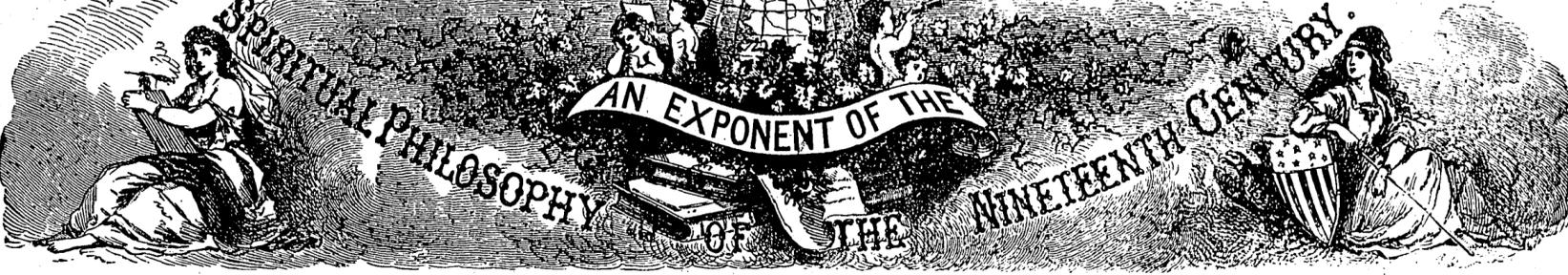


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Spiritualism Abroad.

REVIEW OF OUR FOREIGN SPIRITUALISTIC EXCHANGES.

BY G. L. DITSON, M. D.

FRANCE.

Le Devoir: Seven numbers of this weekly journal are before me, and are full of instructive and good things. It is published at Guise, more particularly in the interest of the Social Institution there, which, for the successful union of capital and labor, in the interest of the latter especially, its fame is world-wide, commendably so. If space permitted, the article "Extension of the Public Domain," in the number of May 12th, and a hundred more, I would translate entire; but I am warned by the especially Spiritualistic periodicals to desist. The Socialists would do well to consult largely *Le Devoir*.

Revue Spirite, Paris, May number, has forty pages of such matter as would come naturally from the pens of M. René Caillé, M. Von Pank, M. Leymarie, Mme. Sophie Rosen, and other able contributors. Much of the present issue embraces speeches made on the ninth anniversary of the death of A. Kardec; but, notwithstanding the eloquence and the touching and lofty sentiments evoked on this interesting occasion, I must turn to other subjects: 1st, "The new phase of Spiritualism in Germany." Under this title Mons. Kasprowich, President of the Society *Vein für Spirite Studien*, at Leipzig, gives an interesting record of all that has happened in Germany regarding our faith; transmitting, also, good news of approaching restoration to health of Count Poninski, the worthy founder of the *Société Spirite*, of Leipzig, who has been dangerously ill. He refers of course to the recent publication by Prof. Zöllner (*Dissertationen Scientifiche*, tome 1), one of the most learned astronomers of the age, and says that it has created a profound sensation; that it lights the fire of a lively discussion among all the doctors of the country, a veritable scientific war, relatively as energetic as that between the Russians and Turks. The dissertations of Dr. Zöllner, on "Action at a Distance," embrace the criticisms of both English and German writers against the experiments of Messrs. Crookes, Varley, Wallace, Faraday, &c., demonstrating clearly that there exists an unknown force, etc. Mr. Slade is highly spoken of as honest and gentlemanly in every aspect, giving every desired facility required. The investigators perfectly satisfied that there was no fraud practiced. "His appearance in Germany," says the writer, "opens a new phase, such as Count Poninski had predicted, in which not only Mr. Zöllner has become interested, but the Counselor of State, Gotschall, a distinguished man of letters, Prof. Pertz, of Zurich, Prof. Hoffman, of Wurzburg, and many others." At Leipzig, he continues, "there are thousands of Spiritualists, learned and investigators; that some of the papers still ridicule them, giving fantastic engravings to make the subject ridiculous."

2d. Passing over some valuable contributions, I come to "Brahmanism Superior to Christianity," from which I will quote a few paragraphs: "M. Ch. Fritz has sent us an account of a conference having this title, rendered at Brussels by the Count d'Arbelle before the Liberal Association. . . . He began by giving us a somber picture of what he had seen in India; of fanaticism, of fakirs, chapels of monster idols, processions preceded by bayaderes, pilgrimages of vast multitudes to the Ganges, etc., etc. He then established a parallel between these and the ceremonies and superstitions of Catholicism—Virgins who roll their eyes by the aid of mechanism, the waters of Lourdes, etc.; but it was not in these he looked for the superiority of Brahmanism. This superiority consists in that which the Vedas teach—not of a God with a white beard and a creation going back six thousand years, but a God (Brahma) who is in all things and everywhere the invisible principle of all force, the actual scientific principle to be resolved. The moral taught in the Vedas is more logical than that of the Catholics, who claim that we should do good one to another because we are brethren, whereas the former says that this should be because we are real members one of the other, of one unity, and that to do evil to those about us is as if an individual gave blows to his own proper person. . . . Superior, also, because it has ten incarnations of the Deity. . . . The *Trimurti* does not signify one God in three distinct persons, but *three* faculties of Brahma. The orator proved that the principles of the Vedas could be taught successfully in Europe, and he drew a striking picture of the social dangers resulting from Catholicism, from its organized power, and concluded by saying: 'As to myself, rather than Papist, rather Brahmanist than Catholic.'"

La Revue Magnetique is a new pamphlet published in Paris. It is to appear bi-monthly, and the price is 12 francs (\$2.40). Either the first number (April 18th) reached me at a late hour or it was mislaid. "My intention," says the editor, M. H. Durville, "in publishing this *Revue*, is to rally all the elements which still diverge

around this doctrine; to place them on an immutable basis, and to discover the most hidden secrets of nature and utilize them for the good of humanity." But this, though succinct and comprehensive, may not convey to the general reader all that the brochure contemplates. Its first article is "Magnetism and Somnambulism," in which occurs the following—after admitting that we do not yet possess a perfect knowledge of the human organism: "Man has in him a vital electricity, which nourishes, gives movement and force. This is called magnetic fluid, and has a great resemblance to electric fluid." Under "Magnetism in the Realm of History," I find this: "Can man then communicate with the Divinity? We reply no! Divinity does not manifest; or at least does not manifest except in his works. But man may enter in communication direct with individuals more or less perfect of the mysterious world, which the church names angels of paradise, and which we, in accord with Spiritualists, call the world of disembodied spirits." The public lectures of Baron du Potet are mentioned here also with exalted commendation. They were delivered in the Palais-Royal to an audience of two thousand people—the *élite* of the city, I may add, as I know from a friend who has attended them. Afterward a cabalistic, Platonist, Druidic view of the subject is presented, embracing the value of numerals, with illustrations. The Zohar is quoted as follows: "Come, and consider the mystery of the name of Jehovah. There are three degrees in this name: the 'Trinity,' and each of these degrees is distinct; still it is an ensemble unique interlaced in a unity, degrees inseparable one from the other." But with these brief extracts I cannot but fail to give an idea of what may be termed a truly instructive and entertaining magazine.

A printed "circular" comes from Paris announcing the formation of a new society, called the *Société Scientifique d'Etude Psychologique*, authorized by the Minister of Interior. It is to publish a "Bulletin." Mons. Leymarie has an interest in it.

BELOGIUM.

Number five of the new *Revue Belge Du Spiritisme* has been received. Its first article is an able elaboration of that beautiful passage in the New Testament: "Come unto me, all that labor and are heavy laden," etc. Its second is a clear exposition of what Catholicism is, being from what it ought to be—"an assembly of brethren who close the door to antagonisms to bloody conflicts, to ambitious competitions; a-ide from these there is really no safety (or salvation), for its name (the Church of Christ), is Charity." Its third and succeeding are, "La Morale," "Interested Mediums," with a list of those said to have been exposed in these United States, the "Cure of Obsession," and notices of new books. In its list of spiritualistic periodicals, it strangely omits all that appear in this country. In its notice of paid mediums this journal seems to make an exception in favor of Mr. Slade, who has awakened the attention of the scientific world to a new order of things; but it quotes also from the *Journal de Gand*, which does not hesitate to call Mr. Slade a charlatan; wondering why such occult mysteries are not put an end to by the police. Regarding the obsessed (noticed heretofore) the writer says: "The invalid came two days afterwards and was much soothed: the spirit was evoked and tranquilized, regretting what he had done. At every new evocation we advance in the way of a cure; the spirit appeared more and more repentant, and at the ninth séance all trace of obsession had disappeared."

La Messager, of Liege (1st and 15th of May), comes to hand with much that is entertaining. In its article on the "Revolutions of To-Day" is a paragraph as follows, which seems to find an echo everywhere: "It is necessary to separate true Christianity (which is fraternity itself), from nominal Christianity, which has for so long a time hung upon the world and ravaged it in every sense, united with the devastating *corrupta* politics of the past." An article on direct writing quotes at length a description of a "sitting" in Cleveland, where Mr. Watkins was the medium, where, in a private and highly respectable family, a communication was had between well-closed and well-guarded slates, of the most satisfactory nature. The writing was heard as it was going on, and when the slates were separated there was found a message from a sister, with her name attached. The San Francisco Post is here credited with announcing the arrival there, on his way to Paris, of a Japanese medium of great power. Mr. Liebig, writing from Berlin, says that a reaction in public sentiment is commencing there in favor of Mr. Slade. The *Messenger* then quotes: "On the 13th of February Count Parezo Mamani, replied, however, that 'Spiritualism, true or false, cannot to-day be suppressed by more ridicule; but it is advisable to discuss its principle, which consists in a series of facts little or not at all explained.' This has the ring of wisdom and intelligence. In his article on 'Demonstrations' in reference to our cause, the *Annali* quotes the statements of Prof. Bush wherein he says that through spirit-influence he had had writing in grammatical Hebrew, Sanscrit, Persian, Spanish, and three or four other languages; also some phenomena in presence of Prof. Hare and Mr. Foster; and some statements of Judge Edmonds, Gov. Tallmadge, Prof. Mapes, Owen and others. The 'Religion of the Future,' an 'Apparition in the house of Dr. Paulus, of Heidelberg,' with many minor articles, all contributed by literary men, claim more than a passing notice; but space forbids.

SPAIN.

The "ever faithful" *Criterion*, of Madrid, has not reached me this month, so I will condense an article from *La Revolucion*, of Alicante. A family there of note desirous of investigating the reported phenomena termed spiritual, held séances among themselves. The writer attended, and had a written communication signed Isabella. Being skeptical he gave little heed to it, and received another, which was greatly admired. Being alone in his study he was seized with an

inclination to take his pen. It wrote and cleared up some of his doubts. At the next séance he received the following: "You are still mistrustful. . . . You will soon be invited to a séance. Go. Among the guests there will be a seer-in-dium. I will appear to him in a religious costume of the order of Calatrava." Twenty-four hours later came the invitation, and at the "sitting" a medium said: "By the side of that brother, unknown to me, is a young lady, of an attractive, sympathetic air. She wears a white dress, with a cross suspended on the breast; she lifts her hand, raises her veil, and displays a lock of blonde hair," etc. Visiting another medium, the same description was given of an apparition that stood by him. A portrait in oil was finally furnished him of Isabella, and a manuscript—*Memoires d'une Existence*—which went to confirm the truthfulness of the apparition.

MEXICO.

La Ilustracion Espiritista, of Mexico, comes freighted with its usual abundance of good things. Don Juan Cordero's address to the Spiritualists of Mexico is a forcible exposition of the needs and demands of our religion. The mediumistic communications are interesting, but I seldom quote them. The article on typology gives more value to the subject than is usually accorded to it. It is also a French article, also the "Muscle of the Spirits," heretofore recorded. "A vision" of a dog at Amfilia's séance, noticed in a former Review, appears here, with this addition: "The Catholic authors, Maville, Gougenot, Des Mousseaux, etc., cite numerous examples of visions and the materializations of animals, which they attribute naturally to the demons"—evil of course. "Magnetism" and "Miscellaneous" offer much that is attractive, while on p. 15 is a facsimile of a drawing (about half the length of the page) of, I should say, the sole of a shoe, in which is inscribed: "The exact measure of the foot of the holy Virgin Mother of God, taken from her veritable shoe," &c. "The Pope Juan XXI. conceded three hundred years of indulgences to whomsoever kisses three times this measure," &c. The editor's remarks upon it we can all imagine.

La Leyde Amor, of Merida, (April 15th and May 4th) has been received, and will be noticed in my next Review. Nothing has been received from South America but the "Prospectus" of a new periodical to be devoted particularly to the history of the *Latino Americana* people and states. It is to be published monthly at Buenos Ayres, and cannot fail to be of great value. Part I. It is to be called *Revista Latino-Americana*.

Spiritual Phenomena.

(From the Lowell (Mass.) Morning Times of June 10th.)

MRS. PICKERING'S SEANCE AT WESTFORD.

FORMS SEEN AND RECOGNIZED—SKEPTICS PUZZLED.

On Saturday evening last Mrs. Hannah Pickering, of Rochester, N. H., whose exploits as a materializing medium have created such excitement in Spiritualistic circles during the past two years, gave a séance at the residence of a well-known and respectable family in Westford, the members of which are not Spiritualists. There were about seventy-five applications for tickets, so eager were the people to witness the remarkable manifestations. But twenty persons, however, could be accommodated, and about a quarter past seven o'clock on Saturday evening these persons assembled at the house where the séance was to be given. Every one was given an opportunity to thoroughly examine the apparatus used, and nearly all availed themselves of the privilege. The so-called cabinet was located in the northeast corner of a large parlor, and was made up as follows: There was a background of some dark material, and the curtain consisted of black velvet, with an aperture of about a foot and a half. A small box-shaped piece of wood was used, from which the curtain hung, the length of the same being three and one-half feet. The height from the top of the curtain to the floor was six feet six inches, and to the ceiling of the room eighteen inches. The greatest space at any one point inside the curtain was three feet. The closest scrutiny failed to reveal anything by which fraud could be carried on, the whole arrangement being so simple as to dismiss at once any such thoughts as might be suggested. The cabinet was composed of the following persons: Rev. Mr. Moulton, F. L. Fletcher and wife, Charles L. Fletcher, Mrs. John Lanktree, Mr. Albert Wright, Misses Carrie and Ellen Davis, Mr. David P. Lawrence, Mrs. Pamela Stanchfield, Mrs. Luther Prescott, Mr. Elbridge G. Spaulding, Mr. R. S. Stoddard, Miss Minnie L. Seare, Mrs. Flora Moran, M. H. Fletcher and wife, all of Westford; Marcus D. Cole, Mrs. A. A. Coburn of Lowell, and the representative of the Times. The gentleman who conducted the affair explained that the weather was very unfavorable for a séance, as rain or dampness generally destroyed the magnetism, and that it was only on clear and bright days that successful séances were held. The circle was then informed as to the conditions necessary to be observed, which were simple, merely being that one should not touch the spirit-forms or carry on a loud discussion.

At 7:50 Mrs. Pickering was introduced to the circle. She is a medium sized woman of rather prepossessing appearance, apparently about thirty-three years old, and weighs in the vicinity of one hundred and twenty pounds. She was clad in a tight-fitting dress of black material, and her form was scrutinized very closely to see that she did not conceal about her person any clothing or articles that might be used in the manifestations. There was not any white article about her. She entered the cabinet, and Miss Belle Messere, an accomplished pianist and singer, played some familiar music, the circle joining in with her in singing.

At seven minutes past eight hands were shown at the aperture, and three minutes later the form of a female dressed in white from head to foot was seen. There was not a button, or anything dark, seen on the form. The features were not distinct, and it retired, emerging a moment afterward with apparently increased strength, for it left the cabinet and stood out clear, when it was recognized as Lizzie Ferris, by her sister, Mrs. Stanchfield. The form came directly in front of Mrs. Stanchfield, and when it was recognized it seemed highly pleased. Shortly after, the form of a tall man made its appearance. It had long, black chin whiskers, and was recognized by several as John Tower, a former resident of Westford. The third form which appeared was a female figure of about medium height, which came to the front of the cabinet and then retired. The second time it made its appearance it came directly in front of the writer. The lady next to

the writer asked if it was for her, when the form shook its head and pointed to the writer, who asked if she meant him, and she nodded her head and smiled. The writer, however, failed to recognize the spirit. She went back to the cabinet, and the third time she emerged she came before him and threw a callity into his lap. Notwithstanding her proximity to him, he failed to detect any resemblance to any of his departed friends. She seemed greatly disappointed at not being recognized. As she retired, she lifted up the curtain, and held it back long enough to allow every one in the circle to see the medium sitting on the chair out in front of the cabinet, and a tall young woman, but she failed of recognition. The form of a man next appeared, and in response to inquiries if he was Mr. Moran, three raps were given, signifying yes, but his sister, who was present, could not identify him. The sixth form was that of a woman, and was recognized by Mr. Stoddard as that of Mrs. William Stoddard, a relative, who died ten years ago. The peculiar manner in which she was recognized was one of the features by which he distinguished her.

A little delay here ensued, and the spirits called for a slate, and wrote thereon a request that the door at the other end of the room, which was open, should be closed. This was complied with, and a young lady appeared, crowned with a garland of flowers. She was followed in turn by another form, which was immediately recognized by many present as that of an old neighbor, Augustus Goodhue. Mr. Lawrence recognized the next form as that of Joe Lawrence, who died in the army. The spirit acknowledged its pleasure of the recognition by bowing and smiling. As it retired, the curtain was held up, and two forms beside that of the medium were distinctly seen, and in answer to a request of one of the circle, the curtain was again raised, and the same was seen, if any thing more distinctly than before. The form of a little child was then produced, but it came no further than the cabinet. Mr. Wright thought the next form had the appearance and manner of his mother, but was not satisfied. A small boy then appeared and danced around the room, and seemed to be in a gleeful humor. The twelfth form was that of an Indian child, declared out in front of the usual ornaments of the Indian. This form was fully six feet high, and seemed very strong and vigorous. An Indian maiden, who answered to the name of "Bright Eyes," was the next apparition, and she seemed delighted at appearing before the circle, several of whom recognized her, having seen her before. She danced, took up a ball, and laid it in the lap of Mrs. M. H. Fletcher; passed flowers to another person, and then, with a bunch of feathers which she held in her hand, she touched several persons. She seemed to possess considerable animation, and was evidently a very strong form. The form of a young man was then produced, and recognized by Mrs. Stanchfield as that of her adopted son Theodore, who died twelve years ago. He had a dark mustache, and was dressed in brown pants, white shirt, with a dark colored vest. The fifteenth form was that of a female, and shortly before she made her appearance the cough peculiar to consumptives was heard. The figure was that of a tall, thin woman, and was easily recognized as that of Mary Mason, who died in Fairfield, Me., years ago of consumption. The curtain was again closed, and a spirit of an old man, with his lap, beside the medium, were shown. Shortly after two faces were shown at the aperture in the curtain. The medium seemed to be suffering, and could be heard groaning. By a rap it was known that a slate was wanted, on which was written, "You folks come again."

This ended the séance, as no more figures were shown. The time occupied was nearly three hours, and fifteen different forms were seen, many appearing three or four times. There was a certain similarity in the female figures, but there was something about each one by which you could distinguish it. They were all dressed in some white gauze material, and such a thing as a button or string was nowhere to be seen. The male forms were of the last form, and one could easily be distinguished from the other. For fully fifteen minutes after the last form appeared the curtain remained down, the medium in the meantime groaning and giving evidence of suffering considerable pain. When the curtain was raised the medium was discovered sitting in the chair and apparently physically exhausted. She seemed unconscious, and it was not until half an hour later that she could be removed to her room. The phenomena produced were certainly most wonderful. That the medium had not the assistance of any confederates, every one who was present will admit. Whether the forms that appeared were disembodied spirits, the writer does not undertake to say. He has merely striven to give a statement of the forms which appeared to the whole circle. The medium after another form were distinctly seen at the same time on two occasions, and on another the medium and two other forms were seen. It was an illusion, it was held to believe that the forms were spirits, but whatever they were they had the appearance and took the form of spirits. Their recognition by people in the circle is another point to be considered, although they may have been deceived by some resemblance to departed friends. The skeptics present, and there were several, the writer among the number, admit that the phenomena produced were something inexplicable, and though not by any means acknowledging that the forms produced were those of disembodied spirits, they admit the effects produced were amazing and remarkable. During the entire séance Miss Messere played and sang, and relieved in a great measure the tediousness of waiting.

Mrs. Pickering has recently given several highly successful séances in Salem, but the one on Saturday night was as successful as any. She is in rather delicate health, and it was thought a short time ago that she would be compelled to relinquish giving séances, but lately her health has been improving. In some of her séances she remains outside the cabinet, and in full view of the beholders, and would have done so on this occasion had the weather been more favorable for materializing purposes. The fullest investigation is courted by Mrs. Pickering, and her husband is ready and willing to afford every one an opportunity to thoroughly examine and scrutinize. Another séance will be given at the same place on Tuesday evening next. Several of the day's friends in this city are endeavoring to get her to consent to give a séance here, and it is thought she will do so in the course of a week or two. The thanks of the writer are due to M. H. Fletcher and others for courtesies extended.

Professor Swing says that Joseph Cook's style reminds him of Lewis Gaylord Clark's imitation of the old saw: "Since for some time I have been endeavoring to give a correct account of the séances, I have been endeavoring to meet the wants of the masculine adult of the same species."

Original Essays.

MEDIUMSHIP AND MORALITY.—II.

It is not affirmed that mediums who fall in any of the ways noted in a previous article, under the psychological power of others, are wholly free from responsibility in all cases. It is only asserted, as a common-sense truth, that by far the greater share of culpability rests upon the aggressors—the dominating power—whose participation is apt to be overlooked. How far any individual may be able to resist that power, in any given case, we have no certain means of knowing, and therefore will not presume to judge. A modern poet has truly said:

"The world needs a new theory of crime
And flight in all the regions of the fact,
As full of hope as Christ's great heart of love."

The peculiar facts of medial experience, and of psychological impulsion, have not been taken into account in framing the popular theories of moral responsibility. It is time this were done, and that more just judgments should prevail. And multiplied modern experiences are forcing the matter upon the public thought.

The writer believes it to be an undeniable fact, though seldom recognized, that mediums, in consequence of their peculiar susceptibility to surrounding influences, are largely what their visitors make them. They are affected, for good or ill, by the physical, mental, moral and spiritual states of those who approach them, to an extent that is little realized. Like the sensitive needle of the mariner's compass, they are liable to be swayed, in this direction or that, by every human magnet that is brought near them—and every human organism is a magnet of its kind. The responsibility, therefore, for their careers must rest largely upon those who consult and employ them, and this in ways and to an extent that few are aware of.

Liable to be swayed, please note—not that they necessarily are so in all cases. On the contrary, it is believed there is a way in which, if understood and earnestly availed of, all honest and true-hearted sensitives may either protect themselves or secure protection from invisible helpers, against serious moral deflection. But of this further on.

Let us look at some of the practical lessons which are deducible from the foregoing observations. Even though they may have been often pointed out before, they should be reiterated until more generally heeded.

One is, that mediumship, while in its wise and intelligent use fraught with the highest blessings to both its possessor and the world, is yet attended by dangers. The state of keen susceptibility which it implies, especially in its more elevated and valuable forms, which renders the subject sensitive to the thought-vibrations and the will-impulses of denizens of the Wisdom Sphere, at the same time exposes him or her to intense sufferings from sources unfelt by ordinary mortals; also to subtle invasions from other wills, perhaps entirely unsuspected at the moment, which may lead to words and acts at variance with one's better convictions. Hence mediumship should never be tampered with by persons of frivolous and immature character, nor sought or practiced as a source of mere amusement, or for pecuniary gain. It should never be urged upon persons whose own interior feelings are averse to it—as it sometimes thoughtlessly is by over-curious or impatient inquirers—for there is probably a good reason why such persons should not incur its liabilities. When they can safely do so, the inner prompting will doubtless come to them. The only motive which should lead to its exercise is a supreme and sincere love of truth and good, and a conviction that these may be promoted thereby. Spiritualists would save their cause from an immense amount of reproach and obloquy, were they careful to encourage only this class of mediums.

A second lesson relates to the disposition or attitude of mind in which a medium should be approached. This should never be done in a state of mental positiveness or pre-determination as to results of any kind, since this mental attitude is liable either to suspend the exercise of the mediatorial gift entirely, or to so dominate the sensitive organism as to produce a mere echo of what is in the visitor's mind. Numerous illustrations of such results might be given, had we room, explaining many of the puzzles and failures of superficial investigators. The proper spirit in which to approach one of these sensitive instruments for transmitting the thoughts of angels is that of receptivity and teachableness. This does not mean open-mouthed credulity and unreasoning assent. It implies that readiness to observe and to listen, that hospitality to what may be new and strange, which can lay aside, for the time, all preconceived opinions, and which permits, nay, invites, a free flow of the inspiring influence, or free action of the occult force, whatever it may be. In this way only can this influence or force express itself without obstruction, and thus fully reveal its true nature and significance. Afterward apply your critical powers and judge as you may of its character and value.

Many persons seem unable, from constitutional bias or force of habit, to assume this receptive or negative attitude, even temporarily. This seems to be the case especially with those who pride themselves on their "scientific" attainments. "Knowledge puffeth up" sometimes in these days as it did in Paul's time. And those who are puffed up by it naturally conceive themselves to be most capable of investigating all things. They may imagine themselves to be the only "experts" who are competent to investigate.

Banner Correspondence.

Vermont. PROCTORSVILLE.—Mrs. L. O. Weeks writes: "As my husband gave some time since in the Banner of Light a short description of the powers possessed by that excellent medium, Mrs. Nellie J. Kenyon, I would like to detail more minutely some of the tests which we have received, and which, more than anything else, 'converted' us from skepticism. I had heard much of her wonderfully convincing séances, and while I never once doubted the veracity of the narrators, yet for old theories sake could not believe it anything but a delusion. In June, 1877, we stopped to see some friends who were attending a convention at the Wilder House, Plymouth, N. H., and there we first met Mrs. Kenyon, of Woodstock, Vt. Our friend introduced us without giving the medium our names, saying, 'I want you to give these folks a sitting. She assisted, and our company of four repaired to a small room for the purpose of a sitting. We were holding communion with the loved one we had never hoped to greet this side the 'Summer-Land.' It is strange how much sooner we believe when our own friends speak to us than when we hear about it through another. We were thronged with friendly messages, all giving a glad, loving welcome. My husband had a hand of soldier friends, who gave names and talked over old times in the most convincing way—one calling him brother, and giving the name of Alfred, which he did not at the moment recognize, but soon remembered that it was his brother's middle and favorite name. His father also gave unmistakable proof of his identity. Old friends of his boyhood almost unthought of for years gave their names, occupations, and even peculiarities, they were so anxious to be known. Such 'strings of pearls' as I received from dear ones who 'passed over,' not knowing if they might return, all expressing 'fulness of joy' that our Father's house exceeded anything that the heart of man hath ever conceived of! One beautiful spirit after another was recognized by name and description, and the medium showed signs of returning consciousness. I softly whispered to my L. O. 'Oh, I could not believe a message from Aunt S.' Instantly my left hand was tightly clasped by the medium, and she tried several times to straighten my fingers. Not divining her intentions at first, I resisted slightly. I had on at the time three rings, one on my forefinger and two on my third. She took both hands and straightened my fingers, and drew off the rings from my middle and ring fingers. The lower one held it up before me, saying, 'I want you to know by this who I am. I gave you this ring' four years previously, had left me the ring, with various other articles. That day's experience, satisfactory as it was, was only a beginning. I have dozens of times since received as convincing proofs from the same source, particularly in October last. As yet very little acquainted with Mr. and Mrs. Kenyon, Mr. Weeks asked them to accompany us on a short trip to Rutland and Clarendon, without mentioning the names of the people we were going to visit. We went to the old home of Aunt S., and there, over and over again, she and other spirit friends gave us a cordial welcome. They were so thankful we had given them the opportunity of conversing with the dear ones there! We were soon to leave my uncle's, and Mrs. K. had gone up stairs to pack her valise, when she was influenced to return to the parlor. She went with closed eyes to the table, and taking an album out from under a pile of books, she said, (and I know she had never opened it before.) 'Let me find the lady's picture who is here so much, and who is without any body-features, to Aunt's picture, then turning over three or four pages, she asked, 'Where have I seen those two little boys?' 'Oh!' she exclaimed, 'they are larger now, and were here last night!' 'They were the baby pictures of H. C. Tower's boys, who perished last May, aged ten and twelve years.' 'Ah!' she exclaimed, 'there they come, and they are covered with clouds of smoke!' She described them, and said they came and stood by uncle's side, calling him 'Grandpa.' Herbert, the youngest, said, 'We don't burn now, grandpa. Clatie did not know much about the fire, until he awoke in grandma's arms, and she called him her poor little boy.' He said he awoke, and tried to get Clatie out, but could not, and then he awoke with Clatie in his arms. I can say that it was most natural, as Clayton was very hard to waken, and Herbert when aroused was awake in an instant. Clatie said to me, 'You told me stories crossing the mountain.' A few months before the fire I had occasion to drive here from Rutland, and took him with me for company, and to all of these facts Mrs. K. was a stranger, not having read of the fire. Shortly after we were at Henry C. Tower's, and there the boys were happy in being recognized. They came in the velvet suits they were so proud of (at least were so described). She said Herbert had a dish with seeds in it, and seemed to be planting them. The night of the fire he had put some seeds to soak in a basin, (some that had been given him,) saying he should plant them tomorrow. But also of the money brought forth of their little forms only a few handfuls of ashes! Their mother came, bringing a little child's form in a basket of flowers. (The dear little mother was buried with her babe in her arms.) The former husband of Mrs. Tower came, and was recognized. Her brother and sister were also recognized at the time, but public opinion is as mighty now as in Peter's day, when he who would witness the body-features of the truth, said: 'I know not this man of whom ye speak.' Many, very many other excellent tests were given there, and in other places, accounts of which I would like to furnish at length, but time and space forbid, and you who are so familiar with such phenomena would think it unnecessary. Mrs. Kenyon is a fine speaker. Her utterance is the purest. I wish every Christian in the land could listen to her discourses. If such were the case, I doubt if there would be so much 'holy horror' expressed against our religion of reason. I doubt if her discourses can be surpassed in the pulpit, so full of truth and all good as they are. One feels, after listening to those beautiful sermons, that the heavenly gates are opened, and she waves the divine truths of the Bible with clearest pearls of thought. Mrs. K. says that she never enjoyed life better than when she resided at Boston, a few years ago, holding séances, where none could say that she was acquainted with their friends. Skeptics are apt to think that mediums are always conscious of what they say.

Illinois. MACON.—James Hopson writes, May 26th: "This communication is sent that it may record one more example in proof that a rational belief in Spiritualism will not only do to live by, (as our bigoted creedsists so often tell us,) but will stand by us in the hour of our great change as well. The subject of these remarks, A. G. Harris, born in Onondago, N. Y., died May 14th, 1878, in Macon, Illinois. His life and conduct in his community where church creeds in their various sectarian forms hold almost unlimited sway, and one daring to believe or think differently is taboed with a ban of social ostracism—were such as to compel respect for his innate honesty, moral worth and unselfish sympathy that always responded to the calls of distress and want. When the worst of the 'Old Squads' was in the family, he was going to leave us many comments were elicited from his neighbors in reference to his religious beliefs and the effect death's approach would have on them. Could he face the (to them) King of Terrors undismayed? No despair? No remorse? Would he approach the vestibule of an hereafter—to them so full of doubts and dark forebodings and depressing fears imbued with joyful anticipations, only awaiting the change that would place him on the immortal shore where with new and improved facilities he could pursue the grand journey of eternal progress? Yes, his whole bearing

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during his sickness was in unison with his former expressions of belief and expectations. To his neighbors he confidently spoke of his prospects as bright, and though he had sometimes done what was sorry for, yet he had intentionally wronged no one, and had no fear of death; had no regrets at leaving, except for the benefit his stay might be to his family. It was very gratifying to his family and friends to hear him so calmly talk of his departure to his neighbors, who were thronging around him, many of them doubtless prompted by curiosity to witness the last hours of one who had seemed so wicked to them on account of expressions he would use when contemptuously replying to their bigoted talk on religious subjects of the usual church-stamp. The fever attacked his brain, and was rapidly producing its total wreck. Yet held intervals permitted him to express his hopes and desires to his family, to tell them of visions of the beyond that presaged happiness in store for him. He did not want them to weep, and gave directions about family affairs, and especially requested them not to carry his remains to any of the churches for funeral services. We were comforted by professing Christians in a financial way and speeches about his religious views, had somewhat embittered his feelings toward them. His talks to his granddaughter, who was much attached to him, were extremely affecting. Once when she was sick he had expected she would have to go to the other shore, when some of her friends would be there to receive her, but now grandpa was going first, and when she should come he would be there waiting for her, and would take care of her. He frequently would call for slings, which he seemed to enjoy and would endeavor to join in it, though his organs of speech were so paralyzed that he could only with difficulty articulate, and just before the closing scene he again called for them to sing, and manifested great pleasure and tried to hum the tune and keep time. Thus our brother has passed on, and few citizens in our midst have received greater respect than he commanded by the mere force of moral worth and without the adventitious circumstance of wealth so frequently relied on to give social position."

Kansas. MANHATTAN, RILEY CO.—A. M. Burns writes: "In former letters some years ago I did not give a very flattering account of the progress of Spiritualism in Middle Kansas. But what a change has come over my dream since the time I used to travel from Manhattan (a distance of eight miles,) to my residence after the circle had adjourned, arising there about daylight, in a Spiritualist living within eight miles of my home. Now on the creek of which I was the first settler in 1856, there are four excellent, well developed mediums within a reasonable distance. George A. Brown, wife, mother and brother-in-law, H. D. Graves, sit very willingly in a circle; Mrs. Brown, (the elder,) formerly of Canada, is a very active worker, and is doing an immense good in getting up lectures at G. Hall, at Manhattan, was the last speaker. Sickness prevented me from attending; but I learn that the General only spoke five hours! He will be back in two weeks to speak longer. There is a deep under-current running in the minds of many in this region, favoring investigation; and our mediums are in a condition to intelligently enlighten those who desire to test the truth of immortality. Several reasons retarded the progress of Spiritualism in this region: The want of harmony among mediums, and a difference of opinion among Spiritualists; some carry the essence of old theology yet, (not in our circle, however,) and cannot throw it off. But the causes that prevented investigation by scores were the 'exposures' (so often appearing in the secular press, edited by cowardly men or ignorant bigots, causing a scare among inquirers. The preachers, too, thundered out, 'the works of the devil,' without an opportunity of a reply. This will not be the case much longer. Although often solicited, I have heretofore declined to lecture at home, except in the way of a debate; but after being repeatedly importuned, I have agreed to take the platform even at home. Some years ago two spirits who had been telegraph operators on earth called at our circle and talked with us about the principle of the telephone, not then, I believe, known on this planet. On the 28th of April, the same spirits called and told us that advanced mediums of the spirit-world were about to impress earthly musicians possessing mechanical genius how to construct a very simple and very cheap musical instrument, that even a boy or girl who could trace a tune through his or her head could play on and give such music as people of earth had never heard before or even dreamed of; such celestial strains as would attract the spirits of high spheres to earth. It would be surprising to find of such music anything that mortal minds on this planet could conceive of by which they could make a comparison. As they told the truth before, I thought there could be no harm in recording this their second prediction. Time will tell whether they were correct or not in the premises."

Connecticut. NEW LONDON.—A correspondent writes that since the labors of Mr. J. Frank Baxter in this place, the interest in Spiritualism is on the increase to a marked degree. On the evening of June 6th, a well-attended circle was held at Post Hill, the mediums present being Miss Mary Fogg, of Boston, Mass., Mrs. Henry Tooker, of East New London; Mr. James Bennett, near Fort Trumbull, and Mr. Rouse, of Waterford. Mrs. Lucy D. White, Chairman. Tests given through Miss Fogg, and a lecture by Mrs. Tooker, made up the exercises of the occasion. On Sunday evening, June 9th, another circle was held; this time at the residence of Mrs. Lucy D. White on Truman street, New London, on which occasion Miss Fogg delivered a fine trance discourse.

Louisiana. NEW ORLEANS.—A correspondent writes, May 29th: "Capt. H. H. Brown and Mr. Vandercreek have recently met with a glorious reception here. The audiences attending Mr. B.'s Sunday morning discourses were, despite the season, the largest any lecturer on Spiritualism has ever drawn. Such old members of the Association agree in the case. The friends in New Orleans paid Mr. B. and Mr. V. high compliments and raised funds to keep them longer than at first determined. Colonel and Mrs. Eldridge left this city May 30th for Cincinnati. Col. E. is a fine gentleman and a very spiritually-minded man and wins many friends. Mrs. E. is without doubt an excellent medium."

Messrs. Colby & Rich, of Boston, Mass., send us a new publication of theirs entitled: "VIEWS OF OUR HEAVENLY HOME," a sequel to "A Stellar Key to the Summer-Land," by Andrew Jackson Davis. Illustrated with diagrams. This work is a very earnest dissertation upon the spiritual life of a heaven, as evidenced by the science of psychophony. It is a very ably written work by the author of the "Great Harmonia." It treats of clairvoyance in detail, etc., of the sixth circle of suns; the magnetic nodes in the upper spaces; how spirits ascend and descend; the Summer-Land; eating and breathing in the spirit-life, and such topics, which are of the most absorbing interest to the Spiritualist. There is power and ingenuity in the book. It contains two hundred and ninety pages and is bound in neat cloth. Price 75 cents.—Saturday Evening Post, Philadelphia, Pa.

A correspondent asks: "If everlasting punishment spoken of so often in the Bible does not mean everlasting life? We are forced to remark that we do not know and incline to the belief that every body else is wrong in the book, and that far we have never found any who know anything whatever about this subject.—Gold Hill, Nevada, News.

Children's Department.

A CRADLE SONG. Sleep, baby, sleep, in thy warm, living cradle— A cradle of arms which thy mother has made, Year after year has thy pillow made, Now thou art as that pillow art laid. Year after year I have known thee and loved thee, The sweet, cooling tones of thy voice I have heard; Pelt the soft touch of thy hand I have felt; Rocked in its nest my way, fluttering bird. Yet in those years thou wert only a "dream-child"; Only in fancy I looked thee to rest, For are the months since my dream become real, And a warm, living form to my bosom pressed. As in the honeycomb gathers the honey, Stored by the care of the laboring bee, So all my life has my love been preparing, Stored in my heart-cells, and waiting for thee. Mother-love grows as I played in my nursery— Played as a child with my doll on my knee; Then in my heart it was hidden and blooming; Now it has blossomed, and is ready for thee. Sleep, baby, sleep; for the sides of thy cradle And soft-heaving pillows shall keep thee from harm; Then in my heart it was hidden and blooming; So long as that pillow is living and warm.

THE SPIRIT-MARE. (Translated from the German for the Banner of Light by T. A. MITCHELL.) Sellner, a poet and philosopher, after years of waiting, was enjoying with his bride the purest and sweetest of heart experiences, an ardent and sincere love, a love true and true, and this was their only bond of union. They had known each other intimately for years, but the prudence and foresight of Sellner had restrained him from marriage until he should have received the appointment so long expected, and then upon the following Sabbath, without delaying, he led to the altar the maiden he had loved so long and so well. Then came those days so full of constraint, those days of congratulations and of family gatherings, when the newly-wedded longed for the peaceful solitude of their own home, for the evening seclusion, when never a third person could come to interrupt them, when they could map out and enter upon their glowing plans for the future, and when the mingled strains of music, to which their souls were attuned, might blend in perfect union—the flute of Sellner and the harp of Josephine in their sweet and tender accord seemed a presage of their happy destiny. One evening, having devoted a longer time to music than was their custom, Josephine experienced great distress in her head; but striving to conceal it from the observation of her husband, and intensified by the musical excitement, it soon resulted in a raging and delirious fever. Sellner, with the quick eye of love, perceived her condition, and hastily summoned a physician, who thought the attack of little importance, and prophesied perfect restoration on the morrow. After a night spent in restless tossing, poor Josephine's state was much more critical, and she exhibited every symptom of a high nervous fever. Then the physician employed all possible remedies, but notwithstanding every effort, her sickness rapidly increased until the ninth day, when the sufferer herself well knew from her falling strength that she could not long endure the rapid workings of the disease which was consuming her. She knew that her last hour of earthly life was fast approaching, but she awaited it with tranquil resignation. "My dear Edward," she said, embracing her husband tenderly, "I must leave you alone in this world where we have been so happy, and although in the lonely future which is coming you can no longer clasp me in your arms, still my love will surround you as a guardian angel; I shall come to you with the morning light and with the evening shadows, and earthly and heavenly music will still bind our spirits in ecstatic union." After this promise, she sank back upon her couch and slept away sweetly into eternity. What Sellner suffered in this separation it is not in mortal pen to express, but for many weeks he seemed almost in the arms of Death himself, and when by slow degrees he returned to the duties of life, it was without the glow of health or any of the swift forces of youth. He seemed to sink into a deep, dark apathy, but it preserved him from despair, and a silent grief sanctified every remembrance of his well beloved. He would permit no changes to be made in Josephine's boudoir. Upon her table lay her unfinished embroidery, and her harp, mute and solitary, was standing where she had last placed it. Every evening Sellner would come to dream in this sanctuary of his love; he would seat himself at the open window, take up again his flute and endeavor to play as in the days of his happiness. Only at intervals the tears would fall, and the sad sounds, so full of languishing sweetness, recounted his suffering to those who heard him. [Concluded in our next.]

FLOWERS BY THE WAYSIDE. BY MRS. H. N. GREENE BUTTS. To the Editor of the Banner of Light: Little children, have you ever seen beautiful flowers growing by the wayside, sweet tiny buds and blossoms, half hidden by dried leaves and grasses? Have you ever with your little fingers gathered any of these fair flowers, and fancied how glad they were to think that you had stopped to notice them? As we were riding not long ago along a road which led into the deep woods, over green hills and through mossy valleys, we found sweet violets and honeysuckles growing in beautiful simplicity by the wayside. We thought how kind our heavenly Father was to plant, nurture and water these tender blossoms, and how much he must love his earth-children to give them such a pleasant world to live in. As the sweet wild-wood blossoms met our view, we thought that like them we would modestly and silently do the work which our heavenly Father had given us to do—that if the flowers, unasked and unpraised, could shed "their sweetness on the desert air," we too would try and bless others, and do good to those around us. Little children, will you not try to be good and useful, and see if you cannot do as much to make others happy as the sweet, modest flowers that grow by the wayside? HOLD ON, BOYS. Hold on to your tongue when you are just ready to swear, lie, or speak harshly, or use an improper word. Hold on to your foot when you are on the point of kicking, running off from study, or pursuing the path of error, shame or crime. Hold on to your temper when you are angry, excited or imposed upon, or others are angry with you. Hold on to your heart when evil associates seek your company, and invite you to join in their mirth, games and revelry. Hold on to your good name at all times, for it

is of more value than gold, high places, or fashionably attire. Hold on to truth, for it will serve you well, and do you through eternity. Hold on to virtue, for it is above all price to you, in all times and in all places. Hold on to your good character, for it is, and ever will be, your best wealth.

NEW PUBLICATIONS. FRANCIS CULLER'S MODERN COOK-BOOK is a practical guide to the ordinary art in all its branches. It comprises, in addition to English cookery, the most approved and excellent systems of all kinds of French, Italian, and German cookery, adapted to the use of hotels, restaurants, cake-bakers, and the largest establishments, as well as for the use of private families. It contains a complete compendium of these rare and valuable receipts in cookery, was a pupil to the celebrated Cuvillier, and a chef cook to Queen Victoria. The present volume, which is a stout and handsome one, and, in fact, forms a sort of dictionary in its title, contains six hundred illustrations of various dishes, a full reprint from the fifth London edition, revised and enlarged. It is a complete and useful work, and is really a complete work in the subject of which it treats. A good cook has been called next to a doctor, and a superior cook book comes cheaper than the cook himself. What adds and guarantees its value to the student of a public benefactor. Good and healthy housekeepers will find a large saving in their expenditures when they purchase a copy of a work like this, which is both durable and copy, and richly worth its cost. This valuable book is published by T. B. Peterson & Brothers, Philadelphia, who send it by mail, post-paid, on receipt of the price.

THE CORNETTE, or, The Life and Letters of Eliza Wharton, by Mrs. Hannah Foster, wife of Rev. John Foster, of Hingham, is a historical and interesting work, and is published by T. B. Peterson & Brothers, Philadelphia, who send it by mail, post-paid, on receipt of the price. CLARK'S REED ORGAN MELODIES is a new and fresh book by a man who is esteemed the best now organist in England and the United States, and is issued in pamphlet form by A. K. Butts, New York. Mrs. Annie Weston is the well-known author of it, and the American publisher announces his purpose, under legal advice, to carry to the highest tribunals the question of "right to it if it shall be stolen. MISS CROFTSLEY is the title of a lively love-story, by Mrs. F. H. Johnson, of New York, and is published by T. B. Peterson & Brothers, Philadelphia, who send it by mail, post-paid, on receipt of the price. THE MAN IN BLACK is a novel by G. P. R. James, is a story by an author known to everybody of the times of Queen Anne, and appears throughout to noble and elevated sentiments. It is, in fact, the very stuff of edifying. The scenes are as varied as it is possible to imagine, and the talented author has employed his faculty upon them with unusual skill. The sentiments are pure enough to be received into all minds, the writer's morality having been thoroughly proved in his own case, and the most loyal of his writing. The Man in Black has received very high commendations from foreign reviewers. Published handsomely by T. B. Peterson & Brothers. PITTENBERG'S NEWS-PAPER DIRECTORY for 1877 is a thoroughly compiled work of its character, and embodies some of the new features and striking attractions. The Directory is published by G. W. Carleton & Co., New York. ISSUANCES FROM ARMOURED LILY OF SAN MISATO, are two fresh paper-covered tales from sharp-pointed and facile pens, which will furnish a supply of amusement and recreation to the reader in a summer's day, for which they were evidently intended. They will prove to be full of bright thoughts and pleasing descriptions, the first one in particular being a curious and large of humor and tragedy. Published very neatly by G. W. Carleton & Co., New York. DANCING AT HOME AND LILY OF SAN MISATO, Jr., is a very pretty brochure on a subject of almost universal interest to young persons, and to parents and guardians also. Not only is it matter rationally and a freely discussed, but there are accompanying musical aids and directions which will be of great use to all who are desirous of the account. It is a handy and useful little book. Published by Oliver Ditson & Co.

"Christ, the Corner-Stone of Spiritualism." It has been intimated from different quarters that, because of the above title, Bro. Peoples was veering around toward Orthodox theology. Those, however, who have expressed these fears could have paid but very little attention to the teachings of the pamphlet. The following paragraphs are to the point: "Jesus, born of Mary, grew, hungered, ate, drank, slept; but Christ never. Jesus died upon Calvary; but Christ never. A principle cannot die! There is an old, and once popular, hymn, reading thus: 'Well might the sun in darkness hide, And shut his glories in; When Christ, the mighty Maker, did put on the creature's skin.' To think, write, talk, or dream of the death of 'Christ, the mighty Maker,' is to my conception something absolutely shocking! If the 'mighty Maker' died, what or who caused his death? and who sustained the universe during the period of his death? It is this kind of theology that makes skeptics and sneering scoffers. The 'mighty Maker' did not die; Christ did not die; the Christ of God did not die, and by this term I mean the influence—that divine element—that aural sphere of perfect love and purity in which dwell the Christ-angels and the arch-angelic intelligences of paradise altitude. Well, clergymen never learn to draw the line of distinction between Christ and Jesus? That is to say, between the appointing influence, the principle, and the man? Jesus, called the 'Son of God,' ascribed his power to God, and humbly prayed to God. He was also sorrowful, and like other men, 'learned obedience,' writes the apostle, 'by the things that he suffered.' Six of WAR.—We pity the heathen mother, who, ignorant of the gospel of Christ, and having no knowledge of the plan of salvation, throws her child into the Ganges, or willfully sends its young life crushed out beneath the wheels of the car of Juggernaut. And yet these same Christians (?) who wrap over her benighted condition, and missionaries out to labor for her conversion, are themselves bowing down to an idol equally heathenish, and worshipping at a shrine equally bloody. May we not reasonably fear that it may be said of those who teach this bloody religion: 'It shall be more tolerable for Sodom and Gomorrah, in the day of judgment, than for you.' The soldier who fights and dies in the name of Christ, who wraps over her benighted condition, and missionaries out to labor for her conversion, are themselves bowing down to an idol equally heathenish, and worshipping at a shrine equally bloody. May we not reasonably fear that it may be said of those who teach this bloody religion: 'It shall be more tolerable for Sodom and Gomorrah, in the day of judgment, than for you.' 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TO BOOK-KEEPERS. The attention of the public is called to the fact that the publishers of the Banner of Light have secured the services of a competent and experienced book-keeper, who will be pleased to receive orders for the purchase of books, and to attend to the accounts of subscribers.

SPECIAL NOTICES. Notice is hereby given that the undersigned has been appointed executor of the last will and testament of the late Mrs. Mary Ann Smith, deceased, and that he will be pleased to receive orders for the purchase of books, and to attend to the accounts of subscribers.

Banner of Light.

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what he knew of Spiritualism. He confessed that he constantly talked about it with his friends, and made statements from time to time to the public, yet if he could but have known the truth, he would have devoted himself daily and hourly to their elucidation for any mortal who might be interested to hear.

But he pleads that if he was tardy in his duty it was through conscientiousness; he did not wish to force his opinions upon others; he hesitated to ask people to believe what he had not himself witnessed. But now he feels that the value of human testimony is not to be underrated, and that the manifestations on earth which he saw, if they attested by him, might have led many to an inquiry who were otherwise prevented from pursuing it. Spirits, he says, are obliged to overcome every one of certain outward conditions before they can intelligently reach the mortal mind. He, therefore, sought a channel of communication with his friends on earth in several places and found himself able to express his thoughts to them through these channels, but in certain other places to which he applied he found he could make only a very slight impression. Owing to these barriers he has been unable to make his friends on earth realize his personal presence as he could wish.

The mission and work of true Spiritualist Philosophy is to remove these barriers one by one; to make intelligent research a pursuit above that of mere curiosity; to make candid inquiry into the phenomena; and especially to seek instruction in the philosophy of spiritual communion; and to make such preparation that the upper world shall not be hampered with the conditions of earthly life as well as those of ignorance in the minds of men. Spirit Owen had a prolonged interview with his father on the subject of the latter's well-known scheme for the amelioration of society by association. He said that, although his conception had externally failed, it was only a prophecy. He failed to carry it out because he did not possess the true key. This is "spiritual adaptation in classes"—the same with that taught so persistently by Swedenborg. He had formerly supposed that external interests alone would bind men together, but he found they would not.

There can be no real community such as he labored for, he assures us, without a base of unity in the spirit, and all associations formed merely for external purposes must fall, except in the external sense, while socially, morally and religiously the world will remain as it is. Religious bodies that are bound together by a common impulse generally remain steadfast, and although their impulse may be erroneous it is nevertheless a sufficient bond of unity among them. Now, said the father of Spirit Owen, "what we intend to do is to pour out such a flood of spiritual intelligence upon the world as to sweep away the barriers of materialism and bind men together on the common basis of spiritual welfare." What the world wants is a religion, or a spiritualism, that shall include everybody; and then all articles on their proper level, and seek their own basis of unity, and become equally serviceable in the great project of creation.

The present labor disturbances in the social state plainly figure the necessity of something being done for the rights of industry that shall proceed from a like spiritual basis. There will be no end to disturbance on earth till injustice shall cease. There is no need of warfare or shedding of blood, and the elder spirit, the shedding of blood is not a proper atonement for sin today, any more than in the past. There is no respect for wrong by doing additional wrong. "We shall make voices," said the spirit, "to instruct the people in their rights, so that they unite and steadily maintain them, and, above all, to make their spirits calm and steadfast, that the injustice may not be perpetuated, that they may not seek for redress by injustice, but that they may protest against it intelligently, acting so unobtrusively that all will be won by the simple power of intelligence and spiritual truth." And teachers are to arise who will instruct men in these things as they require to be instructed.

Scientific—Psychography.

We find in the German *Scientific*, published at Canton, O., (a paper quite friendly disposed toward Spiritualism,) a two-column article copied from the Savannah (Ga.) Evening Times, under the above heading. In the course of said article Dr. Stade's late writing manifestations of Psychography are described at some length, and the experiences of the Doctor in London and on the Continent are related, and the certificate of Samuel Bellachini, Court Conjuror of the Emperor of Germany, (who pronounced the phenomena occurring in the presence of Dr. S., to be in no manner referable to jugglery or prestidigitations)—and which was printed in our columns last winter—is given in full. After speaking of the unfair manner in which Dr. S. and Spiritualism in general are treated by most newspapers and scientists, the writer details the incidents of a séance held over two years ago by a prominent lawyer of Savannah with Dr. Stade, wherein a written message from a deceased uncle was received on the slate, the scribe himself placing the fragment of pencil on the slate, and then holding it under the table, while Stade's hands were upon the table. This occurred in broad daylight, and the message received was an appropriate and satisfactory answer to a mental question.

The writer then describes some physical manifestations occurring in Savannah under his own observation, through a Mr. Webster, a professional medium from New England. A series of circles for investigation was held, in charge of a committee consisting of three physicians, a lawyer and two merchants, all skeptics. In order to guard against confederate aid the sittings were held in the residence of a member of the Committee, who provided a cabinet and all necessary articles. The cabinet was six and a half feet high, six feet wide, and two deep, made of strong boards, having seats at both sides, and a door in the center. The medium was dressed in a garment prepared especially for the purpose, consisting of jacket and pants made from a single piece of cloth, and after taking his seat the sleeves of the jacket and the lower parts of the pants were securely nailed to the cabinet with over fifty nails. Paper and pencils were placed on the opposite seat, at least five and a half feet from the medium; and to make assurance doubly sure that the medium could not reach the writing materials, much less use them, the committee attached strings to the sleeves of the jacket, without the knowledge of the medium, which led through small holes in the cabinet to the outside, where they were held by one of the members of the circle, thus precluding the least movement on the part of Mr. W. without it at once being

known. Under these circumstances several messages were written. Those sitting next the cabinet could at times hear the rustling of the paper and the scratching of the pencil while the writing was in progress; and if the door was suddenly opened in the midst of the writing the medium was always found secured as at first, and usually in a swoon-like condition, while the person who held the strings had not been able to detect the slightest indication of movement by Mr. W. That an extraordinary spiritual force was present was made manifest at several different times by the powerful agitation of the cabinet, causing a violent shaking of the floor of the room. An attempt by one of the most muscular gentlemen to produce a like result by the exercise of physical strength was utterly futile.

Remarkable manifestations have also occurred in the presence of Dr. B. Sheffall, a practicing physician of Savannah. Dr. S. discovered almost by accident one day that he possessed strong mediumistic powers, and on one occasion, in order to thoroughly test the matter, allowed himself to be securely fastened to a chair, hands and feet being tied to the same. A slate with a diminutive piece of pencil was placed on the table, the room being light enough to allow of reading a book. After a while a scratching sound was heard, and the pencil was seen to move with no mortal hand touching it. On examining the slate, a message from a deceased friend of one of the party was found on it. In this case deception was absolutely impossible, as the writing occurred before the eyes of all present, while at the same time all could see that the medium remained perfectly quiet.

Opening Day at Onset Bay.

A goodly company of visitors assembled at this beautiful grove on Wednesday, June 12th, coming from far and near, chiefly to secure lots for future occupancy. The trains stopped for the first time at the new Onset station, and although teams were in readiness, nearly the whole company preferred to walk the half mile over the new road, enjoying the sea-shore scenery as they approached the grove. The day was fine, clear, and glowing, without intense heat, and field and forest were full of life, greenness and vigor.

The new bridge over East River, a substantial structure, twenty feet wide, gives entrance to the grounds by way of Highland avenue, the great improvement made by means of this convenient access to the grove over the old road being appreciated by all. Everywhere marks of improvement appear—avenues freed from stumps, underbrush cleared from the parks, several new cottages built since last year, and others in progress. The new wharf is about completed; it is two hundred feet in length, twenty feet wide, and has a T sixty feet front, and will amply accommodate the landing of parties by steamboat or sailing vessels.

The company scattered in all directions to see what had been already done, and to catch the features of natural beauty which at once charm all visitors. From the observatories on the cottages of Mr. A. W. Wilcox, of Worcester, and Dr. H. H. Brigham, of Fitchburg, by courtesy of their owners, far reaching views of the bay, islands, sea shore villas, and diversified scenery of land and water were enjoyed. Occupants of cottages already opened entertained their friends, and all found abundant preparations for appeasing their appetite by the excellent chowders and stews of native clams—and oysters served with other refreshments at the restaurant building, this year in charge of Mrs. Lucy Baker and daughter.

President Williams called the assembly to order at 12 o'clock, and after a brief address concerning the general purposes of the Association, its success thus far, and most encouraging future prospects, he announced that the portions of land assigned to the holders of new shares of stock would now be distributed by lot, and the remaining shares would be offered for sale. Nearly all the balance were at once taken, and the lots accompanying them thus disposed of. Several parties, other than stockholders, selected and purchased lots in desirable locations with the intention of early building, and the business interests of the Association were well sustained on this opening day.

Dancing was enjoyed by all so disposed at the Pavilion during the afternoon, and also continued in the evening for the pleasure of those who came by teams and boats from neighboring towns. Most of the visitors returned to their homes by the afternoon trains, a few, however, remaining to try the Blue-Bird, which are now quite plenty in the Bay.

Learned Ignorance on Stilts.

The Spiritual Offering (Springfield, Mo.) is at present running through its pages an attractive and highly readable biography of Prof. S. B. Brittan, and strolling along the lines of its June installment we meet with the following instances of the true medical bigotry as exhibited in New York and Brooklyn years ago—a bigotry which has since lost none of its virulence, but to-day actively lifts its cordon front in the Empire State, in New Hampshire, and other localities, reinforced by the strong hand of Legislative (not city) ordinances—laws which in this instance wrested from the protection of the people's rights and applied to the perpetuation of an unprogressive and unreasoning monopoly are worthy to be only "a hissing and a byword" among men:

"The summer of 1832 will long be remembered as the season when the cholera, assuming its most malignant form, visited the principal American cities. Our subject had been settled in his new home but a few weeks when the epidemic made its appearance, and Brooklyn—not less than New York in proportion to its population—presented its many ghastly scenes of suffering and death. A feeling of general insecurity and apprehension pervaded the community, and thousands fled to the country. Whitney Brittan was, always and everywhere, a fearless man, and was otherwise characterized by a philanthropic spirit which prompted him to noble and self-sacrificing efforts in behalf of suffering humanity. Soon after the cholera appeared he closed his manufactory, and without the first thought of compensation or reward, devoted his whole time to the poor victims of the pestilence. In these labors he found a ready assistant in his young brother. Together they visited the poor who were destitute of proper care and everything the sick require, often going at night to the homes of those who had been abandoned by the faculty, and left to die, they succeeded in restoring to health some fairly persons, who, with hundreds of others, remained as living witnesses of their ability to subdue the fatal malady when licensed practitioners failed. This astonishing success occasioned no little excitement among the doctors, who, true to the first law of nature, succeeded in procuring the passage of a city ordinance prohibiting the admission of any remedial agent whatever, except under the immediate direction of a physician who had been through the prescribed course of professional studies, and regularly graduated from some medical college—under a penalty embracing both fine and imprisonment. The Brittan brothers made no charges for their services, and paying no attention to the municipal order openly continued their labor of mercy in the interest of the sufferers. So far as they were concerned, at least, the ordinance was a dead letter. It was widely known that they had, by their own peculiar means and methods, made many surprising cures. Their only authority to practice was not a dry parchment; it was the practical demonstration of their ability to relieve suffering and save life when the doctors failed. Such was the moral influence of their example that no one ever entered a complaint against them before any branch of the city government. The doctors no doubt had sufficient occasion to look after the honor of the profession; but they won no laurels in the attempt to secure special legal protection for titled ignorance and inefficiency at the expense of their sick and dying patients."

fraction of any remedial agent whatever, except under the immediate direction of a physician who had been through the prescribed course of professional studies, and regularly graduated from some medical college—under a penalty embracing both fine and imprisonment. The Brittan brothers made no charges for their services, and paying no attention to the municipal order openly continued their labor of mercy in the interest of the sufferers. So far as they were concerned, at least, the ordinance was a dead letter. It was widely known that they had, by their own peculiar means and methods, made many surprising cures. Their only authority to practice was not a dry parchment; it was the practical demonstration of their ability to relieve suffering and save life when the doctors failed. Such was the moral influence of their example that no one ever entered a complaint against them before any branch of the city government. The doctors no doubt had sufficient occasion to look after the honor of the profession; but they won no laurels in the attempt to secure special legal protection for titled ignorance and inefficiency at the expense of their sick and dying patients."

The Sunday Question.

We perceive, is agitating the general mind in Haverhill, Mass.—that is, what is the proper method of keeping the day? Is it best to enforce the (ordinarily supposed-to-be dead-letter) laws now on the statute books concerning Sabbath observance? and kindred queries. The Tri-Weekly Publisher of that city, as is usual with that fearless secular journal, does not scruple to speak out boldly, and give its ideas for the edification of pastor and people alike, believing that the truth in this, as in every case, will eventually make its own way. In the course of a lengthy leader on the subject its plucky editor thus points out to the preachers there who are vigorously denouncing the liberal views which the commonality are now taking concerning church-going, etc., one of the many causes which taken in the aggregate have conduced largely to the opening of the public eye on this topic:

"The stream will not rise higher than the fountain, so in this matter of Sabbath keeping, the people will follow the lead of their spiritual guides. If the shepherds wander off to mountain tops and to green pastures to escape from the Sunday labors of July and August, what shall prevent the working-men, compelled to labor through the week, from a Sunday voyage on the river, or an excursion on Sunday trains to the sea-shore of Rye and Hampton beach to see if their pastor is in the enjoyment of good health?"

Lake Walden Grove.

The first Spiritualist Union Picnic of the season will take place at this woodland resort on Tuesday, June 25, under the management of Mr. J. B. Hatch, whose long experience in the camp and grove-meeting field has served to give him a liberal fund of practical knowledge regarding the wants of the pleasure seeking public. Speaking, boating and dancing will enter into the order of exercises. Those who wish to experience a day of rare enjoyment should make it a point to attend this gathering.

A Camp-meeting pertaining to the interests of Spiritualism will be held at this place, commencing on Monday, July 15, and continuing until Friday, August 9, under the management of Mr. J. B. Hatch. This grove is located in Concord, Mass., on the line of the Fitchburg Railroad, and is conceded by all to be one of the most beautiful locations in the State for camping or picnic purposes.

Grove Meeting at Dungeon Rock, Lynn.

Under the auspices of J. S. Dodge, Esq., a delegation of the friends from Chelsea, Malden, Boston, Lynn, and elsewhere, assembled at Dungeon Rock, on Sunday, June 16th, and enjoyed to the full the natural beauty of this rugged spot, the glories of the day, and the dual satisfaction of the inner self through partaking of condiments from well-filled baskets and listening to the remarks of the speakers present. The services began by an opening word from James S. Dodge, followed by remarks from Dr. H. B. Stor, M. V. Lincoln, Mrs. Dick, and a lady medium from Stoneham, whose name is not at our command.

Andrew Jackson Davis, Esq., has of late been the recipient of so many communications asking of him clairvoyant examinations and prescriptions that he has felt called upon to address to his correspondents a printed RESPONSE assigning his reasons for declining to accede to their requests. The substance of the circular is as follows: For more than twenty-five years past he (Mr. Davis) has devoted his clairvoyant powers to the investigation of questions and subjects of universal import, which have been published in his several volumes, thus leaving medical examinations and all other matters of individual and special interest to the clairvoyants and healing mediums who have made the business of relieving the sick a direct profession. But as the magnetic physicians and healers are liable to change of locality, Mr. Davis refers his correspondents and other inquirers "to the Spiritualist journals, which by advertisement and otherwise usually give all needed direction for the benefit of the disordered and suffering." We would state for the benefit of the reading public that "The Physician," (Vol. I, Great Harmonia), "Harbinger of Health," and "The Temple"—three different volumes by Mr. Davis—contain and impart the information and prescriptions he has clairvoyantly acquired for the good of diseased mankind. These books, and all other works by the same author, may be obtained of the publishers, Messrs. Colby & Rich, No. 9 Montgomery Place, Boston, Mass.

Criminals in High Places are Very Bad Men.

That Connecticut parson who, the daily papers assert, lately seduced one of his parishioners' wives, and is to be tried for the offence, is probably, in public, a staunch moralist. Why don't the Society for the Suppression of Vice ferret out this class of dangerous persons? It would seem that this society can't see evil anywhere except among free-thinkers. Such a condition of things is a monstrous wrong or a glaring farce? We ask good, honest people to fully scrutinize these moral reform pretenders, and see if there isn't a very big mote in their eye! We inculcate the strictest morality. Obsecrity of any sort we detest. We also detest scoundrelism, whether under the screened garb of the clerical profession or any other profession. With license on the one hand, and rank bigotry on the other, this country is rapidly drifting into anarchy. Liberty will soon become an obsolete idea, and Justice a byword, unless Liberalists unite their forces at once to prevent so dire a disaster to our beloved country.

LIGHT AND COLOR, the new work by Dr. E. D. Babbitt, just received and for sale by Colby & Rich, 9 Montgomery Place, is a magnificent book, materially and spiritually.

The Council Fire

For June is full of articles of interest. The editor's leader is of "War Clouds in the West," and is a strong picture of the wrongs of the Indian. The *Ute* Indians of Colorado, by *Ke Wo-Su Wa Ko*, is an interesting sketch of those people. The *Packer's Bride* is a thrilling romance of border life, by Col. Meacham. A sketch of the renowned Cherokee, Sequoyah, inventor of the Cherokee Alphabet, by Dr. T. A. Bland, is full of interest. The Doctor has also an article on Oklahoma, showing up the vile schemes by which Tom Scott, the Railway King, is trying to take advantage of the five nations of the Indian Territory. But perhaps the most interesting feature of the paper is a number of letters from Modoc and Klamath Indians, Scar-face Charley, Faithful William, *Wadocks skidoo*, and Chief Blow.

The Council Fire is conducted by the well-known and able friend of the Indian, Col. A. B. Meacham. It is published at the city of Washington, at \$1.00 a year, or 10 cents a number. Address Council Fire, Box 700, Washington, D. C.

The Spiritual Offering for June has Just come to hand.

Its editors say: "We have worked earnestly, faithfully, to make the Spiritual Offering interesting and instructive, an able exponent of Spiritualism, and Free thought in Religion, an earnest advocate of the progressive Spirit of the age. If we are to judge from the words of approval that come to us from Press and People our effort has been a success; financially it has not. The question is presented thus, either the price must be increased, the size reduced, or the work abandoned. We must decide at once; that decision has been made on the side of right, as we understand it. Obedience and love for the cause we advocate forbids our giving up the work, and we to ourselves demand an increase in the price, [to \$2 per annum] enlargement and continuance. The last volume cost several hundred dollars more than the actual receipts, saying nothing of the arduous labors of the year. When the price was fixed at \$1.25 we had no intention of enlarging the Offering, but contributions from our ablest writers came to hand, matter so valuable that we thought the liberal public should have the benefit. To accomplish this, enlargement became necessary, and the number of pages were doubled, next a smaller type used, and for the past six months the quantity of reading matter has been made four times greater than in first numbers without increasing the price. We feel sure that our patrons believe in justice, and are willing to render an equivalent for all they receive. We now add eight more pages, in all fifty-six pages of reading matter, and without ostentation we may be permitted to add that for variety, and the marked ability with which the subjects are treated by our talented contributors, it is not excelled by any magazine published. In this issue appears for the first time a department 'For Our Young Folks,' which will be continued and made interesting to the home circle, which all should endeavor to make the heaven of earth."

We are also in receipt of The Spiritual Scientist for June.

To participate in dancing has been and is now often considered by divers of the stanch church-members throughout the country to be a verily a concession to Satan. Yes, those who indulge in the salutatory exercise are regarded by many of the sanctimonious as already far on the road to that "perdition" of which New England especially has heard so much in years past. But we see that the Unitarian Society of Hyde Park, Mass., has without fear of consequences taken the traditional horn by the horns, in that under a recent date it issued public invitation to young and old to attend a "Strawberry Festival and Dance" to be held for its benefit at Everett Hall, in that place. Thus day by day is the evidence multiplied that the landmarks of that old-time self-righteousness which counted solemnity of walk and sadness of countenance to be the sure and characteristic indices of virtue and right living, are being gradually swept away into the void of oblivion, to the joy of an emancipated humanity; and even the churchmen—not to be left out of the reckoning, by any means—are already making up their mouths to say "Amen!"

The Great Falls (N. H.) Journal, edited by Edwin Fernald, Esq., exhibits a liberal and commendable spirit in allowing both sides of the argument concerning Spiritualism and its claims to be admitted to its columns. This fearless editor thus affords an example which other gentlemen of the secular press who are very eager to open their papers to articles against Spiritualism, but who persistently bar out everything in its favor, may study with profit. We understand Mr. Fernald is not a Spiritualist in any sense of the word, but he is evidently a man who believes in justice and fair play, and so deserves the patronage of all intelligent and thinking people.

The reader will find among the other attractions of the present issue of the Banner of Light, articles from A. E. NEWTON, Esq., (wherein much good advice is given to media and their patrons,) MR. GEORGE WENTZ (who offers valuable hints on hygienic matters,) and FANNIE E. WHITMORE, (who treats on woman's present condition, and the prophecies of an improved state in the future which current events are making daily.)

Horace Seaver, Esq., the veteran and liberal editor of the Boston Investigator, will be tendered a testimonial benefit by the liberals of Boston and vicinity, next Tuesday evening, the 25th inst., at Paine Memorial Hall. A fine musical and dramatic entertainment will be followed by speeches from Mr. Seaver, Wyzeman Marshall, F. E. Abbot and B. F. Underwood; to close with social dancing. Tickets 25 cents, at Ditson's and Paine Building.

A correspondent writing from Rochester, N. Y., says: "Bless the angels that Pickering stands fire so well. I believe your readers will never tire of facts and details of interesting sciences. The Banner is 'wise in its generation.' I have read it from its first number to the last, and heartily approve the judicious course it has pursued and is pursuing."

The Daily Eagle, Foughkeepsie, N. Y., for June 8th, says: "The Garden Party at Eastman Park last evening was the most brilliant out door entertainment ever witnessed in this city. It was gotten up by Mayor Eastman and his estimable wife expressly for the benefit of the hundreds of students of Eastman College, and was in every way a magnificent reception."

Mr. Zenas T. Haines, whilom of the Boston Herald, who has been traveling in Europe for some months past, recuperating his overtaxed energies, was in London the first of June.

Mrs. Boothby's Truthfulness Confirmed.

To the Editor of the Banner of Light: Had I required any further evidence than I had already received that actual materializations of spirit forms occur at Mrs. Boothby's séances, the events that transpired at my own home, on the evening of June 4th, abundantly supplied it, and that, too, evidence of the most unquestionable nature.

The occasion was that of a friendly visit, made without the remotest idea of any attempt for materializations, and of course no preparations were made for what we did not expect. The day had been spent as might be surmised in a suburban cottage in June, rambling through Nature's halls and partaking of the feast of beauty and fragrance with which she regaled us.

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Movements of Lecturers and Mediums.

Speakers having matter for this Department are reminded that the Banner of Light goes to press on Tuesday of each week, but bears the date of Saturday. Their notices, therefore, to insure prompt insertion must be forwarded to this office on the Monday preceding the day of going to press.

Mr. J. William Fletcher, the American medium, we are informed, delivered a lecture at the closing soirée, in the British National Association Rooms, London, June 5th, on travels in the East. He also delivered two lectures before the Marylebone Association, June 9th and 10th. Subjects, "What Shall I Do to be Saved?" and "The Heaven and Hell of the Spiritualist."

Capt. H. H. Brown spoke in Minerva Hall, New Orleans, on the evening of June 9th, on "Evolution," and the Times of the next day gave him a very fair and favorable report. Mrs. Clara A. Field spoke in Worcester, Mass., Sunday afternoon and evening, June 10th, to good acceptance. She would like to make other engagements to lecture and give the ballot test, wherever her services are desired. Address 7 Montgomery Place, Boston.

E. V. Wilson will lecture and give tests at Cresco, Howard Co., Iowa, 21st, 22d and 23d of June, Friday, Saturday, and Sunday; at Fort Dodge, Ia., on the 28th, 29th and 30th of June, Friday, Saturday, and Sunday. Let there be a full attendance. Mr. W.'s daughter, Mrs. Porter, will be present, and furnish vocal and instrumental music.

Mrs. Nellie J. Kenyon will speak in the Spiritualists' Hall in Bartonville, Vt., Sunday, 23d inst., and will give tests after each service. Dr. L. K. Conoley, after a useful term of labor at Tom's River, N. J., as a healer and lecturer, has returned to Vineland, N. J. His health in general is quite good again, and his spiritual powers never better, though he has been in the field nearly twenty-five years. He spoke in Vineland June 9th to a good audience. He would like to engage to speak at some of the grove meetings and conventions through the summer.

P. C. Mills spoke in East Parsonfield, Me., June 10th, on Temperance; in Conway, N. H., on the 13th, on Spiritualism; he will speak at East Parsonfield June 22d, evening; 23d, afternoon and evening. He will answer calls to lecture anywhere in New England at grove meetings, or for societies, on Temperance or Spiritualism, during July, August and September. Address 7 Montgomery Place, Boston.

Dr. J. K. Bailey lectured at Fort Scott, Kan., Sunday, June 9th, morning and evening. He then enters upon a campaign in the far West, the practical results of which will much depend upon the friends of Spiritualism in that region. We hope they will encourage with steady work and living compensation. He may be addressed, until further notice, at Parsons, Kan.

Mrs. S. A. Snow, trance and inspirational lecturer, will receive calls to lecture. Address Chicopee, Mass., box 295.

To the Editor of the Banner of Light: Perhaps you are alike indifferent to praise or blame, as indeed one in your position ought to be, who faithfully seeks to do his highest duty, irrespective of what men say or do—whether they bear or forbear. At any rate, on reading your editorial concerning "Paine Hall and Liberalism" in this week's Banner, I could not help ejaculating a hearty "Thanksgiving and Amen" for what you said on that subject. It was as eloquent as it was true, and must have been inspired by a "spirit," the offspring of Love united by practical sense to comprehensive wisdom.

I say this as a disinterested observer, who claims to be no less a Liberalist than a Spiritualist. Seldom have I met with anything of late which both in letter and spirit commends itself to my judgment as this very article, and I could not well resist the prompting to ask the privilege of saying this much publicly. In the hope that all illiberal minds may soon become tolerant and enlightened, I am, Sincerely yours, June 9th, 1878.

A 16-page pamphlet reaches us from London, bearing as its title "Proceedings of the British National Association of Spiritualists, and Allied Societies," and being freighted with information of various kinds for Spiritualists and Enquirers. The calendar for June which it bears on its first page, and also the items scattered through its contents, show that in the matter of the delivery of lectures, the holding of séances, or the participation in discussions, etc., etc., our transatlantic friends are exhibiting marked activity.

Mrs. E. L. Saxon has awakened great interest in the cause of Spiritualism in the city of New Orleans. She has succeeded in getting the Society organized upon a firm and permanent basis, and is receiving congratulations on all sides for the noble work she is doing. Her lecture delivered in Odd Fellows' Hall, that city, May 30th, on the "Progress and Culture of Women Throughout the Ages," was well attended, and was much liked by her auditors.

A Society has been formed in Paris under the title of "Scientific Club for Psychological Studies." It has opened a room for reading and social meeting at No. 5 Rue Neuve des Petites Champs, Passage des Deux Pavillons. The Passage has also an entrance in the Rue Beaujolais, 6 and 8 (Palais Royal). This is a central position, and will be a convenient resort for Spiritualists visiting Paris during the time of the Exhibition.

By reference to a special notice in another column it will be seen that the present address of Dr. F. L. H. Willis is at Glenora, Yates Co., N. Y. The correction arrived too late to be used in his advertisement, the announcement on our 7th page (that he could still be addressed care this office) having already gone to press with our outside forms.

We miss at this office the Psychische Studien, a Spiritualistic German magazine with which we have exchanged for a long time, and therefore cannot say whether it has ceased to exist or not. Will some one inform us? The Spiritualist, also The Medium and Daybreak, two weekly papers published in London, are for sale at this office. Our readers should have these journals, as they both contain much interesting matter. A fine "Letter from New York," written specially for these columns by Dr. Joseph Rodes Buchanan, will appear in our next issue. Read NORA RAY.

Verification of a Spirit-Message.

To the Editor of the Banner of Light: A communication in the issue of your paper for June 8th, signed Gnomon, I recognize as coming from my son. I am aware of what business he refers to. He speaks also of being a man now. Not long ago in a talk with him, through another medium, he said he should come no more as a child, for he was a man now. How beautiful to know that our loved ones can come to aid and assist us with their counsel. Yours for truth, Dr. A. H. Richardson. Charleston District, June 11th, 1878.

Mrs. Kendall, whose card appears in another column, holds herself in readiness to visit any locality within easy distance of Boston, and give public séances for tests at a reasonable compensation. Address her 8 1/2 Montgomery Place, Boston.

Spiritualist Meetings in Boston. AMORY HALL.—Children's Progressive League No. 1 holds its sessions every Sunday morning at this hall, corner West and Washington streets, commencing at 10 1/2 o'clock. The public cordially invited. J. L. Hatch, Conductor.

EAGLE HALL, 616 Washington Street.—First Circle every Sunday morning at 10 1/2 A. M. Inspirational speaking at 12 and 7 1/2 P. M. Good mediums and speakers always present.

NASSAU HALL, corner Washington and Cornhill streets.—Spiritual Meetings for speaking and tests every Sunday at 10 1/2 A. M., and 12 and 7 1/2 P. M. Excellent quartet singing provided.

CHARLESTOWN—EVENING STAR HALL.—Spiritual Meetings are held at this place Sunday afternoon of each week at 5 o'clock. C. B. Marsh, Manager.

Amory Hall.—The session of the Children's Progressive League held at this place on Sunday, June 16th, was well attended, and possessed of much interest. In addition to the services according to the Manual, a literary programme was executed, to the evident satisfaction of those in attendance, wherein the following exercises combined with thoughtful remarks from Hon. E. J. Durant, of New Hampshire: recitations by Carrie Hopkins, Jennie Miller, Albert Bond, Ella Carr, Jennie Byrnes, Arthur Bond, John J. Ineson, Misses Helen M. Dill, Mary Waters (accompanied by Annie Poul, Nellie Thomas; a cornet duet by Messrs. Henry and Marriam; and a cornet solo by Mr. Henry.

Eagle Hall.—The meetings in this hall continue to be interesting and instructive. The healing power was very strong last Sunday morning, and quite a number of persons availed themselves of the advantages to be derived therefrom. Remarks were offered by Dr. Court, Mrs. Gates, Mrs. Charter and Mrs. Jackson. Burnham Wardwell gave an interesting account of some of his experiences in the Army of the James, under Gen. Butler.

Mrs. A. W. Wilds opened the afternoon meeting with an essay which was replete with high teachings, and was listened to with marked attention. Remarks were made by Mr. Caine, Mr. Eames, Dr. Court, Mr. Plummer, the manager of the meetings, Miss Rhind and others.

Dr. Ira Davenport gave an interesting account of some of his experiences in spiritualistic investigations in the evening, followed by remarks by Dr. Lawrence and others. The meetings through the day were exceedingly interesting. Dr. Ingham will give manifestations of his musical mediumship in this hall next Sunday, and will be assisted by Miss Caine. The doctor is almost totally blind.

Nassau Hall.—A correspondent writes: "The meetings in this hall, conducted by the Free Platform Spiritualists on Sunday last, were fully attended by interested and intelligent auditors throughout the entire day. The morning and afternoon exercises consisted as usual of short addresses by Mrs. Laura Kendrick, Mrs. Maggie Tolson, Miss Jennie Rhind, Mrs. Pennell, Dr. Davenport, Dr. Moore, Burnham Wardwell, and others. Many excellent and convincing tests were given through the mediumship of Maggie Tolson, Mrs. Tolson, Mrs. Carlisle Ireland, Mrs. Pennell, Mrs. Leslie, and others, the whole being interspersed with excellent music by the Quartette Choir.

In the evening Mrs. Laura Kendrick gave one of her ablest and most interesting lectures upon the subject, "What good has Spiritualism done?" She handled her theme in a masterly manner, showing her audience wherein Spiritualism has accomplished an immense amount of good in various ways. At the conclusion of the lecture Horace Sawyer, of Boston, inquired of the lecturer, was called for, and interested the audience in his happiest style for about thirty minutes, taking the position that the spiritualistic faith must be a beautiful doctrine to all believers, and he could see no objection to the belief as being preferable to any other, qualifying with his usual proviso, "if there is any hereafter." The meetings will be continued every Sunday.

THE PSYCHO PHYSIOLOGICAL SCIENCES AND THEIR ASSAILANTS. Being a response by Alfred R. Wallace, of England, Prof. J. R. Buchanan, of New York, Darius Lyman, of Washington, and Epes Sargent, of Boston, to the attacks of Prof. W. B. Carpenter, of England, and others. Boston: Colby & Rich.

Spiritualism declines to be put down as a humbug by the treatment which it has met with. The leading papers of this volume are reprinted from the Quarterly Journal of Science, Fraser's Magazine, the Popular Science Monthly, etc. More than half the book is occupied with Prof. Buchanan's amplification of his previous articles, closing with his arraignment of Agassiz for want of intellectual honesty and moral courage. Emerson and others are rebuked for putting their literary self-sufficiency in the place of divine influx; and the "trashy communications from silly spirits who assume lofty names" are declared "not more worthless than the supercilious comments of Carpenter, Huxley, Hask, and many others, who turn up their noses and talk about Spiritualism and Spiritualists in a puerile kind of persiflage, as conceited excoombs sometimes address women who are vastly their superiors and who are too much amused to be offended at their pert shallowness." But while this pugnacious and resentful disposition runs through the book, it also assembles a great body of alleged facts not only to prove the possibility of spirit manifestations in various forms, but to back the contention of consciousness, and to prove that the universe is charged with a mysterious power which evades the crucible and the microscope. One would like to try the power of a good winnowing-mill on these facts.—The Christian Register.

For Sale at this Office: THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published weekly in Chicago, Ill. Price 8 cents per copy. \$1.50 per annum. THE SPIRITUALIST: A Semi-Monthly Spiritualistic Journal. Published in Boston. \$1.05 per annum. Single copies 5 cents. THE SPIRITUAL OFFERING: A Monthly Magazine, published in Springfield, Mo. Per annum, \$1.25. Single copies, 15 cents. THE PSYCHOLOGICAL SCIENTIST: Published in Boston. Monthly. \$1.50 per year. Single copies 15 cents. THE SPIRITUALIST: A Weekly Journal of Psychology and Science. London, Eng. Price 6 cents per copy. \$3.00 per year, postage \$1.00. THE MEDIUM AND DAYBREAK: A Weekly Journal devoted to Spiritualism. Published in London. Price 25 cents per copy. HUMAN NATURE: A Monthly Journal of Zoetic Science and Psychology. Published in London. Price 25 cents per copy. \$1.00 per year, postage 25 cents. THE PSYCHOLOGICAL SCIENTIST: A Weekly Journal of Psychology and Science. London, Eng. Price 6 cents per copy. \$3.00 per year, postage \$1.00. THE MEDIUM AND DAYBREAK: A Weekly Journal devoted to Spiritualism. Published in London. Price 25 cents per copy. HUMAN NATURE: A Monthly Journal of Zoetic Science and Psychology. Published in London. Price 25 cents per copy. \$1.00 per year, postage 25 cents.

EVOLUTION. Published monthly in New York. Price 15 cents per copy. \$1.50 per year.

Spiritualist Meetings in New York.

THE FIRST SOCIETY OF SPIRITUALISTS of New York hold their meetings every Sunday morning and evening at Republic Hall, No. 55 West 33rd street, near Broadway. Programmes at 2 P. M.

RATES OF ADVERTISING. Each line in Agents type, twenty cents for the first, and fifteen cents for every subsequent insertion. SPECIAL NOTICES.—Forty cents per line. Minors, each insertion. POSITIVE.—Thirty cents per line. Agents, each insertion. Payments in all cases in advance.

For all advertisements printed on the 5th page, 20 cents per line for each insertion. Advertisements to be renewed at continued rates must be left at our office before 12 M. on Saturday, or in advance of the date whereon they are to appear.

SPECIAL NOTICES.

THE WONDERFUL HEALER AND CHAIROYVANT.—For Diagnosis send lock of hair and \$1.00. Give name, age and sex. Address Mrs. C. M. MOHRISON, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Encliff street, My 11.

A Public Reception Room, EXPRESSLY FOR THE ACCOMMODATION OF SPIRITUALISTS, where those so disposed can meet friends, write letters, etc., is established at this office. Strangers visiting the city are invited to make this their headquarters. Room open from 8 A. M. till 6 P. M.

Mrs. NELLIE M. FLINT, Electrician, and Healing and Developing, office 200 Joralemon street, opposite City Hall, Brooklyn, N. Y. Hours 10 to 4. Je 22.

Dr. F. L. H. WILLIS. Dr. Willis may be addressed until further notice at his summer residence, Glenora, Yates Co., N. Y. Ap 6.

SEALED LETTERS ANSWERED BY R. W. FLINT No. 25 East 11th street, N. Y. Terms, \$2 and 3-cent postage stamps. Money refunded if letters sent are not answered. Je 22.

THE MAGNETIC HEALER, DR. J. E. BRIGGS, is also a Practical Physician. Office 121 West Eleventh, between 6th and 6th-ave., New York City. Ja 5.

Chairoyvant Examinations from Lock of Hair. DR. BUTTERFIELD will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E. E. BURNHAM, M. D. cor. Warren and Fayette streets, Syracuse, N. Y. CURES EVERY CASE OF PILES. 7w* My 18.

Removal of Prof. Brittan. DR. S. B. BRITTON is now located at No. 2 Van Nest Place (Charles street, corner of Fourth), New York, where he will be pleased to see those who require his professional services. In his new location Dr. Brittan will have more space and superior facilities for the treatment of chronic diseases. Those who need the healing efficacy of the "Electric" system of Electricity, Magnetism and other Subtle Agents as scientifically applied, may there find what they require at the hands of a careful practitioner of long experience.

DR. J. T. GILMAN PIKE, Eclectic Physician, No. 57 Tremont street, Boston, Mass.

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