

"1st.—Can you, with your eyes bandaged, draw the likeness of deceased persons you never saw, so true to life as to be readily recognized by both the friends and foes of Spiritualism?"

were acquainted with those persons while living? I have known many cases of this kind.

4th.—Can you write in a plain, legible hand, from right to left and upside down while your eyes are bandaged, without any previous practice in the art, as I have known a little girl to do who had never learned to write in any manner?

5th.—Or can you produce a *fac simile* of a deceased person's handwriting you never saw or heard of and the relative of some stranger present, so as to be readily recognized by the friends and foes of Spiritualism? This was done at West Troy, N. Y., by a little girl only four years old who did not know one letter from another of the written alphabet nor how to hold the pen.

6th.—Can you have a pen rise up and write in broad daylight when no person is touching it in the presence of a number of respectable witnesses? We have responsible witnesses to prove it has been done several times.

7th.—Can you place a small piece of a pencil between two folding slates after being previously examined and known to contain no marks, and then allow a skeptic to insert it in a drawer and lock it so that when withdrawn by him a few minutes after, it shall contain a written message to him from a friend relative to events known to nobody present but him? This I have known to be done several times.

8th.—Can you stand before an audience of a thousand people, and describe deceased relatives of persons present by the hour, giving a full description of the person, size, age, name, etc., of said deceased person, and answer test questions relative to the previous history of the deceased, as I have often witnessed?

9th.—Can you have a table rise from the floor in broad daylight, float in the air and flap its wings or leaves against its legs, while you are sitting with your arms folded some distance from it, as I have witnessed when no other person was present but myself and the medium?

The truth is that instead of Mr. B.'s being able to duplicate what mediums can do, he would utterly fail in doing any of the really remarkable things which they accomplish.

A physician of this city has handed me a copy of Dr. Hammond's "Spiritualism and Nervous Derangement," for review. With Spiritualists this scarcely needs any reviewing, as there are thousands of them who at some period of their lives, while yet in their erudite development, or rather undevelopment, in spiritual things have maintained virtually the same opinions as Dr. Hammond, but have now outgrown them and emerged into clearer light.

Besides this the Banner has already given a very able editorial review of this work. But Dr. Hammond has been Surgeon General, and is now "Professor of Diseases of the Mind and Nervous System in the Medical Department of the University of New York." This sounds large, and as his utterances are sent forth in rather an *ex cathedra* style, some ill-informed persons may become confused thereby. For this reason it may be worth while to notice a few of his sophistries.

Twenty years ago I was using virtually the same arguments against Spiritualism as this book presents, a part of which I borrowed from Dr. Dods's work called "Spirit Manifestations Examined and Explained." This gentleman, though at times superficial and bombastic, was better acquainted with some of the finer forces which rule in the realm of mind than Dr. Hammond, and some of his points were more effective.

But Dr. Dods soon spoiled the force of his work, however, by becoming a Spiritualist himself, a thing which I think Dr. Hammond will never do while in this world, for so unspiritual is his natural constitution that I presume it will be some time after he reaches spirit-life before he will understand where he is or what it means. I do not blame him for any unspiritual indiscretions, but think it unfortunate that he should not see that his life is in experimenting with the coarser material side of life rather than with spiritual things, which he is by nature unfitted to understand.

It is both sad and amusing to see some members of the New York Liberal Club, and others whose heads are rather deficient about the region of the zygomatic arch, where Dr. Buchanan places the spiritual faculty, pushing themselves forward in their warfare against all Spiritualism.

Color-blind people cannot appreciate colors, and minds steeped in materialism cannot see anything but delusion in spiritual things. Dr. Hammond misconceives this subject in hundreds of places. The very first sentence of his book shows his ignorance of the Spiritual Philosophy, when he says: "There is an inherent tendency in the mind of man to ascribe to supernatural agencies those events the causes of which are beyond his knowledge." The idea of the supernatural is one of the superstitions which the Spiritualists are combating, as they constantly teach that all phenomena, both visible and invisible, are accomplished through natural law.

He repeatedly makes the same blunder, and rushing along on this false scent, collects the greatest conglomeration of superstitious fables, bigots, fanatics, knaves, and others from the ignorance of the past as well as the present, and holds them up either as specimens of Spiritualists or of people who should be ranked side by side with them.

Wallace admits that Spiritualism has banished the terms *miracle* and *supernatural*, and shows how remarkably it has enlarged the ideas of even the common people. But Dr. Hammond can see nothing in the spiritual ranks but a deluded set of people on the one hand or a class of jugglers on the other. He evidently looks with commiseration upon Lord Adair, Lord Lindsay, S. C. Hall, and others, who saw the medium Home transported through the air, and do many other wonderful things, and tries to show that they were hallucinated, and that Home was a trickster. What motive could Home have to deceive these distinguished men, including William Howitt, besides so many monarchs and scientific men all over Europe, especially as long as he makes no money by his mediumship?

It seems amusing for Dr. Hammond to explain to Crookes, Wallace, and others, laws of science which they have overlooked and methods by which Home has played his games upon them. Those men and a score of other Spiritualists stand head and shoulders above himself in a knowledge of law, and especially of mental and spiritual phenomena. He disparages also Dr. Elliotson as being "credulous," although Dr. Ashburner declared him to be "one who more than any other man of his time has proved himself a profound physiologist, a thorough medical investigator, and a practical physician." The truth is that Dr. Hammond is so completely ignorant of the finer psychical forces and the laws by which mind controls matter, that he scarcely seems to know that they exist, and anybody that pretends to heal or bring into use these finer elements is denounced as a charlatan or humbug. Thus he speaks of the "sick who resort to clairvoyant and spiritualistic humbugs," and thinks the "delusion" of this method of cure has nearly died out.

This Rip Van Winkle of a doctor had better open his eyes, or the world will slide by him.

There are several hundred clairvoyants and psychomists in New York and Boston alone, and I presume there are from 500 to 1000 at least in the United States. A medical professor of this city told me that in fifty years the whole medical world would come over to this philosophy of cure. Certain it is that we are curing thousands of cases which the drug system cannot touch. I find also in my own practice—and I think it is so with others—that I build up the mind and the moral powers as well as the body. Lately three patients have had their appetite for liquor removed, and their passionate nature brought much better under control. One of them is a theatrical actor, and when I put my hands upon him he went into a trance, and became deathly sick at the stomach. After that when he came again he said he could not drink any more liquor. Immediately he became entranced, gave an Indian war-whoop, and exclaimed: "Me, do it! You help! No more firewater! In one moon no more tobacco! He shall become strong as a lion. He shall sing like the birds of the forest."

But we thus heal body and mind and leave no frightful diseases behind. We fill the patients with hope and a more buoyant spirit. We receive a blessed warming life principle from somewhere which thrills us through and through, and this, combined with our own, we hand over to the patient, whose nerves, muscles, blood, and brain are kindled with new power. This is the kind of humbuggery we practice. The noble series of articles lately published in the Banner, from Thomas R. Hazard, showing who are the medical "quacks," will clip many a wing of these men who denounce all that dare differ from themselves. But so ignorant is our author of even prominent spiritualistic names, that he gets things all mixed up. I quote the following about spiritual cures, from p. 177:

"In all alleged cases, where the cure is real, imagination or emotional excitement has been the leading agent. Whether the operator be the Zouave Jacob, or Judge Edwards, or Mrs. Emma Harding, or 'Prof.' Brittan, or Andrew Jackson Davis, or Dr. Robert Newton, the influence is the same, and resides not in the operator—except in so far as he is able to obtain the confidence of the subject."

The italics are mine. For Judge Edwards it should be Judge Edmonds; for Mrs. Emma Harding, Emma Harding Britten; for "Prof." Brittan, Prof. Brittan; for Robert Newton, J. R. Newton; while Judge Edmonds, Emma Harding Britten, and Andrew Jackson Davis do not belong in the category of magnetists at all.

And now I would like to ask this doctor Hammond how imagination can work a cure excepting through the fine magnetic or psychic aura as a medium to work with? And how is it that psychomists can often cure babes, or animals, or even those whose imagination and belief work in a contrary direction? In my little work called "Vital Magnetism," however, I have quoted facts which at once give a quietus to any such idea, and it is not necessary to speak further of it here except to say that it seems somewhat strange that a "Professor of Diseases of the Mind and Nervous System," should be so unacquainted with the first principles of mental action. It is remarkable, too, that he is so little acquainted with the real achievements of these new methods of healing.

A well-known physician here has just told me of the case of a gentleman who had been afflicted with severe headaches and other troubles for years, and who had been treated by the most eminent physicians in vain, and could not even tell what was the matter with him. Happening to be in San Francisco he thought he would call upon Dr. J. R. Newton, although he had almost no faith in him. In a moment the doctor remarked to him: "You have gall-stones; let me cure you." In one or two weeks, after having caused a goodly number of gall-stones to pass from him, he was virtually well. If Dr. Hammond should look around with candor and humility, he would find a good many other of these "ignorant" "clairvoyant quacks," who could heal him at his own game as badly as Dr. Newton did. When Dr. Wilbur, of Chicago, was in New York last year, he challenged the regular physicians to go into hospitals or elsewhere and heal as many by their methods as he could by laying on hands. The challenge was published in the Graphic, but no physicians responded.

But the fact is that nearly all the cures accomplished by magnetists are cases which have baffled the regular profession. How does it sound, then, for Dr. Hammond to assert that "the practice is confined to the merest ignoramus and charlatans which the world is capable of producing." Many a learned physician already is practicing wholly or in part with the magnetic processes, and some of the most eminent physicians of New York are at this time receiving magnetic treatment. I have had three physicians under my care lately, and a physician of Washington of sixteen years' practice, who studied a short time with me last year, was astonished that these finer laws of cure were already being reduced to a science, the very first principles of which, as he admitted, the regular school of practice was ignorant of.

We are "ignoramus and charlatans," are we? Dr. Hammond had better know what he is talking about before he dashes right and left like "a bull into a china shop." I will fearlessly assert that psychomists generally understand the finer laws of life and how to wield them, incomparably better than do most of the so-called "regulars," and make more cures two to one, or even five to one, than those who use drugs only, while even the most ignorant scarcely ever produce any bad effects.

And now I would like to ask this pugnacious doctor a few questions with reference to the science of life and the arena of force, for he and his confrères in medicine must be wonderfully wise if others in comparison are but "ignoramuses." Pray tell us, professor of nervous diseases, the philosophy of nervous action. Do the nerves act through a polarization of their atoms, or by means of some ethereal fluid, or by a combination of both fluid and polar action? What is the exact office of the ganglia? How is it that the motor and sensory nerves, while so similar in substance, are so widely different in their functions? How do the motor nerves act upon the muscles? Pray tell us the philosophy of muscular contraction and expansion. By what law does the hemato-crystalline of the blood attract the oxygen while circulating through the lungs, and what is the element and the law in the same blood by which carbon all through the body is seized, held fast, and finally ejected.

Chemical affinity, do you say? But what do you mean by chemical affinity, and by what law is it brought about? What is the principle of molecular action in attraction and repulsion, in

cohesion, adhesion, heat and cold, magnetism, diamagnetism, frictional electricity, galvanic electricity, thermo-electricity and light? Why are the blue rays more chemical and penetrating than the red, and why are the invisible actinic rays still more powerful than the blue? What is the therapeutical character of colors, of heat, of cold, of electricity, of vital force? How should we manipulate to cure fever, headache, inflammatory conditions, chronic conditions, nervousness, insanity? Pray tell us, "Professor of Diseases of the Mind," how "imagination" or "suggestion," which you talk about so much, performs such marvelous effects upon the body, causing disease to fly, and filling the tissues with new life?

What is it that controls matter? If it is spirit, through what fine agency does it work? How does it vitalize and control nerves, muscles and blood, so that physical motion is brought about? In your effort to rob magnetists of the credit of having any power, you say that *imagination* does it. But that is dodging the question, for what is the element which even imagination uses to accomplish such an end? As well say, *the sun warms the earth, therefore there is no such thing as sunlight*. Everything in the universe must work through some agency or medium. But what is the cause of *hysteria*, *hypnotism*, *cataplexy*, etc., which seem to be your stock-in-trade for accounting for spiritual phenomena? Has it never occurred to you that hypnotism is simply self-psychology, or the wielding of one's own psychic and magnetic forces by means of volition or belief? "Spirit is the sole and single source of power," says Dr. Carpenter; have you ascertained as much? If the spirit is thus mighty, and if the body without it is mere helpless dust, has it never occurred to you that even in a disembodied state it may wield those magnetic and fine ethers that greatly affect sensitive persons in this life?

And when thousands of healthy people have felt the power of invisible and intelligent beings, and recognized their forms and their words, and when millions of people, including some of the ablest minds of the world, have had evidence of it, why stultify yourself by calling them *deluded* and *ignorant*? I have asked these questions connected with matter and mind, and could ask many more. Can you answer them? If not, so much the worse, as they belong mainly to the department of which you are professor. Can I answer them? You may say. That is the very thing which I am now attempting to do, and a great many more questions equally difficult, in a work entitled "Human Life and its Relations to the Visible and Invisible Universe." If I succeed in doing this, and all by my own unaided power, and you are not able to do it, then who is the Ignoramus, the surgeon or the psychomist? If I do it under the guiding power of a wisdom much superior to my own, as I feel very sure I do, then Spiritualism is true and your theories are demolished.

Take which horn of the dilemma you please! Meantime keep on throwing dust into people's eyes if you choose, and lead aspiring souls toward despair by mystifying the only palpable proof of the immortal and more beautiful life beyond! Be it mine in my humble way to offset such a baneful influence as far as I can, and, drawing aside the curtain that hides the invisible, to tell my dear, struggling fellow-mortals not to be disheartened by the ills of earth, nor at the approach of death, as they are sure in the blessed future to attain at last to a more glorious life.

11 Clinton Place, N. Y.

REPLY TO J. HAMLIN DEWEY, M. D.
To the Editor of the Banner of Light:
It is just what was needed—that letter of yours in the Banner of June 17th. That is, it seems so to me, because it clearly and fully expresses my sentiments. In nothing do I dissent from it, unless it be in your idea of a "Father God." I know this is an universal one, entertained by Indians and Orthodox Christians as well as by many Spiritualists and other Liberals. But some of us are regretting that of this semi-orphaned condition, with no Mother at all, or only one far inferior to our Father. We cannot perceive that such a great disparity really does exist between our parents; that one is the vitalizing principle, giving life to the universe, and the other inert matter vivified only by this all-pervading spirit.

We believe our Father and Mother God to be coeval and coequal—the positive and negative forces of the universe. Separate, they would be nugatory; united, they are eternal in existence, infinite in power, the God in whom all intelligences "live and move and have their being." For many years I have considered Spiritualism to be a science, not a religion, and, therefore, not sufficient to satisfy the highest demands of the soul. Communion with a departed spirit, however elevated he may be, is not enough to unfold the God within ourselves, any more than intercourse with the excellent of the earth would be. Our highest idea of God, for more of the divine nature, and a full and abiding trust in the wisdom and goodness of this God. They will the kingdom of heaven be established within us, and that peace that passeth the understanding of the merely external man dwell in us richly.

And thus for years I have been isolated and aloof, speaking for Spiritualists, Unitarians and Liberals of different shades of belief, yet giving no name and influence to no religious association or newspaper. I have been trying to unite with the Unitarians; but they, too, have a "Father God," while many of them disbelieve in spirit communion. It would delight me to meet with a number of men and women with views similar to those you express; assist in forming an Association, however small, and inventing a name sufficiently comprehensive to embrace Liberals of all persuasions, is the Old World as well as in the New—the Brahmo Samaj of India, and the Unitarian and Spiritualist of America. Then we can go forth to labor for the coming of the kingdom of heaven in the souls of men with new strength, an increase of power and a certainty of success.

E. A. KINGSBURY.
Ravenscroft, Ohio.

IN RE J. HAMLIN DEWEY.
To the Editor of the Banner of Light:
Will you permit me to give in your "Free-Thought" column a few thoughts suggested by the article of J. Hamlin Dewey, published June 17th? The writer is looking for the "burning words of some prophet soul," to unite Spiritualists and help them to unfold a spiritual or religious life. These "burning words" have been spoken by our best inspirational speakers over and over again, and are to be found in volumes of spiritualistic literature, yet have failed to bring the millennium. The error of the past has been that men and women have been content to revolve around—in fact, made gods of—Moaammed, Christ, Swedenborg, Beecher, and others, until they lost their individuality, being completely merged in to their teachers, seeing through their eyes, believing through their brains. The philosophy of

Spiritualism—thank God!—teaches that we are to look to no particular individual, however intelligent, for absolute truth; but that we are to collect it from all sources, wherever found; from present inspiration as well as past, accepting only that which appeals to our intuition and reason.

Neither does it seem necessary that we should have a new name or a new form to assist man to develop his interior life. To be a Spiritualist in the true sense of the word—a philosophical, practical one—the higher life must be unfolded and made to control the lower or animal. But can this be done by machinery or hot-bed processes? One reason why more persons do not live on a higher plane of life is, that they are content to meet together publicly for worship, (?) not realizing that more solitude and self-examination would be of greater benefit. It is doubtful whether one can be helped to find the inner-life; there is no royal road to this condition; the light may dawn upon the mind suddenly, while crushing sorrow sometimes assists to open the door. And religion cannot be crammed into man, there being a religious nature already in him to be cultivated; while the process is slow where veneration is small.

I believe the writer that manifestations and the alphabet of Spiritualism, and they only work real and lasting benefit when communing with loved ones is an incentive to individual culture. Spiritualism is now in a transition state, breaking up the old preparatory to something better. That more intellectual and moral teachers will be needed, and that halls will be opened for instruction is probable, but it does not seem necessary that there should be any religious organization. A NOT WALKER.
Salem, Mass.

Banner Correspondence.

ILLINOIS.
ROCKFORD.—Capt. H. H. Brown writes, July 6th: It is with pleasure that I watch each week for the presence of the Banner of Light, and I rejoice at its prosperity. Wherever I am on my pilgrimage and do not see the paper for a few weeks I feel "out in the cold," for I have never met one of its family, and do unconsciously measure Spiritualism when I go by the Boston notices. Hence nothing feeds me like the Banner.

It has been six busy months since I last reported myself. Six months of seed sowing; but who will "bring home the sheaves"? We work and wait. And now, under angel guidance, I am about to rest for the summer in the most beautiful spot in the West, to gather strength for a heavy fall and winter campaign, so my guides tell me. Since my last I have, till this month, made monthly visits to De Witt, Iowa, giving in all twenty-five lectures there, and completely mastering the Christian position. Efforts are being made for me to return once a month after September. Any of our good lecturers traveling westward over C. & N. W. R. R., assist them, not only there, but also in other portions of Iowa. I have also spoken in Orange, Wheatland, Lyons and Clinton, Iowa, with good success. Friends in the last two towns are making efforts to sustain frequent lectures. There are many Spiritualists in both, and if they could only be brought into a good working spirit, regular Sunday meetings could be maintained. In Fulton, Ill., I have given twelve lectures, and have there been well sustained in both influence and means; and when in sickness I needed home and friends, I found there and at De Witt true Spiritualism was true brotherhood. I have visited Sterling and Prophetstown, Ill., twice, and Lyndon and Vermont, Ill., once, with a few excursions elsewhere. I find everywhere an ever-increasing reaction against old theology. I have been especially successful in awakening the German Catholics, and in one town drew very largely from the Catholic element. A united effort on the part of the Spiritualists I am sure would be rewarded now as never before, for "the harvest is ripe while the laborers are few."

The last convention of the Northern Illinois Spiritualists was the most pleasant and harmonious gatherings I ever attended, proving that "perfect liberty is perfect peace." The camp-meeting here was a grand success. The grounds are the finest fair grounds I ever saw, and leave nothing to be desired for picnic or grove meeting purposes. The results of the meeting are such that I think it will become a permanent institution, and be the yearly gathering of the Spiritualists in the West. I have located here, and shall speak every Sunday in Grand Army Hall, till Sept. 1st. Will accept invitations during the week, and desire the friends to arrange for open-air meetings, and I will gladly attend at whatever they can afford to pay me. Shall not seek for work till after Sept. 1st, as I must rest my over-worked system. After that date desire to be kept busy, and to that end invite correspondence as to terms and topics from any part of our country.

MICHIGAN.
PARIS.—A lady correspondent writes, June 26th: I recently attended a private séance at the house of my brother, and witnessed some surprising instances of materialization. The controlling spirit gave the name "Mrs. White." After showing her face and hands at the window of the cabinet this spirit-form opened the door and walked out upon the platform, and look each one by the hand her own being cold and clammy; then going back into the cabinet she called up each one separately and showed her face and hands at the window, and patted us on the cheek. My sister next appeared at the window and shook hands with me, also with my sister and brother. Next appeared to me Mr. or Dr. Pomeroy, of Saranac, Mich., whom I do not know of ever meeting but once, and then just a few days previous to his death, which occurred sometime in March or April in the year 1870 (I remember rightly), and whose countenance has ever been vividly impressed upon my memory. He took my hand and patted my cheek and head. I asked if it was really him, and he nodded an answer in affirmative. He showed me his beard, which was perfect, being dark, quite long, and squarely cut; holding it one side he showed me his face, and a shirt-bosom which appeared as perfect as when I saw him living on his death-bed. I could even see where the collar was buttoned on the shirt, yet the light was shaded with three thicknesses of tissue-paper, and the rest of the company sitting not more than six feet distant could not discern the features, only the white form and dark beard being visible to them. I speak of him most particularly, thinking that this article may come to the notice of some member of his family, which, according to report, is somewhat scattered. His wife, at last accounts, was living at Binghamton, N. Y. Many others came and were recognized by their friends. I have in my possession a lock of hair cut from the head of the controlling spirit, "Mrs. White," and two pieces, one of "wash-lace," the other of muslin (both white), which she cut from her dress, and after again entering the cabinet came out and showed us that she had replaced it, as also the hair. The medium wears nothing on these occasions but black, except her extreme underclothing, and there is no possibility of deception.

NEW HAMPSHIRE.
LEBANON.—E. J. Durant writes: We hail with much pleasure the revival of the Message (or spirits') Department, which is always deeply interesting to us, as it demonstrates beyond question that the change called death is simply as before it left this sphere, subject to the identical or similar laws of development as in this sphere; only relieved of the physical disabilities which encumbered it here, and surrounded with more favorable conditions and opportunities of unfoldment than was possible while in the form. There as here we learn that high degrees of excellence must be attained by a process of growth,

prompted and inspired only by the true desires and aspirations of the internal soul. Consequently if we would enter the higher life duly qualified to participate in its divine duties and joys let us endeavor to make this life earnest and true here, by studying the laws of our own being and our duties to our fellows—ever acting in harmony with the promptings of the God within us.

PENNSYLVANIA.
PITTSBURGH.—Mary W. McGarr writes: Reading not long since an article in the Banner of Light headed "Modes of Investigation," I met with a point where you spoke of the antiquity of Spiritualism; this brought to my mind a paragraph I had met with in an old Biographical Dictionary concerning the history of Dr. John Dee. He was a great mathematician and a very extraordinary person, born 1577, in London. When he sat at table with a young man named Edward Kelley they obtained raps similar to those known at present. These conferences were continued for about two years, and the subjects of them were committed to writing, but were never published, though still preserved in a shingle's Museum. Dr. Dee died in 1608. His mathematical works were numerous and valuable.

PHILADELPHIA.—J. W. Van Namee, M. D., writes July 11th: I desire to inform you that Charles F. White, the name test medium, has recovered from his late severe illness, and gone East for the summer, intending to use his really marvelous mediumistic gifts, and I bespeak for him a generous welcome from the people of New England. During his illness he was under my treatment, and I had excellent opportunities to test his mediumship. He is an excellent clairvoyant and business medium, and gives the full names of spirit friends; he is particularly adapted for tests in promiscuous audiences, giving from ten to thirty full names in an evening.

Mr. and Mrs. Holmes are giving startling manifestations under the strictest test conditions, awakening no little commotion among the skeptics. I have seen and recognized several materialized spirits at their séances under conditions where deception of any kind would have been impossible.

The other mediums located here are all doing well in spite of the warm weather, and adding new proofs of immortality to those already given. I expect to leave for the seashore in a few days.

NEW YORK.
RIPLEY.—Mrs. R. G. Randall writes: We have had our spiritual strength renewed by the presence of the "Boy Medium," H. B. Allen, whose tests were conclusive. The music was unsurpassed, and the materializations were so perfect that none could doubt of their genuineness. We felt that we were at the very gates of heaven, which were not ajar, but were wide open. We are but few in number, but our faith and hope are made strong by such tests and manifestations as we have just received and witnessed.

SYRACUSE.—Henry B. Wood writes from this place that most convincing manifestations of invisible intelligence and power were recently witnessed by him, through the mediumship of Mrs. Kimball, of Sackett's Harbor—the chief control being "Moss-Side," an Indian maiden. The phenomena took the form of the mental phase, and consisted of written and oral communications.

INDIANA.
STONE BLUFFS.—A correspondent writes that the Spiritualist picnic held recently at Jacob Romine's Sugar Grove, near the Progressive Friends' Church at Osborne's Prairie, was a pleasant occasion, and passed off successfully. On account of a shower the first day's meeting was held in the church, but the weather improving the Sunday services took place in the grove, the platform being finely decorated with flowers. Speeches were made during the day by Mrs. Mary Clark, Mr. Wilson, of Danville, Ill., Mrs. M. A. Fullerton, of Lowell, Kent Co., Mich., and others, and music by the choir of the Spiritual Church, Miss Martha Romine organist, added harmonious interest to the services.

MAINE.
OLD ORCHARD.—W. L. Jack, M. D., who is spending a season at the beach, writes: The Banner of Light finds its way here, and is a welcome visitor to many guests at the hotels. The beach here is one of the finest in the country. The new "Old Orchard House" is in running order. The fire did not dishearten its energetic proprietor, E. C. Staples, and he is again welcoming his old and new friends.

VERMONT.
SPRINGFIELD.—Chandler Downs writes in high praise of the mediumistic development—clairvoyant, psychometric and healing—of Mrs. S. A. Jesmer, his remarks being founded on experience and observation.

MRS. HARDY, AND MOLDS OF SPIRIT-HANDS.

On Monday, July 10th, I was privileged to attend a private séance at Mrs. Hardy's residence in Concord square, for molds of spirit-hands under strictly test conditions. Among the company were Col. Usher, U. S. Marshal, Mr. Bigelow, Mr. Wetherbee, Mr. Whittier, Mrs. Dora Brigham, Mr. Amory, Dr. Main and others.

The wire box originally constructed by Dr. Gardner, but with the alleged defects removed, was used on the occasion. This was freely exposed to scrutiny before the sitting, and it was declared, I believe, by all present to offer a perfectly satisfactory test condition. I placed the two balls in this box, which was doubly bolted and locked, and the key was committed for safe custody to one of the sitters. Moreover I covered the key-holes and the juncture of the two lids with adhesive plaster; a black cloth was then thrown over the whole to produce a dark cabinet. That was Test No. 1. Mrs. Hardy took her seat at one end of the box, facing the company, and in such an amount of light as to be in full view the whole time. That was Test No. 2.

After the lapse of about thirty minutes the completion of two molds was announced. One of these was apportioned to myself. On removing the coverlet from the top, the adhesive plaster was found intact. A difficulty arose in opening the box, from a defect in one of the locks, and the hinges had to be taken off with a screw-driver before the interior could be reached. The same difficulty had occurred in our preliminary scrutiny. Here was Test No. 3.

Two molds were found within. One had collapsed, probably from the intense heat. The cast of the other is in my possession. It is that of a medium-sized hand—a good specimen of the process. It bears all the natural marks of the skin.

The test conditions speak for themselves. Of the integrity of such manifestations I have no question, from my experience with English mediums. Molds have been produced while I have held the medium's hands firmly in mine; also when the medium has been securely bound and sealed to the wall, ten feet away from the paraffine mixture. The interest of the manifestation lies in the fact that it is a response to the requirements of the scientist for tangible demonstration.

60 Dover street, Boston.
R. LINTON.

It is only a few months since Sanky was in New York singing "Hold the Fort," and now the cry is, "Save the Battery," "Worcester Press."

THE HUNDRETH FOURTH.

BY J. C. PEARSON.

An hundred times the eternal sun
Has rolled the constellations through,
Since we, the many Stars in one,
Unfurled the broad "red, white and blue,"
And gave the heavens our new-born "stars,"
As fixed, as radiant as their own,
And flung our banner's rainbow bars—
Across Columbia's virgin zone—
Pledge of the battle-storm's surcease,
Whom bolts best our devoted shore—
Sign of the rising world of peace,
Which blood shall deluge never more.
Then Freedom's angel, from the skies,
Disowned on every alien strand,
Marked where Columbia's mountains rise
And hailed with joy her native land;
And, like the sun, from east to west
Bore on her torch its destined way,
Till all the continent's broad breast
Was bathed in its effulgent ray.
The prairies bloomed with cities fair,
The pine trees grew to temple spires;
And labor, the great human prayer,
Set up her forges' altar fires.
And Art and Science and the hand
Of muses, from the holy hill,
With Giant Progress, hand in hand,
March on, our mission to fulfill.
The new world blossoms from the old;
Here culminates the eternal plan,
So long by seer and bard foretold—
"Peace upon earth, good will to man."
And on this year of jubilee
The pilgrim nations from afar
Flock to the Mecca of the free,
Where guides the Occidental Star.
Then welcome to our common land;
And may no fate our hand-clasp sever,
Till Freedom's union shall expand—
A union of the world forever!

ODIC PHOTOGRAPHY.

To the Editor of the Banner of Light:

SIR—I find in the number for May 27th of your interesting paper, an article copied from The Spiritualist of May 6th, which, standing alone as it does in the Banner of Light, gives a very unfair impression of the facts of the case. I therefore beg your attention to what follows. In 1846 the late Professor Gregory, of Edinburgh, published an abstract of the Baron von Reichenbach's "Researches on Magnetism," including a supposed new imponderable. This attracted but little attention in England, nor did the translation of the Baron's whole work, published in 1851, attract much more; indeed, it does not appear that a single scientist in England has undertaken to prove, or disprove, the truth of his statements of the facts observed. The secret of this disinclination, or refusal, to examine them appears to me to be of the same nature as that of the disinclination, or refusal, to examine the facts of Spiritualism; namely, that in order to do so satisfactorily, one must go to school again.

While I was considering the subject of spirit-photography, in regard to the agency by which a likeness of an invisible spirit is impressed on the plate, I concluded it could not be obtained by daylight reflected from it, or the spirit must be visible to the normal eye; but it occurred to me that the odic flames from magnets, seen by Reichenbach's sensitives, were possibly connected with the subject. On inquiry I could find no account of any repetition of Reichenbach's experiments, except those instituted by Mr. Blackburn, a rich merchant of Manchester, Mr. Varley, telegraphist, and Mr. Harrison, the editor of The Spiritualist, an account of which is given by Mr. Harrison in his paper for August 27th, 1876, in which he says, "the experiments" "extended over several months," and that "the result of all this was that no action in darkness due to any influence from the magnet." I read this with great regret, but thinking that the Baron's conditions had not been implicitly obeyed, I determined to try the experiments for my own satisfaction, and was rewarded by obtaining three photographs from figures painted on glass plates, resulting from the odic light from a magnet. An account of these experiments was published in The Medium, on April 7th, 1876, as subjoined:

PHOTOGRAPHY BY ODIC FLAMES.

Reichenbach's statement of the existence of flames issuing from the poles of magnets, has been the subject of much discussion, a good deal of skeptical sneer, but of little experimental investigation. His own attempt in this direction was so slightly successful, that together with the knowledge that the flames were visible only to certain peculiarly sensitive persons, it is, perhaps, not very surprising that experimentalists paid little practical attention to what has now been before the world for eight-and-twenty years. In the consideration of certain points connected with spirit-photography, it occurred to me as very desirable to ascertain what really is the fact with regard to the possibility of the odic flames affecting the photographic film, preparatory to trying if the asserted emanation from the mesmerizer's fingers produced an analogous effect—the evidence in support of this assertion resting on the same ground as that for odic flames. These experiments, if successful, would open the way to others of the greatest importance. I therefore began to make inquiry as to whether anything had been done on the subject, and found that Messrs. Varley and Harrison had been engaged in making "new experiments on odic flames from magnets," vide The Spiritualist, August 27th, 1876. After describing the many experiments made during several months, it is stated that "the result of all this was that we obtained no action in darkness due to any influence from the magnet."

On reading this my first feeling was that of great disappointment, but on reconsideration of the statement I saw that Messrs. Varley and Harrison had failed in consequence of altering the conditions of the experiment. Reichenbach had used, or rather his friend Mr. Karl Schuh had used, a permanent magnet of moderate power in front of a daguerreotype plate, but Messrs. Varley and Harrison had used an electro-magnet of sufficient power to "lift several tons," and had placed their plates "over the poles" and within a twentieth of an inch of them! I therefore determined to try an experiment more in accordance with the proceedings of Reichenbach and Schuh, and with this purpose placed a permanent magnet, sustaining a weight of only about twenty to thirty pounds, in an open box, eleven inches long, ten inches wide, and seven inches deep, and fixed it with the poles upright, the whole of the interior of the box being thoroughly coated with lampblack and size. The hinge-joint of the box was covered with a double layer of black material, glued on; the lid has a return fillet, and shuts so tightly that the contents are in perfect darkness. The box stands on one end, and on March 22nd, at eight P. M., a plate was prepared as if for a portrait, and placed in the holder behind a plate on which strips of black paper were gummed, the two plates being separated from each other about a sixteenth of an inch. This was placed in the box before the poles of the magnet, the collodionized surface being about three-quarters of an inch from the magnet. The box was then locked, placed in a dark corner, and covered by some thick cloth.

March 23rd.—Having been left undisturbed for twenty-three hours, the plate was taken out, developed, fixed, dried, and varnished. It bears evident indications of photographic action, as the

strips of black paper are very clearly, though faintly, represented. The surface has, however, so many patches of crystallization that it must have become inactive for a great part of the twenty-three hours.

March 30th.—Another plate was exposed to the magnet for two hours only, and gives a much better result, the black bands being much more defined, and marked over nearly the whole of the plate. Plate No. 3 was then introduced, and removed in three quarters of an hour, the photographic action amounting, on development, to almost blackness. It must be observed, however, that this extreme intensity is due to the use of a freshly-made developing solution.

In the commencement of Mr. Harrison's statement in The Spiritualist, he says, in reference to the odic flames acting photographically, "If such action could be proved, an interesting new truth in science would be established; moreover, we Spiritualists would then be able to go to the scientific world, and say: 'You have hitherto denied the reality of the emanations from magnets revealed by Baron Reichenbach's sensitives; half a generation ago, but these flames can now be photographed at any time by the process now laid before you.' Although the main part of this may be said now, in consequence of the performance of the very simple experiments described above, quite as great a source of satisfaction is found in proving the truth of the observations made by so profound and laborious an observer as Baron Reichenbach."

In concluding his account of the experiments by himself and Mr. Varley, Mr. Harrison says: "So far as they go, the experiments we have completed tend to show that Reichenbach's idea that odic flames act upon photographic films, is an error caused by the fogging of two daguerreotype plates." Surely this is a sample of the error of coming to "hasty conclusions," which Mr. Harrison is so desirous to guard against a few lines further on.

In conclusion, I may be permitted to say that I trust the successful result of these simple experiments may justify Mr. Harrison's prognostication, that if the action of the odic flame were proved, "an interesting new truth in science would be established."

I sent proofs to "The British National Association of Spiritualists," and yet Mr. Harrison ventures to write and publish what you have republished in "The Banner of Light." I think and hope your impartial judgment will induce you to acknowledge that I have just cause to complain of Mr. Harrison's conduct in this matter; but truth will prevail. To his very unwise article of May 6th I replied in "The Medium" of May 19th as follows:

PHOTOGRAPHY BY MAGNETIC ODIC LIGHT, AND COMMUNICATION FROM FARADAY.

In the Spiritualist for the 5th inst., is an article headed "Odic Flames from Magnets," written in consequence of my having sent to the British National Association of Spiritualists two specimens of photography obtained by the odic light emanating from magnets. Mr. Harrison says: "I have no doubt that if anybody would repeat Mr. Collen's experiments, closely following all his instructions, but removing the magnet altogether, they would obtain the images just the same as if the magnet had been there." If Mr. Harrison performs the above proposed experiment himself successfully he will have made a great and original discovery, for his words are exactly equivalent to saying, place a negative in front of a sensitized plate, and the light from a perfectly dark box, opposite a piece of wood, and you will obtain a positive picture!

In the mention of his own experiments, Mr. Harrison says that he "at the outset obtained results exactly similar in appearance to those produced by Mr. Collen," but he offers nothing in proof of this assertion. There is not a hint of anything of the kind having been obtained in any part of his account of his own and Mr. Varley's failure to obtain any "action in darkness due to any influence from the magnet." Although their results were "barren as to the existence of odic flames," they obtained, by using wooden imitations of the poles of the magnet, the same kind of "faint images" as they had obtained from the poles of the magnet itself; the explanation given is, that of being due to "unequal evaporation," there being "near the edges of the poles a somewhat intense deposit thrown down."

Without intending it, I was fortunate enough to repeat this experiment, having cut slips out of a card, thus having the edge of a solid very near the sensitive surface, with the same effect, and therefore corroborate Mr. Harrison's description of the only experiment that obtained during "many months," but I did not think of obtaining anything from "unequal evaporation," as my other figures, interspersed between the magnet and the sensitive plate, were made on glass plates of equal size with it; the photographs obtained bear self-evident proof of this. Mr. Harrison is evidently mistaken in asserting the identity of the results of his experiments "at the outset" with those lately made by me, and I feel pained in this, and I feel obliged to say, as Macbeth did, "Call them, let me see them."

In my statement in The Medium I expressed my great disappointment on first reading Mr. Harrison's description of their failure to corroborate Reichenbach's description of his experiments, and should have hailed with pleasure an account of their success; for it is of little consequence through whom "an interesting new truth in science" is obtained, so long as it is obtained, and it would have served a much better purpose if, without saying anything about it, he had made the very simple experiment described in the Medium; instead of which he has promised a copy of his article in the British Journal of Photography to be attached to my photographs, in order "that the public might not be misled by the fruits of a scientific mistake!" Mr. Harrison will find that it is he who has made mistakes. Mr. Harrison's knowledge of "Reichenbach's researches" was derived, confessedly, from the volume published in 1848, with notes by Dr. Ashburner (not translated by him), and apparently he is not now aware of any other publication by the Baron on the subject, nor was I till very recently; but there are two pamphlets, one published in Vienna, in 1856, entitled, "Who is Sensitive, and Who is Not?" and I am told, very interesting; and is entitled "Odic Experiments." Considerable portions of this a friend has translated for me, and they evidence the most careful and deliberate preparation to ensure success. I must not attempt to occupy your space with verbal extracts, except with one from the Introduction, in which he says: "The appearance of these pages before the public is the result of the offensive treatment I have received at the hands of professors of the natural sciences. This treatment is unhappily continued to the present time, in attributing his first photographic experiment to 'the fogging of two daguerreotype plates.' It is saddening to think that, in almost all cases, a step or two in advance of the knowledge of the time ensures a man flat contradiction or abuse, or both."

The descriptions show that Reichenbach's experiments were conducted and continued in the most cautious manner, step by step with various substances. He had the assistance, for the photographic experiments, of Herr Günther, a very eminent operator in Berlin. I was not a little surprised to find that "the horse-shoe magnet used was four inches long!" and that in fifteen minutes "the plate showed a strongly-defined cross," which was the very first photographic image obtained through the magnetic Odic light. He remarked the tendency to extra deposit of silver toward the edges of the solid, but simply says: "The cause of this is not known," remarking, however, that the amount of the extra deposit appears to depend on the material of which the interposed stencil-plate is made. It is evident that in these later experiments he did not use daguerreotype plates, as he mentions the plates being "developed by the proto-sulphate of iron."

Having had lately once or twice a vague idea of the presence of Reichenbach, and having just finished writing the above, we determined to sit, with the view to ascertain, through writing mediumship, if there was anything like a justification of the above notion. We agreed to request mentally that he, or some one, would let us certainly did not think of him who did come once during the sitting, nor do I remember to have once thought of him in connection with the subject of Od. The hand of the medium was very weak, and the pencil made three lines very slowly, but as soon as the writing commenced—i. e., when the control was effected—the feeling of weakness passed off entirely, and the following was written: "I have you thought of your old friend, Mr. Faraday, in all these experiments, Mr. Collen? No. Reichenbach is too far away, above so many of us, and I cannot seek him yet. You know what a disbeliever I was. Oh, why will men's common sense be so blind sometimes? Because they have not the moral courage to try to understand any other of God's laws besides those they think they have the knowledge of. I am full of wonder now at my great and persistent ignorance and obstinacy on the matter of Spiritualism, when so many of my superiors in knowledge acknowledged the sublime facts of it. 'In the days of our childhood we are taught to repeat, 'Holy angels, guard my bed,' and to believe it; and then when we grow old we ignore the teaching. Well, well, Mr. Collen, I fear you must use your own brain-power to get the results and effects to be found in your odic experiments. Often the spiritual experimentalist puts too much faith and hope in him, without making sufficient use of his own brain-power. We do not know everything. I depended too much on Davy, and was at one time nearly wrecked for want of ballast. Where the desire is strong, aid comes. I have often been with you. Look at your old friend, Mr. Faraday.—A. A., at a portrait I had painted of him, hanging just opposite."

This is the first communication we have ever had from him, though often wished for; it is most interesting and satisfactory to me, and may be so to some others. HENRY COLLEN.

Since then I have made many successful experiments, showing that the emanation of light of some kind from the magnet not only does exist, but acts on the photographic film, as Reichenbach asserted it did.

In 1856 he published a pamphlet entitled "Who is Sensitive, and Who is Not?" This is being translated by a friend of mine, and will shortly be published. In 1862 he published another pamphlet entitled "Odic Experiments." A translation of this also will, I hope, appear soon. From the latter I have derived the information which has enabled me to repeat at a very remarkable and important experiment, the account of which is published in "The Medium" of June 16th as follows:

ODIC PHOTOGRAPHY.

I use the above words as the best to express what is meant by the description of the subject of my two former communications, and what follows in this; for although not light in the usual sense of the term, it is seen as light by certain persons, peculiarly constituted, and acts as a weak light on the photographic plate; it may, therefore, fairly be considered as Odic light.

Having, as previously described, obtained repeated evidence that something does emanate from the magnet, which acts as light on the sensitized plate, when enclosed in a perfectly dark box, I became desirous of repeating some other experiments, described by Reichenbach in his pamphlet published in 1862, one of which is the action of the emanation from the magnetizer's fingers when operating on a patient, who, when sensitive, sees them tipped with small flames, or, as may be seen in photographs of Dr. Mack and Mr. Ashman, in the form of a cloud of light surrounding their hands. For this purpose I constructed a box, at one end of which was a sleeve of black material many times repeated, with an elastic band, which, when a hand was placed in it, entirely precluded the possibility of the admission of the smallest amount of light. To try the experiment Dr. Mack very kindly came to Brighton on the 14th ult., accompanied by Mr. Burns as witness, but we were quite unsuccessful in obtaining the slightest evidence of photographic action. As Dr. Mack thought he ought to have used both hands, I altered the box so that it could be used in two ways, and, having arranged previously, I conveyed the apparatus to his rooms on the 8th instant, and in the evening we (Dr. Mack, Miss Williams, clairvoyante, Mr. Burns, Mr. Hudson, photographer, and I) met. Having thoroughly darkened the room, a plate was prepared and introduced into the box, with a stencil card (which was coated with black sealing-wax) placed in it, and placed in the box in close proximity to it. Dr. Mack introduced his hands for a very short period, not more than three minutes, but no figure was obtained on the plate. I then introduced a glass rod through the end of the box, the end of which was half an inch from the plate; on the exterior portion of the rod we all of us placed the fingers of one hand for three minutes, and were gratified by the development of a representation of the star-like hand, which, when a hand was placed in it, entirely precluded the possibility of the admission of the smallest amount of light. To try the experiment Dr. Mack very kindly came to Brighton on the 14th ult., accompanied by Mr. Burns as witness, but we were quite unsuccessful in obtaining the slightest evidence of photographic action. As Dr. Mack thought he ought to have used both hands, I altered the box so that it could be used in two ways, and, having arranged previously, I conveyed the apparatus to his rooms on the 8th instant, and in the evening we (Dr. Mack, Miss Williams, clairvoyante, Mr. Burns, Mr. Hudson, photographer, and I) met. 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Banner of Light.

BOSTON, SATURDAY, JULY 22, 1876.

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While we recognize no man as master, and take no book as an infallible authority, we most cordially accept all great manly thoughts of the world. The generations of men come and go, and he alone is wise who walks in the light, reverent and thankful before God, but self-centered in his own individuality. Prof. S. B. Britton.

The Press on the Indian Question.

At a time when the public mind is excited beyond measure at the sad details attending the death of Gen. Custer and his men at the battle of the Little Horn, any words uttered in favor of the Indians in general, and the Sioux in particular, must ring harshly upon the ears of some; but we have steadfastly maintained in the past, and shall not now shrink from reiterating, that the chief blame in the premises rests with the whites, who are the aggressors in this case, as indeed they have been all along—the treacherous, snake-like line of policy held by them toward the Indians in the past, destroying the trust of the red men and nursing their hearts to vengeance.

We have nothing but the deepest sympathy for the brave men who have fallen in the line of their military duty, and for those all over the land who to day mourn their loss; we would have everything done which the government can accomplish for the protection of the peaceful men, women and children along the frontier, who are now trembling with apprehension, for we deplore, as much as any one can, that dire but logical result of any war, wherever waged, by which the innocent become linked with the guilty in the consequences which follow as the mad current of strife rolls on; but at the last analysis we consider that the guilt comes home to the door of the white man, and he owes it to himself to bring just and adequate order out of the present chaos; for he it is who claims on festal days to be a champion of freedom for all; he it is who makes of himself an object for posthumous adulation as the possessor of moral and intellectual qualities attending those higher developments which civilization and enlightenment; therefore upon him, according to his own showing, rests the duty of tracing a line of conduct by actually living it, for the guidance and improvement of his weaker red brother. He it is, therefore, who stands as chief culprit at the bar of Eternal Justice. For what has been the pattern which he has held up to the Indian? Listen to what the Virginia (Nevada) Chronicle says on this point:

"Blood for blood is as much the creed of the frontiersman as of the Indian. The Indian sees the white man kill the thief who takes a horse, and shall the Sioux not kill the man who not only kills his game, but robs him of his very land? By solemn treaty the United States guaranteed to the Indian certain necessary supplies; certain land and certain rights. The agents of the Government have swindled him out of his promised supplies; he sees his land being taken away from him; his rights are violated. Taught by bitter experience that he need expect no redress, he dons his war paint and slays the brothers of the white man who have robbed and betrayed him. There is many an excuse for the Sioux; there is none for the Government."

The cry has gone out, all over the West especially, "exterminate," "blot out"—but the New Age (of Boston) utters a weighty warning in this regard which it will be well for the nation to heed, when it says:

"Nothing could be more unfortunate for us than to allow this terrible event [the death of Gen. Custer and his men] to add to our passion for the extermination of the Indians. What can be gained by sending thousands of savages to join the ranks of the dead? We must not forget in this hour of excitement that we have not the clean hands with which to inflame vengeance, even if such could justify it. The wrongs they have suffered in frequent removals, in the frauds of the Indian agents, and in other ways, might stir even a less savage people to violence. As a civilized nation, we should have given them the example of justice and good faith, and we have not done it. As a civilized nation, we ought to know how to deal with a few thousand savages in a way to make them friends, and secure peace at less cost than their extermination. We have power to wipe them out; but can we do it without sacrificing some essential moral elements of our national life?"

The Watchman and Reflector (of Boston) likewise enters its protest as follows:

"We suppose that many persons at the West are taking of exterminating the Indians in return for the sorrow they have caused us, and even here in the East, there are some who are catching the murderous infection of revenge. At such times we need to remember that it is as great a crime in the sight of God to kill an Indian wrongfully as to kill a white man wrongfully, and that he will exact as severe judgment for the life he holds cheapest, if it is taken without just cause, as for the life whose termination is mourned by the whole civilized world. The wholesale slaughter of the Indians would merit His eternal execration; He is the God of the poor and ignorant and weak, rather than of the proud and the strong. Moreover, we are not quite sure that our war with the Sioux is warranted. Now that they have taken arms, and as is their custom, threaten the whole frontier, confounding the innocent and the guilty, even as our harsher spirits confound the innocent and the guilty of their tribes, we are bound to protect our settlements as best we can. But if we seek the cause of their hostility, we shall blush that we have given them occasion for hatred. We had no business in the Black Hills, and

having solemnly promised to preserve this district from the intrusion of our people, we are guilty of breaking our treaty, and of permitting a host of miners to invade and appropriate lands to which they had no more right than to the Dominion of Canada."

How much better would it be to pause and allow the reason to work upon the problem, not of extermination, not of retaliation, but of pacification! Wars are defined by a distinguished writer to be but seasons of national intoxication. It is well, that in this our centennial year we give to the representatives of the peoples of the earth assembled in Philadelphia, the spectacle of a great nation drunken with the fiery wine of violence. Is it not better far—especially in a cause where we are indefensibly in the wrong—to endeavor, through calm reflection wedded to right action, to develop some plan for the treatment of the Indian question which will lead us in a just and equitable way out of the labyrinth of difficulties into which undisguisable corruption, unexampled perjury, and long-continued rapine and bloodshed on our own part have led us? And thus show our guests that the arm of State, while powerful to protect, is still subject to the calm, unimpassioned, unprejudiced moral conviction of the people!

When we use the term *moral*, we do not wish to be understood as attaching to the word the narrow signification given to it by the church. Indeed, we are not so sure, after all, that there has not been too much "religion" embodied in the operations of the Peace Policy. We are not at all certain that much warfare—polemical at the first, but shading gradually toward the physical plane—has not existed among the varying Professors of Theology who have gone out to teach the Indian, through various Commissions, the loving ways of the Martyr of Galilee, but who have by example, at least, if not precept, emphasized to the minds of the Indian hearers the fierce shout of the blood-stained David: "Blessed be the Lord, my strength, which teacheth my hands to war and my fingers to fight!" We are not so sure, after all, but that the Christian Peace Commission has proved a disastrous failure. We are by no means certain but that the best thing to do at the present time is to merge the Indian Department with the War Department, thereby saving the red man at one and the same time from the Scylla of unreflecting religious influence put forth for proselyting purposes by the clergy, and the Charybdis of the most unblushing fraud on the part of the agents, traders, and their multitudinous host of dependents. We are by no means certain but that the best solution will be found by placing the tribes in the hands of the army as a *protective police*—the officers being, by their military honor, oath-bound to be just in the discharge of duty, and scrupulously honest in the delivery of stores and supplies to the wards of the Government. We are not so sure, after all, but that, in the light of experience, the argument that the army officers, who have all the dangerous and difficult work to do of putting down Indian disturbances, should have the power placed in their hands to prevent the culmination of those difficulties if possible by wise acts graded to the needs of the moment—instead of its being vested in those of a third, and, to too great an extent, an irresponsible party—carries with it the weight of conviction. Doubtless the recent troubles with the Sioux will bring the matter once more before Congress. The San Francisco (Cal.) Chronicle, of a late date, says of the last defeat of this measure:

"Notwithstanding the overwhelming force of the argument in favor of transferring the whole business of managing our Indian affairs to the War Department, the measure has been defeated in the Senate. Nearly all our public men who have any practical acquaintance with the Indians, and with the system of so-called 'religious management' which has prevailed for some time, are strongly in favor of the transfer. But the ministerial and evangelical influence brought to bear by those interested in maintaining existing abuses, has proved sufficiently powerful to override every opposing consideration; and the Quaker rule, with all its attendant evils and curations, is to be continued. The 'pious people' who have so earnestly exerted themselves to prevent the success of the bill providing for the transfer, will no doubt feel complacent and jubilant over their victory. In their utter ignorance of Indian character, and of the ravages harried by whom the wards of the nation are surrounded and beset, they have in fact defeated a measure which would have greatly ameliorated the condition of the Indians, would have saved the Government a large sum of money annually, and would have injured none but the members of a corrupt ring and a set of swindling agents and traders. And all this evil has been done in the name of humanity and religion. Piety and philanthropy are things to be respected and revered; but their practical value, when they are brought to bear in influencing politics or public measures, is greatly enhanced when they are associated with good sense and a clear understanding of the questions at issue."

In conclusion, why may not the following hints from the New York Graphic be of value in reaching some adequate conception of a peaceful solution of the Indian problem?

"It is not many years since Wisconsin was occupied by the large family of Winnebagoes. As settlement crowded upon their reservation, the Government removed them to Indian Territory, and afterwards to Texas, and afterwards to Nebraska, and at last back again to northern Wisconsin. The 'wards of the nation' were starved and cheated at every transfer, while their agents stole their food and clothing, and drew from their own pockets the annuities of Indians who had been dead for a generation. At last the Winnebagoes, harassed, starved and diminished in number, petitioned Congress for permission to compound their future annuities by receiving surveyed farms in Michigan and enough to equip and stock them simply, the Government being relieved of all expense for their further support. The arrangement was effected. The Indians made their claims, each family having two hundred acres of unoccupied land. They settled in different parts of that fertile peninsula, and became 'white folks,' as they began to call themselves. The fathers sent their children to school; the women were lifted out of their servile condition; the men cut off their hair, put on store clothes and went to work. For ten years now they have thrived and multiplied, and thousands of Indians voted in that State at the last Presidential election. This is a practical proof that it is possible to reform an Indian, for the Winnebagoes have reformed themselves. Let Congress prohibit deadly weapons to the red man, offer him a farm for preemption anywhere along the unoccupied frontier, and then let the army enforce the prohibition. Whole tribes would take refuge in British America, whose Government is in the habit of keeping faith with Indians, and the great question would be settled which for generations has afflicted our statesmen, baffled our soldiers and cost the nation millions a year."

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Spirit and Body.

The discourse of Franklin, through the organization of Mrs. Tappan, which was given in a very recent issue of the Banner, contains too much real substance to be dismissed with either a single reference or perusal. It can hardly be taken up anywhere without exciting fresh thoughts or stimulating a new course of reflection. "As you approach nearer to the spiritual centre of physical life," observes Franklin, "you will find the laws more subtle, yet more simple." He says he began his scientific research with the usual external analysis of the outward world; but since passing on to spirit-life he has just reversed his method. He finds that the avenues from spirit outward are more clearly open to his vision than those from matter inward; which conclusively shows that spirit precedes matter, and is its real parent. Franklin thus discovered that electricity is an effect instead of a cause.

Then he proceeded to find that instead of magnetism's being a substance, it is simply the result of the living power within. It is a manifestation of that power, instead of being the power itself. He now sees and acknowledges that Force is the outward name for spirit, throughout the universe; that spirit is not motion, nor heat, nor light, nor electricity, nor magnetism, but Force. And in its action upon and through matter in its descending classifications, it causes that almost infinite variety of expression or form, which is characteristic and the expression of all matter. So he is able to discern that the human spirit is the Force within the human body or form; and that, "while the mechanical construction of the body, and the organic structure, is in obedience to certain created laws existing not in the atoms but in the organization itself, the propulsive power comes from the spirit." Although the heart beats, the lungs respire, and the circulation goes on, it is the spirit within which is the force.

If the spirit, now, be withdrawn, what has taken place? The heart is there, the lungs are there, the blood is there, and so are the magnetism, the nerves, and the electricity; but there is nevertheless no life. The force has departed. When heart, lungs, arteries, nerves, sinews and muscles cease to perform their functions by reason of the withdrawal of the spirit, the body is what we call dead; but the life, that is, the individual, has departed. That lives as before, and under more favorable conditions for its expansion. Thus much it is permitted every one to comprehend of this mystery, with which priests have been able to frighten people for ages, as nurses are wont to frighten children into compliance with their wishes. "Force, then," adds Franklin, "is that conscious something which exists embodied as the human spirit; and whether its action be voluntary or involuntary, as is termed, the force is none the less apparent."

How idle it is, therefore, to speak of the impossibility of any kind of spirit-manifestations through the forms of matter, when we know that all matter is powerless and dead without the action of the informing and possessing spirit. It is no more to speak of spirit moving a table than of its driving the blood from the face, contracting the muscles, paralyzing the nerves, or putting a stop to motion. It is spirit that is force, that operates equally in every case. In the words of Franklin himself, as expressed through Mrs. Tappan, "Fear blanches the cheek, paralyzes the nervous system, disables the human being from activity. Hope gives color to the cheek, brightness to the eye, elasticity to the step, thrills the arteries with new life, causes the blood to leap through the veins. Anger curdles the blood and gives the nervous system a direct shock, vitiates the power of the spirit over the body, and produces temporarily what is termed insanity."

We all of us know this to be true from experience. The human structure is visibly affected by all passions, the propulsive force within operating in such a subtle manner. Shall we dare to say, after what has been witnessed for more than a quarter of a century, that the force of the spirit without the body may not manifest itself upon and through physical objects, just as the force of the spirit within the body manifests itself by the nerves, the muscles, the blood, and the other things that make up its organic structure? The moment this thing is fairly comprehended, all the jabber about the impossibility of spirit's manifesting through matter is silenced. There is really no more to be said. "The spirit must be active somewhere," says Franklin. It does not continually and altogether dwell in the body as we dwell in our dwellings. It does not necessarily limit itself in its action to the capacity of the body which it possesses.

"You have heard of apparitions and doubles of persons living," he says. "You have felt the nearness of some distant friend, and oftentimes, when persons are enfeebled by disease, their spirits have been discovered in a distant place." Activity is the law of the spirit's existence.

"All its powers must be somewhere in full exercise. If they cannot act upon the body which the spirit nominally possesses, then those powers must act elsewhere." "The spirit is the propulsive force of life. . . . The relation of your spirit to your body is that there is just so much force there." If you let that force be applied to the legitimate demands of intellect, social life, commerce, religion, and other things, let it be duly regulated and controlled; let all the avenues of the brain be opened up for the spirit, and you go on to maturity and old age without calamity or disaster. It is on contrary conditions that we see the working of so much misery, crime, disaster, and woe in the world, which are all the sooner to be eradicated by a true understanding of the relation of the spirit to the body.

Everybody thinks our politicians cost too much, and that honest men among them are the exception. Everybody knows that it is terrible to have offices peddled about for money. Everybody is conscious that our congregated masses of office-holders comprise double the number of decayed friends of decaying politicians than are actually needed. Everybody knows that we ought to have been on a specie basis years ago. Is it not time that "professional politicians" be laid upon the shelf, and honest men brought forward to fill the offices of trust and honor?

HIGHLAND LAKE GROVE.—We have made arrangements with Mr. Geo. A. Bacon, of this city, the friends attending the camp-meeting at this splendid grove will find at his quarters the Banner of Light for sale, and also a choice assortment of Spiritualistic books. Subscriptions for the Banner will be taken by Mr. Bacon. Mr. John W. Day will report the proceedings of this paper.

Spiritualist Meetings.

The Spiritualist Camp Meeting at Highland Lake Grove, Norfolk Co., Mass., is now in session. The Lake Pleasant Camp-Meeting, at Montague, Mass., will commence August 9th. The Camp-Meeting at Harwich, Mass., commences July 23th.

The Spiritualists of Syracuse, N. Y., and vicinity, will hold their annual gathering in Pendergast Grove, Phoenix, on Sunday, July 30th.

The Spiritualists of Kalamazoo, Mich., will hold a two days' meeting in "Elysian Grove," on Winslow's Island, Saturday and Sunday, August 26th and 27th.

The Spiritualists of Portage Co., Ohio, hold their annual meeting at Mantua Station, Sunday, August 6th.

The Spiritualists and Free-thinkers of Van Buren Co., Mich., will hold a Quarterly Convention at South Haven, Saturday and Sunday, August 6th and 7th.

The Executive Board of the Connecticut Association of Spiritualists will hold a business meeting at Compoose, August 9th.

For further particulars of the above-mentioned gatherings, see official notices in another column.

Tragedy of the Lava Beds.

Hon. A. B. Meacham, of Oregon, Ex-Superintendent of Indian Affairs, Ex-Peace Commissioner, &c., has accepted an invitation to give his thrilling lecture on the "Tragedy of the Lava Beds" at the Highland Lake Grove Camp-meeting, Tuesday afternoon, July 25th. Col. Meacham, it will be remembered, was with Gen. Canby when he was assassinated by Capt. Jack, and was himself left for dead; but he lives to tell the other side of the story, and demand justice for the Indian.

Meetings in Philadelphia.

J. M. Peebles and Dr. E. C. Dunn, having taken control of the Spiritualists' hall—Lincoln Hall, corner of Broad street and Fairmount Avenue, Philadelphia—will there hold meetings three times each Sunday until September. After the short lecture of the morning there will be a conference. The afternoons will be devoted mostly to mediums and mediumship, and the evenings to lectures upon Spiritualism in foreign countries, upon travels, illustrated with pictures, paintings, relics, etc.

Under the heading, "Spiritualism in America," Mr. Eps Sargent concludes an interesting article in the (London) Spiritualist of the 7th inst., as follows:

"Among persons claiming to be Spiritualists there has been a strange reluctance to credit the materialization phenomena; but the facts are getting to be a little too powerful for further resistance. I see that in England they are also accumulating. The deductions from the careful investigations instituted by Mr. Charles Blackburn, and corroborated by the testimony of Col. Crookes, Luxmoore, Varley, Coleman, Sexton, and others, are now daily confirmed by the multiplying manifestations going on in this country. When will intelligent men of science get rid of the stupid superstition that these phenomena are explicable by the theories of fraud and illusion, and manfully go to work to examine them modestly and fairly?"

"The Heathens of the Heath," by William McDonnell, author of that other remarkable work, "Exeter Hall," is a romance at once interesting, absorbing and thrilling, based upon the absurdities and failures of Christianity. As Charles Dickens illuminated the dark places of society and government by the fascinations of fiction, so William McDonnell illuminates the heathenish darkness and abominations of Christianity by the enchantments of romance. No Liberal library is complete without this work. For sale at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston.

Mrs. Maud E. Lord, whom we chronicled last week as giving sances in Philadelphia, has returned to Boston, and her first circle, on Sunday evening last, at No. 41 Dover street, was attended by a delighted company, many persons also finding it impossible to obtain admittance. The circles of Mrs. Lord are preeminently satisfactory, the mental and physical being so blended and involving so many excellent tests of spirit-presence and power that skepticism is compelled to yield. Mrs. Lord will continue her sances for the present at No. 41 Dover street.

The views of Wendell Phillips concerning the Custer "massacre" are very plainly set forth in a letter reprinted in another column of this paper. The Boston Transcript, from which we copy it, justly remarks: "The plith of it all is, that it makes a heap of difference whose ox is gored, an idea which was expressed in these columns soon after the startling news came, in our remark that if Custer had killed every man, woman and child in the Indian camp it would have been called a 'glorious victory.'"

We are in receipt of letters from many parts of the world, in regard to our Spirit-Messengers Department, the writers assuring us that its weekly perusal gives them great satisfaction. This department of our paper subjects us to considerable extra expense, and we therefore hope the friends so disposed will bear in mind that donations are needed to enable us to continue our Circle-Room Meetings free.

A Free Religious Association has been formed at Snohomish City, W. T., the following officers being elected: Eldridge Morse, President; E. C. Ferguson, Dr. A. C. Folsom, Benj. Stretch, Vice Presidents; W. H. Ward, Secretary.

The article of Mr. Linton's, on our second page, furnishes very strong evidence of the genuineness of the manifestation of producing molds of spirit hands, under strictly test conditions, at a recent sance held by Mrs. Hardy, in this city.

Mrs. Jennie Lord Webb intends to visit the Lake Pleasant Camp-Meeting. She gives what is known as the "slate-writing" test. She is an estimable lady and reliable medium.

See the advertisement of the Lake Pleasant Camp-Meeting, which gives full particulars of the moving of trains, who are to be the speakers there, and other necessary particulars.

In this number of the Banner we print another of Mr. J. M. Peebles's Letters of Travel in the Lands of the Aztecs and Toltecs, which the reader will find very interesting.

Cephas B. Lynn delivered the oration, July 4th, at Bangor, Mich., his remarks being both patriotic and practical.

The celebrated healer, Dr. J. R. Newton, will be in Maine in August.

Remarkable Materialization.

To the Editor of the Banner of Light:
I wish to give, through your columns, a few incidents that occurred at my own residence in this city; incidents that I am sure will prove interesting to all your readers at this period of our national centennial rejoicing. On Thursday before the 4th of July, a carriage drove up to my house, and alighting therefrom were two ladies of fine personal appearance, apparently in affluent circumstances and high social position. Mrs. L. E. Lewis, of Cincinnati, announced herself, and introduced her lady friend as Mrs. Birk, and at once proceeded in a few direct sentences to give the object of this unexpected visit. She said that she had been directed by the spirit of George Washington to come to Philadelphia, to find my house, and there all things would be in readiness to prepare conditions through the mediumship of Mr. Nelson Holmes for his materialization. This she said had been done at Mrs. Stewart's, in Terre Haute, and also at Bastian and Taylor's, in Chicago, Washington at both places appearing in continental costume, corresponding in form, size, commanding mien, and features, to the best portraits of him extant. I at once entered fully into the spirit of the proposed fulfillment, placing my establishment at Mrs. Lewis's command for that purpose, and arrangements were speedily made for conference with Mr. Holmes. When fully satisfied that all would be accomplished as promised, she with her friend bade us a pleasant good-by, and returned to her hotel to wait for the approaching one hundredth birthday of the republic, to be celebrated in so unique a manner as the appearance in mortal form of George Washington, the father of the country, to bless its first centenary of growth and accomplishment. Her simple, child-like faith, nervous me with a quiet strength to do my part well, happy, indeed, to be the chosen instrument for so great a possibility.

All things were in readiness on the evening of the 4th, and in spite of bursting rockets, and glaring, blinding fireworks, smell of powder and blistering heat, there assembled in our parlors about twenty-five persons to welcome the promised visitor. The directions were for Mr. Holmes to go into the cabinet, which was improvised for the occasion by drawing a curtain across the folding door-way, leading into a small room off the parlor. Mrs. Holmes to sit on one side and Mrs. Lewis on the other side of the curtain. After singing for about half-an-hour, there stepped out from behind the curtain a form dressed in a full continental dress suit, black velvet coat with brass buttons, knee breeches, long waistcoat, lace and ruffles at the neck, and a grace of movement clearly Washington's. At first the light was too dim to discern the features. After withdrawing several times to gather strength, he came out, stepped with a firm tread, laid his hand in blessing on Mrs. Lewis's head, next on Mrs. Kase's; he then allowed me to approach closely to him and blessed me in the same manner he had done the others. He then withdrew, and coming out again, he was met by Mr. Roberts and distinctly said, "You know the truth, and dare maintain it," alluding no doubt to the gallant battle this gentleman has fought, single handed and almost alone, for the mediums Mr. and Mrs. Holmes. At another time he said, resting on the American flag-staff, in the commanding attitude so characteristic of him, which banner he brought out of the cabinet with him, "Cultivate love and charity, and all will be well with you." Again he gave his hand to Mrs. Lewis, conducted her behind the curtain, directed her to observe the medium was in a deep trance on the bed, which she did by putting her hand upon his prostrate form, thus demonstrating the fact that it was not Mr. Holmes. This form, purporting to be Washington, came out in this manner eight times; the light was too dim at first to allow the features to be seen, but the last time he ordered the gas turned on full and stood for a second, perhaps, in the full blaze of its light, every feature of the face, with its lights and shades, was distinctly visible to all; then shading his face with his arm he slowly retreated into the cabinet, amid an uncontrollable burst of enthusiastic applause, which ended the sance.

I am aware, Mr. Editor, that the first objection of the skeptic to all this will be, Oh, this was not done under test-conditions; this was done for the opportunity enough for fraud and deception to have been practiced; how do you expect us to believe it? Not only will the skeptic thus reason, but many who have for years believed in the most wonderful (so-called) supernatural manifestations will refuse credence to all unless given under the strictest tests. Especially will this be the case when done through the mediumship of one who stands for ostracism by Christians and Spiritualists alike as a fraudulent practitioner in spiritual manifestations. To meet this objection Mrs. Lewis, together with several members of my own family, went on the Friday evening following to the rooms of Mr. and Mrs. Holmes, when Mr. Holmes was secured in the wire-frame cage that has been used by them since the *pseudo-expose*, to meet the strongest demand for test-conditions. Mrs. Holmes sitting on the outside of the cabinet, on one side, and Mrs. Lewis on the other, of the door. Under these carefully applied test conditions, Washington made his appearance again, quite as satisfactorily as at my home, and not only Washington but a score or more other spirits came out, and at one time during the evening, after Mr. Holmes came out into the room and Mrs. Holmes was entering and before the door was closed, "French Mary," one of Mrs. Holmes's controls, who has never before been able to materialize, made her appearance in the door before Mrs. Holmes was fairly seated, and still in full view of those present, while at the same instant Washington appeared at the aperture of the cabinet. Thus were seen at the same time, Mr. and Mrs. Holmes, French Mary, and Washington, quite enough, one would naturally think, to satisfy the most stubbornly skeptical mind that we must look somewhere else for the explanation of these things than in cheap rag-bag and mask-manufacture, or any other such thing.

At one of the appearances Washington approached with an infant in his arms, typical, he explained, of the new birth, spiritual and political, that has come to the world in this centennial year of the American nation. The significance of Washington's materialization to Spiritualism, he also explained, lay in the fact that his form and face, mien and bearing, are known to all, embodied in the memories and fresh in the eyes of every American citizen. His face is known to every child, as no other man's ever was, except, perhaps, Lincoln's.

I cannot close this letter without paying a special tribute to Mrs. Lewis, whose earnestness, self-immolation, and enthusiasm in this work have placed her high in the ranks as heroine. No difficulties appal her, no obstacle retards her haste to comply with the wishes of this spirit who has thus far watched over her life, guiding her steps and influencing her acts. She is a lady of wealth, giving of her store generously to carry out this work; allows no barrier with its use, paying herself all the necessary expenses. When such spirits arise to help on the glorious cause, so dear to all our hearts, may we not take fresh courage and go on with renewed zeal to accomplish the will of God on earth, to bind the race of man in an unselfish brotherhood? S. P. KASE, Philadelphia, Penn.

The announcement is made in the Figaro, San Francisco, Cal., that the materialization sances, held in the open light, under the marvelous mediumship of Mrs. C. M. Sawyer, are among the most wonderful exhibitions of spirit manifestations ever given in that city. Not only spirit hands and arms are materialized, but spirit faces, that speak audibly, and are nearly always recognized, called by name, and the identity acknowledged by people who may be present. Facts and dates, names and many other tests, are given to prove the truth of the manifestations and the truth of the spiritual theory of the future state of existence.

The July number of The Shaker—G. A. Lomas, editor—is a lively issue.

Christians pray, "Thy kingdom come, thy will be done
as it is in heaven," but they know not what they
Christians read "Nothing Like It," and see if you
afford to have your prayers answered; and, if not,
preparation, for the answer is sure to come in its own
proper time.

Bound in cloth, 12mo, 336 pages, \$1.50; postago 16 cents.
or sale wholesale and retail by the publishers, COLBY
BROTHERS, at No. 9 Montgomery Place, corner of Province
Street (lower floor), Boston, Mass.

Pearls.

—Elegiac.
And quoted often, and jewels five words long.
That, on the stretched forefinger of all time,
Sparkle forever.

OUR SPIRIT FRIENDS,
Some time, some day, our eyes shall see
The faces kept in memory.

Characters never change. Opinions alter: characters are
only developed. —H. B. C.

NOT A LIE.
Turning the flowers about, her eye met mine.
"Oh give me one rose to me?" "Not yet," she said;
Pointing the blossoms upward as she fled.

Rich and poor live in like abundance: the former in
wealth, and the latter in hope. —Karl.

WITH IT.
A snake on Thames was gliding slow
While the heron fished and the swallows dived.
And the willow weeps were everlastingly tipped:
And deep in his heart was longing to know
What was his second self below.

"T is as white as I, and it swims like me—
Which, which can the real one be?"

A poet looked on his hero, who
Made a stir in the world with wisdom and might.
Was the soul of war and the court's delight.
Slept red lips and a keen sword drew.
And the poet thought: "I catch it here,
Whether this is another form, or
Whether this I have been, or this shall be."
—Mortimer Collins.

The world has been compared to a looking-glass which
gives back every man the reflection of his own face. Frown
at it, and it will frown and look sorry at you; laugh at it
and with it, and it is a jolly, kind companion.

Spiritualism Abroad.

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

BY G. L. DITSON, M. D.

THE EDITOR OF THE BANNER OF LIGHT:
I have the pleasure of welcoming again the
Revue Spirite (June number), which escaped me last
month. Its first pages are taken up with a
literal translation of Dr. Eugene Crowell's state-
ment of his discovery (I think we may be allowed
to term it) of the use of silk as a partial
remedy in some cases of so-called insanity. Its
opening editorial remarks, however, I should be
inclined to qualify; for they rather pertain to a
period in the decade or double decade of bygone
years, than to the present. "Existing society,"
says the editor, "rejects Spiritualism, the powers
persecute, the malicious rail; superstition, dia-
bolic practices, bizarre and ridiculous doctrine,
are the terms used in reference to the great num-
ber of dupes of this colossal mystification." The
powers (i. e., Catholic) persecute as usual every
thing in advance of the present. It is only a rep-
etition of the history of all past ages. "History
repeats itself," is the trite saying. But what
Spiritualism now has to endure is trifling com-
pared with remoter times when the thumb-screw,
the rack, the fagot, were the pleasing inducements
to abandon a "fallacy" like Galileo's, for
instance, when in 1632 he published his *Di-
alogo intorno i due Sistemi del Mondo*. And was
Pope Urban ignorant of the great fact
announced by the Florentine? I doubt it; but
it loosened a screw in his biblical foolstool.
The persecution (if it must be so called) is only the
last spasmodic action of a decaying power. The
highest intelligence in the world, from the centre
of our land, East and West, to the remotest parts
of India, (see "Art Magic," p. 10) on our side, and
all the scoffs and jeers, and arrests and impris-
onments that may be resorted to, will be only as
the dead bodies thrown into the wide-sweeping
Ganges. England, in learning, in commerce and
manufactures, is considered the leading nation
on this globe; and its Court Journal is the expo-
nent of its exalted courtly qualities; and what
says that publication? "Lord Rayleigh is one
of our greatest mathematicians, and yet is devot-
ing considerable time to the investigation of
Spiritualism. He has associated with him two
other influential savants, one especially very well
known at Cambridge. . . . This, rather than
ridicule, is the right way to approach phenomena
of this kind."

I find also in the *Revue* the following remarks
on a communication, through a medium, regard-
ing the "Errors of Materialists," etc. "There is
with us no doubt that the soul of beasts and that
of man are of the same nature, and that the meta-
physicians and the theologians who have con-
sidered the former as material and consequently
perishable, have furnished the materialist the
most redoubtable argument against the immat-
eriality and immortality of the latter."

The third article of the *Revue* is a translation
from the Banner of Light of a biography, which
appeared some time since, of one Jack Strand,
the solitary hermit of Wall Lake, Barry, (Mich.)
This is followed by an interesting article from
Mme. Dufauré on "What May be Heard at a
Tomb"; and this, by a "Science with Dr. Slade"
—a translation from the London *Spiritualist* by
Mlle. Henebry. This is to be continued, and
will doubtless arouse marked attention, and be
called up particularly when the doctor makes his
proposed visit to Europe.

A communication from M. Aufinger, on
"Etude Bibliographique," or a Study of the
Works of M. the Baron du Potet, is worthy of
more than ordinary consideration, as the editor
of the *Revue* evidently deems it, for he says,
"We can affirm that the study of magnetism is
necessary to the Spiritualist who desires to aid
his fellows. It is by the aid of magnetism that
Spiritualism has entered into the world. Somnambulist
had proclaimed the presence of
spirits near to mortals before Allan Kardec had
found the revealed way by his mediums." And
what says Mesmer on the subject? "Man pos-
sesses within himself all that he requires with
him to cure himself and his kind"; and the
Baron du Potet says: "The curative and mag-
netic virtue which one man does not possess,
another does." These expressions from these
eminent men corroborate to the fullest extent
what Dr. Evans has so admirably proclaimed in
his recent rich little volume, "Soul and Body."

The Baron du Potet's recent republication,
La Magie Démoniële, I have heretofore noticed.
The only objection I have ever heard raised
against it is its price, 100 francs, or about \$20.00.
His other works are doubtless of great value,
though I have never met with them: "Magnet-
ism Opposed to Medicine"; "Public Experi-
ments made at the Hotel Dieu"; "A Complete
Treatise on Animal Magnetism"; with several
more which evince a laborious devotion to the
cause—to a cause that is doubtless to have a
wide range in the scholarship of later, as it had
in the most remote corner of time.

The *Société Spirite* of Bordeaux has recently

published a volume embracing the remarkable
productions, scientific, poetic and moral, which
have come through the mediumship of Mme.
Krell. I will quote only a portion of one para-
graph where the distinguished naturalist, Cuvier,
is supposed to speak in reply to this question:
"Is the intelligent principle (*principe intelligent*)
divided at its origin and subsequently reunited
to form a complete being?" "The principle in-
telligent develops with the being, it is one in its
origin, one during its development, one always."

On the 18th of last May, the Tribunal Correc-
tional of the Seine had before it a case hardly
less important in its bearings than the recent one
of M. Leymarie. Mme. Roger was brought up
for trial as a somnambulist, with M. Fortier as
her magnetizer and accomplice. The Baron du
Potet appeared in the lady's behalf, and the elo-
quent Jules Favre pleaded her cause, and for
nearly two hours was listened to with profound
attention, and charmed even the judges. When
referring to the rallies of the incredulous, who
had never seen or studied anything of the sub-
ject, he said: "These can cause the public to
laugh, but not our more illustrious doctors in
medicine." "And justice should take
cognizance of these mysterious facts, since sci-
ence recognizes and admits them." The judge
acquitted the parties, remarking: "We are in
the presence of one of those phenomena which sci-
ence acknowledges without explaining."

Two of the June numbers of *Le Messager*, of
Lige, are at hand. "Cremation," "Spiritual-
ism," "The World is not made of Nothing,"
"Spiritism in Montevideo," and the "Death of
Mademoiselle Lieutaud," are its more important
and interesting articles. The first, above named,
was delivered by a medium, and in his remarks
I find this: "Thus in a material point of view, to
those who remain materially on the earth, it is of
the greatest importance that the usage of crema-
tion should be adopted."

The second article, quoting, says: "The orator
has called Allan Kardec the *Mahomet* of
Spiritualism. But this comparison is incorrect in
every particular." It seems that a friendly dis-
cussion of Spiritualism took place before the
"club" of liberalists of Lige. A Mr. Raymond
R., who made the above remark, took occasion
to denounce or "refute" Spiritualism, finish-
ing by an apotheosis of materialism. But
whatever might be the local effect, the editor ex-
presses himself as grateful that at the University
of Lige, was found what did not exist at the
University of Louvain—tolerance, and the free
examination under the most agreeable form of
the principles of the so-called new doctrine and
the claims of its opponents.

The *Messager* publishes two letters from Mon-
tevideo. The writer states that there are several
"groups" of Spiritualists in the city, and that
nearly all are united under the denomination of
the *Society of the Spiritual Library*—the library
really containing now nearly two hundred vol-
umes, and is open to the public Thursdays
and Sundays of each week. What a noble ex-
ample is here set in South America, for every
town and city in the United States to imitate!
Such acts in Uruguay must be felt at Buenos
Ayres, only one hundred and thirty-two miles dis-
tant, and the liberals of the Rio de la Plata will
be commended by those of a like faith on the Rio
Negro, and thus the pollen of good will fly from
heart to heart. "The Report" which the society
has published is full of stirring sentiment. Since
it began, four years ago, it has had to struggle
with many difficulties, some internal (personal-
ities, and probably envy and ambition, the bane
of American societies), and others external;
"But we have combated," says the writer,
"with only the arms of reason, moderation, and
good example—which we ought ever to present."
And, "We must prove to the detractors
of our doctrine that order and good faith pre-
side at our deliberations, and that if they treat our
reunions as futile it is because they are ignorant
that before all else there is the desire to instruct
ourselves and to avail ourselves of every pos-
sible means to sift truth from error."

From the article, "The World was not Made
from Nothing," I will only quote the following
few lines: "To the Catholics, Apostolic, Roman,
who have established the dogma that the world
is made of nothing, the respectable and ancient
book of the Brahmins responds: 'There are the
ignorant, sufficiently daring, who pretend that
the world was made out of nothing. Oh you
whose desires are pure, how can it possibly be
that from nothing something can come?'"

The *Psychische Studien*, (Leipzig and New
York), for May and June, has been received.
The May number opens with an analysis of the
proceedings of the Committee of the St. Peters-
burg University, of which the able and graphic pen
of Mme. Blavatsky has given you a full account.
That said Committee, like that of the Harvard
College, will rue the day when their dignity and
conceit, their unfairness and haste, led them to
an untimely and predetermined decision, there
can be no doubt, for already men of equal learn-
ing but of more honesty, professors of a like
eminence but of greater independence in view of
public opinion, have boldly declared themselves
opposed to the action of the aforesaid body. And
good results will grow out of it. Injustice arouses
attention, and where a favorable or a partially
favorable decision might have been received with
a calmness that would beget little interest, the
craft and Jesuitical cunning that overleaps the
barriers of justice, startle into activity the ire of
all truly good men, including the plain but far-
seeing multitude.

The second article is from V. Albert Steinhack
of Evansville, Indiana. He gives an account
first of what was done by Prof. Hare, some of
his experiments with dials, etc., begun for the
purpose of proving that Spiritualism was amenable
to known laws that were not spiritual, and
then portrays in an able manner such exhibitions
of the spiritualistic phenomena as have occurred
in Illinois, Missouri, Ohio, &c.

A lengthy communication from Alfred R. Wal-
lace, Esq., on Mr. Owen's "Debatable Land,"
follows the above, but is rendered here of course
in the German language. That so able a writer
does justice to so able a book, needs no attempt
from my pen to make apparent.

Prof. Dr. Hoffman continues his "Material-
ism and Spiritualism," taking in review Colzels
Atheism, "The Atom" of V. Alex. Weissner,
"New Studies" by V. Karl Rosenkranz, and
"Philosophical Sketches," by V. Adolph Stendel.
Mr. G. C. Wittig's more lengthy notice of Dr.
Karl Hase's "Life of Christ" deserves more
space than is permitted me here; while a number
of minor articles, brief, but embracing much that
is of interest to all Spiritualists—further notices
of Mr. Owen's and of A. J. Davis's works, &c.—
can only be referred to.

La Ley de Amor, of Merida (June 1st), is most-

ly taken up with a consideration of "Heaven,"
and its opening words will illustrate its scope:
"We devote our strength to-day in combating
the idea that Heaven is a circumscribed place
destined for the residence of the Supreme Being
and the souls of the just." "The Importance of
Education" is continued in this number. This
is followed by a report of a remarkable cure per-
formed by magnetism and the aid of the spirits
in behalf of the amiable, long-suffering young
daughter of Sr. Dr. Gonzalez Sarriente, a well-
known citizen, who communicates the fact to the
editor. This paper also announces the forma-
tion of a new Spiritualistic Society, composed
wholly of ladies, at San Juan Bautista de Tabas-
co. It has also a short reply to some Catholic
strictures, a notice of some pictures taken in the
dark, in New York, and of the contents of the
Instrucción Espirita, which copies an article from
the pen of Mrs. E. H. Britton.

El Criterio Espiritista, of Madrid, (May No.)
has its usual amount of important matter. An
article on Society, by Sr. D. de Huelbes; another
on the concert and unity of scientific action; the
"Committee of St. Petersburg"; "Mens Agitat
Molem," by Dr. H. Temprado, with many minor
items, make up an attractive number. I will
quote a paragraph or two: "There are many charlatans everywhere; and hence arises, in a
great measure, the discredit of the schools, their
reciprocal contests, their audacious attacks. If
my neighbor wishes to teach me, and I do not
wish to instruct my neighbor, and no one will
submit to be a scholar, the time will never come
when there will be a scientific or social concert
of action. We are the veritable disciples of
Christ; we study his ideal superior; we analyze
philosophically the laws of history; we aspire to
the wisdom of the most illustrious of the modern
schools; . . . we are humble and benevolent;
we study ourselves; . . . we meditate
on the theories of great men, that we may arrive
at the light of regeneration postica."

In the "Mind Agitates the Mass" occur a few
words that, though significant, hardly give any
idea of the scientific value of Dr. Temprado's
communication: "But what is Spiritualism? Is
it a sect, an initiation, a science? No; it is an
aspiration. Up to this day it has not invented a
single one of the truths upon which it rests; has
taken its principles from the actual contempora-
neous science, and limits itself to a pretension to
harmonize all in one common system."

Here is also announced in touching words
the abandonment of his terrestrial material,
the indefatigable brother, the Marquis de la
Florida. He was honorary president of the so-
ciety of Santa Cruz de Tenerife, an ardent Spir-
itualist and abolitionist. I think I met this gen-
tleman once in the Island of Cuba.

Under the head of "Spiritualism in Huesca"
occurs this: "The month of April has been very
fruitful in the propagation of our doctrine and to
which our enemies have contributed."
And there come notices of its growth from vari-
ous parts of the peninsula.

It seems also that the *reverend padre* of the
cathedral of Huesca has occupied himself lately
with sermons against Spiritualism—denouncing
it in the most bitter and violent manner—mixing
in no little falsehood and misrepresentation.
Denying the very facts upon which his own faith
is founded, he enters the domain of the devil
when he asserts that "our doctrine and our prac-
tices attack morality." So far as I know, no
body of co-religionists (if you will allow of the
term) so earnestly plead for a strictly moral life
—the individual morality which really constitutes
our status here and hereafter.

Under the head of "The Conflict at San Fer-
nando," it is stated that a brother, a Free Mason,
a generous, noble-hearted young man, having
been refused receiving extreme unction, was re-
fused sepulture by the Catholics. The Judge,
however, more intelligent and liberal, ordered
the interment; but as yet the order has been
evaded. How long is the world to endure such
barbaric tyranny!

"The Jesuits of Montevideo" have also taken
the field against us. One Juan Morote has been
preaching in the public square, and "there is
issued from his mouth," says a correspondent,
"all the venom that his soul could contain," and
while a few of the more ignorant applauded him,
many turned away disgusted with his vulgar
and bigoted rant. The article containing this report
is lengthy, and written with much force; and it
does not arouse to active cooperation all the
liberal sentiment there is in Spain, the people must
be very insensible.

The *Critic* reports also a case of obsession;
and that *The Revista* of Chili has ably refuted an
attack on Spiritualism in *La Estrella* of the same
place; that Sr. Dr. V. Toulner, a distinguished
author and Spiritualist, has ably replied in the
Annals of Spiritualism, of Turin, to strictures
on our faith in the *Petit Moniteur*; that one Mr.
Nanery attributes, in a public journal, the Catho-
lic *Ouvrier*, our manifestations to the Devil;
that in Monterey, capital of the state of New
Leon, the interesting book, "Rome and the
Evangel," is soon to be republished; that in the
city of Victoria (Tamaulipas) there are numerous
Spiritualists; that a gentleman and one of the
ladies; that in the limits of La Plata, they "daily
form new circles of study" (says the *Revista* of
Montevideo); that in the Republic of Uruguay
the Spiritualists combat the false assertions of
the priests, and that in Calao the men of pro-
gress have to fight against the ancient Spanish
fanaticism. The *Critic* quotes quite a lengthy
extract from the Banner of Light which the
Banner's "Reviewers" recently contributed, and
also notices the progress of Spiritualism in Illi-
nois, Michigan, and other places in the United
States.

La Instrucción Espirita, of Mexico, the hand-
somest of all the periodicals that reach me, and
so ably edited by Sr. Dr. R. I. Gonzalez, has in
its present June number much that is valuable,
interesting and instructive. But thirty quarto
double columns, easy to read, and so commodious
and neither Mess. Santiago Sierra, Jacollet, nor
José Samartín will thank me for curtailing their
articles. The "Report" of the trial of M.
Leymarie is admirably continued, in both French
and Spanish, while "The Eternity of God," by
above-named writers, seem full of that dignity
and grandeur which become such subjects. Mr.
Jacollet's article is that (already noticed in the
Banner) which refers to the wonderful acts of
the Fakirs of India—reports sustained by the
persevering missionary and traveler, Mr. Hue.
The *Instrucción* copies also from the Banner some
of the "thoughts of Victor Hugo" therein re-
corded. It also notices the famous mold-tests
given in Manchester; the eloquent oration pro-
nounced by the late and the late and the late
lamented Sr. Dr. Miguel Jimenez, and the "Sec-
son de Magnetismo," recently held in Brussels.
Two other commendatory paragraphs concern-
ing the Banner occur here, in which Mr. Owen's,
Mr. Peebles's, Mr. Davis's, Dr. Slade's, and
Thomas Paine's names are mentioned. I in-
tended to give a little sketch of an article in the
May number of the *Instrucción* by S. D. Emil
Castelar—an historical *recount* of leading events
in the life of Montgolfier (brothers M., who in-
vented the balloon, hydraulic screw, calorimeter,
&c.), Hausen, of Leipzig, Kleut, Pythagoras, Ca-
gliostro, etc., but space then as now *non est*.

Several more numbers of the *Revolucion Medi-
cale*—a periodical of Brussels devoted to Homeo-
pathy—have come to hand, and have been dis-
tributed among those particularly interested in the
subject of which it treats.
A June number of the *Chicago Dagbladet* has
also reached me. The article on the "Semiti-
folks' Religion" must interest those well versed
in the Scandinavian literature.

BRIEF PARAGRAPHS.

SHORT SERMON.—Riches are servants to the wise; but
they are tyrants over the soul of the fool. He therefore in-
dustrious to procure gold, and generous in the disposal of
it. The true man is happiest when he imparteth happiness
to others.

The aged Chinese statesman, Wen Slang, is dead. Al-
though holding positions of great power, he lived and died
poor, the cost of his funeral being defrayed by the govern-
ment. "Died poor!" So much the better for Wen Slang.

The wanton assassination of colored men recently, in
South Carolina, is a disgrace to our civilization. The
whole nation is justly aroused at it, as the people every-
where fear it portends more like bloody work in the im-
mediate future.

Evidently Sitting Bull is no ordinary Indian. He is said
to be a man who has never been a party to any treaty with
the whites, and has never resided at any of the agencies.
He is said to be a half-breed Sandwich Islander, who
speaks a half-dozen modern languages, and all the
Indian dialects, and is a man of a high order of ability. In
view of this fact, and of the further fact that the Sioux,
whenever they have taken the field, have shown
themselves first-class fighters, the present campaign
against the great Sioux chief and his followers seems
Sitting Bull has thus far shown himself an aboriginal Na-
poleon, possessing all the original, promptness and sagacity
of France's great leader. —Chicago Times.

Jo, Coe.—"If the Nahant steamer should make an
excursion by moonlight, what would you say?"
Dippy.—"By moonlight, of course."

1770—John Bull; 1780—Sitting Bull. —Cincinnati Gazette.

There are forty thousand Turkish troops at Nissa, and
more will be found necessary if the Servians keep on win-
ning victories.

Col. Edward Daniels, an ex-army officer, spoke a good
word for the Indians at the Universal Peace Congress, in
argument for their rights. He suggested that Con-
gress should pass a resolution at once, protesting against
the warlike attitude of the government and advising peace
and amicable relations with the Indians. The Indians were
well treated, they were rapidly becoming civilized. Here,
robbed and plundered on every hand, it was no wonder
they rebelled. —Boston Post.

The Buffalo Express raises an alarm about the suspension
bridge that crosses the Niagara river below the Falls, and
predicts its fall at an distant date. It does not make this
prediction upon positive knowledge of a break, but on the
generally well-known principle of the crystallization of
fibrous iron under continual concussion.

THE NEWSPAPER.
Born of rags and hung down on a marvelous street,
All round with the prints of a million of feet,
It cradled in iron and cradled with ink,
This poor, dingy creature, I venture to think,
Has more power, oh ye sibs, than your canvas of white
To let out to let in the light,
And swing from their hinges the portals of Night.

"Honesty is the best Indian policy," says the Philadel-
phia Times.

"The 'sword scene' at the late Peace Convention in
Philadelphia, one of our exchanges facetiously remarks,
was 'Love's labor lost.'"

Ruffians appear to be rampant all over the country.
Good people should speedily unite their forces to stay the
onward march of crime, or the nation, like those of old,
will prematurely decay.

The buzzards and "talking bees" have at last got into
Harper's Magazine, and the ignorances of its "East
Chair" are fully endeavoring to show its readers that
Spiritualism is a myth. We venture to say that a ma-
jority of its patrons are Spiritualists, and its *astute* writers
will soon learn that they cannot "kick against the pricks"
with impunity.

There are in Turkey over 30,000 persons in prison for
debts due to the government.

The throb of no battery ever has stirred
The world's mightiest heart like some stout English word,
Wherein a brave interference sounded and shod
Has marched down the ages for freedom and God.

We understand that one of our Inland friends in this city
had a dream the other night "that was not all a dream!"

Mrs. A. G. Wood, formerly of Chicago, now established
at No. 74 Lexington avenue, New York City, is said to be
an excellent clairvoyant, test and healing medium, and is
consequently meeting with good success in her new
quarters.

J. William Fletcher, who is a trance medium, will speak
in investigation of his ability, to-morrow—subject: "The
True Aim of Spiritualism." The Investigator says: "Dr.
Fletcher is an able speaker, and as his views will be worth
hearing, we ask for him a large attendance. Materialists
should always be willing to hear the other side—to accept
with candor what is true, and state in a fair and friendly
spirit wherein they differ."

It is quite time that our countrymen learned to respect
the rights of our Indian wards; and that it is easier to
teach a white man to steal their lands and their rights, than
to make us on them if they object to it.—Gardner (Me.)
Home Journal.

David F. Patch, aged 50 years, was instantly killed at
the Old Colony Railroad Station, Boston, Thursday after-
noon, July 13th, by being crushed between the cars. He
was a resident of Neponset, and was a past grand of the
Neponset Lodge, I. O. O. F.

White men can labor out doors all the year round in Loui-
siana, says the N. O. Picayune, and those industriously
inclined will find work abundant. Go South, instead of
West.

The new Sultan of Turkey has become insane. The bur-
dens of state were too much for him.

WHAT TO DRINK.
When thirsty, I think
The best kind of drink,
And the same you can get,
Is generally something—wet! W. B.

The Peace Society's recent session in Philadelphia was
disturbed by a picturesque and melodramatic fanatic, who
cleared the platform with a long sword.

The new Spiritualistic book by the Countess of Cath-
ness, "Old Truths in a New Light," has been favorably
reviewed in the London Morning Post, and also in the
Evening Standard.

A CLAIMANT'S PREDICTION.—To your correspond-
ent's certain knowledge a Dr. Thomas, clairvoyant physi-
cian of Minneapolis, three years ago, while in a trance,
gave a full sketch of Custer's battle-ground, and foretold
the course of the battle, and the result. Mistakes and
inconsistencies are acknowledged and explained. Persons
interested in the subject should know of the doctrine if they
desire to meet it understandingly.

Subjects.—Modern Interpretation of the Bible; Medi-
umship, its Laws, and the Reliability of Spirit Communica-
tions; Re-incarnation; Alchemy, Magic or Fantasmic,
Which? Mind-Reading, Psychometry and Clairvoyance;
Spirit-Healing; The Highest Law; The Occult; The
"Society of Free Will"; An Obstacle to Spiritualism;
Animals Susceptible to Spirit-Influence and Disease;
Sensitives and Disease; Immortality; The Future of
Judice, Bible in Schools, Religion; Materialization; Spirit-
Photography; Infidelity; Capital Punishment; Reasons
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volume, in comprehensive fashion, many living gems of
thought, which are clothed in eloquence of diction, and
thrust the prayerful heart with a power from the
souls of the departed. The volume is a treasure to the
Spiritualists, a capability to minister to the devotional side
of man's nature can draw down the power of the
deceased. The weary of heart will find in its holy breathings for
strength, sent out to a higher power, rest from the cares
that so keenly beat the pulse in life's highway. The
sick in soul may find in its demonstrations of the divine
possibilities within, drink of the waters of spiritual heal-
ing and relief, and the desolate and the bereaved, through
its unveiling of the certainty of reunion with the departed,
a consolation which nothing earthly can take away.
The persistent existence of the soul, the gradual progress
power of the future state, the gradual bettering of even
mortal conditions, the glorious progress of the soul
under the great law of the Infinite, and the presence
over all and in all of the eternal spirit of Truth, are
here acknowledged and set forth in earnest, fearless
and yet reverent guise by many leading minds in their day
and generation, the walls of whose widely differing earth
conditions have fallen at the touch of the great Angel of
Change, and who have become blended by after develop-
ment into a band of brothers in the pursuit of Truth—a
glorious prophecy of what mankind should yet be when the
Kingdom of that Truth shall come, and its will be done on