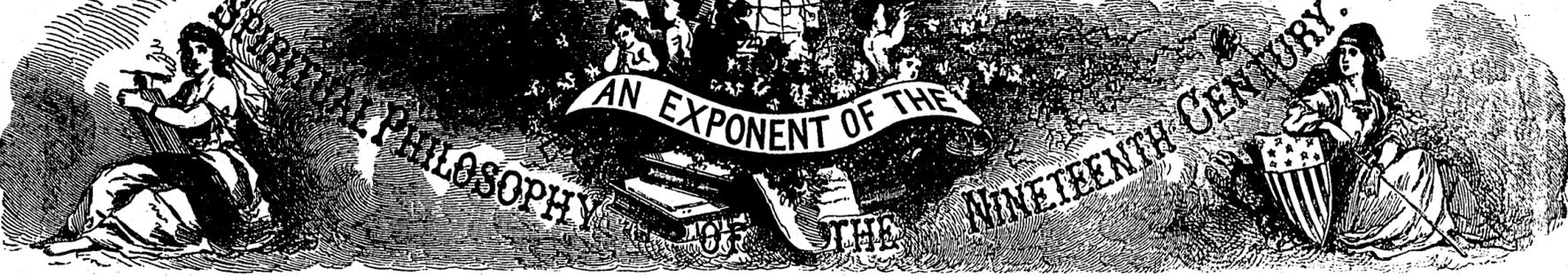


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## Original Essay.

### SKEPTICISM—ITS FOUR FORMS—HONEST AND KNAVEISH—TIMID AND BRUTAL.

BY PROF. JOSEPH RODES BUCHANAN.

To the Editor of the Banner of Light:

They who welcome new truths and bravely defend them are ever in antagonism to the class who hate new truths and meet them with a stubborn resistance. The latter class comprises an overwhelming majority of the human race in its present stage of progress, for physical development precedes mental, and physical intelligence precedes the philosophic.

Whoever delights in combat, or wishes to look upon his fellow beings with supreme scorn, can be gratified by undertaking to teach them anything that is far in advance of what they know at present; for such attempts always bring out in bold relief the dark side of human nature—its narrowness, its littleness, its animality, its jealousy, selfishness and malice.

The dark side of human nature is its faithless or skeptical side, and this side has been so steadily presented to Spiritualists and all other reformers that they ought to be much better acquainted with its aspect and its nature than they generally are. In fact, many seem to think that one who turns his skeptical back to them and resolutely looks away, is not guilty of any great breach of good manners or good morals, but is merely exercising his rights in a legitimate manner.

My own reverence for truth, however, is too profound to tolerate any of this intellectual ruffianism in her presence; and, in order to revive a just conception of the intellectual ethics of investigation and discussion, I propose to examine psychologically that organized mass of vicious stolidity which resists the march of truth, religion and social amelioration:

The word skepticism does not etymologically signify a vice. It is indeed a very respectable word, signifying no more than a proper caution in looking around vigilantly before we form opinions. But such is the current depravity of society that language itself partakes of the permission, and the word "certain" has not degenerated more from its original harmless meaning than the words skeptic and skepticism.

"Skepticism" has been applied to so great a variety of unbecoming acts that it has virtually lost its originally respectable meaning, and signifies generally a great departure from the dictates of the moral and intellectual faculties.

There are four very common styles of skepticism with which my readers must be familiar—the honest, the knaveish, the timid, the brutal. But these forms seldom stand out isolated—some small portion of each is apt to be found in the majority of skeptics.

The honest skeptic is cautious and firm perhaps, and slow to change his opinions, being afflicted with stubbornness, but he is lacking in the higher philosophical and imaginative faculties, destitute of genius and breadth of conception. He understands simple physical truths, but whatever requires spiritual thought, or a grasp of the complex and mysterious, is beyond his reach. He claims to be a practical man, and boasts that he believes nothing until it is proved. Therefore he never discovers anything, and his boast signifies that he is very slow of comprehension and difficult to teach. He is satisfied with mental activity on the physical plane, and denounces that which is profound and marvelous as visionary. Still he has faith in human nature, he relies on his friends, and is never able to get out of his puzzling predicament—that his best friends sometimes tell him of marvelous things for which he has no room in his narrow intellectual repository. He cannot call them liars, and he cannot receive their statements on any amount of evidence, however great. He meditates and puzzles over it, and finally concludes, with Dunderberg, that "no feller ever can find out." We have a million or two of just such puzzle-brained people in our country—some of them of no mean positions as to education and social rank—in fact they constitute a large part if not the great majority of our "good society."

Next we have a very different sort of skeptic—hollow-hearted and insincere. They are not honest or candid, and therefore they have no faith in anybody's truth and honesty. They regard all philanthropy as humbug, and honesty as a mere trick of policy. They suspect knavery everywhere, and are ever ready to suspect, ever

ready to utter and circulate slanders. They have a special hostility against those whom society honors, and delight to see their characters torn in pieces, but their scorn for the humble and unpopular knows no bounds. Their very presence before a delicate medium is a moral assault, and their bearing would often justify their forcible ejection from the parlor before they have contaminated its atmosphere.

In rare cases the knaveish skeptic has considerable imagination and liberality of thought—he may even become a Spiritualist, but he is ever ready to suspect trickery with little or no evidence, and he is decidedly an unpleasant member of the social circle—a promoter of strife and scandal.

The timid skeptic lacks decision of character and firmness. He believes, and then he is frightened out of his belief by mysterious occurrences which he does not understand, or mysterious whispers of officious friends. His irresolution and vacillation are pitiable.

The brutal or ruffianly skeptic is the very beau ideal of skepticism. He is not confined to the lower classes of society, but is found everywhere, among the wealthy, fashionable and learned. The treatment of Dr. Willis in the intelligent society of Boston, was as good a specimen of ruffianly hostility to new truths as we ever find in the lowest classes.

Brutal skepticism combines the narrowness of the animal mind, incapable of receiving philosophy, and the fierceness of the animal passions, which revel in scorn and scoffing, and delight in trampling on unprotected weakness. The sacrifice of Hypatia, torn to pieces by a monkish mob, is a perfect example of the coarse hostility to which any lady who lives nearer to Heaven than the mass of mankind, and enjoys the familiar communion or visible presence of the angels, may expose herself if she should make known her supernal enjoyments and powers to almost any community which has not been civilized by the influences of Modern Spiritualism. The American mob cannot, like the old Egyptian, tear in pieces the body, but it delights to torture the soul and tear the character into shreds.

The medical profession generally is pervaded by this animal skepticism, and even a generous, liberal-minded young man, unless possessed of great strength of character, is usually demoralized and made a bigot by graduating in an old-fashioned medical college. He is pilled with stale jests and refuted slanders against everything outside of the allopathic sect, and is urgently impressed with his duty to keep up a vigorous war upon all non-conformists, under the penalty of being disgraced himself if he should show any symptoms of toleration or courtesy and fairness to heretics.

Narrowness of mind is cherished as wisdom and virtue. The allopath who would tolerate infinitesimal doses is treated as infamous in his society, and the homeopath who would give doses that can be easily weighed and measured is treated by many of his brethren as a quack. The doctor who can receive hospitably all scientific discoveries and improvements, must be content with a very small circle of professional friends.

While narrowness of mind and intolerant bigotry thus dominate among educated men, we must not expect, in this generation, that Spiritualism, which invites us to look up to the auroral sky of Infinite Power and Love, shall be accepted with any cordiality by the masses. Their welcome will be the welcome which bats extend to the first flash of morning sunshine.

It is not, therefore, desirable to scatter its pearls or its roses in the highway where the multitude are passing. Let its roses bloom in gardens which the pure in soul can find by seeking, rather than be peddled to the mob on the high road. Then we shall have a purer and more harmonious circle of receivers of the highest truths.

We have at present a great multitude of these highway dollar-a-eight converts, who neither appreciate nor help the progress of Spiritualism—and we have Spiritualists everywhere who live on the same plane of dogmatism, illiberality, suspicion and narrowness which they occupied before they were forced into a recognition of supernal facts.

The object of this essay is to impress Spiritualists that skepticism has no right to its dictatorial assumptions of superior wisdom (which is but narrowness and animality), and that stubborn skeptics should be left to enjoy their stolidity until they show a sincere disposition to seek the truth by candid and courteous investigation.

Nor is it necessary now to engage in any idle discussions about the reasonableness or probability of spiritual facts. Horkey could argue against Galileo after the telescope had settled the question, and our modern Horkeys will argue against the existence of the spirit-world after hundreds of its inhabitants have been among us thoroughly materialized, and their appearance as well attested as our own existence. The convictions of our modern Horkeys are not governed by reason. Man has been defined as a bundle of habits, and there are a great many who have made up their bundle, and are entirely incapable of untying it; and, by the way, my friend Mrs. Denton is one of that sort.

I should not mention her name but for her rather personal criticisms on myself. Mrs. D. has shown quite an aggressive humility in appropriating to herself my denunciations of a much more robust and wicked class of sinners. Individually she furnishes a very good specimen of honest skepticism, arising from deficiency in that spiritual andceptive faculty for which we have no good name in our language which gives breadth of spiritual conception. Her mind runs in the rigid groove of materialism, and rejects all

spiritual conceptions without the slightest regard to human testimony, just as the Aristotelians rejected the first demonstrations of physical science. It might be amusing, if not too great a waste of time, to argue with one who thus discards all evidence, and who will not receive a proved proposition because her own mental defect makes it objectionable. The simplicity and honesty of her character only make more transparently conspicuous her inability to admit the force of unlimited evidence, for if all Boston should see a spirit incarnated and then dissolved on Boston Common, it would be nothing to her.

That her mental and cerebral conditions are somewhat abnormal, was apparent at the first glance when I had the pleasure of meeting her in Boston, and if I had enjoyed her society any time I should have furnished her a different pair of spectacles through which to examine nature, by giving her, through her impressibility, something like the normal activity of her deficient faculty. She would have been able to recognize the difference between the normal and the abnormal mood, and in the former to judge correctly of spiritual truths as a normal appetite and taste would judge correctly of food.

Many years ago I met with an intellectual lady as Mrs. D., and as stubborn a Materialist. She was an eloquent advocate of her negative doctrines, but she was impressive, and when I excited her spiritual faculties (for which we have no satisfactory name) she discovered that she could actually perceive spiritual beings, and thus recognized what she had so long believed to be a mere nonentity as a living fact. If I could have spent a day with Mrs. D. I think she would have been enabled to write a much more philosophic essay on the other side of the question, and it is not impossible she may yet give us an interesting essay on her normal perceptions in the spirit-world.

Finally, I would say to the reader, have you ever been a slinger against truth? Have you ever dogmatically pronounced the spiritual facts impossible, and spoken scornfully of the witnesses? If so, I hope your repentance is thorough, and that you will never again condemn a liar who have not thoroughly investigated. If you have never committed this sin against the holy spirit of Truth, I hail you as a friend, I honor your purity, and anticipate for you continual progress in wisdom.

Written for the Banner of Light.

### THERE IS NO DEATH.

BY MORACE M. RICHARDS.

There is no death! 'T is but the higher birth!  
The stepping out from clay, away from earth—  
A spirit disenthralled, forever free—  
'T is but renewing life, not death, to me.

There is no death! All nature proves this truth:  
'T is but the glad returning of our youth;  
What though the outer form be laid away?  
The risen spirit floats eternal day!

There is no death! 'T is but a newer life,  
The cutting of a cord by Nature's knife,  
The breaking of a chain that holds us down,  
The opening of a cage—the prisoner flown!

There is no death! What though exhaled the dew!  
It changes into forms forever new;  
What though the seed be laid in wintry tomb!  
The spring-time comes and calls it up to bloom.

There is no death! The sun goes down at night,  
That it may rise again—the morning light,  
The twinkling stars that seem to pass away,  
Are only hid in clearer, brighter day.

There is no death! This pulsing heart of mine  
May cease to beat, the soul-fit eye to slumber,  
And from the body go the fleeting breath,  
And yet the risen spirit knows no death!

There is no death! "The Father" calls us home;  
In tender, loving tone, He bids us come  
Away from earth, away from weary care,  
To higher, better life—to scenes more fair.

There is no death! This clod of mortal clay  
May lose its form through Nature's sacred day;  
But the freed spirit in realms supernal  
Solves life's mystery—THE LIFE ETERNAL!

(From the Spiritualist, London.)

### Lord Garvagh and Charles Dickens on Pre-existence.

Sir—The following are extracts from "The Pilgrim of Scandinavia," by Lord Garvagh (Samson Low & Co., 1875):

"This was the Thinguala, the largest lake in Iceland, so celebrated in the past. My own impressions on first seeing this distinctly were that I had seen it before: an island in the centre, another one toward the side, a promontory, every winding of the shore, each part of it, the whole scene, struck me as familiar, and as if in some previous existence I had visited and dwelt upon the spot, or recollected living there, and had known it from a child. We find a similar experience in the life of Charles Dickens, who describes it on his first sight of Ferrara: 'On the foreground was a group of silent peasant girls, leaning over the parapet of a little bridge; in the distance a deep bell; the shadow of approaching night on everything. If I had been murdered there in some former life I could not have seemed to remember the place more thoroughly, or with more emphatic chilling of the blood; and the real remembrance of it acquired in that minute is so strengthened by the imaginary recollection, that I scarcely think I could forget it.'"

The above is found in pages forty two and forty-three. Again, Lord Garvagh says, in page 148:

"The men stood in groups, and sang in chorus many of their ancient songs, one with a tune like the 'Hardy Norseman'; another very lovely song 'Vort land! vort land! vort fonskr land!' which recalled to me indefinite impressions of a previous state of existence—"

"Ere, sure as Hindoo legends tell, I left our parent climes  
(Immured in mortal form to mourn—  
So that I called for it again."

The above belief in the recurrence of ancient impressions, first in the case of seeing a place never before visited during life, and secondly, in the case of hearing an ancient patriotic song for the first time, seem worth recording, as here two of the senses were acted upon in the same manner, upon the same person, and in the same direction.

## The Rostrum.

### The Dynamical Relation of the Spirit to the Body, and of the Spiritual to the Natural World.

A Lecture Delivered by Benjamin Franklin, through the Mediumship of Mrs. Cora L. V. Tappan, at Chicago, April 16th, 1876.

(Reported for the Banner of Light.)

Mr. Chairman, Ladies and Gentlemen—The theme of my present discourse is the Dynamical Relation of the Spirit to the Body, and of the Spiritual to the Material World.

I am aware that in touching upon this theme I not only approach a realm which is unexplored in the scientific world, comparatively, but also a region of which the alphabet has scarcely been learned by any human mind, and therefore, if I endeavor to make my speech plain by avoiding technical complications, and if I strive to lead you step by step to a consciousness of the idea which I wish to convey, you will excuse the simplicity of utterance, and endeavor to follow the thought rather than the method of it.

When in the providence of God any new principle or the knowledge of it is vouchsafed to the world of man, either by individual discovery or by practical recognition, it becomes the loftiest privilege and the sublime duty of every intelligent mind to endeavor to understand somewhat of the laws pertaining to that new science. It was in 1796 that there was placed a telegraphic signal above the Admiralty in England, whereby intelligence could be conveyed to Dover in six minutes. It was in the beginning nearly of this century that the first experiments were tried which made steam practically the motor power of the world. It is less than half a century since the great triumph of electrical attainment has been practicalized to the extent of becoming the message-bearer of the world; and, what with Professor Morse and Hughes, and other geniuses whose improved methods have made a language of telegraphy, the science of electricity in its application to this especial purpose is probably as perfect as it ever will be. Not so, however, with electricity as an element of life. The dynamical relation of electricity to the human system has only recently been a subject of investigation by the anthropologist; and to-day in Great Britain, Dr. Carpenter and others are experimenting, so far as possible, upon organic life, to see to what degree electric manifestations can simulate the vital currents of the human system. Of course no experiments can be tried upon human beings except living human beings; and, of course, this to a very great degree retards the progress of the elucidation of electric action upon the muscles and nerves of the human body. In states of coma, where there is some disease of the nervous system, electricity has been tried by living physicians with the greatest success, and the science of electrotherapy has become one of the accepted methods of hygienic treatment at the present time.

In my discourse to night, although it may perhaps encroach somewhat upon the province of the physiologist or the anthropologist, I am constrained to treat of it in this manner, because since my application of study to the especial phases connected with spirit-life, I have been compelled to treat of subjects that pertain to human organization in order to arrive at the exact results which have been made manifest in the last twenty-eight years. Those results are what under the present nomenclature is denominated Modern Spiritualism, phenomenally as wonderful as the electric telegraph, as the steam engine, as any improvement or invention that has occurred in the nineteenth century; phenomenally, without reference to its spiritual and moral bearings, the most wonderful system of dynamics that ever has presented itself for human contemplation; for the reason that thus far it has been traced to no distinct scientific process, it has no distinct scientific bearings, and belongs to no other class of human investigation.

Once and for all, allow me, as one who knows, to declare that the manifestations called spiritual are in no wise produced, affected, or in any manner governed by what is known as electricity. Allow me, once and for all, to state that the electric conditions of the human system, while they may affect the general health of the medium or persons forming the circle, and while in that way they may indirectly affect the manifestations, do not in any manner aid in producing or preventing the production of manifestations called spiritual. Allow me to say that Mr. Varley, of England, associated with Mr. Crookes, has experimented practically, showing that no amount of physical can assist or retard the production of physical manifestations, and that the electricity escaping from the human system has been confined, and all electric currents have been prevented from approaching the bodies of the mediums, and still the manifestations have not been altered or changed; that, therefore, the element called electricity, which at the present time is considered in the world of science, or very largely so, not an essential element, but merely a vibration of atomic life: that that form of vibration which I once supposed was a substance, but which I now discover is not a separate substance: that this electric existence, atomic manifestation, has nothing to do with the manifestations called spiritual; that magnetism called animal magnetism—of course magnetism in any other sense could not affect the manifestation—animal magnetism, as developed through mesmerism and various psychologic processes, as an element or as a vibration of the human system, separate and distinct from electricity and passing from one body to another freely, and an accompanying part of the physical structure of man, has nothing to do with the manifestations called spiritual; that magnetism is the effect which one organized body has upon another; and that all waves of magnetism, passing from one form to another, whether that form be mineral, vegetable or animal, are governed by laws pertaining to the organized bodies themselves, affect only those organized bodies under similar laws, and do not in any way whatever, excepting generally and hygienically, affect the manifestations called spiritual. These waves of magnetism pass off from the human body as electric manifestations pass off, but in circles. When the body is in repose the electricity passes off at right angles with the body; when the body is upright it passes off in a parallel line with the body. Magnetism passes off in circular waves, envelopes the human system in an aura of physical life, and is not a separate essence in itself, but merely a vibration of the distinct physical life of each organized being. The magnetism of mineral life is a separate property in itself, as of course you are aware; the magnetism of vegetable life is a separate property, and exists in more or less perfection, according to the

growth and perfection of the plant; the magnetism of the human body radiates in proportion to the vital strength of that body, and is attenuated in proportion to the vital weakness of that body. A healthful person entering this room will radiate an atmosphere of magnetism for several feet around him, and all persons near who are weaker physically will become affected thereby, and pervaded by the warmth of his presence. That radiation is simply a motion of vital life, the result of the vital presence of that one healthful and perfect organization. A person who is diseased radiates an atmosphere that is negative, and therefore affects some persons injuriously; but disease is negative, and, therefore, the person diseased has not the positive magnetic power of the person who is in perfect health. (I must traverse this ground to prepare you for that which is to follow.) Therefore, as I say, except as pertains to the nervous condition of the individual who is a medium, or the individuals who form a circle, neither vital electricity nor vital magnetism have anything to do with spiritual manifestations. You will discover this readily by comparing the various organizations of those who are mediums. Here is a person who has physical manifestations, that has an immense physical structure and a great deal of vitality. Here is another person who has physical manifestations, who is exceedingly attenuated physically and who has no magnetism. Here is one person who is a speaker or a medium for writing or other form of manifestation, in perfect physical health; there is another person possessing the gift of the same form of manifestation, who is just on the verge of spiritual existence; showing that the dynamic relation between the vital functions of the human body and the spiritual world do not in any degree affect the manifestations thereof.

The next stepping-stone inward from the outer sphere of scientific observation will be the discovery of another force—another form of atomic vibration differing from electric or magnetic vibration—and this has been variously denominated "psychic force," "od or odylic force," "unconscious cerebration," "nervous aura," etc., etc. The truth is that none of these terms apply properly to the next gradation of vibratory effort of the human system, and even that next stage which has been thus variously denominated has no bearing whatever upon the force or motion employed to produce the physical and mental manifestations of Spiritualism.

All external life, so far as science apprehends, traverses three distinct stages of creative growth—heat, motion, light; afterwards life. These three stages constitute the evolutions through which every organic substance must pass before attaining organization; yet these three are vague and unsatisfactory expressions of the processes through which atoms pass in their arrangement into various orders of existence. The germination, the incubation, the wonderful fulfillment of life and the propriety of it, are seemingly embraced in these three words, and yet the intervening changes are so infinite in number and variety as to baffle the skill of man and the language of the human tongue to find expression for them. Yet after all from the standpoint of present observation I perceive that these various and manifold changes are not different expressions of different forces in nature, but only added developments of one force; that there is no separate force of heat, no separate force of motion, no separate force of light in the universe, but that one manifestation of force is heat, another manifestation is motion, and another manifestation is light; that these three are convertible in their original essences; that they are simply dynamical expressions of the same ultimate force—in other words, that there is no substance of light in the universe, there is no substance of heat in the universe, and there is no substance of motion, of course, but as motion is accredited with being a manifestation, so light and heat are manifestations, and are but different degrees of expression of the same power. According to this standard there are no ultimate essences as conceived by chemistry, but these are simply relative dynamic expressions of different vibrations of matter—atoms taken in a certain state and relation, and not permanent and therefore convertible and changeable. I perceive that electricity is not a substance, but is simply an expression of the vibration of atoms under a given force or condition of force; that magnetism, which seems so subtle and pervading as to be in itself a force, is but one of the inner expressions of this same law of atomic change, and that every gradation from matter to spirit is but an expression of atomic life under different forms of dynamical existence; therefore, that all these different substances, so called, are not substances in reality; that the ultimate substance of the universe is one, and that these are but various expressions of that one substance related to each other and under different forms of dynamical pressure.

As you approach nearer to the spiritual center of physical life you will find the laws more subtle, yet more simple. I commenced my scientific research with the usual external analysis of the outward world. I have reversed my methods since I came into spiritual existence through necessity. I found the avenues from spirit outward were more clearly open to my vision and comprehension than those from matter inward. I reversed the process, and I found instead of electricity being a cause it is, as I have stated, simply an effect. I find instead of magnetism being a substance, it is simply the result of the overweening power within. Then I said "There must be something lying beneath this infinite dynamics of atoms which constitutes the forces of the universe, and that something I must find out." Force, then, is the name outwardly for spirit, in the universe—not motion, not heat, not light, not electricity, not magnetism, but force; and that force, acting in and through all matter, causes the variety of expression existing in matter. By this system of analysis I discovered that the human spirit, to all practical intents and purposes for its own organization, is the force within the body, and that, while the mechanical construction of the body and the organic structure are in obedience to certain created laws existing not in the atoms but in the organization itself, the propulsive power comes from the spirit. The heart beats, the respiration takes place, vital circulation exists: the spirit is there, and that is the force. Take the spirit away: the heart is there, the blood is there, the vital organism is there, the nerves are there, the magnetism is there, the electricity is there, but there is no life. The instant the spirit ceases to act as the propulsive power of the human body, that instant every artery, vein, nerve, sinew, muscle, ceases to perform its function. Galvanize it a moment afterward, a few of the muscles will act; electricity it, there will be a spasmodic action; apply mesmerism and magnetism, but if you cannot call the spirit back you have no vital life. Force, then, is that conscious something that exists embodied as the human spirit, and whether its action be voluntary or involuntary, as is termed, the force



SUNSET.

Evening with her darkening shadows
Falls upon my weary eyes;
Long I've watched the sunset glory
Fading in the western skies.

Spiritualism Abroad.

REVIEW OF THE FOREIGN SPIRITUALISTIC EXCHANGES OF THE BANNER OF LIGHT.

BY G. L. DITSON, M. D.

To the Editor of the Banner of Light:

The Messenger of Liege (April 15th and May 16th) is at hand. One of its most interesting articles is "Spiritualism in Sweden in 1787," a continuation of the subject referred to in my last "review." I will endeavor to give a brief synopsis of it:

"As we promised in our number of the 15th of March, we render below an account of séances of the 'Society Exegetic and Philanthropic, of Stockholm.'

"On the 10th of May, 1787, in presence of His Excellency, the Baron Frederic de Sparre, Servator of the kingdom, and other very distinguished persons, the Baron de Svyllverholm, the king's almoner, magnetized the wife of a gardener named Lindquist, a woman about forty years of age, and who for a long time had been ill with delirium, or effects of a cold. This malady produced somnambulism.

"The woman being put to sleep was asked as follows, and the subjoined replies were elicited: The sick woman, is she asleep? Yes. Who are you who speaks through the organism of this invalid during her sleep? My name is Marie. In what situation do you find yourself? I am in the other world, in a happy state. How long have you been in the world there? Since fourteen years. Who were you when living here? I died when an infant, when three years old. Who was your father? He was a joiner in this town. His name? Lindstrom. Where did he live? In the quarter of the Marais (meadow or garden). Is he still living? No; he is dead since seven years. This woman through whose organism you are now speaking, is the first one you have found since you have been in the other world? No, certainly not; there are more than two hundred persons through whom I have presented myself in succession. These phenomena, which in our day are called ANIMAL MAGNETISM, have they been upon the earth through all time? Not always. Have they ever been as common as at present? Yes, in the time of the Old Testament. Are they always spirits who speak through the organism of the somnambulists? Yes. But the demons (probably meaning here the essentially wicked) can they speak through the magnetized? Not exactly (proprietarily) the demons, for those who speak are good spirits, which are of good and evil. Explain yourself more clearly about those spirits whom you called mixed (mélangés). There are those who are found in the middle road (CHAMIN DU MILIEU). What becomes of these at last? Some, after being purified of evil, become good tout-a-fait, (wholly) and go up to heaven; the others, after having abandoned the good that was mixed with the evil, become bad tout-a-fait and fall into the abyss. Is it well to invoke the benediction of God during the act of magnetization? Yes, truly; it is an essential duty. Who can assure themselves that it is permitted to magnetize and to pray to God to give his benediction for the healing of the sick? To all of whom it is spoken in the Bible and relativ. . . . Is it useful to the people of this world to communicate with those of the other by means of magnetism and somnambulism? Yes, if they wish fully to believe the truth and render homage thereto. But every one does not know how to distinguish between the good and the evil. Every one can learn how to do it, if he will invoke the good God to obtain of him the faculty to feel and recognize the truth, and not be carried away by lies. But if one has the misfortune to embrace the false in place of the true? The evil which accrues during your life here is a small thing in comparison with what one feels in the other, where one suffers frightful torments during the sleep of purification to throw off the false with which he was imbued and which he hugged to his heart.

Another person wishing to consult the medium in respect to the health of a friend was replied to in a seemingly satisfactory manner, a prescription given, magnetism ordered, and the injunction that the lady should not mentally disturb herself.

On the following day the same person was again magnetized, and instead of being controlled by the spirit of "Marie," the spirit of her daughter, Anne Christine, came and took "Marie's" place. When asked who she was, she replied that she was the daughter of the woman who slept; that she had been in the spirit-world about two years; that being very closely allied to her (the mother) and in a different state of felicity, she could not control her very well. "But as mother thinks of me all the time, the good God has permitted me to come—now more particularly to instruct how to mitigate the great sufferings of the lady in bed near us." (The lady had been ill many years of consumption, and had been brought and placed in an adjoining room.) The prescription the spirit then dictated was simple; but stress was evidently laid upon the following injunctions: "That she must consecrate herself with all her heart to God, and ask his aid by the most fervent prayers; and that she should every day be magnetized by a good magnetizer, like the Baron de Svyllverholm, who puts all his trust in God and not in his science." The next day the medium being again magnetized, the controlling spirit, (yet the merest child) "Anne," imparted the following idea, which I think does not often fall into the considerations of even the purest Christians:

"At death man enters on a state of PURIFICATION, which is, that he must direct himself of the good natural qualities which he has paraded before the world; these being false, it is indispensable that man should direct himself of them in order to acquire good spiritual qualities, which are the real, and which come from God."

The little spirit, scarce three years old, being asked if she knew Swedenborg, replied that she did, but he was in a state much superior to hers; but that she knew him because he sometimes came to the world where she was, to give instruction in celestial truths, which God had ordered him to manifest; that the New Church of which he had spoken would certainly be founded upon earth, and that the time would come when gifts and supernatural virtues would be accorded to those who abstain voluntarily from all sin, and desire and demand with all humility and sincerity of heart that the will of the Lord be done everywhere.

At another séance the same medium and spirit being present as at the last, it was asked: "Is it permitted you to reply to questions which we propose to make? That depends upon the nature of the end in view. Is the human soul placed in the mortal body as a punishment of any fault committed in a preceding state? When God created man it was not that he should live in a sinful but in a pure body. . . . Is man while here accompanied by a spirit from the other world? Yes, it is thus continually."

That an exact counterpart of what is taking place daily with us should have occurred in Sweden in 1787, before so many learned and evidently honest and sincere men, and accurately being recorded in the journal of the "Society" to which they belonged, is certainly worthy of the considerable space I have allowed for these extracts from said journal. Further: the nature of the communications; the able and judicious re-

sponses made to important questions, and more, too, by parties (seemingly at least) incapable of such an effort, gives to the whole transaction a gravity and grandeur of more than ordinary significance.

"Spiritualism in Algiers," Africa, (where I had the pleasure once of passing a winter season, and making the acquaintance of the savans Herbrugger and Bresnier,) is the title of another article in the Messenger. Though no public "circles" are held, there are particular assemblies where communications, both written and oral, are received from the spirit-world, and are highly appreciated. "Spiritualism does not address itself either to enthusiasm or fanaticism," says the correspondent, "but it appeals to the judgment, to reason. . . . It conduces to a complete moral revolution, and prepares from to-day the enfranchisement of those most engulfed in ignorance and error." The learned astronomer, M. Camille Flammarion, communicates also an interesting article on the researches of Professor Crookes. "The Community of Thoughts in View of Universal Progress," "Church and State," "Anniversary of the Death of Allan Kardec," and "Spiritualism and the Press," are the leading articles in the May number of the Messenger. A letter from the Viscount Torres-Solano, president of the Spiritual Society of Madrid, says, though the war with the Carlists is ended, the political situation is not favorable to propagandism, but does not hinder the spread of our doctrine from day to day. Of the influential journals in Spain, which are doing their noble work, he refers to El Criterio (which I shall quote from further on); The Revista, of Barcelona; El Esprittismo, of Seville, and the Revolucion, of Alicante. Portugal, he says, has as yet no Spiritualist journal; but the works of Allan Kardec are being translated into the Portuguese language, by M. Polety Villava, a Spanish vice-consul. In Madrid, public discussions are held with all the schools of philosophy. In the highest ranks of society are many adepts, including a mariscal de camp, four generals, and a great number of other officers of the army. In the provinces Viscount de T. S. knows of about a hundred different Spiritualistic "groupes." The Messenger, remarking on French finances (on the forty-nine million francs in the budget of education), says that in our glowing civilization we are forced to expend fourteen times as much to destroy man as to instruct him. It also repeats the statement that I made some time since, on Mexican authority, that there are about 60,000 Spiritualists in Mexico.

La Ley de Amor, of Merida (April 15th and May 1st), has been received. It is principally occupied with dissertations on "Forgetfulness of the Past," "Kardec," and "Value of Education," with a reply to the Mensajero, which is characterized by force and dignity. In a short article it recommends the use of magnetism in developing our spiritual perceptions. It further says that they have to congratulate their brethren that there are now in that State ten independent "circles" of Spiritualists—three in the capital, San Juan Bautista, two in Frontera, one in each one of the following named villages: Tacotalpa, Huamanguillo, Cardenas, Azapa, and Comacalco. We are here reminded of the old Toltecs; and in these United States we cannot be indifferent to the revelations that may yet come to us from a region whose strange old temples are eloquent, like the sphinx, with a mysterious silence of the far-off past.

One of the correspondents of this Central American paper, Dr. Simon of Elizabeth, N. J., states that he has received in New York, under satisfactory conditions, photographic pictures taken in the dark; and suggests that artificial light may even be prejudicial to the production of spirit-images. In this same number it is also stated that a spiritual "circle" has been established in the "interesting island of Carmen," and that Don Manuel Foucher is doing much there in behalf of our cause.

I have hardly time enough to peruse all the articles, however valuable they may be, in the various journals which I receive. La Politica, in the May 16th number of The Law of Love, is, for instance, not sufficiently and so directly in the interest of Spiritualism as to call for any analysis. Here, however, is a recognition of the eminent position occupied by the Banner of Light; and when the editor of the former compares it with his little sheet, he expresses his grateful acknowledgments for the "exchange" accorded to him. He quotes in full one of the paragraphs regarding his paper in the Banner.

El Criterio Esprittista, of Madrid, comes to hand more tardily than any other paper—except the Annali dello Spirittismo in Italia, Turino, which does not come at all (pardon the Ibernism)—but it is, nevertheless, one of the most able of all the Spiritualistic periodicals. The present number is taken up almost exclusively with a brilliant celebration on the 31st of March, by the Spanish Spiritual Society, of the anniversary of the "Divulgence of Spiritualism" by Allan Kardec. This was both a lyric and literary affair; and, judging from the poems and speeches then delivered, the entertainment must have been highly pleasing to, at least, the better classes of society. After this, Dr. H. Temprado replies to the materialism of Dr. Pulido, as published in the Revista Europea. This is followed by a lengthy quotation from the Banner of Light—notes of the celebration in Boston and many other towns of the fête, &c., that took place in commemoration of the twenty-eighth anniversary of the new re-drawing of Spiritualism on the face of our section of the globe.

The Banner article on the test with ammonia, to prove if death has really taken place in a body, Charles H. Foster's visit to Washington, and Spiritualism in Stockholm (as given in the first part of this article), follow the above. Among the more brief notices of passing events are Mr. Peebles's visit to New Orleans; molds of hands in Miss Fowler's presence; the progress of Spiritualism in Oakland (Cal.), Trenton (N. J.); that the Indice Romano, the Index Esprittorius has recently included, in its list of condemned books, the works of the distinguished Orientalist, Mons. Louis Jacollit, author of "Spiritualism throughout the World," &c.; that there have been obtained in Barcelona notable spirit-photographs; that our brethren in Santiago de Chile are sustaining lively polemics with the Catholics of that country; that spirit-photographs obtained at Naples create much comment; that spiritualistic phenomena in Rome are recorded in the Turin journal; that a correspondent in Rome states that when the Davenport Brothers were there, an Italian prestidigitator discovered all their forces; that the genuineness of the mediumship of Mrs. Stewart, at Terre Kant (Haute), Ind., had been established; that Mr. Watson, in his able "American Magazine," was defending

the mediumship of Mrs. Miller; and that Mrs. C. H. Dearborn, of Boston, proposes to visit England and Spain.

In the formidable but ever-enticing Illustracion Esprita, of Mexico, (May number,) there are the well digested and able articles of Sr. Ds. Santiago Sierra, Emilio Castelar, J. N. Cordero, etc. "God"; "The New Law"; the judicial proceedings in the case of Leynarie (here rendered in parallel columns, in both French and Spanish); "Spiritualism in New York" (quoted from the Messenger); "Materialization" (from the French Revue); "Veritable Transformations" (from the Globe of Seville heretofore noticed), and a "Discourse," by Victor Hugo, are largely worthy of particular notice, but are too lengthy for transference. Several I have already analyzed from their respective original publications. On page 152 Garibaldi's Spiritualism is announced and sustained by quotations from his letters. Then follow acknowledgements of reception of Banner of Light (eight numbers) with its able, important and numerous contributions to the large field of Spiritualistic literature (noticing particularly Mr. Peebles—his visit to Mexico, Mrs. Porter, and Mrs. E. H. Britten), and its compliments as paid to the new Merida paper, Mr. Watson, of Memphis, is also mentioned as having been one of the most prominent members of the Methodist-Episcopal Church, yet had embraced Spiritualism, and was now editing an excellent journal. The Mexican editor says: "We take pleasure in sending to him some numbers of our periodical." He also refers to the progress of Spiritualism in Hungary, to the Society at Buda-Pesth, and to the Baron and Baroness de Vay as greatly interested in it.

Several numbers have also been received of the Dagbladet, of Chicago. Its contents are literary as well as commercial; "Socialism," "Numa Pompilius," "Druidic Religion," &c., occupy its well-filled columns.

I regret that the May number of the Revue Spirite, Paris, has not yet reached me. The Psychische Studien, May number, has come too late for any extended remarks in this present article.

Spiritual Phenomena.

Mediumship of Mrs. Jennie Lord Webb.

To the Editor of the Banner of Light:

There are some gifted persons around whom the halo of enchantment seems to hover, and who may be deemed almost inhabitants of the "border land" and yet live among us—those in whose lives have occurred strange and startling events, the narration of which almost surpasses belief, but which is verified by living witnesses. These are found to be scattered all over our land, holding, as it were, the gates ajar, permitting us poor mortals not so gifted to catch a glimpse of the beauties beyond, and giving us the proof palpable of immortality.

Among the chief of these so singularly gifted may be mentioned Mrs. Jennie Lord Webb, now at 18 West 21st street, New York City. Born a medium, she has been used by the invisibles for the transmission of their thoughts and wishes—her earlier experience, however, being in her father's family and among her own immediate friends. Coming to Boston Highlands eighteen years ago, she first entered the field as a public medium, and has ever since, for the good of the cause and humanity, bravely borne the reproach and opprobrium attached by general society to a "spiritual medium."

Her phases of mediumship have been remarkable, not only for their varied character but for the strength which accompanies them. Independent state-writing was obtained through her twenty-three years ago, and materialization was predicted by her a quarter of a century ago. Levitation was also a common occurrence, she having been lifted and placed upon the table, with the chair in which she was sitting, on several occasions, while present at circles. Instances of this kind are vouched for by "Planchette, the Despair of Science," by Epes Sargent. On one occasion at Auburn, Me., at the conclusion of a séance, she was carried out of the house, together with the chair in which she sat, and deposited twelve feet from the front door, to which Mrs. Whitman of that place bears witness. Eighteen years ago a surgical operation was performed upon her while unconscious during a dark séance held at the house of a friend, and in the presence of thirteen witnesses. A fleshy substance about the size of a hazel nut was removed from her throat. The blood flowed freely from her mouth, and her handkerchief, which was taken from her pocket and used by the invisible surgeon for the purpose of wiping it away, was found, when the operation was concluded, completely saturated. This circumstance was published in the Spirit Age at the time, and attracted great attention. Upon her hand she wears a jewel presented to her by her controlling spirit, Sontag, at a séance held in Chicago last September with Mrs. Hollis, and which presentation was made in fulfillment of a promise made fifteen years previously.

Such are a few only of the remarkable incidents in the life of Mrs. Webb, and they are here recounted for the purpose of calling the attention of your many readers to this medium, honest, truthful and reliable beyond doubt, especially those in New York and vicinity who may wish to see her before she returns to Chicago, as her stay in that city is but temporary.

She offers the fullest opportunity for investigation, all her séances for independent writing being held in rooms well lighted and in full view of all members of the circle. A small pencil is put upon a slate which she holds with one hand, underneath the table when the message desired to be communicated is written upon it. Frequently she uses a double slate, between the leaves of which a small piece of pencil is placed. This double slate is left on the top of the table at the investigator sits, when messages and tests are written upon it. Tests given in this way preclude any fraud or trickery on the part of the medium, thus giving the best satisfaction to the investigator and an additional guaranty to the believer. At her musical séances, which are given in the dark, various instruments are played upon, bells are rung, full glasses of water are carried about and placed to the lips of those present, who are also fanned, if the room be warm, and frequently long communications are written to one or two members of the circle, who are in most cases total strangers to Mrs. Webb. The mere fact, however, that these circles are held in the dark, renders them unsatisfactory to a great many, who want the full benefit of their eyesight in order to be convinced of the genuineness of the manifestations.

Her whole life has been devoted to the exemplification of the phenomenal phases of the Harmonical Philosophy, and many, very many rescued from dead credulism or dark materialism, know by the proofs obtained through her instrumentality that there is a life hereafter.

It is to be hoped that she may receive that generous support, so richly she deserves. Media centering the field when the spiritual movement was in its infancy, and when it required much more stamina than it does now, should not be forgotten or neglected.

Spiritualism would be nothing without its media, and in these latter days, when the cry of fraud and deception is so often raised, we should see to it that those against whom a whisper of suspicion has never been uttered should be protected and upheld, and in a measure kept free from the carking cares and anxieties of the world. A. D. C.

Banner Correspondence.

California.

SACRAMENTO.—From a letter written by Mrs. Dr. H. J. French, trance speaker and psychometrist, we learn that she has been laboring in California for the last fourteen months, eight of which she spent in Sacramento, three in San Francisco, and the balance pioneering in Yolo County, and the Ince Valley, a minor County. At Woodland, in Yolo Co., she found that orthodox ruled with potent power. Efforts were made to defeat her obtaining an audience to hear her lecture. At Ince she was assisted by Dr. Rendell, a noble-hearted man and a Spiritualist, in obtaining the Methodist church. The minister read a notice of her lectures, and then in the course of his sermon denounced Spiritualism. She gave four lectures in that place to increasing audiences, and gave several private sittings, which show that the people are anxious and willing to hear the new gospel. Thence she went to Jackson, and spoke once in the Methodist chapel. The interest manifested in the new philosophy so alarmed the trustees that they closed the chapel against her the next evening. She found three families in the place where the Banner of Light was taken. Bigony cannot entirely shut out the truth. She remained there five days, holding private séances. At a meeting, a mining town of three hundred inhabitants, Mr. Isaac Leppley, the only Spiritualist she met with there, obtained a hall for her, and she lectured to quite a large audience, mostly miners, who appeared to be deeply interested. At the close of the lecture she gave several psychometric delineations of character of persons who were well known to the audience, with striking accuracy. She was urged to remain and deliver another lecture, which she did to a full hall of eager listeners. Her spirit guides took for a text, "Why are you miners?" and elucidated the subject with many fine illustrations, which appealed so effectually to the spiritual natures of her auditors, that much good will be the result. All through California thousands are ready to hear and accept the truths of Spiritualism.

Colorado.

DENVER.—F. H. S. writes, June 1st, as follows: Having witnessed some peculiar phenomena in the presence of the two powerful physical mediums, Mr. C. B. Cutler and Arthur Cheesewright, I will give you a brief account of them. The controlling spirit, Sagna, an Indian, while controlling Mr. Cutler, caused him, in full light, to be elongated from his natural length, five feet two inches, to nearly six and one-half feet. I saw this on two occasions. The medium was securely tied in a chair and carried over the heads of the circle to the floor outside and then carried back. The coats of the two mediums were changed while both were securely tied. This was done several times, and then the coats taken off both, and the ropes and knots still undisturbed. All the usual phenomena attending dark circles occurred, such as ringing of bells, floating guitars, spirit lights, hands, and so on.

I had the pleasure of becoming acquainted with Miss Lizzie Gomer, a very pretty, sweet-mannered young lady of sixteen, whose wonderful powers of materialization have been already noticed at length in the columns of the Banner of Light. Miss G. for the present has discontinued her materializing circles, and will give but one more, after which her controls will leave her for four years.

Mrs. Lizzie Gahner, wife of Mr. G. A. Gahner, artist, is a clairvoyant of remarkable powers. She describes spirits and gives names so that identification is beyond question. Mrs. G. is not a professional medium, and takes no money for her services, but with an amiable kindness characteristic of her, she is ready and willing at any time to sit for the accommodation of her friends.

Michigan.

ST. LOUIS SPRINGS.—L. C. White writes: The Spiritualists and Liberalists have organized a society, which is increasing in numbers, and quite an interest is taken in the investigation of the principles and philosophy of true Spiritualism. Good speakers are invited to call.

THE RAILWAY ALPHABET.

- A is the addition to charges too high;
B is the "black" which will come by-and-by;
C is the cattle maltreated and abused;
D is the damage the owners deplore;
E is the ease with which mishaps befall;
F is the food which "refinement" they call;
G is the goods who can stomach it all;
H is the hurry when things are behind;
I is the injury directed to our mind;
J is the judge who the cause is to find;
K is the keen trick which the case is to shake;
L is the lawyer who never ceases to wait;
M is the money he gets, and so on;
N is the normal condition of things;
O is the obstruction, collision that brings;
P is the policeman round and round;
Q is the query which is sure to be late;
R is the roundabout answer you get;
S is the standing so long in the wet;
T is the temper "to control" the train;
U, well, that's you, kept awaiting and fretful;
V is the value that you left in the train;
W is the way to get it again; (Moral: and most likely you never do get it again);
X is the "xactness you" like, but don't mind;
Y is the yarn to relieve your mind;
Z is the zany the train left behind.

PUBLIC MEETINGS, ETC.

Michigan State Association of Spiritualists.

Special Meeting at Battle Creek, June 21st. To the Spiritualists of Michigan: Upon consultation, some time ago, with the Trustees of the State Association, it was thought best not to hold the usual annual meeting this summer, and in its conclusion the President of the Association most cordially concurred.

It may be remarked, however, that during the Centennial year, nearly all associations of persons, under whatever auspices drawn together, are taking steps to represent themselves in some form, by appropriate Centennial addresses, acts and declarations. Spiritualists, certainly, as much as any class of persons, should place a high estimate upon the principles of freedom, of thought and of action, and as so vital a feature in our political system, and it seems every way proper that in measures designed to perpetuate and keep in remembrance those principles, the Spiritualists of Michigan should be officially represented. For this purpose a special meeting of the Michigan Association has been suggested.

The Trustees of the Association, nine in number, are located in different parts of the State, and cannot be conveniently convened within the time in which it is necessary to act, if any action be taken, and it is therefore proposed that the Association be met, under these circumstances, the President of the Association has felt justified in issuing this call for a special meeting to be held in Stuart Hall, in the city of Battle Creek, on Saturday, June 21st, at 2 o'clock, instant, commencing at 2 o'clock in the afternoon. The session will be purely a business one, and can without detriment complete its work during the day and evening, and that those attending, especially from the East and West, can reach their homes the same night, although the friends of Battle Creek, whose hospitality has so often been extended to the State Association, would most likely be glad to have visiting friends remain over Sunday and join with them in the exercises of their local Society and Progressive Young Men.

The topic especially suggested for consideration, and which has governed in issuing this call, is the proposed adoption by the Association of an address, to be officially presented to the Congress of Liberals to be held in Philadelphia on the first day of July next.

It is to be hoped that there may be a good attendance of representative Spiritualists from all parts of the State. A. H. SPINNEY, President of the Michigan State Association of Spiritualists, Detroit, June 12th, 1876.

A Grand Convention and Camp-Meeting.

Of New-Jersey State Association of Spiritualists and Friends of Progress, will be held at Ancora on July 1st, 2d, 3d, 4th, 1876, to which the friends of progress everywhere are invited. First class Spiritual and Liberal speakers from all parts of the country to address the meetings, and for tickets on the cars, and for the evening, for sale at their offices in Philadelphia and Camden for all regular trains. Fare for the round trip, for adults, \$2.00, and for children, 50 cents. Good from Friday, July 1st, to July 5th inclusive. Sunday trains leave Philadelphia at 8 A. M., and return from Camp Ground at 4:30 P. M. Arrive at Ancora at 4 and 6 P. M. Returning, leave camp at 6:15 and 7:44 A. M., and 5:38 P. M. The tents, great and small, will be set in the beautiful grove, and the Association will be held at all hours, and other accommodations, provided at very cheap rates in or near the grove. Persons so desiring will please remember this is a Picnic, Camp-Meeting and Regular Convention. New officers to be elected. So go and have a good time such as was never before known in New Jersey. Newark, N. J. L. R. COONLEY, President.

Children's Department.

Written for the Banner of Light.

THE BIRDS.

"Do you ask what the birds say?"

The sparrow, the dove, The linnets and thrush say, "I love and I love! But the lark is so brimful of gladness and love. The green fields below him, the blue sky above. That he sings, and he sings, and forever sings he. 'I love my love, and my love loves me.'"

The ornithologist has made many queer blunders in his pen-sketches of birds. One thing is sure, our bird did not sit for his picture. But it is wise to remember that birds, like the rest of us, conform to conditions. In New England the thrush, lark, and robin are not expected to sing and build and brood when snows and blows drive them into winter quarters. Here in winter the earth dons her toga of flowered green; the air is June-like. So no wonder that "birds call to birds" all the glad year.

A writer and student of natural history asks: "Do northern birds migrate?" One replies: "No, they take refuge in the fissures of rocks and in hollow trees, and remain torpid till the winter is past." This may be true of some birds, not all. Last November, the wild geese swooped down in flocks upon our fields. They seemed as hungry as were Bret Harjo's Starvation Campers. After eating and resting, a clatter-clatter was heard overhead; a line of march was taken up, away they went toward the Mexican mountains. On the morning of Feb. 10th in looking south we saw a long dark line, resembling smoke. Presently the whirl and whiz convinced us that the sable streaks were wavy wings. We were right. A splendid colony of wild geese sailed down upon the new-sown fields for breakfast. Then they were up and away straight to the north. An old settler, who had noted the ways of birds, said the heart of winter was broken, and the geese, who were true prophets, were making haste to their old northern haunts. We hope for them a pleasant voyage. So much for geese.

There is another colony of birds that, like the invalids, are here in the winter. Handsomer things "the eye hath not seen"; sweeter voices "the ear hath not heard." Their names nobody knows. We call them the "strangers." They are the size of the meadow-lark. The breast is red or yellow; their crest is white and golden-brown.

Whence came these charming singers? No one seems to remember them. We half guess they came from Mexico. (We are ten miles from the Mexican line.) Their gay plumage denotes a hot climate, and then only birds of the tropics eat the berries of the pepper tree. These are quite at home among the peppers, and devour the fruit with a good will. Why are the tropical birds among us? There is evidently a famine in their land; so He who blue-the sparrow's fall may have heard the blue-birds' cry for food and brought them to this land of plenty. At any rate the pretty warblers seem to know that they have gained the promised land. Perhaps enough for them that our skies are blue and food sufficient fills the morning air. No matter whether they come, nor why they are here; we all rejoice in their freshness and songs, and give them cordial welcome to fields and trees.

The meadow larks are among our sweetest singers, and what is better they do not migrate. Winter and summer we are made glad by the same sweet songs. James G. Clarke says:

"The meadow lark sings at my door, And her song is the sweetest I hear From all the sweet birds that incessantly pour Their glad notes through the noon of the year."

There is indeed sweetness in their glad notes. Their soft trill a-trill, as they start away from our trees to meet the morning, is full of delicious music, and there are hints of paradise in their fresh notes and shining wings. We gaze, listen, wonder and ask, "Will the larks live and sing in the Beautiful Land? Why may they not? I hope so; yes, I expect all birds are among the "evergreen mountains of life," and we shall see and hear them by-and-by.

There is another bird that does not migrate (wish it did)—a great brown-and-gold hawk. He is a handsome bird, but a vagabond of the air. There is an unending war between his tribe and the tribe of chickens. The hawk is quite as large as a hen. The body is not large, but the wings are; so, spreading his great wings, he sails up and takes a look among the fowls. After a while his eye is fixed upon the best game, and down he pounces, picks up his chick, and is away. One day Mrs. Biddle spied the old scamp, as he was coming down upon her brood, and she gave him battle. The chickens hid under some bushes, so did the rooster, while the brave mother hen fought her battle alone. She conquered. When the victory was won old Brigham came strutting out and began to crow just as if he was commander of a victorious army. Biddle took no notice of the burly fellow, but took her little family out of his sight and sound. Who blames her?

It is said that the hawk has a good side; when lambs and chickens are not to be found he gathers up the bugs and worms that destroy the young plants. But so soon as the corn is up and out, these fellows, too, are up and out on a foraging expedition. A young farmer, the other day, put a great number of hawks to flight by capturing one of their company, and chaining it to a tree. Not a thief came near that wheat field while one of their kin remained a prisoner.

One likes the idea of protecting birds. All glory to the "bird defenders!" But what are we to do with these wicked hawks whose delight is in stealing chickens? May we not go in for protecting and defending our premium fowls, even at the price of the hawk's head?

H. F. M. BROWN.

National City, San Diego Co., Cal.

To Book-Buyers.

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Banner of Light.

BOSTON, SATURDAY, JUNE 24, 1876.

PUBLICATION OFFICE AND BOOKSTORE, No. 9 Montgomery Place, corner of Province street (between Franklin and Essex streets).

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

LETTER PRESS AND COMPOSITIONS, EDITOR: ISAAC B. RICH, BUSINESS MANAGER.

Letters and communications pertaining to the Editorial Department of this paper should be addressed to the Editor, Colby & Rich, 9 Montgomery Place, Boston, Mass.

When we receive a man's master, and take no book as a source of authority, we most cordially accept all great men's lights of the world. The generations of men come and go, and he who is wise who walks in the light, never end and in that before him, but self-centered in his own individuality. Prof. S. B. Britton.

Moral Courage.

The man who dares to be silent about the noble things they are doing are not so many as might be thought for. The mania for publication is one of the vulgarst of the vices of the present age. If "virtue is its own reward," as we so many times hear it declared, what is the need of going about hat in hand, to collect pennies of popular applause, like the organ grinder after his performance is over. Alas, how we do belie ourselves in this matter. Nature could show us an infinitely prettier way if we would but heed her. For instance, she is at special pains to keep her favorites wholly out of sight until they are needed; and then they are not brought out with a profuse flourish of trumpets and beat of drums, but only after they have done their work is any inquiry made about them. So that all the best of us have to do is simply to follow Nature, in other words, be natural, in whatever we are summoned to say or do, always leaving results to themselves and troubling our thoughts no more. All over that is conceit and vanity, and in no sense gift or power.

Now if people who really possess convictions would be at the mere trouble to utter them on all proper occasions, without stopping to consider anything but their effectiveness, not regarding in any way the hostile prejudices of others, the fashion of society, and the grunting sarcasms of Mrs. Grundy, there would be all the courage which they need, and that kind of candid indifference would also help their cause by falling to provoke personal enemies. The best part of courage is always eonies. And in the case of moral courage it is this same level-headedness that disarms opposition the easiest. It is absolutely surprising to see what an irresistible power such coolness has in the expression of individual convictions. Not only does it fail to excite hostility, but it actually disarms it.

There is a great deal said about facing obloquy, taking up one's cross, bidding adieu to comfort and prosperity, and all that sort of thing, in connection with the espousal of what are deemed unpopular doctrines; but in this age of iconoclasm and the breaking down of old barriers of prejudice, a great deal more has to do with the character of the utterer of new views, and with the tact and skill with which he makes his announcement, than with any special disrelish for the views or convictions he seeks to proclaim. We have long thought that an immense proportion of the power of an individual was wasted in controversy, in attack and defence, which, if it had been sagaciously directed to the statement and illustration of new truths, would have vastly assisted in its general recognition and advancement. People may as well give reception to the suggestion, at all events. Leaving this waste out of the reckoning, and the bare fact of speaking one's honest convictions ought not to make one feel as if the simple utterance of his view of the truth was equivalent to martyrdom.

Opposition will come soon enough, and in sufficient force, but it is idle and wasteful to apprehend it. It is not even necessary, as we are often bidden, to go forth to meet it. Let it have its own time and way. We are called on to be neither defiant nor indifferent, but simply to do that thing and say that thing which lies nearest to us, thinking no more of the consequences than does the child that answers so bravely and frankly to a stranger. We are not half so much afraid of others as we are of ourselves. We dare not dress as we would prefer, out of fear of others' eyes. We are afraid to come out from sectarianism from fear of what others may say. We dare not avouch an opinion, until we are encouraged by hearing it spoken by some one else, and then it is no longer our own. Without even being requested, much less commanded, we take secondary places and volunteer as subordinates.

There is policy without a doubt; but that is not for ordering our lives; it is rather to fence with, to keep off with adroitness and address, what does not require the application of force. We are to live by principle, out of which are bred natural laws and rules of conduct; policy is but fact, the mere art of avoiding annoyances, of providing defence, of advancing one's cause. It is to be used only as occasion requires, not as the law of the life. A woman may carry off a cheap bonnet on her head with vastly more grace and air than her rival can wear a costly one. It is chiefly in the wearer, not in the bonnet. There surely is a way, because there must be one, of disarming envy without trying to overmatch it. Fashion is a statute that has nowhere been written. No one can even say by whom it is enacted. Its tyranny is to be found, not in its own sceptre, but in the too ready obedience of its subjects; once straightened the thought up from this attitude of obsequiousness, and it is marvelous what a crown of straw this shallow queen wears. We may be courteous and still courageous.

Rudeness is not the synonym for resoluteness. Some people think candor consists in telling you the most disagreeable things they can pick up or invent; whereas that is the very insolence either of ignorance or malignity. Let us be very gentle and patient and self-restrained, and we shall soon realize the added forces that are concentrating within us. The venture in silence is the highest form of courage, but it must be a silence that is alive with charity instead of revengefulness. The secret is, in manifesting moral courage, not to make our-elves singular at the same time that we refuse to be complacent. We may do our simple duty without troubling ourselves about praise or blame; if we satisfy conscience to the very bottom, there is no court for whose judgment we shall care more. And this, not in conceit, but in simplicity. Let us try and be natural in our truthfulness, and there will be no need of mentioning courage any more.

Mrs. Denton on Psychometry.

In the letter from Mrs. Denton, which we publish in another column, we inquire she entirely misapprehends the gist of the inquiry which we made in regard to certain phenomena for which she has long been supposed to be a medium. We were not curious to learn what her theory might be as to the origin of the phenomena, or as to the aptness of the epithet psychometric, but whether the phenomena, an account of which is given in "The Soul of Things," and which represent her (or the supposed medium) as gifted with a certain abnormal and supersensual intelligence, enabling her to tell by touching the fragment of a stone the geological and historical facts connected with it, did actually take place. We infer, from one passage in her letter, that they did not take place—that she was merely playing with the credulity of those who trusted her; for she says we have advanced a claim in her behalf which she repudiates. But then she proceeds to speak of certain facts "in her own experience," which lead us to suppose that she does not mean for us to make the inference that the credited phenomena were not genuine. She says her object in consenting to the publication of the book referred to was "that the attention of thinking men and women might be called to this class of phenomena."

Of course she does not mean for us to infer that she was merely simulating a class of phenomena in order to call attention to them. But what does she mean? Did Mrs. Denton ever, or does she now, have the power of telling, by touching a fragment of a rock, any verifiable facts in regard to it, not within the immediate scope of the knowledge of any skilled geologist, trusting to the normal and ordinary faculties which she shares with other human beings? Her theory as to the whence or why of that power is not within the limit of our inquiry.

She seems to be merely evading our plain question when she says: "In regard to the inquiry whether the 'psychometric' experiences can be proven to the satisfaction of the scientific to 'have any basis of fact,' I answer, if they cannot, then they are valueless, and the less we have to do with them the better." Surely this is a somewhat equivocal way of answering us when our object is to know what value we must attach to the statements in "The Soul of Things." If the object of the book, in which Mrs. Denton, if she did not cooperate, seems to have tacitly concurred up to the present time, was merely to call attention to certain supposable phenomena, not verified, let us know it, though late. Many persons have looked upon the statements not as a romance, but as a record in good faith of certain phenomena showing supersensual intelligence on the part of the seeress. Fortunately the book, though undoubtedly put forth in perfect sincerity by the writer, has not been of appreciable influence in stimulating the belief of Spiritualists. We have always regarded it as drawing too largely on the credulity of readers, and as dealing too much in the unprovable. We infer from Mrs. Denton's present letter that our impressions were not erroneous. Spiritualism is, in its basis, a synthesis of facts, and of these we have enough that have been proved, without admitting the questionable.

Another Successful Trial.

The wire-cage, or box, specially constructed to test beyond peradventure the character of the materializing mediumship of Mrs. Hardy, having been thoroughly strengthened in every particular, was again subjected to another severe ordeal last Monday afternoon, in the presence of an unusually critical company of ladies and gents, among whom were Prof. and Mrs. Denton, Prof. Toohy, Mr. Zenas T. Haines of the Herald, Dr. Britten, Mr. George A. Bacon, Dr. W. L. Jack, Mr. and Mrs. Spaulding, Mrs. Brigham and others. The success of the trial was unqualifiedly satisfactory. The box in question was fully and minutely examined by the company before and after the séance, and nothing connected therewith was found wanting. On placing the two pails of water, one of which contained the melted paraffine, within the enclosure, the box was locked, adhesive plaster laid over the key-holes, with private marks upon each piece, and the key kept by one of the above named parties. At the conclusion of the séance, which lasted about three-quarters of an hour, the plaster, marks, key-holes and entire arrangement of the box, were all found to be undisturbed, and, on opening the cover, a full formed apparently male hand was seen floating on the water. As far as could be judged the test was complete and overwhelming, and is but another emphatic and demonstrated evidence of the genuineness of Mrs. Hardy's mediumship.

The Russian Commission on Spiritualism.

From the document we publish in another column, communicated through the courtesy of Mme. Blavatsky, it will be seen that many of the most intelligent Russians repudiate altogether the conclusions of the Scientific Commissioners for the investigation of the mediumistic phenomena. These conclusions, dismissing the phenomena as worthless, are pronounced premature and unwarrantable, and such they undoubtedly are, as the documents we publish abundantly show. We are glad to learn that Dr. Slade will visit St. Petersburg in November. The phenomena through him are of a character that no Mendelejeff can make light of, unless he undertakes to deny what is palpable and conclusive to the senses and common sense of all unbiased, intelligent investigators. A Liberal League has just been organized at Adel, Iowa, and Hon. Benjamin Green elected its delegate to the Congress of Liberals.

The Reality of Psychological Phenomena in a Court of Law.

On the 18th of May (according to Revue Spirite), Madame Roger, a somnambulist, was brought before the Tribunal Correctionnel of the Seine, charged with an attempt to swindle, in company with her mesmerist, M. Fortier. M. Jules Favre, the most celebrated advocate in France, and who formerly held a distinguished place in the ministry, appeared for the defence. His speech was of an hour and a half's duration, and is reported to have held the judges and a crowded audience spell-bound by its eloquence. He concluded by saying: "We are in the presence of a phenomenon which science admits, without attempting to explain. The public may smile at it, but our most illustrious physicians regard it with gravity. Justice can no longer ignore what science has acknowledged." The aged Baron du Polet, who has represented the French school of mesmerism for more than fifty years, was also heard with deep attention as he expounded some of the facts of the science of which he is so great a master. If the same arguments had been accepted with regard to spiritual phenomena last year, Legras would not have fallen a victim to the ignorance of jurists and the fanaticism of priests. The trial lasted three hours. The result is, that the practice of mesmeric clairvoyance will no longer be considered a crime in France. One step further, and Spiritualism itself will be a fait accompli in the eye of the law.

A Charming Retreat.

The Belvidere Seminary Buildings are to be opened on and after July 1st for summer boarders, at prices suited to the times. The situation presents great advantages to those who are in search of health and repose, nor is it less attractive to those who are in pursuit of pleasure. The air is pure, the situation elevated, and the whole country extremely beautiful; the Seminary grounds are large and every way attractive; and the Delaware river affords fine opportunities for bathing, boating and fishing. In every direction the Seminary commands an extensive view of the picturesque scenery that distinguishes the region of the Delaware Water Gap, embracing every variety of "Hill and valley and running water."

It would be difficult to find a more charming spot, and those who go there will appreciate the fine social atmosphere and realize all the comforts of a home. We can hardly conceive of a more desirable place for a Spiritualist, or any person of liberal instincts, who is at the same time in pursuit of rest, health and recreation, than the Belvidere Seminary. Those who would avail themselves of the superior advantages here offered should address Miss E. L. Bush, Belvidere, Warren County, N. J.

Picnic and Camp-Meeting at Highland Lake Grove.

Drs. Gardner and Richardson have arranged for a picnic at this truly charming spot, the gathering to occur on Thursday, June 29th. Good speaking, fine opportunities for dancing, boating, etc., will combine with the natural advantages of the grove, to give enjoyment to all who may avail themselves of the opportunity, and it is to be hoped that the number of such will be large. Particulars concerning the picnic will be found by reference to our fifth page, where also the programme of the camp-meeting to commence at this place July 19th—concluding Aug. 9th—will be met with. There is every evidence that this will be a well-attended and profitable convocation, in more senses than one, of the spiritual element in Eastern and Southern Massachusetts.

We received last week a pleasant call from Prof. J. Jay Watson, of New York City, who was on a flying visit to Boston—having left for a brief season the Centennial Exposition, where he is for the present professionally stationed. We were also favored with a view of the famous Cremona Grand Amati Violin presented to Prof. Watson by Ole Bull on the occasion of his (W.'s) first visit to Norway. The instrument was made in 1616. The following note from Ole Bull accompanied the rare gift: "VALESTRAAND, NORWAY, August 10, 1868. My Dear Friend Watson—In handing you this Antonio and Hieronymus Amati Violin I promise you so kindly accepted in anticipation—you will not, I trust, be surprised if I entreat you to be careful of the rare instrument committed to your charge. You can safely trust your musical sentiments to this medium and to the genius of the brothers Amati, whose embodied spirits will console you in sorrow, temper you in joy, and bring blessed ideas and good tidings to all your friends and hearers. With the best wishes, I am your sincere friend, OLE BULL."

On Sunday, June 3d, at 6 o'clock in the afternoon, the two medial children of Kate Fox Jencken were christened at St. Mary Woolnoth, in the city of London, by the Rev. Dr. Irons, as Ferdinand Loewenstein Jencken, and Henry Dietrich Loewenstein Jencken. Several of the prominent Spiritualists of the metropolis were present. The spirit attendants, having been requested to remain quiet during the services, confined their operations to rapping "yes" to some parts of the exercises and "no" to others, and in the evening following the ceremony gave to Mr. Jencken the following message: "Good will come from this baptism; still we do not consider it all-important for the saving of souls. Your firstborn will some day be the instrument of bringing Spiritualism into that church and many churches of England, therefore this christening will do great good.—Your father."

We are informed that Moses Hull and Mattie Sawyer were arrested on Monday, June 12th, at Vineland, because of an alleged collision between their system of life and the laws of New Jersey. The circumstances surrounding the case cause the action of the authorities to look just a little like a combination of "Church and State" to aid the revivalist Hammond, who found the anti-revival arguments of Mr. Hull to be rather inconvenient. John Gage and Dr. Joseph Dunton furnished bail for Mr. Hull, Mattie being set free. The case is to come up for trial in October next.

We have received a cheerful-looking volume of four hundred pages—tinted paper—entitled THE TRUTHS OF SPIRITUALISM, wherein E. V. Wilson, the seer, compiles from his twenty-five years' experience as a medium a remarkable array of tests of individual existence after death, so-called, going to prove beyond a doubt the reality of persistent life for humanity. We shall speak more fully concerning the book in a future number. Those desiring it will find it for sale at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston.

The Davis Testimonial Fund.

If any one man above another in the ranks of Spiritualism deserves a material "manifestation" of appreciation for work well done, that man is ANDREW JACKSON DAVIS. And it gratifies us to know that the thousands of human hearts which have been instructed and made happy by his divine philosophy are now ready and willing to—in part—repay the worthy brother for his arduous labors of the past. We acknowledge, since previous report, the receipt of \$3.00 from B. Shraft, of San Francisco, Cal., and \$2.00 from Mrs. L. Pierce, Boston Highlands, Mass. Also Mrs. Emma Hardinge Britten donates, in lieu of money, ten copies of the book recently published, entitled "Art Magic." Persons wanting this work, we are requested to state, can remit \$5 to A. J. Davis & Co., 24 East 4th street, New York City. The book will be mailed postage free.

Reply to Fiske.

The masterly reply of our correspondent D. L. in the last Banner to the platitudes of Mr. John Fiske in his articles entitled "The Unseen World," is deservedly exciting a good deal of attention. The shallowness of Mr. Fiske's philosophy is exposed with irresistible force; and by the juxtaposition of his own sentences, ridicule is irresistibly thrown on his whole system of thought so far as the future of man is concerned. As D. L. happily remarks of Mr. Fiske's spiritual world: "Being a genuine Utopia, its existence must be established like the famous etymology of lucus a non lucendo." Mr. Fiske's argument that because of the necessary absence of all evidence whatever in favor of a spiritual world, there is therefore a good reason for supposing it exists, is the ne plus ultra of sophistical absurdity.

Picnic at Silver Lake Grove.

The announced excursion under the auspices of Children's Progressive Lyceum No. 1 of Boston, transpired at this popular resort on Thursday, June 15th. A good number of the little ones joined with the adults in making up a pleasant and happy company. The day was fine, and the varied attractions of the place, boating, swinging, dancing, etc., were tested to the full by the party attending. Speeches at the stand were made in the afternoon by Miss Lizzie Doten, Dr. John H. Currier, (who also presided) George A. Bacon, Dr. H. B. Storer, H. C. Lull, Wm. J. Gorman, Hattie Wilson, and others. The Lyceum's Committee, J. B. Hatch, Chairman, deserve credit for the admirable manner in which the details of this picnic were prepared and carried out. It is hinted that the Lyceum will arrange for another out-of-door gathering before the close of the season.

Letter of Fellowship.

On the 31st of May, 1876, the Religio-Philosophical Society of Chicago, Ill., granted a Letter of Fellowship and Ordination to Mrs. Cora L. V. Tappan, of New York, constituting her a regular minister of the Gospel, and authorizing her to solemnize marriages in due form of law. On the 10th day of June, a like Letter of Fellowship was granted to G. C. Castleman, of Memphis, Mo. At the close of her lecture at the hall of the Spiritual League Association in Chicago, Sunday, June 4th, Mrs. Tappan united in marriage Mr. Erastus W. Pratt and Mrs. Electa E. Kelley, by an interesting and appropriate ceremony.

Dr. Slade Going to Europe.

J. Simmons, agent for this distinguished medium, writes as follows under date of June 17th: To the Editor of the Banner of Light: It is now settled that Dr. Slade is to go to Russia. We are to sail by the steamer Holland, of the National line, on the 1st of July, for London direct, where we will remain until October, and then go on to St. Petersburg, where we are to be on or before the first day of November. We are to remain in St. Petersburg three months, after which we will return to London. Our address in London will be in care of Mr. Harrison, of the London Spiritualist, 38 Great Russell street.

Dom Pedro, of Brazil, has demonstrated in many ways since his advent in America the fact of his right to be considered as one of "nature's noblemen," and in no method more clearly than in his last proposition, wherein he offers the use of his parlors at the Continental Hotel at Philadelphia to the Centennial Commission for the purpose of holding assemblies for the practical interchange of opinions and courtesies between the representatives of all the foreign governments and of our own at the Centennial. Truly says a contemporary: "What a novel sight it will be when these representative men from other nations skilled in sciences, art and mechanism shall sit down together under the folds of the national ensign of Republic to discuss the great questions and problems that make for the peace and happiness of mankind; by invitation of a man who wields the sceptre of one of the great empires, and goes out beyond its boundaries, not like the emperor of other days, bent upon augmenting his power by conquests of territory, but in pursuit of those more precious and enduring acquisitions which will make for the welfare of his subjects in the realms of knowledge and industrial skill."

The National Woman-Suffrage Association Headquarters are at No. 1431 Chestnut street, Philadelphia, Pa. On July 4th, the Association proposes to issue a "Declaration of Rights" for woman, and a "Grand Protest" against the Centennial celebration of "the Independence of the People" while one-half of the people are political slaves. They call upon all women, "in meetings, in parlors, in kitchens, wherever they may be," to join in this declaration and protest, and to send them copies of their utterances for preservation in a Centennial Book. They also announce a great mass-meeting in Philadelphia, on July 19th and 20th. For further particulars, address "The National Woman-Suffrage Parlors, 1431 Chestnut street, Philadelphia."

In a recent case before the Supreme Court at Cape Town, South Africa, the jury, all save one, declared themselves satisfied of the prisoner's guilt, but that one refused to concur, averring that he had just received a spirit message as he sat in the box, declaring the accused to be innocent. Refusing to agree with his fellows, another jury was empaneled, and on the second trial the prisoner was acquitted with but little hesitation. "So the spirits had their own way after all," says the Cape Town Times for May 4th.

The Radical Spiritualists will hold a camp-meeting at Lake Walden, Concord, Mass., commencing August 3d and ending on the 23d.

The Paine Bust Fund.

The chairman of the appropriate committee acknowledges in the Index the receipt up to June 13th of \$695.93, toward defraying the expense—\$1200—of placing the proposed marble bust of Thomas Paine (the work of Mr. Morse, of Boston,) in Independence Hall, Philadelphia. Since our last statement we have received at our office the following sums in aid of this worthy object: E. B. Tilden, \$5.00; A. G. Campbell, \$1.50; "G. M. I.," \$5.00; Kinton Cheesman, \$1.00; Joseph H. Holloway, \$1.00; Mrs. B. H. Thomas, \$1.00; G. H. Woods, \$2.00; Mary C. Stearns, \$1.25.

Lake Pleasant Camp-Meeting.

J. Luke Baxter is to open the public expiring on Sunday, Aug. 13th. He will remain over till Tuesday, and speak again that day. Mr. Baxter is conceded to be one of the most accurate and successful public test mediums in his country. The public will expect to see some of his mediumship at the meeting, and listen to his fine singing.

A correspondent writing from Denver, Col., encloses a bill put out by that peripatetic and farcical "exposer," Prof. (?) S. S. Baldwin, and asks information concerning him. We had supposed that all the Spiritualists of the West had long ago heard of this arrogant individual, who claims by ventiloquism, mesmerism, and sleight-of-hand to explain away the spiritual phenomena. Of course the church people, unacquainted with the real character of spirit manifestations—a large majority even not daring to witness them at all—eagerly swallow the offered pill of "exposure" which the Professor (?) glides to the theological palate, but a visit to one of his juggling entertainments on the part of those who do know how to distinguish the phenomena, will satisfy them immediately that his exhibitions are but base and in many cases laughably shallow imitations of the original.

Charles M. Tay, of Bunker Hill District, Boston, passed on at Franklin, N. H., June 18th, aged 23 years 9 months. The deceased was the youngest son of the late Rufus L. Tay, and was a physical and materializing medium of remarkable power—though his séances were held only in presence of friends and in the privacy of the family circle. Funeral services were held at the residence of his mother, 54 Chestnut street, Bunker Hill District, on Tuesday afternoon, June 19th. Emma Hardinge Britten addressed the people with eloquent and sympathetic diction, and the music of a choice choir lent sweetness and solemnity to the hour. After the services at the house the remains were escorted to Mount Auburn for interment, and at the grave another brief allocution was pronounced by Mrs. Britten.

When the first little wave of the rising tide comes creeping up the shore, the sun desires her, and the dry sand drinks her, and her frightened sisters pull her backward, and yet again she escapes; and still her expostulating sisters cling to her skirts, and the rabble of waves behind cry out against her boldness, and all the depths of ocean seem rising to drag her down. And now the second rank of waves, who would have died of shame at being the first, have unwillingly passed the earlier mark of the little wave that led them; and now you may float in your ship, for lo! the tide is full. So is it with all systems of reform: though the pioneers be derided, the great needs of humanity behind push on to the triumphant acquisition of the new order of things.

Dr. T. A. Bland, of New York City, called on us recently, looking hearty, and being full of business. He is at present, among other duties, devoting a portion of his time to the cause of the Indians, and obtaining subscriptions to a volume entitled "Wi-ne-ma (The Woman Chief) and her people"—a volume which has been put forth by Hon. A. B. Meacham for the pecuniary assistance of this Indian heroine who saved his (Col. M.'s) life at the Canby massacre by the Modocs. She is better known to the public by the name "Riddle's Squaw," which was telegraphed all over the world in connection with reports of that bloody scene. She is now in Philadelphia, in great want, and we trust will receive the aid she so much merits.

The photograph of the paraffine hand (obtained through the mediumship of Mrs. Mary M. Hardy), which is treated of by an advertisement on our fifth page, is a striking picture, and those interested in this surprising phenomenon should avail themselves of the opportunity to obtain a copy as a souvenir thereof.

Mrs. Mary J. Hollis, the well known medium for physical and other manifestations, is now located for a short time at 616 E. street, N. W., Washington City, D. C. Mrs. Hollis is reported as giving great satisfaction to the friends of the cause there, and as convincing many skeptics of the truth of spirit return.

THE BOOK OF LIFE; or, The Human Constitution, with its Cosmical Relations, a finely illustrated volume of nearly three hundred pages, by Arthur Merton, M. D., of the Maternal University, is for sale by Colby & Rich, No. 9 Montgomery Place, Boston. See announcement on our fifth page.

Once and for all, allow me, as one who knows, to declare that the manifestations called spiritual are in no wise produced, affected, or in any manner governed by what is known as electricity.—Spirit Benjamin Franklin.

A. S. Hayward writes us from Philadelphia, June 18th: "Gen. Roberts has entered suit against the editor and publisher of the Times, and the case must now come to trial. The Grand Jury found a true bill against them."

A thrillingly interesting pamphlet, entitled A TALE OF LIFE; OR, THE BROKEN AND HIS VICTIMS, has just been issued by E. V. Wilson, and is for sale by Colby & Rich, No. 9 Montgomery Place, Boston.

A report of the Eighth Annual Convention of the Vermont State Spiritualist Association has been received, and will be printed at an early date.

A new edition of RAVALETTE, by P. B. Randolph, is for sale by Colby & Rich, No. 9 Montgomery Place, Boston, Mass.

"Open Letter, No. 2," from John Wetherbee, Esq., will appear in our next issue. Read the call for the Centennial Congress of Liberals, which will be found on our 8th page.



Message Department.

The Spirit Messages given at the Baltimore Circle and the Boston Circle, to which an introduction has been published, indicate that spirits carry with them the characteristics of their earthly life...

MESSAGES FROM THE SPIRIT-WORLD THROUGH THE MEDIUMSHIP OF MRS. SARAH A. DANSKIN.

(Wife of Colonel Washington A. Danksin, of Baltimore.) During the last twenty years hundreds of spirits have conversed with their friends on earth through the mediumship of Mrs. Danksin...

Mrs. Danksin's Mediumistic Experiences.

A prominent member of the Episcopal church called upon us one evening, just after the close of the civil war, and said he had heard of several cures through the agency of Mrs. Danksin...

Purchasing a small drug store he managed to sustain himself and all that was left of his family in a very moderate manner indeed. Just, however, as they were beginning to adapt themselves to their altered condition of life...

There was great nervous excitement, and the patient had been sleepless for three or four nights. When Mrs. Danksin took her hands she looked up with a radiant smile and exclaimed, "You have come to save me!"

Rachel Butler.

Rachel Butler was my name. I was the wife of Elisha Butler, living on Pennsylvania avenue, Baltimore, and my number was seven hundred and fifty-five.

The grave was not cold; the portals through which I passed were not dark, for angels were there to light me to my place of sweet repose.

Children, be content, be happy; for on these shores, where everything is so beautiful, mother will be waiting to greet you.

This is not spoken for outside strangers to criticize, it is spoken to comfort those who are grieving and mourning over the loss of a mother.

Martha O'Connor.

Martha O'Connor was my name, the third daughter of Lucinda O'Connor. Timothy was my father's name. A fat, blooming, bouncing girl I was.

Tyrone is the place in which I was born, and the home was no more than a little mud hovel, with a pig-sty on one side and a cow stable on the other.

about cooking was how to boil a potato. That situation was soon vacant. I applied for another, the washing and the ironing; and that place I was put out of, and then I found my level, dish-washing. I worked hard and was careful, and that's how I saved up some money.

Eleanor Torrance.

Eleanor Torrance, daughter of William Fulford, widow of the late George Torrance. I have power to come back and see those I have left behind. I read their hearts. They are mourning and grieving and bewailing my dying; but they must not do so.

Men and women, fear not death, for it is beautiful to die; for in the twinkling of an eye you are gathered into life—that life which has no fading. If chance should be that any one in kindred with myself should scan these lines, they will know that it is me, for I speak not in tones of intellectuality, but from the feeling of the heart.

Catherine Williams.

Catherine Williams was my name. I was the wife of Daniel Williams, of South Carolina. I died in Romney, West Virginia, in about my fiftieth year.

Clouds broke away for the ascension of the spirit into its new home. There it had to start out in its ignorance and gather in the laws of its new life, and under those become an obedient servant and worker.

I've been warned by the infinite love of the Father, and now with the gladness of a little child I return to impart the beautiful blessing which hath enshrouded my spirit.

Robert Renwick.

The spirit-world I find peopled with individuals like ourselves. Some are high, some are low, in the grade of matter; still, as I find things, I shall take them, and weigh them, and measure them, as a practical business man should do.

In the struggle of death there is no outward pain, nor is there any felt within. It is merely to sleep, with all sensation hushed, for a few moments, then to be quickened into a realization of life and beauty.

Sarah Croger Campbell.

In Upper Derby, on the 24th, I died—Sarah Croger Campbell. I was the widow Mr. Campbell, formerly of Uniontown, Pennsylvania, in the eighty-sixth year of my age; and it was in January my body was taken to the Upland Baptist Church, and from that to the burial ground.

I cannot, my dear inquiring friends, see any harm that it can place at your doors; I think, if you investigate it truthfully and honestly, it will make you better men and better women; and make you understand that God lives in the grass and in the stone and in the water, as well as in man and woman.

Mrs. Mary Magruder.

Let the dream of death be told. Let every one answer for himself, whether it were better to live than to die. I sought not death, but it came and I was compelled to accept it. I stand a novice in the realm of light and beauty, asking to be advanced, asking to be tutored.

Oh, the heart is warm in all its feelings for the dear ones I have left behind, for they feel as I felt, the grave is so cold, so chilled, and when the sod is placed upon the coffin what a dull sound it gives; it lacks kindred and friends feel as if the world had lost all its beauty.

I died at Annapolis, Maryland, after a long, severe and painful illness. It was in the month of April. I was the wife of Judge Daniel Magruder. My name was Mary, and the name of the place where they were buried is Annapolis. It is not lost, either in death or in time, and if I was more advanced, more freely and more openly would I have power to explain the beautiful life into which I have passed.

BANNER OF LIGHT CIRCLE ROOM.

The following Spirit-Messages were given through the mediumship of MRS. JENNIE S. RUDD at the Public Free Circles held at this office.

Question and Answer.

CONTROLLING SPIRIT.—If you have questions, Mr. Chairman, I will now consider them. QUES.—Are there tides in the affairs of men, in finance, &c., as there are tides in the sea?

ANS.—Not exactly as the waves roll up across the sea, but if you closely observe life you will find that once in about so long a time a tidal wave seems to sweep over the world, which carries with it darkness and gloom to the financial world, and makes men look about them and gaze upon their fellowmen with distrust.

I may not have made my answer plain, for it would take too long to enter fully into a question like this—it involves a great deal. I have simply answered it briefly.

Ann M. Bradley.

I have cast off the old form. I stand a liberated spirit, enjoying the privilege of a spirit-home, of communion with friends passed on long before, clasping the hand again of a father and mother, and the dear ones, the little ones that I have seen fade away from time to time from out the earth-life.

I can reach from my windows the beautiful flowers. The birds, are singing sweetly all about me, and I listen to the music which comes from a distance. Oh, this is the real world, the true world. I had lived out my days of usefulness, it seemed to me, yet there were those that loved me.

Many years I lived on earth—eighty-eight years. Probably many of you will never live to see so long a life as that; yet it was not tiresome to me, only at times. I tried to do the best I could. There were times when I felt that I had glimpses of the spiritual, when the spiritual seemed so near to me, when I felt that I could almost look into eternity.

I have realized it now, and I care not for the suffering which I passed through on earth, for it is all effaced, and I can stand in happiness and gaze upon the surroundings of earth, knowing that it will all be well in the end.

Willets H. Fargo.

I left my old box, such as it was, at Decatur, Ill., on the 14th, I believe, of February. I want to report myself on the safe side of life, and I suppose this is the place to telegraph, is it not? [Yes.] Well, I've some friends down here I'd like to telegraph to, that they may know that Willets H. Fargo still lives.

Annie Gibson.

Does anybody come here, sir? [Oh, yes; all are welcome.] Will what I say be written down? [Yes.] Well, maybe I shan't say it very straight, but I've got a mother and a father, and mother feels bad about my going away. I don't feel bad about it now, but I did when I first came here. It did not seem like home; I wanted mother, but I've got used to it now.

Emily Aldrich.

'T was dark and cold, and my heart was lonely and my soul was sad. They said I was mad. I could not help it if I was. I felt as though I had nothing to live for; all was swept away, and I longed to be swept away too. They told me that it was wicked to take one's life, but I felt that I should get away from all trouble, and I threw myself into the river; but I met loved ones here who told me I should have remained, and worked on till the end came.

Hosea Ballou.

The question comes to me from minds on earth saying, "Watchman, tell us of the night. What are the signs of promise for the coming future? Why are Spiritualists and why are mediums arrayed in battle against Spiritualists and mediums, and why are mediums so severely criticised and made so unhappy? Will the time ever come when there will be less jealousy and more of love?" We answer that the present hour is one filled up with labor, both in the spirit-world and in your world.

everything come to our ideas. It has become too common a thing for mediums to get jealous of one another, fearing that one bright star might eclipse all the little candles that were burning. They forget that the smallest candle, however dim its light, is just as important to the world of spirits as is the brightest star that speaks the grandest truths from some rostrum, celebrated for its intelligence.

The time has come now when mediums begin to realize this; that if they would work in power and bring power to earth, they must be true-hearted and strong; they must work as bands of brothers and sisters, true to themselves and true to the angel world.

We have answered the question given to us, really to the best of our ability. We would now only say this: Be true to yourselves, and never fear but that the angel-world will be true to you.

I have seen one fight like this before, when Universalism first was preached around in your country; and in your city it was said that we were possessed of devils, that there was no good or truth in us. If there was anything stolen, it was supposed that a Universalist might have stolen it; if any bad act was performed, it was supposed that a Universalist might have done it.

Simon Morton.

It seems to me that after a feller gets into this box it's hard staying in. I don't s'pose it makes any difference what kind of chaps get in, does it? Now that old feller that's just gone out—he was a pretty pious kind of a looking man. You see he's one of the band that's standing round. I did n't think he'd be willing I'd come in, but he opened the door and in I got.

Well, now, Mr. Chairman, I don't know how to make a speech; if I did I'd make one; but since I've been up here I've felt as though I'd like to get back and undo some of the confounded, miserable work I did when I was here, and that's just the reason this old gentleman said to me, "Get in," I suppose. If you can save me, I want to be saved.

I used to live down in Galveston, a good ways from here, and—well! sometimes I behaved pretty well and sometimes I did n't. I used to drink some, and gambled a good deal. I don't know as I ever stole anything any other way, but I was rather of a rough, break-neck sort of a man.

Emma Day.

'T is sweet to live so that when you leave earth and earthly things you can enjoy the spiritual. 'T is sweet to be able to come back and bring flowers instead of thorns, to throw out the seeds of love and harmony rather than to throw out the seeds of discord. Life was a sad life to me, because I loved so strongly—so strongly and too well, they said. I could not help it. Life had been to me a blank, and when he came, it seemed a bright star in my existence; but instead of taking to my heart a thornless rose full of beauty and delight, 't was the old story—the serpent turned while love's tide was overflowing my very soul, and stung me to the death.

Fallen! Oh, how many to-day are there that hear the word fallen, and none to save! I was not bad; my soul was strong. I loved truly, and saw not that I was yielding to a tempter, and

to a serpent, yet my friends shrugged their shoulders, passed me by, and left me to die an outcast. But the angels bled me, and I clasped again that blue eyed babe, born of his soul and mine. I found a mother in spirit-life ready to save and guide me, and I found the angels called me not fallen, but only weak. They pushed me not aside, but strengthened and sustained me, and to-day I can come as a ministering angel to earth, and though I had the cold shoulder turned to me, yet never while memory lasts, never will there be breath to breathe in spirit-life will I ever bring thorns to those of earth.

Controlling Spirit.

Well, friends, again we must bid you good afternoon, having given you all we find before us, trusting there have been some lessons of wisdom here to-day. May God and the angels bless you, and keep you safe, and may you be true to yourselves, believing ever in the fatherhood of God and the brotherhood of man.

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Passed to Spirit-Life:

From Rockvale, Ogle County, Ill., June 1st, 1876, Mrs. Nancy James, wife of John James. She was born in the town of Antrim, Hillsborough County, N. H., on the 25th of November, 1800—consequently was 75 years and 6 months old when she died.

Mrs. James joined the Presbyterian church when she was about twenty-nine years old, though she did not, and could not, fully endorse its tenets. About the year 1850, she began to investigate the gospel of Spiritualism, and from reading the "Banner of Light" (of Boston, a subscriber), and listening to lectures on the subject, she became a firm believer in spirit-communication, and often declared that she was a true Spiritualist. She was a true believer in immortality; but that was professed to her husband, and had rather have one last day with the "Banner" than to have three meals without it; "cannot do without it." It was renewed for another year, and was a comfort to her during her protracted illness. She was in full faith of meeting friends in the spirit-world who had gone before. A large concourse of her neighbors attended her funeral, and followed her remains to the grave, and much sympathetic feeling was manifested. She was a very kind neighbor, and a good, humble and lovely Christian; and her belief in Spiritualism increased her Christian virtues. J. J.

From Charleston, West Virginia, June 1st, 1876, Thomas Moore, in the 75th year of his age.

For several years he has been in a great degree helpless from a paralytic stroke in his right side, but during the last few days of his physical life his decline was very rapid. His exit from the mortal canvas was as quiet and peaceful as when first he entered it, and he required no more than the vacant fire-side, which faith he had not enjoyed for nearly forty years, and as the period of his mortal existence drew to a close he felt ready and anxious to enter upon the realities of the higher life. He admonished his friends that when he had passed away they should not regard him as "dead," but as "passed on to a higher and better life."

On the 23d of April Dr. A. J. Gridley, of Southampton, Mass., aged 74 years.

He had lived a life of activity and great usefulness, and was respected and beloved by friends and neighbors. He was a champion in the cause of Spiritualism, having been among the first to embrace its holy teachings. His loss is deeply felt among friends and neighbors. He was a true believer in the Spiritual Philosophy, which faith he had not enjoyed for nearly forty years, and as the period of his mortal existence drew to a close he felt ready and anxious to enter upon the realities of the higher life. He admonished his friends that when he had passed away they should not regard him as "dead," but as "passed on to a higher and better life."

From Larissa, Cherokee County, Texas, May 23d, E. N. Bass, aged 67 years.

He was a firm Spiritualist, an earnest advocate of the Spiritual Philosophy, and has enjoyed the reading of the "Banner"—which he highly prized—for the last seventeen years.

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line is required. A line of type averages ten words.]

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