs. Thayer, and Maud E. Lord.

A. S. Hayward, who is at present located in Philadelphia, writes us under a recent date, giving a transcript of what he observed during his journey from Boston to that city, also of what he has since witnessed at various seances there. From his account we make the following extracts:

Stopping over Sunday in New York, he found Mrs. Bullen lecturing to good acceptance for one of the societies; a discussion took place at Harvard Rooms, in the regular course of conferences occurring steadily there on Sabbath afternoons, and being attended by many of the veteran Spiritualists of the city. He called at the neat bookstore of Andrew Jackson Davis and his estimable lady, and visited some of the prominent public mediums.

On Tuesday following he left New York for Philadelphia, was present at the opening of the Centennial Exhibition, and met with Dr. Child, Dr. Rhodes, Mrs. Robinson, Mr. and Mrs. Holmes, Mrs. Thayer, also with Edward S. Wheeler, Dr. Van Name, Dr. T. B. Taylor from Baltimore, and many other Spiritualist workers. "There will," he says, "be a great many Spiritualists, no doubt, attracted to the city, but whether there can be any concert of action, in convention or otherwise, is a question. The city is large and the mediums are scattered. Mr. and Mrs. Holmes are giving seances for materialization, also for making paraffine hands while the paraffine is locked up in a box. Charles H. Reed is said by reliable persons to be giving wonderful manifestations in his phase of development. Mrs. Thayer is at present stopping at the residence of Mr. Kase, the great railroad manager, and gives seances twice per week; report says both Mrs. T. and the Holmeses are, without question, powerful mediums for their peculiar phases of manifestation."

Improving the opportunity offered him to verify the popular report, he attended a seance held by the Holmes media in a public place, subsequently one at their home, and others given by Mrs. Thayer and Mrs. Maud E. Lord, with the following results:

SEANCE AT CIRCLE HALL.

On Saturday evening I visited "Circle Hall," for the purpose of witnessing the phenomena occurring in the presence of the Holmeses. Two committee men were appointed to investigate the cabinet and watch the manifestations; the lights were turned down in degree, to assist the power, but not sufficiently to prevent us from seeing all persons present, also the cabinet and Mrs. Holmes, who sat in front of the cabinet. The committee men—Mr. T. J. Whitehead, of Paris, Me., W. S. Rawson, Jamaica, Vt.—reported that they had examined the cabinet and found it the usual size used for that purpose, with a door in a partition in the centre of the cabinet, which was made of strong wire netting expressly for the purpose by the proprietor of the hall, and by him kept as a permanent fixture of the place. The door was bolted after Mr. Holmes took his seat in one of the sides, and then locked by two padlocks—the key remaining in the possession of Mr. Rawson. In the opposite side of cabinet and that occupied by Mr. Holmes was placed a pall containing paraffine, and another one with water. We waited some twenty minutes, and then the raps came, desiring the cabinet opened, when two left hands in paraffine were found, the bolts and padlocks being, to all appearance, the same as when Mr. Holmes was locked in. Mr. Rawson, although a firm Spiritualist, when on his way to the seance called at a shoe store, and bought two wax cords to tie the Holmeses, but the cabinet seemed so positively secure he did not feel to require their use. After this several materialized faces appeared at the aperture, which were recognized by friends present; their names, which were acknowledged by people present, were given by John King.

SEANCE AT THE RESIDENCE OF THE HOLMESSES.

On Monday following, I attended a seance at their home. They have a seance room on second floor—of sufficient area to seat one hundred persons. In one corner of it they have made a permanent cabinet, with full-sized door, also an aperture for the showing of materialized faces and hands. In the cabinet is a box covered with netting and wired; this box is large enough for Mr. Holmes to sit in. He is secured in the box by a padlock, and there are other fastenings at the top and bottom of it. In another part of the large cabinet is placed a box, made of wood, which is to all appearance strong and firm. In this box is placed the pall containing paraffine, after which the cover is also secured with a padlock. I held the key to both the box and the netting case that inclosed Mr. Holmes.

The door was closed to the large cabinet, and a moment hands were shown at the aperture;

afterwards a spirit appeared who claimed to be John King. He was a noble-looking man, and as material in appearance as he would have been in the form; he was dressed in a costume which had it been provided in the usual way—by purchasing—it would have been quite expensive. This spirit opened the door and came in full size, the light being sufficient to show his form to all present. During the evening he walked out many times. Another spirit appeared outside the cabinet with great clearness to all; John King said it was Archbishop Hughes. Having never seen him, I cannot say whether it looked like him or not; at any rate, he was dressed in full priestly garments, as I have seen them in Catholic churches. He came out at three different times, and was a person of majestic bearing—his garments being as white as snow.

Soon after the spirit of a young girl presented herself, said to be a nun. She was dressed in white, and had a white veil over her face. A young man recognized her. Mr. Fifield had a spirit friend come to him who walked out and cordially shook hands with him. All saw these spirits alike. John King was seen with a lady hand in hand (*two spirits at one time*). John King shook hands with me, and I thought I would either hold him or he should hold me, and I must confess I was like a man in a giant's hands, and was willing to yield to him as being my superior in strength. I felt the power he applied to me as tangibly as I should if he had been in the material form, and for some minutes I felt the effects of his strength in my shoulder.

After the seance was ended I went into the cabinet and found it as left. I unlocked the netting box and the paraffine box, and found one paraffine hand and part of another. It does not seem possible that there can be any trick or deception practiced by the Holmeses. They gave me all the chance and privilege of examining their rooms and box during the daytime. I went one hour before the seance commenced, that I might watch their movements. The night being rainy there were but eight men present at the seance. Hon. J. M. Roberts, of Burlington, N. J., T. C. Carter, of Cohasset, N. Y., Edmund Jones, of Alleghany City, Pa., Mr. Fifield, and three other individuals, beside myself, and the Holmeses, were all the persons present at the seance; and if the testimony of the above is worthless, then had history best be rejected and reason and judgment be given up as valueless.

I forgot to say that Mrs. Holmes held a dark seance first, and spirits appeared in audible voices, and different instruments were carried about the room and played upon; her usual ring was applied to my arm, and how the ring was put upon my arm I was not able to discover, but I know it was there. The Holmeses were at Mr. Kase's residence Sunday evening, and John King materialized himself there, as he does at their rooms. If there is deception practiced, I fail to see where it is. I ask no one to take my word, but I would say to all, Go and see for yourselves.

SEANCE WITH MRS. THAYER AND MAUD E. LORD.

On Tuesday evening I attended one of Mrs. Thayer's flower seances—the first one I ever witnessed. There were twenty-seven persons present; we were all seated at an extension table. Mrs. Thayer entered the room, the door was locked, and a sofa placed against it as an additional security. Mrs. T. took her seat in the circle, on one side of the table; the light was extinguished, and in a few moments we could hear articles falling upon the table. The gas was lighted, and two doves, and palm leaves, brake leaves, flower-plants with roots attached, flowers of various kinds—in all a sufficient quantity to fill a bushel basket—were discovered. Mrs. Thayer was not put under absolute test conditions, therefore skeptics could not realize that the flowers were brought by invisible power and transmitted through the walls of the room. Mrs. Thayer does not look or appear like a woman who would be engaged in deceiving the public. I know the articles were upon the table, but how they came there I have not the slightest idea. The manifestations are too much for me to realize, therefore I will simply state the fact of their being there, and your readers must form their own conclusions. After the seance Mrs. Maud E. Lord, who is stopping at the house of Mr. Kase, gave a short and successful seance to the same persons. Scores of fine tests were given, and the company were delighted with her phase of manifestations. I observed parties present from Australia and different sections of this country. W. F. Jamieson, who is now giving a course of lectures here, was also in attendance. During this seance by Mrs. Lord, a canary bird but a few days old was brought into the circle by some invisible power.

Mrs. S. F. Breed and her Seances.

To the Editor of the Banner of Light:

It is ever my pleasure to bear witness to true worth, and accord to all earnest workers for truth and humanity the honor which is their just due, and in so doing I would make no invidious distinctions, for I fully believe that "He that does the best he can does well, acts nobly; angels can do no more;" nevertheless "there is a diversity of gifts," and degrees of ability can be recognized without partiality to the most favored, nor depreciation of the less gifted. In the scale of eternal justice we must all pass for just what we are worth, and no honest soul should ever expect to rate for any more; hence, while a spirit of emulation of all that is valuable in others is proper enough, a spirit of envy and jealousy toward those more gifted or successful than ourselves only makes our comparative littleness more obvious, and evinces a vanity and egotism which are a bar to spiritual growth.

It is but just that all mediums should receive that recognition, sympathy and support which their peculiar and arduous labors demand; but it is a shameful fact that some of the most worthy are most obscure, most neglected, and sometimes most persecuted, because most misunderstood, or too modest to assert their proper claims to public favor.

Thus much in behalf of those who may feel neglected by my pen while selecting for notice one whose remarkable gifts are worthy of more extensive recognition.

Mrs. Breed has been a rapping medium from childhood, and this gift has developed into a spirit-telegraphy that is truly wonderful. Not only are questions, both mental and oral, correctly and distinctly answered by them, (the raps), but to her acutely clairvoyant eye they communicate with wonderful accuracy the names of both the communicating spirit and of the addressed, though both are total strangers to the medium. And furthermore, personal communications replete with test facts, and perfectly characteristic in expression of the communicating

spirits, are thus telegraphed to a astonished and delighted listeners. So unmistakable are the personal tests, and so clear the method of their production, that even the most obtuse skeptics at once acknowledge the honesty of the medium, and are nonplussed in every effort to account for them other than by the spiritual theory. Mrs. B. demands all persons to whom communications are given at her circles, to state whether they think she has any clue to the facts communicated, and displays the utmost frankness in stating if she knows anything concerning them, a candor which commends her honesty at once to the investigator. Her rooms are thronged at her bi-weekly circles, many of the leading citizens of San Francisco attending.

These seances are opened by sweet music from a zither, played by an attendant, then Mrs. B. enters, makes a brief, pertinent speech, then takes her seat at a small light-stand, after calling upon all who are curious to examine it—then rapping begins at once, and for an hour or more delightful intercourse is held with the unseen friends of those assembled.

I was privileged to attend two of her recent seances, which gave me abundant satisfaction to more than fifty mortals at present. At the second one the full names of twenty-seven spirits and of twelve mortals present were given correctly and promptly, together with twenty-four test facts connected with the names of the spirits, each of whom addressed some friend present, identifying themselves by many allusions to past and present circumstances, fully understood by those addressed. At the first seance, Horace Greeley came and communicated to Judge Collins, who was an old friend, and among other pleasanties said he should not now advise his friends to "go West," seeing how many who once took his advice had fared. At the second seance which I attended, the names Horace and Elizabeth Greeley were announced through the telegraph to Judge Collins, and his wife, who was also present, and Mr. Greeley said: "As is now well known, I am dead, and my earthly work has been finished; as is he, I must work here still." He then announced that his Mary was present, and she greeted Mrs. Collins as an old friend. Then Mr. Greeley requested Judge C. to make the acquaintance of "Lawyer Humphries," who, he said, was a former friend of his. The mutual recognition of these old friends, so unexpectedly but unmistakably brought together, was a vivid affirmation to them, and very gratifying to all present who witnessed the workings of a wonderful telegraph which spans the hiatus of two worlds and unites mortality to immortality.

Among the many communications given, the name Geo. Walker was rapped out, who addressed his father, calling him "Capt. Walker." He said: "Father, the next time you attend one of Peck's seances, (the materializing medium,) don't let him so tightly as to stop the circulation of the blood." The captain laughingly acknowledged the correctness and propriety of his son's admonition; then his spirit son gave a message, which he requested his father to give to Capt. Hayes, who, he said, was master of the ship "Aetolia Cooper." All of which facts the medium was ignorant concerning. The raps then announced the presence of Jas. Welch, who called for Mrs. Maxwell, to whom he gave a message, and when she asked the cause of his death, he said he was thrown from a carriage in Kansas City, Mo., to which Mrs. M. responded "Correct." Another spirit announced himself as John Gray, and called for his nephew, who he said was his namesake. A young man came forward, saying that that was his name, and asked his uncle to state the cause of his death, and the spirit said he would show it to Mrs. Breed. She then clairvoyantly saw a thunder storm at sea, and saw the lightning strike Capt. Gray and destroy the ship. His nephew said the vessel was lost at sea, and that was probably the cause.

These brief statements will suffice to give the reader a slight idea of the directness and accuracy of the communications through this remarkable medium, who is doing a grand work in convincing the materialistic minds of this sensuous people that there is another world to which all are journeying, where gold is not God nor mining stocks the one thing desirable.

At some future time I may speak of other excellent workers here, of whom there is a superabundance.

Spiritual societies do not thrive here, and lecturers reap no golden harvests, but the diffusive work goes on through private seances, and truth prevails as fast as Orthodoxy and mammon-worship are forced by the angels to give way.

Yours for truth, DEAN CLARKE.
San Francisco, Cal., April 21st, 1876.

Private Seances with Mr. Mansfield.

BY HON. A. G. W. CARTER.

To the Editor of the Banner of Light:

With Mr. Mansfield as instrumentality I have been again holding, or rather have begun holding select seances, coming together on Sunday of each week. We have already held two, and as usual with Mr. M., have had some very satisfactory tests. It may be interesting to the readers of the Banner to cull a few of the communications in my possession for publication. The following question was put to Celia Bureleigh, who departed this life some months ago: "Will you let me hear from you? Say something to me about yourself—something interesting." And in the usual manner—the paper being folded up, pasted together and placed before Mr. M.—this answer came:

"Ordinarily, a minister would say, 'Let us pray,' but on this occasion I saw no necessity for so doing; and yet I do not consider prayer out of place when it is the sincere desire of the soul—the man—the intelligence, in fact all that continues of mortals, when disrobed of the body tenement.

Judge, it was through your pleadings, your arguments, the relating of your experiences, that I first gave the thought to what is termed Modern Spiritualism. I had no subject been broken to me by one less intellectual than A. G. W. Carter. I dare say I should have lived as thousands, you, hundreds of thousands have, and died without a knowledge of its blessed realities. But the simple and yet the argumentative manner in which you broke the subject to me, at once made an impression which endured through the balance of my earthly-life. Judge, what you told me I found on entering this life to be even so—only the best half had not been told me. C. BURELEIGH.

I give the communication *verbatim* because it is so much of a test. It is a fact and a truth that I introduced Spiritualism to Celia, and before that I had introduced her, then an infidel, as the

world has it, to the beautiful doctrines and philosophy of Swedenborg, and she accepted both. I knew her long and well in Cincinnati, and in New York, and when, having become a minister, preaching every Sunday to a congregation in Brooklyn, Connecticut, sometime previous to her decease, I still preserved her cherished friendship, and up to very near the time of her departure I corresponded with her. Now it is a gracious thought to me, that I helped to give knowledge of spiritual life to such a noble woman; and in what complimentary terms she presents her acknowledgments from the spirit-land to me. Surely we build higher than we know. It is indeed a joyful reflection that we can and we do aid each other so much; and this fact which Mrs. B. releases in her communication will encourage me more and more to spread the light of the facts and truth of Spiritualism, and not hide it under a bushel, and should, too, encourage others so to do. Let us cast our bread upon the waters; it may, it will return to us in not many days.

Here is another efficient test of identity, and fact, and truth. I put the following question: "JUDGE W. B. CALDWELL—Friend—Well, you died the other day. You and I, or rather I used to talk Spiritualism and its facts to you. What think you now?"

This remarkably characteristic answer came through Mr. Mansfield in the accustomed manner:

"MY VERY DEAR FRIEND CARTER—This is kind of you to allow me an opportunity to speak. I really do not deserve such treatment from you, after ridiculing the subject as I did while living, and especially your arguments in its favor. Judge, I beg your pardon, and that most humbly, too, for the light and trivial manner in which I treated a man more than my equal intellectually.

What do I think now? I tell you, Judge, you were right and I was wrong—totally wrong. Again I repeat, forgive me, and God being my helper, I will try and atone for the past. Judge, help me—do. I loved help.

J. W. Applegate is with me, and would be kindly remembered. W. B. CALDWELL.

My friend, and once fellow Judge, departed this life some three weeks ago in Cincinnati. I have known him since the year 1832, when I was at college with him, and through these many years I always thought more than well of him. He was a dear friend, and we were intimate, and of course I used to talk of the truths and phenomena of Spiritualism to him; but, though he did not treat me quite with the scornful emphasis he thinks he did in his communication, yet I could never get him to accept of what I conveyed to him on this subject in my frequent conversations with him. How glad I am to know, even as a matter of personal triumph, that he now acknowledges I was right, and he was totally wrong. I fully recognize the frankness of his expression to me. No Judge or no member of the bar was ever held in higher esteem in my native State of Ohio, than was Judge Caldwell, and among those who knew him his memory will ever be fresh and green. I shall certainly do my part in helping him, as he asks me. The friend, J. W. Applegate, whom he announces as being with him, was a friend of his, and a fellow member of the bar, and died some years ago in Cincinnati. In such communications as these, are we not rapidly nearing the better world?

To be assured and confirmed about these communications through Mr. Mansfield, I put the following question to the spirit who controls the seances, and whose name in this life is well known in New England:

"SETH CUSHMAN—Dear Sir—As you are Mr. Mansfield's spirit guide, please tell me about these communications from the spirit-land through him. Are they always from the spirits they purport to be by name, or do you sometimes write to them? Tell me about it, for knowledge."

And quickly, as usual, this answer came:

"Thanks, dear Judge, for another opportunity to talk with you. It gave me great pleasure to see you at what we termed the 'select circle,' and no one more than I regretted when the circle was disbanded. But in justice to our medium we were obliged to disband it, or our medium would leave for the summer-land from being overtaxed.

Non as to the control, I will say, you may rely upon the spirits giving their names respectively to the communications, unless they purport to come from little children who have but recently passed into spirit-land. All media can depend upon through their names, giving their proper names.

Very truly, SETH CUSHMAN.

Now, the reason of my putting this question to Seth Cushman was, that in a conversation some time ago held with Mr. Mansfield upon this subject, he was not so sure but that Seth wrote a good many of the communications through him for the spirits, for it was as much of a wonder to him, notwithstanding his long medium-experience, how every spirit would or could come at all, as it was to any one else. The spirit-guide, Seth Cushman, has settled the matter for us: he don't write the communications, but each spirit communicates for himself. All well, say we, and good, for this spirit endorsement of Mr. Mansfield's excellent and honest mediumship.

There were other communications of interest given at this seance, but perhaps of too private a nature to be of interest to readers, though they were great tests. But I must add two more communications given at to-day's seance, both of interest to all, and one, perhaps, particularly interesting just now to the people of this city.

I wrote as follows to the celebrated actress recently deceased in Boston, and whom I knew in this life:

"CHARLOTTE CUSHMAN—Do you remember me? Will you please tell me your present position, if you are still an actress? &c."

And thus came the *verbatim* reply:

"MY DEAR JUDGE—This notice is not more than I had hoped for; yet it is more than I had

anticipated. Oh, Judge, is this not heavenly? Well, you want to know what I find to busy myself about on this side of life. Am I not an actress? or how is my time occupied? Well, I am not acting under pay; but yet I am acting in one sense of the word. I try to inspire or impress those who are studying to maintain the profession on earth, and thus complete what I failed to do before coming here. Thank God, the time has arrived when an actor or an actress is allowed to be a Christian! CHARLOTTE CUSHMAN."

I think this characteristic of Charlotte—a plain, blunt woman—and to the point. I heard from her the other day through another source. She is glad that she is in the spirit-land, where she can be and is free. The last spirit communication I will give in this writing, is one from the rich New York merchant, who died a few days ago, and about whose death this whole city was in much excitement. It is evidently a full test. I asked thus:

"ALEXANDER T. STEWART—If you are able, will you please tell me of your present position. What you *now* is all your wealth? What of your life? &c. A stranger to you, A. G. W. CARTER."

And this remarkable and significant answer came:

"MY STRANGER FRIEND—How can I adequately express my gratitude to you for this opportunity of speaking, if but a simple sentence? While I lived I could have purchased this favor or its like. But my vast wealth avails me nothing at this moment. I no doubt shall be cursed by thousands of your clergy to-day for not remembering them, or the church, in my bequests. But I have nothing to regret of my past life. I did what I considered to be right, and now enjoy the satisfaction of having done my duty. I leave where I thought it would do the most good."

I only regret that I had not given aid to the public school fund; but having the bulk of my property to Cornelia, I have no doubt but she will make all needs for any contributions on my part. I am too weak to say much at this time.

Very truly, ALEX. T. STEWART.

To A. G. W. Carter, April 16th, 1876.

These are the words of the merchant, A. T. Stewart, who has just left this world, and left so much and so many of his possessions behind him. What cost him the labor and struggles of a half century in this world, has been all taken from him in an instant, and yet he lives as Alexander T. Stewart still, and all his former vast wealth and possessions avail him now not a jot. "This is his own testimony as given in the communication, and what a lesson to humanity! Before this I have had frequent communications from spirits in the better world, who as men had possessed vast wealth here; and most of them gave forth loud lamentation that they had given so much of their life to the mere accumulation of wealth and not to the good of humanity, and all of them deprecated efforts of any kind in this life of accumulating wealth in the direction of mere acquisition; for so far from enabling them, it made them ignoble, "lame and impotent" indeed, in their new birth and surroundings. Tell us that the fact and truths of Spiritualism teach nothing important! Why, look you at this simple communication of this one rich merchant, and see if there is not more in it than a thousand pulpit sermons. It is the positive evidence of one who now knows.

New York, 1876.

Materialization Seances.

IN BOSTON WITH MRS. SEEVER, AND IN SALEM WITH MRS. H. OF PORTLAND.

To the Editor of the Banner of Light:

Thinking that a condensed account of two sittings with Mrs. Seever, and one with Mrs. H. of Portland, might be of interest to your readers, I send it for publication.

Perhaps the latter seance will be more convincing to the skeptic from the facts that the lady only sits for her friends occasionally, and that the circle was held in a private parlor.

It does not seem necessary to state in detail the satisfactory conditions under which Mrs. Seever's seances are conducted, as they were given by me in an article published in the Banner of February 20th—also have been by other correspondents. Suffice it to say they are such as to satisfy any reasonable person.

At the first Seaver seance a female spirit dressed in ball costume, wearing white slippers, walked into the room, and shook hands with me. She was followed by a spirit that looked like a berry-woman; she allowed a piece of her mantle to be cut off. An Indian, taller than the medium, then stalked into the room, and after walking round the apartment, selected a partner to dance with him. The sailor-boy, "Dick," then made his appearance, and danced with one of the ladies. A spirit came to the aperture with a baby, and was recognized by a lady, who said it was an excellent test, the spirit when in the form being fond of babies, and her last words were: "I hope I shall have babies to care for in heaven." The baby was kissed, and pronounced to be warm flesh and blood. Two sisters presented themselves at the same time, and were recognized by a lady present. I was beckoned for and went to the aperture, and saw what appeared to be an old lady, materialized below her waist, but could not individualize her before she disappeared.

"Willie" (Mrs. Seaver's control,) said, "She is a persevering woman, and will come again," which she soon did, so near and distinctly that I recognized my grandmother, whose character was as described. I was soon called again, and recognized a spirit friend, who allowed me to cut off a liberal lock of her front hair. The hair was fine and dark, while the medium's is coarse, light, and much mixed with gray. Neither could a lock of front hair be cut from the medium's head without discovery. This spirit showed herself so plainly that she was also recognized by a friend of mine from her chair.

At the second seance an Indian squaw came to me and shook hands; then brought a lady visitor

to me, and, placing her hands in mine, performed a little pantomime over us—pointing to the aperture, then to the lady—and gave me to understand that this spirit friend would materialize through her. This was afterward corroborated by "Willie." How or when it would be done was more than I could tell, but the sequel will show. The tall Indian came out and kicked the box of chemicals—used to help materialize—into the middle of the room. He was followed by "Dek," who walked up to me and struck my hand with his hand enough to make it tingle; then he, after holding his hand an instant over the chemical box, struck my hand again with greater power. And that my belief in the strength of a materialized spirit might be confirmed, I was taken by the hand and fairly pulled from my chair. Spirits came to most of the members of the circle, and some were recognized. A fully materialized female spirit came to the long opening and held out a very small baby, which manifestation was acknowledged by two ladies, who said that the baby weighed but four pounds before it left its form. "Willie" said, "There is an Indian spirit here who comes to the materialization." (Giving reference to Mrs. H., the lady whose hands were placed in mine the first part of the séance.) "And she says her name is Molly—Molly—something sweet—Molly Molasses." The lady said it was right, that she was one of her controlling band, and soon after she appeared at the aperture. Afterward I was called up and recognized a friend, who gave me a convincing test of a private nature.

After the séance I made the acquaintance of Mrs. H., the lady medium from Portland, who said that her health only permitted her to sit occasionally, for materializations; that she was going in a few days to Salem to visit a Mrs. N., and had promised to give her a sitting. I told her that I was acquainted with the lady, and should probably see her the next Sunday evening at our conference. "No," said she, "you will not, for I shall be with her on that evening." Had I not mentioned this prophecy given by the Indian would probably not have been fulfilled.

The next morning I called on Mrs. N. and told her about my meeting the Portland lady, and what took place. She said the medium was her own cousin, and was coming sooner than she expected; that she would probably give a séance in a skeptical gentleman's house the next Sunday evening, and invited me to attend.

On the appointed evening I joined ten or a dozen ladies and gentlemen at the house of Mr. D., who were assembled to sit for materialization through Mrs. H. A portable cabinet was placed near where the folding doors opened, the doors being pushed up to the sides of the cabinet. The curtain hung in front of the cabinet was divided in the middle, and there was an aperture a foot square, four or five feet from the floor. We sat in a semi-circle round the room, it being light enough to see each other distinctly.

The following manifestations took place soon after the medium entered the cabinet. A tall spirit dressed in white, with bare arms, presented herself. Then a female beautifully dressed, holding a long white veil, presented herself, and beckoned me up. The veil was thrown over my head and shoulders, and when it was removed it tumbled my hair enough to show that it was quite material. The curtain dropped, but in a few minutes the spirit called me up, and I found her head dressed with flowers, and a white veil which nearly reached to the floor, while she, in conjunction with this dress, gave me a perfect test of her identity, although I should have said before that I recognized the spirit when I first went to her, it being the one that has come to me a number of times through Mrs. Seaver's mediumship—the one that the Indian prophesied would come to me through Mrs. H. Shortly after the same spirit came, and holding out one hand wrote on the wall with the finger of the other, but before I could divine her meaning she was obliged to drop the curtain. Loud raps soon informed us that pencil and paper were wanted. She soon appeared, and when I gave her my pencil, the lady of the house furnishing book and paper, which I held while she wrote me a short communication, signing her Christian and middle name. This name was unknown to the medium. Then a spirit came who was recognized as a daughter by a lady present, while the most wonderful manifestation of the evening was given by a female spirit, unknown, who came out and held a short piece of lace in her hands, which she pulled and manipulated until she had manufactured her arms full of lace; there must have been a number of yards. After several minor manifestations the séance closed. I do not feel at liberty to give the gentleman's name at whose house the séance was held, or the names of the persons present; but can say that whatever may have been the mental condition of those assembled before the manifestations commenced, there was but one opinion expressed when they closed, and that was, that materialization was a fact, and the continued life of the soul proved.

ABRIOT WALKER.

Salem, Mass., May 14th, 1876.

Do Birds See Ghosts?

Col. Juan Lewis, of South Carolina, writes to the West-Haven (Ct.) Journal up in this singular topic as follows:

As a result of my somewhat extensive observations, and from the varied experience of others, I have no hesitation in answering this question in the affirmative. It is my belief that they do see ghosts. But in what shape they come, I am by no means certain; whether in the form of misdeeds they rise like the troubled spirits of humanity to push each other from their stools, or in the body or out of the body, I cannot tell.

A distinguished lady of Virginia, whose wealth of song and music, for aught I know, may have received their first impulse from her love for and kinship with her pet willow songsters, sends me the following page from her extensive experience:

"I told you that birds see ghosts. Of two birds reared in a cage together by me, one died quite suddenly, and directly afterward the survivor awakened me every night with his darting to and fro and making frantic efforts to get out. These efforts usually lasted about an hour, and always at midnight. I tried the experiment of putting a thick cloth around the cage, but though it appeared to quiet him for a minute or two, which was doubtless the result of propinquity of person, he soon began to fly about and beat the bars as wildly as before. I finally removed him from the cage wherein his comrade had died, and he became gentle and tractable; the fear that had been strongly manifested subsiding at once. I then had the cage thoroughly cleaned and purified, and tried each of my other birds in it successively. I found them all affected by the same terror which had seized on their predecessor.

"During the day there seemed to be no especial alarm or difference in their docile demeanor, but at midnight precisely the same scene would be enacted as in the former case, and nothing would quiet them but removal to their old quarters. I finally abandoned the cage to

one of my South American parrots, who proves of too hardy and phlegmatic a temperament to be disturbed by the ghost of any bird. In fact, like some people one meets with occasionally, he hears the death of others with a calm fortitude that admits no thought of any more personal interest in affairs of the kind."

These ghost-seers are all mocking-birds—the celebrated songsters of the South—perhaps the most intelligent of all the bird creation; but this strange peculiarity extends apparently to other song birds, notably canaries.

THE LAST ORACLE.

(A. D. 301.)

BY ALGERNON CHARLES SWINBURNE.

Years have risen and fallen in darkness or in twilight, Ages waxed and waned that knew not their nor time, While the world sought light by night and sought not thy light.

Since the sad last plucking left thy dark and dim shrine, Dark the shrine and dumb the font of song that welled, Save for words more sad than tears of blood, that said: Tell the king, on earth has fallen the glorious dwelling, And the waters springs that speak are quenched and dead.

Not a word left the God, no word, no cry; In his hand the prophet laurel flowers no more, And the great king's high sad heart, thy true last lover, Felt thine answer pierce and cleave it to the core.

And he bowed down his hopeless head In the dust of the world's wastes, he said, Golden, he said it, and died, And the world that was thine a wasours, When the Graces took hands with the Hours

Grew cold as a winter wave In the wind from a wide-mouthed grave, As a gift wide open to show

The light that the world held dear, Oh father of all us, Pagan, Apollo, Destroyer and healer, hear!

Age on age thy mouth was mute, thy face was hidden, And the lips and eyes that loved thee blind and dumb; So long for thy tongues that held thy name forbidden, Light thy eyes that saw the strange God's kingdom come.

Fire for light and hell for heaven and psalms for poems, Filled the clearest eyes and lips most sweet of song, When for chand of Greeks the wall of Githraons Made the whole world man with hymns of wrath and wrong.

Yea, not yet we see thee, father, as they saw thee, They that worshipped when the world was theirs and thine— They whose words had power by thine own power to draw thee

Down from heaven till earth seemed more than heaven above.

For the shades are about us that hover When darkness is half withdrawn, And the skirts of the dead night cover The face of the live new dawn.

For the past is not utterly past, Though the word on its lips be the last, And the time be gone by with its need, When men were as beasts that breed, As sheep or as swine that wallow,

In the shambles of faith and of fear, Oh father of all us, Pagan, Apollo, Destroyer and healer, hear!

Yet it may be, lord and father, could we know it, We that love thee, for our darkness shall have light More than ever prophet laurel of old or poet

Standing crowned and robed and sovereign in thy sight, To the likeness of one God their dreams enthralled thee, Who was greater than all gods that named and grew; Son of God the shining son of Time they called thee,

Who was older, oh, our father, than they knew, For no thought of man made Gods to love or honor For the song within the shout's son to ban,

Not might earth in dream or deed take heaven upon her Till the word was clothed with speech by lips of man, And the word and the life was one,

The spirit of man and the breath; And before thee the Gods that bow Take life at thine hands and death, For these are as ghosts that wane, That are gone in an age or twain;

Harsh, merciful, passionate, pure, Thy words, oh, father, and the life was one, he that lives as the swan's or the swallow, Thy pass as the flight of a year,

Oh father of all us, Pagan, Apollo, Destroyer and healer, hear!

Thou the word, the light, the life, the breath, the glory, Strong to help and heal, to lighten and to slay, Thine is all the song of man, the world's whole story; Not of morning and of evening is thy day,

Old and younger Gods are brother and sister, From uprising down to the night of the sun, From dawn to evening, fallen to westward and forgotten, And their springs are many, but their end is one,

Divers births of godheads find one death appointed, As the soul whence each was born makes room for each; God by God goes out, disowned and god disunited, But the soul stands fast that gave them shape and speech.

Is the sun yet east out of heaven? Is the song yet east of man's life? Life that had song for its heaven To quicken the blood that ran Through the veins of the songless years

More bitter and cold than tears, Heaven that had the fire of its sun Light, life, word, witness, oh, sun, And the song and the life was one, he that lives as the swan's or the swallow, Without word, without speech, without ear?

Oh father of all us, Pagan, Apollo, Destroyer and healer, hear!

Time arose and smote thee silent at his warning, Change and darkness fell on men that fell from thee; Dark, thou wast, veiled with light, behind the morning, Till the soul of man should lift up eyes and see, Till the blind, mute soul get speech again and eyesight, Man may worship not the light of life within;

His sight the stars whose fire glow dark in thy sight Shine as soul on the night of death and sin, Time again is risen with mightier word of warning, Change hath blown again a blast of louder breath; Cloth with clouds and stars and dreams that melt in morning,

Lo! the Gods that ruled by grace of sin and death: They are conquered, they break, they are stricken, Whose might made the world's whole world pale; They are dust that shall rise not or quicker,

Though the world for their death's sake wail, As a hand on a wild beast's trace, So time has their dead in chase; As wolves when the hunt makes head, They are scattered, they fly, they are fled; They are fled beyond all, beyond hope, And the cry of the chase, and the cheer,

Oh father of all us, Pagan, Apollo, Destroyer and healer, hear!

Day by day thy shadow shines in heaven beholden, Even the sun, the shining shadow of thy face; King, the ways of heaven before thy feet glow golden; God, the soul of earth is kindled with thy grace,

In thy lips the speech of man whence Gods were fashioned, In thy soul the thought that makes them and unmake; By thy light and heat leavened and impassioned, Soul of man gives birth to light and takes, As they knew thy name of old time could we know it, Healer called of sickness, slayer invoked of wrong,

Light of eyes that saw thy light, God, king, priest, poet, Song should bring thee back to heal us with thy song. For thy kingdom is past not away, Nor thy power from the place thereof hurled; Out of heaven they shall cast not the day, They shall cast not out song from the world, By the song and the light they give, We know thy works that they live; With the gift thou hast given us of speech, We praise, we adore, we beseech, We arise at thy bidding and follow,

We cry to thee, answer, appear, Oh father of all us, Pagan, Apollo, Destroyer and healer, hear!

—Harper's Weekly.

THE JEWS OF NEW YORK.—The Hebrew population of New York city is estimated at between sixty-five and seventy thousand. They have eighteen synagogues, and several charitable institutions. The Temple Emanuel, on Fifth avenue, is a splendid structure. They are industrious, but very few follow trades. Some are poor, but there are no beggars, and on the other hand some of them are among the wealthiest or the most prominent citizens, and hold places of importance. A number of the finest houses are owned and occupied by them, and some handsome brown stone neighborhoods are exclusively occupied by them. The total wealth of New York city is supposed to be about \$1,600,000,000, and probably one eighth of this belongs to the Jews, although they comprise only about one-fifth of the population.

Free Thought.

Spiritual Gifts vs. Physical Tests.

To the Editor of the Banner of Light:

I find in your columns an extract containing the gist of my criticism on the position of Mr. Hazard. As that extract presents me in an erroneous manner, you will oblige by publishing the following reply to his seven-column article.

HUNSON TUTTLE.

The brief review of his position, which I considered altogether unwarrantable, and calculated to work unlimited mischief to the cause of Spiritualism, as well as being highly detrimental to the best interests of mediums, has called out a seven-column reply from Mr. Hazard.

In this reply he denies the charge, and appeals to his past and his friends. I confess I do not know anything about his past, nor have I the personal acquaintance with the gentleman, and therefore assuming he uses words understandingly and with full knowledge of their meaning, I must necessarily accept his written statement, nor can any reader be expected to go beyond it.

These were his words, and if he intended them to mean anything else, he should have published his explanation, and not left his readers to grope in doubt.

I hope that the day is not far distant when mediums as a general rule will acquire strength and independence sufficient to enable them to deny altogether having their divine powers tested in any way whatever. Then, and not before, may we expect to receive as a general rule certain evidence of angelic control, such as is now made manifest in the presence of the untrammelled, untested Mrs. Seaver, and then may be discerned to my criticism it would be supposed that the "spirit guides" of the test conditions have been instituted, so far from having resulted in the conviction of mediums of fraud, as is alleged by both friends and foes, have really only exposed the gross ignorance of the working of spiritual law on the part of their self-constituted judges.

In the seven columns which follow, he explains this extraordinary position. As he takes exception to my criticism of the "spirit guides," he reworded it as unjust, whereas he not only maintains his position, but goes out of his way to show it is of long standing—at least "some few years."

He quotes from an article he published in the Banner at the time the Holmeses went from Blissfield in disgrace: "I do wish that these, as well as all other mediums, would adopt the plan of excluding from their circles the individuals their spirit guides, or more of the test conditions, 'the spirit guides' of every fraudulently inclined 'medium' would object to every one who desired test conditions, or was inclined to accurate observation. If mediums followed this advice there would be an end to all investigation worthy the name."

Again he says: "It seems to me that enough has been conceded by spiritual mediums in the way of permitting investigators of the phenomena to prescribe conditions under which our spirit friends shall manifest their presence."

Again, "This is sound spiritual doctrine at the present day, and I hope the time is near at hand when spirit mediums far and near will assert their rights, and refuse to be tested through the intervention of bodily restraint by any class of investigators of the phenomena whatever. Let each and all allow their own spirit guides to prescribe the conditions upon which their circles shall be conducted; and let all persons attend who wish to, provided they conform (outwardly at least) to the rules laid down."

Again, indeed, I must repeat that I think it is full time that this tendency to what is called science to which some Spiritualists seem peculiarly addicted, should be abandoned, together with all the devices for testing the spiritual powers of mediums through subjecting them to painful and humiliating restraints after the obsolete mode of putting the question to alleged criminals whilst their bodies and limbs were being crushed and broken on the rack; and I am glad to see that the conductors of the Banner of Light in its last issue have given expression to somewhat similar views, and that it is also announced in its columns that the thousands and tens of thousands have resolved not to submit to such worse than useless torture and indignities any longer, to which resolve I earnestly hope they will firmly adhere, and soon be joined in that course by scores of other materializing mediums, regardless of that 'sore of all thinking men' with which Mr. Tuttle so authoritatively menaces them."

Again: "If Mrs. Seaver expects to remain 'unexposed,' I trust that both her earth and spirit friends will ever remain on the alert to prevent the intrusion into her circles of ignorant and mischievous persons, as I have become pretty well satisfied that if such fully materialized spirits, for instance, as Honeymoon, Starlight or Matooka, were violently seized upon and detained in the grasp of such investigators, as has sometimes been the case with materialized forms in other circles, that rather than permit the mystic thread that connects the spirit with the medium to be broken, and thereby seriously endanger their instrument's health, by depriving her of so large a portion of the elements of life, her spirit guardians would, by the force of spirit law, move the entire person of their medium quick as a flash of light to the point of attack, and by thus reuniting its larger portion of life's elements with those of the lesser contained in the materialized form, save her health, or perhaps life, even at the cost of adding another victim to the long list of apparently 'exposed' mediums' that have already been hurled to the world."

Ab! grasp and hold a spirit? Why not the spirit form retire out of the hands of its captor to the medium?

How few spiritual investigators have been as happy in their research as Mr. Hazard. * * * "In looking over nearly twenty years of my own experiences, I cannot recall to memory but fully practiced deception in my presence, and even in that instance I think it possible I may have been mistaken."

He undoubtedly bases the following on this singular experience: "And where, I confidently ask, are to be found the mediums that have been 'exposed?' Where can a half dozen guilty materializing mediums be pointed to, in all Christendom, by Mr. Tuttle or by all other accusers put together, that a jury of twelve sworn honest men, acquainted with the phenomena, could convict of wilful, personal fraud on all the testimony that has been brought against them?"

"I pause for a reply, and challenge the world to name the guilty mediums, and answer me where?"

Is it possible Mr. Hazard never heard of Melville Fay, the Jacobs Brothers, Dr. Gordon, Raynor and Mrs. Parry? We could give the names of a number of others who have been detected in the most flagrant and promediated frauds, and the evidences found on their person in profusion, but as they are now giving trustworthy evidence, under test conditions, that they are mediums for genuine spirit-materializations, we cover their names with the mantle of charity.

His parting advice is unmistakable:

"Once more in conclusion, I would reiterate a caution to every honest materializing medium to stand fast, for not utterly eschew all material tests and tests solely in God and your spirit guardians, and in the language of the mournful prophetic medium of old, 'Quietly wait for the salvation of the Lord.'"

Every "medium" will be "honest" and "utterly eschew all testing," and then there will be no exposure simply because the detection of fraud will be impossible, and the spirit with which the honest investigator will be met is falsehood. A number of the following, which I extract from Mr. Hazard's article:

"Again says Mr. T.: 'The constant exposure of the tricks of mediums throws obliquity and reproach on all, for when one is exposed it is thought others may be.'"

usurp control of the manifestations and subject conditions to their own blind and coarse-grained material dictation, etc., etc."

Can we not differ without using invective and epithets? "Blind, coarse-grained" are not "harsh" expressions. They savor of the thimble-scraper and the bigot, for from abuse and epithet to physical force, is but one step easily taken!

Mr. Hazard objects to my criticism, and can he or any one say why? Out of the very article wherein he attempts vindication I have by quotation proved he endorses and for years has endorsed the objectionable doctrine.

He has never been deceived; he challenges the world to produce a medium convicted of "wilful personal fraud," and above all things he charges them to "stand firm" and not submit to any "test." I have no doubt Mr. Hazard is honest in all his opinions; his very sincerity gives them strength, the more to be respected if they are not true. He has expressed the ideas of a large class of Spiritualists and of mediums. Not a dishonest medium in the world but will accept any honest and quote as authority for non-compliance with reasonable safeguards against fraud. Under these "conditions" to investigate is preposterous, and Spiritualism is consigned into the hands of harlequins, mount-banks and quacks.

There has been an effort to redeem it from these and place it on the firm basis of experimental Science. Mr. Hazard stands directly in the way of such movement. Sincerely he thinks he is serving in the righteous cause of vindicating honest mediums, but really he is the champion of humbug and fraud. The honest medium demands "test conditions," and cannot be injured by them.

Suppose manifestations do not transpire under stated circumstances, the failure establishes the law. If the conditions must be those of fraud and deception, though the trick may not be detected, sincere men will doubt.

Mr. Hazard speaks at scientific men and mediums, and though I may sound harsh, we must seem to wholly misunderstand the meaning of science. It is simply accurately observed facts, accurately recorded. And they who observe and record truthfully are scientific. Scientific men, that is men who have devoted their lives to special walks, may not be the best observers in the new realm; we do not think they are, but that does not invalidate their method. Treating the above definitions, Spiritualism must be a department of science, and the methods of observation of its phenomena similar to those of all other departments. It is not supposable by this that the retort and crucible must necessarily be introduced, or any gross and "coarse" conditions demanded. When the investigator asks for any condition not legitimate, he at once becomes unscientific. He must pursue his researches in the way of spiritual necessities.

Every medium should feel flattered rather than "persecuted" by such investigation, and rigidly demand it. The very name will become a hissing and mockery if the fraudulent class continue. Unless phenomena are observed under test conditions, however startling, they are worthless as evidence. Mr. Hazard has introduced a great number of facts to sustain his position, which to confirmed Spiritualists have interest, but to skeptics they are without value, because they all rest on the evidence of the fallible senses of interested parties.

An impartial judge would not admit them as evidence. If this advice of Mr. Hazard is detrimental to mediums in whose behalf it is given, more especially is it to Spiritualism, which claims to be a system of knowledge, which laughs at faith and scorns belief as puerile. It claims to be a science based on tested facts, yet Mr. Hazard would make the reverse; he would make it a belief in "things unseen," around which gather clouds of doubt and the enervating conditions of which are of fraud and imposition.

How is it with the scientific men he so detests? The chemist makes an experiment and arrives at a certain result. He invites the world to test his research. The anatomist discovers some new device in the structure of some organ. He invites all other anatomists desirous to note for themselves.

They give the results and the means, and lay their discoveries before the world. They do not say, we will remain in inscrutable darkness, and you may learn what you can by remaining quietly outside.

Spirit communications are subject to fixed and determinate laws which can only be learned by a study of conditions, and failure is as essential as success in this research. The cry of persecution of mediums is false and meaningless. It is not persecution, but a desire for the truth. Mr. Hazard is undoubtedly a friend of mediums, but he is not a wise one. He would not else give them advice meet for jugglers and impostors. He would not else advise them to stand directly in the path of advance, and insist on conditions of mountbanks.

Now how far could Spiritualism be dealt a more vital blow, and I repeat, if we submitted to this advice of Mr. Hazard would merit the scorn of all thinking men. It corrupts the source of our Philosophy, ignores accurate observation, and throws an impenetrable mantle over every fraud and imposition, which pleases to take the name of mediumism.

Berlin Heights, Ohio.

Written for the Banner of Light.

SHALL SPIRIT LOVE FROM SPHERES ABOVE?

[For Family Circles.]

BY I. G. BLANCHARD.

Shall spirit love from spheres above

To mortal life descend;

And angel's unblest, and care-oppressed,

Shall angel guards attend?

O'er our sad ways shall glory rays,

That from the Blest Land flow,

Transfused, illumine the misty gloom

That chilled our lives below?

Then let the cares for gold be theirs

Who prize the transient joy,

And never crave the wealth to save

That moth nor rust destroy.

Oh, teachers blest! the anxious quest,

"Shall mortal live again?"

We ask no more, our hearts run o'er,

Ye make it all so plain.

They are not lost—our friends who crossed

The river dark and chill—

Not dead, but on before us gone,

They live and love us still.

Their forms of light our mortal sight

May not indeed behold,

But near they press, with fond caress,

Their arms our necks enfold.

Our hearts in turn within us burn,

To feel, to know them near;

Their sweet controls exalt our souls

Above all doubt and fear.

Oh, holy light! that adds our sight

To find our earthly way;

Oh, blessed sight! that sees the light

Of the celestial day!

American politics have not impressed foreigners favorably. Carlyle, the great English scold, is alleged to have remarked that things must have come to a pretty pass in a country where, on any given political question, Jesus Christ and Judas Iscariot would stand an equal chance of being nominated as a candidate. This is more forcible than politics. In the French Assembly a member was abusing one of his political opponents, and was supposed to have exhausted the vocabulary of vituperation and contempt in calling him a baked idiot. It seems, however, that this was not strong enough, and after a tough struggle with his refractory brains the irate individual gasped out, "You're an American politician!"—Washington, D. C., Chronicle.

Banner Correspondence.

Spiritualism in New Orleans.

To the Editor of the Banner of Light:

It has become my duty to communicate to your journal a brief account of Spiritualism as it is in New Orleans. I will therefore proceed to do so according to the best of my ability. The nucleus from which the "New Orleans Association of Spiritualists" was formed, was the "Central Association of Spiritualists of Louisiana," which old Association had become nearly extinct from the want of that active force in its members that is required to keep any institution alive. New converts are, I believe, generally more enthusiastic than old ones. I was a new convert a little more than one year since, and feeling somewhat enthusiastic on the subject, interested myself in calling together the members of the old Association on the 18th of April, 1875, at which time was formed the "New Orleans Association of Spiritualists." At the formation of the Association, twenty-seven members only joined it. We rented a hall and kept up Saturday evening meetings, Mr. Young, our late Secretary, officiating as lecturer the most of the time until June, when the meetings were discontinued until the fall season, about the first of November last. During the months of November and December some one of the members officiated by reading a lecture and conducted the services in the usual manner of our religious meetings. Our membership increased during those two months to a little upwards of forty members, among whom were several of the old Association—some of its strongest members, who had not before inclined to come in with us. About this time it was announced that our old-time brother, J. M. Peebles, would be here and give us the benefit of his great influence in course of his public lectures, during the months of January and February of this year. This announcement gave us new life and encouragement to persevere in our efforts to propagate our new and beautiful religion. Mr. Peebles came as announced, and was received by all of his old friends and brother and sister Spiritualists with great cordiality. As he has given you some account of his ministrations here, I will pass over that, only stating that during his stay with us our membership increased from about forty to something upwards of eighty.

James Madison Allen, Esq., succeeded Mr. Peebles, giving us the benefit of his interesting and highly instructive inspirational discourses. Mr. Allen's lectures gave great satisfaction to his spiritual listeners, but did not draw together the popular element, or many of the inquirers into the truth of spiritual communication.

On the 31st of March last, under the auspices of the ladies, who are always inclined to do good, we held an Anniversary Festival, in honor of the Twenty-Eighth Anniversary of the Advent of Modern Spiritualism, upwards of two hundred persons being present. After an interesting address by Bro. Allen, and the partaking of the good things bountifully provided by the ladies, music and dancing was the order until about twelve o'clock, when a very pleasant entertainment, all retired to take their needed rest, setting a good example to those who carry such exercises into the next morning, thus turning pleasure into dissipation. I would like to say a word in favor of the ladies on this occasion, and would be pleased to name some of them, but where all "acted their part" so well, it would perhaps be rather invidious. An agreeable result of the festival was the donation of the whole of the proceeds, amounting to about thirty-three dollars, for the benefit of the Association, nearly freeing it from the incumbrance of its indebtedness incurred during our lecture season.

The following is a copy of the preamble and resolutions adopted at the close of Mr. Allen's lectures, with a request that you will give the same to the public through your columns:

New Orleans, May 1st, 1876.

JAMES MADISON ALLEN, Esq.: Dear Brother—It becomes my pleasing duty to inform you officially concerning a fact which you

To Book-Buyers.

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

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

It is important that the BANNER OF LIGHT, and should be taken as a guide in the selection of articles and communications. Our columns are open to the expression of impartial and honest opinion, but we cannot undertake to enforce the varied shades of opinion, to which our correspondents give utterance.

Banner of Light.

BOSTON, SATURDAY, JUNE 3, 1876.

PUBLICATION OFFICE AND BOOKSTORE,
No. 9 Montgomery Place, corner of Province Street (Lower Floor).

AGENTS FOR THE BANNER IN NEW YORK,
THE AMERICAN NEWS COMPANY, 10 NASSAU ST.

CORRY & RICH,
PUBLISHERS AND PROPRIETORS.

LETTERS AND COMMUNICATIONS APPEARING IN THE
Banner of Light should be addressed to
LUTHER COLIER, and all BUSINESS LETTERS TO ISAAC
R. RICH, BANNER OF LIGHT PUBLISHING HOUSE, BOS-
TON, MASS.

While we recognize no man as master, and take no book
as an authority, we most cordially accept all great
men as lights of the world. The generations of men come
and go, and the light of the world is the light of the
eternal and unchangeable God, but self-centered in his own
individuality. — Prof. S. B. Britton.

Rev. R. L. Collier on Spiritualism.

The Rev. Robert Laird Collier, D. D., a Unitarian clergyman, is reported as saying in reference to the influence of the dead upon the living:

"And this is the philosophy of Modern Spiritualism, which interposes the voice of a stranger between the communion of two loving and affianced souls. This Spiritualism is the most unspiritual of all conceivable things; so hard, so cold, so chilling that it usually culminates in the denial of spirit, or atheism."

Now Mr. Collier must admit that the important consideration for human beings at large is, not whether the facts are agreeable to the *dilettanti*, or to those speculative persons who have formed for themselves, out of their own imaginations, or those of others, a scheme of what the future life ought to be, but whether the facts are as reported. Human nature has a wonderful capacity of adapting itself to the facts of God's universe, in a more or less limited way; and if the proofs which the spiritual phenomena give us of the continued existence of man are true, we see no good reason why we should not accept them, and adapt our philosophy to the facts, instead of trying to reverse the thinking process.

But is Mr. Collier quite sure of his grounds? He would seem to be grossly ignorant of the manifold phases of this complex and mighty subject, the phenomena of Spiritualism, ancient and modern. He says the philosophy "interposes the voice of a stranger between the communion of two loving and affianced souls." Precisely the same fault might be found with the Atlantic telegraph; but could not two loving souls, one in Europe and one in America, send their messages of affection or inquiry all the same? It is not true, however, that the intervention of a stranger is always needed in cases of spiritual communion with departed friends. Mediums themselves can interview departed friends without any such intervention; and more persons are mediumistic than is generally supposed. Probably all of us in profound sleep have this power of direct communication. Oberlin communicated for many years with his departed wife. Foreville the Wilton, the young American poet, too early lost to our literature, also had, as he believed, direct communication with his deceased wife. Socrates required no medium to enable him to interview a spirit; neither did Swedenborg. Thousands of persons, who know nothing of Modern Spiritualism, claim this faculty of direct spirit intercourse; and the facts of Modern Spiritualism go to prove that their claims ought to be carefully considered before we reject them as chimerical. It is therefore an assertion founded in ignorance of the facts, for Mr. Collier to croak as he does because the mere *aesthetics* of Spiritualism offend his taste.

There are all grades of spirits, as there are of human characters, from the high and holy to the low and the corrupt. What is it, then, but a shallow and unmeaning captiousness for Mr. Collier to charge it against Spiritualism that it is *unspiritual*? Is not Belial a spirit as well as Gabriel? Or would Mr. Collier restrict the definition of the word *spiritual* to what is in accordance with his own notions of what a purified spirit ought to be? The great variety in the communications from the spirit-world simply teaches us this great, momentous lesson, the most important, probably, that the present age needs—this, namely: that the theological notion that we are greatly changed in character through another's atonement or non-atonement by the process called *death*, is a fallacy, mischievous and monstrous, and one of which the human mind must be disabused. Spiritualism teaches us that the characters we form here follow us surely to the next stage of being; that all our gains here in intelligence and virtue are lasting gains; and all our losses here through willful depravity and wrong are lasting wrongs. Spiritualism, though not a religion, carries in it all the elements of the most noble, comprehensive and efficacious religion of which the human mind can conceive, for it makes the law of right the eternal law of our well-being, and shows us that we must work out our own salvation, seeking earnestly all those aids and good influences which come to us, whether from spirits in the mortal flesh or out of it.

As Mr. Collier's animadversions spring evidently from a misconception of this many-sided subject of Spiritualism, we hope he will give some study to it before indulging in any more rash and easily-answered criticisms.

Anniversary week in Boston was improved by the New England Woman Suffrage Association, several sessions being held, whereat addresses were made by William Lloyd Garrison, Wendell Phillips, Mrs. Ednah D. Cheney, Mrs. Emma Malloy, Julia Ward Howe, Lucy Stone, H. B. Blackwell, Rev. Mr. Vibbert and others. The entire convocation is considered to have been a success.

The Effect of Spiritualism.

In the Banner two weeks ago was published a discourse by Mrs. Cora Tappan, delivered under spirit influence, which was a reply to the question, "Is the moral condition of society improved by the teachings of Spiritualism?" Every one who read that very striking and comprehensive discourse will agree with us in saying that for the characteristics of sound sense and genuine philosophy it was simply matchless. The plainness and wisdom of its views, the breadth of its counsels, and the energy of its reasoning, all combined with a felicity of illustration and a force of application which are remarkable, make it worthy of the studios personal of those who are not Spiritualists as well as of those who are. The general answer to the question raised, that the good wrought by the phenomena and philosophy of Spiritualism depends; after all, upon ourselves, is precisely the one that is needed to dissipate those clouds of conceit which are too apt to darken the sky of the mind. The opening of the heavens and the silent descent of supernatural influences upon the human race must of course end in just what the human race itself desires as their glad receipt. If we suppose that all we have got to do is to stand still and have miracles wrought within us, without manifesting either a desire of cooperation or an attitude of receptivity, we are expecting that something can come of nothing and that growth will take place without regard to any rule of law.

The first point to be impressed on the mind in regard to what Spiritualism has done and is still doing, is that it has removed that terrible, that crushing fear which has ever been associated with the thought of death. The second is, that spirits that have laid off the weights of their material clothing are still personalities as they were before, that they cherish a continued interest in the affairs of earth, and that they can and do communicate in a great variety of ways with mortals. So much having been done to prepare the way, and done, too, at a period when humanity was ready to improve the truth, thus made manifest, the succeeding steps are necessarily such as require the active cooperation of those who are to receive the larger share of the benefit. No proposition would seem less to require demonstration. And in this same line of cooperation with the invisibles that are ever ready to assist us, there is no more effective method than that of doing what is pure, holy and just, not from the expectation of reward of any kind, but from the love of what is pure, holy and just.

"This philosophy of Spiritualism," interpreted aright," says Mrs. Tappan, "places every human being on the level of his or her thoughts, on the level of his or her actions; and the judgments are not of men but of the spirit, and their spiritual state corresponds to the state of the inner mind."

We are none of us relieved either of our burdens or our responsibilities by Spiritualism. We are still called upon to work out our own salvation with fear and trembling. Uprightness is the standard, not a promise of reward. We are still to do our own work faithfully. The help we receive from the heavenly assistants is only that which we pray for and stand ever ready to appropriate. Our duties are immensely lightened from being discharged in the delight of a faith which has become actual knowledge. It is for us to try to repress the evil tendencies which are our natural inheritance, and give freedom to every good thought, and wings to every high aspiration. Spiritualism first clears away what before darkened and hindered, and then offers practical assistance. Could mortal in reason ask more? It was reserved for the present age to become the scene of this new experiment.

The Cause of Poverty.

To the question put the invisibles in the Banner Circle-Room recently, What is the cause of so much poverty and crime in the land, and how can they be prevented? came an answer which filled out a column of the Message Department, which the readers of the Banner could not have failed to peruse with unusual interest. With perfect truth did the spirits reply that one of the chief causes of poverty is human selfishness. If it be objected that idleness and laziness have much to do with it, it will have to be added in justice that no one can say that this selfishness, by breeding discouragement among others, leads them to despair of further effort and consequently to give over all steady and enterprising industry. Let such a feeling become ingrained in a part of a single generation, and it very soon forms the stock of a family inheritance. It is to be kept in mind that it is a spirit that makes the answer to the question, and declares human selfishness to be the chief cause of poverty among men.

Selfishness, repeats the intelligent and penetrating spirit, is at the bottom of the matter. Men are in haste to be rich. They want to live, dress and ride as the millionaires do. Then, again, there is a lack of justice. A man defrauds his own neighbor out of a hundred thousand dollars, but he is not disturbed by the law, while those around him pay him outward respect simply because he has succeeded in securing the "almighty dollar." But let a poor woman, whose family is suffering and who cannot procure work to support them, go out and steal a basket of coal or a loaf of bread, and she is in the power of the law in no time. It is pre-natal influence that aggravates the matter, in the wise spirit's opinion. It says there is too much of the spirit of murder in the land. It is all around us, and though it does not come out into expression, it is abundantly proven by the horrible wish so often entertained—that the unborn child shall not see the light and live.

"In olden days, when I was a boy," says the spirit, "our mothers were the women of the time. They cared for their children. They loved them with all a mother's affection, of which you find but little in the world to-day." Now the children are shut off in the "nursery," and turned over to the hireling. In other times, the mothers felt that they were bringing men and women into the world who were to play individual parts in it, and obtain an experience that should discipline them for the great and immeasurable future. They nursed their own children, and prepared the food for them with their own hands. "Now," says the spirit, "you go into your kitchens and find your Bridgets placing their hands on your food, sending into it a vicious magnetic force. This influence is put into the very clothes that are washed for you. It is ironed into the cloth which you place upon your backs, and you are filled with a foul magnetism. Can you wonder that your young men go forth from you, and enter the dram-shop and become drunks?"

There is a startling doctrine preached in the above words which it seriously becomes parents to heed. The injunction of the answering spirit

is that children are born under right conditions; that proper magnetism is bestowed on them; and the promise is that then we shall have not merely less poverty but less crime. Then when selfishness relaxes its cold grasp, and men and women regard one another as brothers and sisters, and the children of a common Father, the whole will gradually take on a better look, and there will be a more widely diffused state of happiness. As surely as that is the ultimate object of all men's desires, so surely will it come to pass if all try to live rightly, to do justly and to practice on the principles of universal brotherhood. How long must the lesson be practically taught to man that selfishness bears only the fruit that turns to ashes on the lips?

Interesting Experiments in Spirit-Photography—Victory for Jay J. Hartman.

On Sunday, May 21st, a trial for personal satisfaction was had, which resulted in a complete triumph for Mr. Hartman and the singular development which he represents. The Cincinnati Enquirer for the day following devotes nearly two columns to a report of this trial scene—or rather the series, as there were two of them—and from its account we glean the facts embodied in this sketch:

The weather on the day of the trial was intense in its heat, but at ten in the morning Mr. Slater, a notable skeptic and a practical photographer, made his appearance at Mr. Hartman's rooms, No. 100 West Fourth street, and stated that he was ready to test his claims, and had come prepared with his own plates to make sure work that the pictures claimed would not appear. Several other gentlemen joined the party, and it was voted that the sitting would be most satisfactory if held at the well-known gallery of Mr. Leon Van Loo. Thither the parties repaired. The only conditions asked for by Mr. Hartman were that there should be no arguments during the trial, but perfect quiet and harmony be maintained, and that each person, with himself, should be searched, and one person, the owner of each plate, should accompany him through the different trials.

Two unsuccessful efforts ensued, when the company adjourned to the gallery of Mr. Kelley, but failing to make arrangements with its proprietor they at last repaired to the gallery of Mr. Slater himself, in response to his confident challenge, he being satisfied that nothing could be obtained through his camera and chemicals. Arriving there Mr. Slater quickly cleared the operating-room, and invited search, which was undertaken by several parties. Himself and Mr. Hartman were likewise searched, although Mr. Hartman never left the camera, entered the dark room or handled a plate during the trials which followed, his only participation being to place the holder and prepared plate, as he received them from Mr. S., within the camera, to remove the cloth and to rest his hands upon the instrument while waiting for results; during all these steps he was constantly watched by the twelve witnesses belonging to the party. The first trial developed nothing; in the second the plate was developed by Mr. Smith, a practical photographer, and the faint outline of a young child was found as if resting in the lap of the sitter.

"At the third trial Mr. Hartman stated, still standing at the camera, that if the audience would keep quiet and join hands around the instrument, he would develop a satisfactory picture. A fresh plate was brought out, marked and thoroughly examined by the parties, being, apparently, as clean as glass could be. Mr. Smith and Mr. Hopkins were placed in charge of this, and after proper necessary 'collodionizing' and silver bath, was exposed, Hartman still at the camera. Again a very faint image of a young man in the upper left corner of the plate; the mark was examined, and the plate found to be the same."

The Enquirer's report thus proceeds concerning affairs at the close of the second experiment: "Mr. Slater's face was a study at this time—a compound of incredulity, distrust and wonder—that seemed to be the reflex action of his conflicting thoughts and emotions as he began to realize that possibly, after all, Hartman was not a fraud, and that 'spook-types' were probably possible where trickery was not possible. A fourth plate was ordered up—still, in each case, Mr. Slater's own plates. Being marked and examined like the others, it was again prepared for exposure. Mr. Hartman begged the audience to keep quiet, and a good result would be obtained; but the majority, probably on account of the excessive nervousness and ill at ease. That kept the circle from becoming perfectly quiet. Again the plate was exposed under these discordant conditions."

On this plate, when developed, "appeared a large oval shadow resting on the shoulder of the sitter, in the center of which was a faint image of a middle-aged man, sufficiently distinct, Hartman states, to print plainly when the negative is properly prepared."

"Mr. Hartman declined to try again, stating that the increasing restlessness and heat precluded any further attempts; and, while he had hoped to get a fine result, which would have been obtained had there been greater quiet and more harmony, yet the three results would have been sufficient to establish his claims, and prove that spirit-photography was a demonstrated truth. Mr. Slater threw up the sponge, and declared that, while not convinced that it was 'spirits,' yet he acquitted Mr. Hartman from all imitations of fraud and dishonesty, and acknowledged that the apparitions were produced by some means unknown to him, and without any complicity from Hartman, as he never handled a plate or entered the dark room during the whole trial, the plates being Mr. Slater's, which he knew to be clean and free from stains, which they proved to be on examination before being placed in the bath."

"At this point," says the report, "several of the valiant pilgrims, who had promised to sign a certificate provided a result was obtained, and who had declared that they were satisfied of Hartman's honesty and integrity, and with the results produced, quietly folded their mantles about them and glided away."

Such is the stereotyped method of procedure on the part of skeptics concerning Spiritualism—promises notwithstanding: if the sensitive falls they are jubilant, but if he (or she) be successful they silently withdraw, or—as the Enquirer intimates will probably be the result in this case—raise doubts as to the correctness of the conditions, etc. The paper referred to forestalls any attempt on the part of these recalcitrant witnesses to deny the business character or ability of Mr. Slater, and says, in closing:

"Mr. Slater is a practical photographer, had his own conditions, his own room, camera, chemicals, etc., and has been particularly prominent in challenging, both in this and former trials, Mr. Hartman to visit his rooms, confidently asserting that no 'spook-types' were possible under his conditions and in his own gallery. Mr. Hartman never left the camera during the whole trial, and was constantly surrounded by skeptics closely watching his every movement, while Mr. Slater and Mr. Smith were likewise closely watched in the manipulation of Mr. Slater's

plates. There is but one chance of fraud, that being the possibility of one or both of these gentlemen being brought up to assist Mr. Hartman. But this is very improbable, from the fact that Mr. Slater would not be likely to sacrifice his reputation and character to aid a 'fraud' which he has so prominently and vigorously denounced."

Mr. Hartman has likewise given numerous private 'test' sittings, and we have yet to learn of one where there was the least imputation of deception; on the contrary, all declaring themselves satisfied that the 'apparitions' were genuine. Mr. Wallace, the peer of Darwin; Professor Crookes, Mr. Varley and other eminent scientists in Europe and America, after investigation, have given in their adhesion to the genuineness of the production of 'spirit-forms' on the plate beside the sitter; so that the evidence does not rest on Mr. Hartman alone, but on the results of investigations in different countries by different mediums and investigators wholly unknown to each other, making it possible, if not more than probable, that the spiritualistic theory is true. Mr. Hartman certainly has fairly established his claim to the possession of some occult psychological power, call it what we may, by which these results are produced. In addition he has at various times produced clear and well-recognized forms of departed relatives of sitters, where, as the parties interested have declared, there was no possibility of deception, collusion or fraud.

Determined to keep their promise made to Mr. Hartman, the gentlemen remaining signed the following certificate, as fairly and honorably won by him, which we give verbatim:

"We, the undersigned, having gone to Mr. H. Slater's photographic gallery, and accepted the use of his camera, chemicals, etc., we hereby certify that the distinct pictures made there were undoubtedly the plates beside the sitters, and we are satisfied that they were produced by some means unknown to us, and without any fraud on the part of the sitter or the photographer."

IN JUSTICE TO MYSELF before signing the above, I would add that I have seen a great number of other plates, prepared above plates, I was not present at their development, although I was requested to do so—the above, however, were all my own plates. — HENRY SLATER.

Spirit-Communion—Verification of Spirit Messages.

We have been privileged to receive from time to time quite a number of letters acknowledging the correctness of the messages appearing in our regular department. This week we propose to cite a few of those certifying to the genuineness of communications spoken through the lips of Mrs. Danskin, of Baltimore. In our next we shall present an installment endorsing others given through Mrs. Rudd's mediumship.

—AVA LORD.

Sin—I take pleasure in stating the fact that a message from a spirit calling herself Ava Lord has been identified by two friends of hers, who recently visited me for the purpose of expressing their astonishment. They are not Spiritualists, and they were amazed that this message should not only have given all the true particulars about the lady's death, but also used the very language habitual with her when addressing her father and husband. One of the witnesses is Mrs. Isabelle Duncanson, of West Thirty-fourth street, New York, the wife of a respectable paper manufacturer.

—H. P. BLAVATSKY.

433 West Thirty-fourth street, New York City.

The following letter, addressed to Madame Blavatsky by the sister-in-law of the spirit communication, is also published by permission of the writer:

MY DEAR MADAME BLAVATSKY—Knowing the interest you take in all matters relating to the 'unseen world' and its mysteries, I herewith enclose a communication clipped from the Banner of Light, and which purports to come from a lady with whom I was intimately acquainted during her stay upon earth. All the details given in the message enclosed are correct. I can vouch for them; and perhaps it might interest you to know a few additional particulars in regard to the lady in question.

Miss Ava Lord was the eldest daughter of Daniel Lord, Esq., of Lowell, Mass. Two years previous to her death she married Mr. Frank A. Kirkland, of New York City. She died on the 26th day of Dec., 1875, at No. 55 West 42d street, and her remains were taken to Maine for interment. Her age was thirty-two years. She was a lady of considerable literary ability, accomplished and endowed to an unusual degree, with brilliant social qualities, constituting her a favorite with all who knew her.

Taking into consideration the fact of the message having come through the lips of a stranger, it is due to her, beyond doubt, that it came from my friend. The message commences in this wise: "I was cold, bleak December, when the chilling hand of death was laid upon my poor, frail form."

To show you the similarity of composition I will quote from one of her letters written several years ago, soon after the loss of a very dear friend: "I was such a September morning as this that a great joy dropped out of my life."

Mr. and Mrs. Kirkland were not Spiritualists, neither were their families. I can well understand my friend's anxiety to show her relatives that she is not dead but living, and in a world not to be compared with this.

Dear madame, should you desire to use my letter in the cause of Spiritualism you are at liberty to do so, and in the meantime and always believe me to be sincerely your friend,

M. B. DALZELL.

New York, May 15th, 1876.

It is a common theme of Mrs. K. to mention her husband and father more tenderly than other members of her family.

—ANN HYATT.

To the Editor of the Banner of Light:

In your issue of April 15th is a communication through the mediumship of Mrs. Sarah A. Danskin, given by the spirit of Ann Hyatt. My confidence results from the following correspondence:

CORNELIUS RIPLEY, Esq., Astoria, N. Y.:

DEAR SIR—Will you have the kindness to answer the following questions:

Was there such a person as Ann Hyatt? Did she die at Astoria, N. Y.? and was she the widow of the late John Hyatt? Were they of Newtown, Long Island? Was she at the time of her death in her seventy-second year, and was she buried from your home in Astoria?

If you answer "yes" to any or all of these questions, will you also have the kindness to inform me how the facts could have come to the knowledge of Mrs. Sarah A. Danskin, of Baltimore, Md.?

Yours truly,

CHAS. A. WARDEN.

Astoria, N. Y., April 16th, 1876.

Auburn, N. Y., April 16th, 1876.

CHARLES A. WARDEN, Esq.:

Dear Sir—In answer to your letter, and will reply yes to all your first inquiries.

Do not know Mrs. Sarah A. Danskin, and consequently can't say how she came in possession of the facts. Respectfully yours,

Astoria, April 18th, 1876. C. RAPELTY.

Now, am I not justified in saying that the spirit of Mrs. Ann Hyatt did communicate to Mrs. Danskin's circle? You will notice that a mistake occurred in the report in giving the name of Mrs. Hyatt's son-in-law, as it appeared as Ripley, while I doubt not, Mrs. Hyatt said it was B. This is too small a matter to quibble over, and does not in any way affect the facts given by Mrs. Hyatt, and proved by the letter of her son-in-law.

Astoria, N. Y., April 23d, 1876.

To the Editor of the Banner of Light:

The communication from Mrs. Hyatt is correct. I have lived in sight of their house for twenty-five years. I was one of the pall-bearers of John Hyatt. Mrs. Hyatt was one of the best women this world produces. She died at Astoria, at the home of her son-in-law, not as stated, but Cornelius Ripley instead of Ripley. That is the only error. There are two sons now living on the old homestead. The whole family are Episcopals. They will probably say it is a

communication from some living person who knew the facts. A very convenient method of escaping from their dilemma. I am nearly seventy-six years old, and have been a Spiritualist for twenty-five years, having been led to a recognition of the fact through the evidence presented by Judge Edmonds and the Fox girls.

Yours truly,
W. S. WORTHINGTON.

Winfield Junction, Newtown, L. I., N. Y.

—COL. W. A. RICHARDSON.

To the Editor of the Banner of Light:

I noticed some weeks ago a message purporting to come from the spirit of Col. W. A. Richardson, late of Quincy, Ill. This message came through the mediumship of Mrs. Danskin of Baltimore, Md. I write to say to you that I knew Col. Richardson soon after he migrated from Kentucky to Illinois, and I have had more or less knowledge of him ever since, up to the time of his death; and the statements of facts in his history made through the medium are correct in every particular. The style, too, of wording is peculiarly characteristic. It is strange that the Quincy folks [the Spiritualists of Quincy, I mean] who knew Col. R. have not spoken in the Banner about so remarkable a message. However, perhaps it has not met the eye of any old citizen who knew the colonel. I first knew him in 1840. You are at liberty to publish this. I am, as ever, faithfully yours,
P. O. JENKINS, M. D.

Washington, D. C., April 19th, 1876.

—ALEXANDER MCCORMICK.

To the Editor of the Banner of Light:

Being a constant reader of your valuable paper, and very much interested in the message department, I not only feel it a duty to own my spirit-friends, but a privilege, to verify a communication. In the Banner of March 4th appears a communication from Alexander McCormick which I know to be strictly true. He was a resident of our neighborhood a year ago the past winter. In the spring he went on the Lake. Last September he came back here sick with consumption—was sick four or five weeks, when he recovered sufficiently to go to his home, which was in Manlius, Allegany County, Michigan, where he passed on to the higher life in January. He was twenty-three years of age, and was an honored member of our Sons of Temperance order.

Mrs. J. G. DRAKE.

Toledo, O., March, 26th, 1876.

Decoration and Discourses.

Tuesday was Soldiers' Memorial Day, and it was fittingly observed by many who respect and love the memory of those who fell in the cause of the Union. There were numerous discourses in the city pulpits on the previous Sunday, appropriate to the anniversary which has become a sacred one for the present generation. Dr. Bartol said that the American flag typified sentiment, doctrine and power; and he painted the devotion with which nations regard their banners, none, however, in that particular outdoing ourselves. His allusion to the restored fraternity of the two sections, as illustrated last year at Bunker Hill, was in the happiest vein, and elicited the applause of a crowded auditory.

One preacher improved the occasion to declaim against the idea of cremation as a Pagan one, as if there was nothing good in those Pagans of India who to-day could teach civilized America the ground principles of honesty. He advocated the giving of "dust to dust," albeit many corpses are cast into mid ocean, and many are devoured of wild beasts. Over the bodies of our heroes, he said, we shall lay flowers, but their spirits have departed. We cherish fond recollections of our dead heroes, he added, quite forgetting their faults; and, said he, if the custom of decorating their graves continues, it seems probable that we shall forget they had any faults at all. Well, and why not? What are others' faults to us? Let us be content to dwell each on his own. By all means let us forget, not only that the dead had faults when with us, but that the living themselves have any. In this way we shall soonest be able to cast out hatred and all uncharitableness from our own hearts, and make room for that pure love which is supreme and supernal.

Spiritual Phenomena at the West End.

On our eighth page will be found Dr. H. B. Storer's entertaining and convincing account of what it has been his lot to behold in the way of phenomena at the séances of the new materializing medium at the West End, Boston. The narrative speaks for itself, and in a most unmistakable fashion.

The following from Dr. Samuel Grover, of Boston, gives additional particulars as to occurrences witnessed at sittings with this lady:

"To me the most wonderful phenomenon I have seen in presence of this new medium was the appearance of two spirits at a time, one kneeling at a table, the other standing by her, while the first named spirit executed with paints a beautiful representation of the morning-glory flower, with branch, leaves, open flowers and buds, all shaded with the natural colors, the paint and plate for painting prepared by the medium as previously directed by the spirit. This was done in the presence of twelve persons. All will testify to what is here given. The time occupied in the painting was one hour, and all this time the spirits were in plain view of the entire company in a room light enough to distinguish all the contents. At the close of one of the spirits came forward and placed a beautiful wreath of flowers on the head of the medium, prepared while the first spirit was painting from a bouquet taken from the mantel. The medium is at all times during the séance in full light, and in the room with the company—no cabinet."

A gentleman residing at the Highlands, Boston, called at our office recently, and informed us that mysterious manifestations of disembodied intelligence made their appearance not long since in the family of one of the regular attendants on a German church at the South End. The little daughter in this family was strangely worked upon, and described the appearance of persons before her, known to be deceased, but who, in obedience to her credal education, she declared she "could see in heaven." The pastor of the church being summoned to the house endeavored to reason away the matter, but failed to make any impression upon the child. While he was conversing with her, she passed into a trance, and described to him his deceased father, mother and brother, of whom she knew nothing from a mortal standpoint; these she declared she could see "in heaven." The minister, on her returning to consciousness, closely questioned her with a view to ascertain whether she could repeat any of the assertions made while in the trance, but found she knew nothing whatever concerning them. He left the house deeply perplexed, admitting he went that her descriptions of his departed friends were unmistakably accurate, though by what means gained he could not conceive.

Mrs. Susie A. Willis Fletcher, who recently embarked for the British Isles, arrived safely at her port of destination at the close of a tempestuous passage. After visiting several points of interest in Scotland, and making halts at Manchester and Liverpool, England, she has at length located at No. 2 Vernon street, Bloomsbury Square, London.

ing person who ment method of I am nearly seven a Spiritualist en led to a regp- ized girls. WASHINGTON. L. L. N. Y.

message purport- Col. W. A. Rich- is message came a. Danskin of Bal- you that I knew e migrated from e had more or less up to the time of e facts in his his- in are correct in oo, of wording is e strange that I mean in the Ban- sange. However, of any old citizen knew him in 1840, is, I am, as ever, J. G. DRAKE.

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discourses. orial Day, and it o respect and love in the cause of the s discourses in the inday, appropriate come a sacred one r. Bartol said that entment, doctrine the devotion with nners, none, how- ing ourselves. His lity of the two sec- Bunker Hill), was ed the applause of

occasion to declaim as a Pagan one, as those Pagans of civilized America ty. He advocated lthly many corpses many are devoured s of our heroes, he t their spirits have recollections of our e forgetting their ston of decorating is probable that we at all. Well, and faults to us? Let on his own. By all t that the dead had t the living them- d all uncharitable- nd make room for me and supernal.

at the West e found Dr. H. B. vining account of ehold in the way of e new material- , Boston. The nar- a most unmistak-

uel Grover, of Bos- as to occurrences s lady: fful phenomenon I s new material- e time, one kneel- g by her, while the ith paints a beau- orning-glory flow- owers and buds, all lers, the paint and by the medium as rit. This was done rsons. All will tes- e time occupied in d all this time the e entire company tinguish all the co- e spirits: came for- eath of flowers on- pared while the first bouquet taken from at all times during in the room with the

at the Highlands, gently, and informed rance not descended ular attendants on th End. The little s strangely worked pearance of persons ceased, but who, in igation, she declared The pastor of the e house endeavored it failed to make any While he was con- d into a trance, and d father, mother and nothing from a mor- eared she could see, on her returning to ed her with a view ld repeat any of the e trance, but found r concerning them- eled, admitting ero- ns of his departed accurate, though by not conceive.

letcher, who recent- les, arrived safely t the close of a tem- stling several points naking halts at Man- gland, she has at non street, Blooms-

Obsequies of the Late Baron de Palm -Impressive Egyptian Rites. The funeral of Baron de Palm according to ancient Egyptian rites took place at the Masonic Temple, New York City, Sunday afternoon, May 28th. The deceased Baron, who came to this country fifteen years ago, had expressed a wish that no Christian priest or minister should be allowed to take part in his obsequies. They were conducted by the Theosophical Society of New York, of which the deceased was a member. Only those having tickets, about 1500 in all, were admitted to the building. The coffin containing the body was placed on a dais on the platform. On the coffin were seven lights arranged in the shape of a triangle. Col. H. S. Olcott acted as master and conducted the ceremonies. With him were six others to make responses. They were habited in long black robes. After brief intervals of music the questions and responses began. They consisted of questions and answers from the ancient Egyptian liturgy, in regard to the nature of God, the human soul and a future state of existence.

During the questions and answers incense was burned and a figure of a serpent, twisted round a wooden T, stood beside the coffin. Colonel Olcott delivered a pertinent address on the nature of theosophism, and said the deceased Baron, after a long life in courts and a career of ambition, meeting nothing in the creeds to satisfy his inquiries in regard to a future state, found consolation in Theosophy. After the rites were over the remains were removed to a vault in the Lutheran cemetery, and will, it is said, be cremated as soon as permission can be obtained from the authorities. The body was embalmed soon after death.

A Good and Sound Charge. In one of his recent charges from the bench, Recorder Hackett, of New York, used such good shrew language as this: "Give the benefit of the doubt to the sorely tempted, or the first offender, or the offences which do not give shining examples." Also, said he, "refuse procrastination to the embezzler, the commercial swindler, and above all, to that modern monster in business circles, the fraudulent trustee, whose plausibility, social finish, and acquisition of commercial confidence only serve to strew his cunning pathway with victims. Whether you find him in the counting-room, the back parlor, or the brown-stone and marble mansion, make an example of him, should facts warrant."

Sound and timely advice to a jury, and too much of it cannot be heard from the modern bench. Its two leading points are the very ones that need to be dwelt upon continually: first, that the sorely tempted and the beginner in crime should be dealt with leniently, and second, that the fraudulent trustee, who is the bane of our time and the enemy of all honest society, should be pursued without mercy, so that others inclined to follow in his footsteps may be deterred by his example. It is time that a turn was made in the tide of falsehood and fraud that has so long flourished because it was able to defy law. The rich rogues who are still outside of prison are more numerous than the poor and wretched ones who occupy the inside of the walls.

Charles H. Foster

Continues his work in Boston (Parker House) with the same success which invariably characterizes his mediumship, and his rooms are daily resorted to by many anxious seekers after truth. The editor of the Gardiner (Me.) Home Journal, a secular weekly—though of pronounced fearlessness in all matters looking to the welfare of the community and the world—in a recent issue of his paper, thus unqualifiedly endorses this wonderful instrument for communion with the unseen: "Charles H. Foster, one of the most celebrated spirit mediums in the world, is at the Parker House, Boston. Those who wish to confer with their friends in the other world, had better give him a call. They need not tell him their names, nor anything about themselves, and if he don't convince them that there is more in heaven and earth than they ever dreamt of in their philosophy, they may come on for damages. We wish every person who believes spirit communications a humbug, would call on him and 'try the spirits.'"

Owing to increasing interest on the part of the public, created by his unfoldments, Mr. Foster will remain at the Parker House during June.

The Paine Bust Subscription.

This subscription has now reached something over half the amount desired, and we hear that Mr. Morse, determined not to be behindhand should the sum required be raised by July 1st, has been quietly at work upon the marble, and the bust is now well under way. He has been most fortunate in securing his marble. A finer, purer piece could not be found the world over. We hope our friends will respond heartily to this work, and send their cash manifestations of interest. No nobler work can be done than to render justice to the character of a fellow-man. Let Paine be vindicated.

The following donations to the Fund have been received at this office since our last report: E. B. Tilden, \$6.00; G. M. J., San Francisco, Cal., \$5.00; A. G. Campbell, 50 cents.

The Spiritualist camp meeting will not be held at its usual place, Silver Lake Grove, this year, as the Old Colony road can make better use of the grove in the time that the Spiritualists occupy it.—Boston Daily Advertiser.

The above paragraph is untrue, to say nothing of its innuendo against the Spiritualists of this city and vicinity. The fact is, Drs. Gardner and Richardson, the managers of these summer gatherings in past years at Silver Lake, have found a more spacious and beautiful grove and have engaged it on more satisfactory terms elsewhere—a full account of which is given on another page of this paper, by Dr. Storor. We therefore, in behalf of the Spiritualists of this section, request the Daily Advertiser to correct its misstatement, which, as an honorable contemporary, we have no doubt it will.

Read the Message Department on our sixth page. The communications given through the mediumship of Mrs. Danskin and Mrs. Rudd are full of interest. Additional food for reflection will be found in the questions and answers, also in the remarks of the Controlling Intelligence through Mrs. Rudd. The spiritual significance and effect of capital punishment, and the inexorable operation of the law, truly outlined in the sentence "like attracts like," are here plainly pointed out.

Dr. Mack is fully employed in London, and his healing power is in fine condition. He is located at 26 Southampton Row.

Centennial Convention.

G. W. Kates writes to the Religio-Philosophical Journal from Atlanta, Ga., approving of a Centennial Spiritual Convention, and suggesting that societies authorize Judge Holbrook to make the call. He says: "The great trouble in the past has been to get the best classes among Spiritualists to take an active public part. The consequence has been that societies and conventions have been run and ruined by fanatics, by men and women of one idea. Men and women of influence, of pecuniary wealth, of intelligence, and of a holy and sublime conception of Spiritualism, have remained behind the scenes, unknown and misrepresented before the public. It is time for a change. We must protect true and pure Spiritualism at all times."

TELEGRAPHING THE HUMAN VOICE.—At the Society of Arts meeting, held in this city May 25th, at the Institute of Technology, Prof. A. Graham Bell read a very interesting paper on "Researches in Telephony," and exhibited and explained a number of instruments designed to convey musical sounds by electricity over an ordinary telegraph wire. By use of this method Prof. Bell proposes to send an almost unlimited number of messages, in both directions, over a single wire. The principle is as follows: A person speaking or singing into a mouth-piece causes a membrane to vibrate. A steel spring connected with the wire throws the electric current into corresponding undulations, which, acting on the corresponding membrane at the other end of the line, reconverts the vibrations into intelligible words and sounds. The sounds are not loud, but very distinct, so that a person's voice could be recognized by placing the ear at the mouth-piece. The experiments were of a highly interesting character, and were very successful. It is not improbable that Prof. Bell's invention may work a revolution in telegraphy.

The Methodist Conference at Baltimore recently considered a resolution recommending the brethren, in view of the corruption of the times, to use every effort to put only Christian men in office. This resolution was referred to a committee, and we find the Boston Sunday Herald for May 21st thus effectually puncturing the bubble of sectarian pride: "We do not think the passage of such a resolution will do any good. Schuyler Colfax was a pious man; Belknap is said to have been religiously inclined; ex-Senator Pond was a most exemplary deacon; and few exalted ex-Senators Winslow either in exhortation or prayer. Yet they all fell from grace, and therefore it would seem to be a great deal better for the Conference to encourage people to live within their means rather than to apply any religious tests to candidates for office or attempt to mingle affairs of the Church with affairs of the State."

The churches of Boston have been holding representative meetings to see about securing the services of the revivalists, Moody and Sankey, for the approaching autumn and winter. They extended a cordial invitation to the two revivalists to come at their earliest convenience, and the expectation is that their peculiar work will in a few months be in full blast here. Just how much good has been done by them in New York cannot be stated, although a heap of money was raised at the last as one important result of their joint labors. If revivalism meant the sober and deliberate forming of good resolutions, instead of being another name for a vague nervous and emotional excitement, there would be a good deal more confidence in it than there generally is now. But we may yet see what Moody and Sankey can do with Boston.

Mrs. Whipple spoke on Thursday afternoon, May 25th, before the Swedenborgian Club, of Boston, at No. 3 Tremont place. Her subject was "Social Evolution." We hope to refer to the discourse more fully in a future issue.

On our fifth page will be found the announcement of Mrs. Whipple's subjects for lectures. She will be glad to speak wherever her services are required. Dr. H. B. Storor of Boston endorses her in the following terms: "Mrs. Whipple is a lady of culture and refinement, highly intellectual, with a comprehensive grasp of mind that enables her to present the essential principles of progress and reform in harmony with those sympathetic and tender views of human duty and dependence which comprise the higher motives to culture and improvement. Her fine personal presence and impressive manner of delivery with immediate and sympathetic attention to what she is saying."

The Black Hills trap is eminently successful, and many "gold-seekers" are lured to their deaths by it. Upwards of three hundred persons have already been killed, so says report, and the destruction of life, it is feared, will be large before relief can be afforded by the army. We warned the people in advance against the invasion of the Indian country, but Custer's "El Dorado" stories were more powerful than the sentiment of justice. The Black Hills may take a red aspect perchance before the matter is settled, but if a general Indian war supervenes, the fault will lie at the door of the white man.

At a meeting of the Salem, Mass., Spiritual Lyceum on Tuesday, May 21st, the following officers were elected for the ensuing year: Conductor, Edward A. Hall; Assistant do, Stephen G. Hooper; Guardian of Groups, Mrs. Alice Waterhouse; Assistant do, Mrs. Maria Knight; Librarian, Mrs. C. L. Pearl; Musical Director, Miss Amanda Bailey; Gales, Messrs. N. K. Holland, L. S. Champion, Mrs. Owen, Miss E. Chapple; Treasurer, William Mead; Secretary, S. G. Hooper.

Sessions of the Labor Reform League Convention were held in Rochester Hall, Sunday and Monday forenoon, afternoon and evening, May 28th and 29th, presided over by Col. William B. Greene, president of the league, and there was a good attendance.

A fine article from the pen of Alfred E. Giles, Esq., in review of "Old Truths in a New Light," by the Countess of Cathness—with digressions on "Indexes," "Magic," "Hermes's Prophecy" and "Elementary Spirits"—will appear in our next issue.

An interesting article from the pen of Mrs. Jacob Martin, Cairo, Ill., will appear next week.

One of the most striking examples of spirit photography on record is one taken by Mr. Hudson, in which Miss Lottie Fowler is the sitter. Her lap is literally covered with hands, which are displayed in every direction. One of these photographs was sent to the Baroness Adela Vay, who in her letter of acknowledgment says: "We recognize 'Handicraft's' hand out of the hands that come on your photograph; it is undeniably his hand." "Handicraft" is a relation of the Baron Vay, who often uses Miss Fowler's mediumship. A mold of his hand was obtained at the Spiritual Institution.—London Medium and Daybreak.

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Mrs. Clara A. Field will be pleased to answer calls to lecture or to sit for tests. Address her No. 302 Washington street, Boston.

A correspondent writes us from Vineland, N. J., that the lectures of Moses Hall and Mattie Sawyer in that place have awakened so much interest that they have been induced to send for their tent and commence a protracted meeting there.

W. F. Jamieson, after a successful month's engagement in Philadelphia, goes to Michigan. He will speak in Port Huron Sunday, June 4th. Address at Albion, Mich., until further notice.

The First Society of Spiritualists in Chicago, Ill., have employed Sesto M. Johnson to lecture. She is an able and eloquent speaker.

C. B. Lynn lectured for the Spiritualists of Milwaukee, Wis., Sunday, May 21st, subject, "Spiritual Freedom." The discourse was powerful, very eloquent, instructive and harmonizing. Mr. Lynn is one of the happiest men on the platform, so writes E. W. Baldwin, Esq.

Mrs. Mary L. French is lecturing on Temperance and Spiritualism and reading her original historical poem in the country towns. Her address is Townsend Harbor, Mass.

Taylor closes a successful year's engagement in Baltimore, in four weeks, and will spend the hot weather—July, August and September—in New England. He will be glad to make engagements to speak on Sundays. He has engagements for four or five Sundays, but will speak on reasonable terms the balance of the time. Address him at 772 Chesapeake place, Baltimore, Md.

An unknown gentleman has presented \$1000 to the Massachusetts Society for the Prevention of Cruelty to Animals, and left a card with the remark: "This is given for one who was very fond of animals, and whose wish would be that this money be applied for the relief of their sufferings."

Spiritualist Meetings in Boston. ROCHESTER HALL.—Children's Progressive Lyceum No. 11, 3 sessions every Sunday morning at Rochester Hall, 70 Washington street, commencing at 10 o'clock. The public are cordially invited. Dr. H. Hatch, Conductor; Julia M. Carpenter, Sec. Secs.

The Religious Aid Society will further notice hold its meetings at Rochester Hall, on Tuesday afternoon and evening of each week. Mrs. John Woods, President; Miss M. L. Barrett, Secretary.

LUTHERIAN HALL.—Free Public Circles are held at this hall, No. 3 Winter street, every Sunday at 10 o'clock, and on Wednesdays at 8 o'clock. Free of charge. Free of charge. Free of charge.

RAYMOND HALL.—Spiritual Meetings are held at this hall, No. 300 Broadway, every Sunday at 8 o'clock, and on Wednesdays at 8 o'clock. Free of charge. Free of charge. Free of charge.

First Spiritualist Picnic for 1876. The Children's Progressive Lyceum of Boston will hold the first annual picnic gathering of the season at Silver Lake Grove, Plympton, on Tuesday, June 13th. This grove is too well known by the public in regard to the facilities for enjoying a day's recreation to require any commendations. For beauty of scenery, accommodation for boating, dancing, and in fact everything to make one happy, it cannot be surpassed. As this in all probability will be the only Spiritualist picnic that will be held at this attractive spot during the season, it is confidently hoped that all will embrace the opportunity. Able speakers have been invited. Savage's band will provide music, with C. D. Smith as Prompter, for those who may wish to join in the dance. Cars leave Old Colony depot at 8:45 A. M., also at 12 M. Tickets for round trip (including dancing), \$1; children under fourteen years, forty cents. To be obtained of the committee.

J. B. HATCH, Conductor C. P. L.

Spiritual and Miscellaneous Periodicals for Sale at this Office. THE LONGEVITY MAGAZINE. 100 cents. HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cents. THE SPIRITUALIST: A Weekly Journal of Psychological Science.

