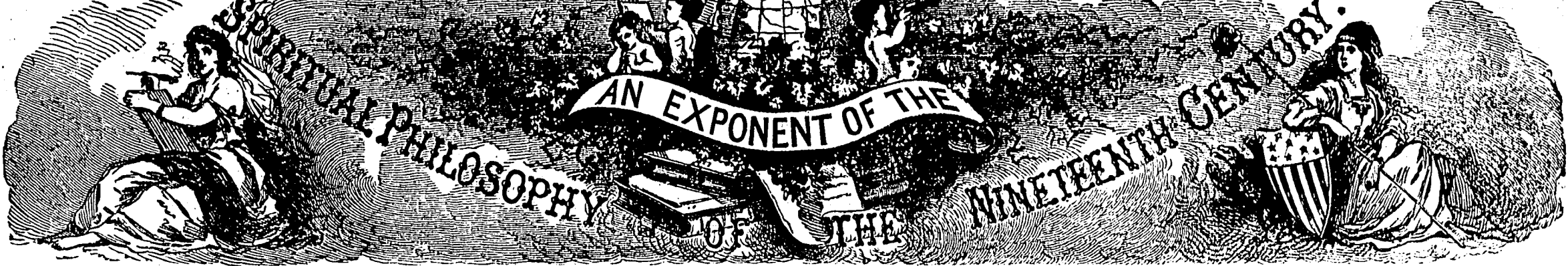


BANNER OF LIGHT.



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NO. 24.

Written for the Banner of Light.

MORNING BELLS AT LAKE WALDEN.
Respectfully dedicated to Ella W. S.

BY JOHN WILLIAM DAVIS.

The long night's weary hours are done—
The East is slowly paling;
The mist-clad waters wait the sun,
The morning stars are falling.
I hear the bells from Concord town
Across the moorland pealing.
Down from this hill-side forest's crown
The song bird's note is stealing.

Oh early morn! what perfumes rare
Along thy gales are blowing;
Health, where the pine boughs laze the air,
Is all her store bestowing.
Lo! earth a floating glory gleams
While sparkling dew-drops glisten,
And Nature like a yeoman leans
Upon her spade to listen.

The bells are still. The light mounts up,
The lake's white mist is curling,
Day's Captain drains his dew-dew cup,
The clouds their sails are furling.
I walk where every twilight aisle
Grows bright with beams descending,
And rousing insects hum the while
With man's clear voice is blending.

So by Death's white and silver sheen
Our souls shall wake at dawning;
So Eden's vales of living green
Shall greet the spirit's morning;
Where, all the deathless summer, by
Angelic songs are drifting,
And in the clear and ambient sky
The hills of God are lifting!

There never sinks the regnant sun
In God's great scale upholding,
Earth's care-weight bath the balance won—
Inured the promise golden.
Oh! wished for dawn! We wander long!
Where halt thy lagging hours?
Bring us the angel's morning song—
Bring Eden's aisles of flowers!

Spiritualist Camp Meeting, Lake-Walden,
Concord, Mass., Aug 8th, 1872.

Original Essay.

REVIEW OF THE PRETENSIONS OF
SO-CALLED "MEN OF SCIENCE."

BY GEORGE A. LATHROP, M. D.

MESSENGERS, EDITORS.—In the July 6th number of the Banner I find an article headed "The Scientific Basis of Spiritualism," in which you quote from the Index as follows: "If Spiritualism cannot offer such conditions of investigation as science can adopt, it must surrender all claim to be a scientific demonstration of immortality, and content itself, like the churches, by an appeal to faith," to which remarks by the Index I would beg leave to make the following reply: That science can and must adopt, whenever investigations take place in any particular department, whatever conditions are imposed by Nature (not by the so-called men of science) as necessary to elicit truth in any of the various fields of thought to which our inquiries may lead us. Very many truly scientific men have, after a thorough investigation of the subject, fully satisfied themselves that the phenomena on which Spiritualism is based are of the same nature and spring from the same sources as its friends claim; and that many of the manifestations are of such a character that they cannot be explained on the ground of hallucination or fraud, and that they find therein a power exhibited which science has heretofore either altogether ignored or entirely misunderstood, acting upon physical objects as an invisible, and to those, therefore, who do not comprehend it, as a mysterious agency; yet, when understood, found to be wrought in accordance with and through the operation of natural law, and not to be regarded as in any manner supernatural or miraculous, accompanied by conclusive evidence that it is controlled by will power and directed by intelligence. In addition to this, they have obtained such proofs as have brought the fullest conviction to their minds that this intelligence, at least in very many cases, could only have proceeded from the still living, conscious minds belonging to their friends whom they know to have experienced that physical change called death, and have received from these sources what they regard as positive proof that the intellectual part of man outlives the dissolution of the physical body, and may, and often does, when the conditions are favorable, make its presence manifest to the friends still living in the flesh, communicating to them his thoughts, expressing his affection, and giving the most abundant proofs of personal identity; and when he has received these proofs, the man of science can no longer treat this subject as even a plausible theory, which may, on further investigation, be found to have no real foundation in fact, and which future investigations may set aside, but regards it as he does other demonstrated truth, which merits the same respectful consideration as is accorded to all other departments of science. But between science and scientific men, so-called, there may be a wide difference.

By science, we mean all similar demonstrated truths when grouped into systems, so as to reveal the existence of the laws which underlie them, and through whose operation the facts or phenomena by which they are recognized are manifested; or, in other words, it is a comprehensive and intelligible expression of the mode by which all the results in the different departments of Nature are accomplished; and any collection and systematic arrangement of similar proven phenomena, with a presentation and explanation of the most available methods of dealing with them, together with an exposition of the laws which

control and express their mode of action, when presented in such a manner as to be intelligibly recognized, may be regarded as established science.

But although Spiritualism has not yet been wrought into the rounded proportions, as above expressed, of fully perfected and established science, yet the facts and phenomena tending to that result are rapidly being gathered and grouped, and the underlying laws are daily being studied and more fully comprehended, to be in time wrought into the grandest of all sciences—that which shall on incontrovertible grounds demonstrate to man the immortality of the soul and a future life, as reliable and trustworthy as the facts on which the already systematized and established sciences are founded.

Those who have patiently and fairly investigated this subject, regard Spiritualism as having a foundation in facts and phenomena of the same substantial character, which are as easily recognizable by the senses, as are susceptible of demonstration and vouched for by as competent and reliable witnesses, as are the phenomena or the results of the experiments which form the basis of any of the established sciences; not dependent upon solely as proofs on which our faith must rest, but as evidences rather of the operation of the same laws in the past as we find at the present day, and by and through the operation of which similar phenomena may be reproduced whenever we wish by further experiment to repeat the proofs which we may find necessary to confirm to ourselves that which has been recorded as the experience of others, thus renewing the evidence when required, precisely as is demanded in other departments of science. And for this reason, when the facts on which Spiritualism is based have been collated and systematically arranged, and the laws which govern the phenomena are more intelligibly expressed and shown, as they will be, to be in strict harmony with all other departments of demonstrated truth, when time has been given for this young science to be wrought into more intelligible shape to those who are not in any manner familiar with it, then will its recognition be forced upon the world, not as a matter of faith hanging for support solely to the recorded testimony of the dead past, which may not be again renewed, but as evidence which comes through natural law, and which may therefore be again repeated and demonstrated to be truth. Then will it be known to the world as the religion of science, because it demonstrates to man a future life and the soul's immortality, by means of the living, accessible evidences of the present time, as fully and of the same nature as are those of the past, which may be infinitely repeated, and which do not contravene the laws of Nature, and for this reason may it be called the religion of Nature; and when it offers these proofs, it is all that science can demand, differing from all other systems of religious belief, which rely altogether upon the record of miraculous occurrences in the doubtful and inaccessible events of past history. And herein lies the great distinction between this and all other religious systems, that it comes to us as the direct offspring of Nature, being wrought in accordance with her laws; never doing violence to or conflicting with them; and because in accordance with them, therefore capable of yielding the same proofs to-day as in the past, and will continue to do so throughout the future; while all other religious systems seek support from faith in so-called miracles, known only in historical records, and which cannot be repeated when a renewal of the proof is asked for, and which base their chief claim for acceptance on the ground that they were of a miraculous nature, and as such were in direct violation of Nature's laws, thus failing to satisfy the mind of their reliability, or to meet the demands of science when she would renew her tests; depending upon the credulity of man for their support, and asking him to testify himself by ignoring reason, the noblest heritage he has received; speaking of reason with contempt, and ever referring to the name of rationalist or reasoner as a term of reproach, until it has almost come to be regarded as synonymous with villany and baseness by those who have been servile enough to prostitute their intellectual gifts and cast their mental freedom at the feet of those who would degrade man intellectually by asking him to accept on faith the records of the past as being more reliable than the present evidence of his own senses, and often showing the extreme of inconsistency by attempting to reason to show that reason is utterly unreliable; while Spiritualism, as the religion of Nature and the handmaid of science, ever calls out the highest intellectual gifts and powers of man, and teaches him that faith in that which may not be repeated is not reliable, and that he can only be guided safely and truly when he follows Nature as his guide, and is directed by reason as her interpreter.

In all our experiments and investigations in any and every department of knowledge, we find it necessary, in order to secure successful and looked for results, to comply with certain conditions which Nature ever imposes upon us. But peculiar conditions are required in every field of research, and those pertaining to one may be totally inapplicable to and can never be forced upon another. Each is surrounded with its own laws, which must be recognized and complied with, if we would meet with success in our experiments. And yet when the Spiritualist declares that his experience has taught him that certain peculiar conditions are conducive to and often absolutely essential to obtain desired results while investigating the spiritual phenomena, he is often met with ridicule by some of those who claim to be familiar with the proper methods of scientific investigation and research. It is strange that the prejudices of men will so blind them to truth and honesty, as to assail their fellows for insisting upon the observance of those peculiar laws which they have found essential, and pertain ex-

clusively to those departments of knowledge they have made the subjects of study, while the same men find it necessary to recognize and observe conditions and laws peculiar to their own fields of experiment, and to which they are obliged to conform at every step of their researches. Conditions are required of the chemist in every experiment which he performs. And the accomplishment of all successful results in the hands of the physicist ever demand conditions of the most rigid character; which means that all results in every department of knowledge are wrought in accordance with the operation of natural law; and therefore, to obtain these results, the law must be complied with, for by varying the conditions we withhold or direct the forces of Nature in certain channels, suspending, modifying or increasing them; and the causes varying, the results must vary also. The chemist knows that he may bring two salts together, which by a mutual interchange of elements become two new salts; but he also knows that fluidity is a necessary condition so as to permit sufficient mobility between the atoms or molecules composing them. The physicist knows that ice may be transformed to water; but here new conditions are required, and he finds it necessary to so adjust the application of one of the forces of nature, viz., heat, that it must be exhibited only within a very limited range of its possibilities, and for this purpose he applies it within those limits extending between 32° and 212° Fahrenheit. If he applies a less degree of heat no change results, and if greater than 212°, it is not left as water, but is converted into vapor or steam. We bury an acorn in the earth expecting in time that it will germinate and become a tree; but if we remove all light, and increase or diminish the heat beyond certain degrees, we so interfere with the conditions necessary to obtain successful results while dealing with the life forces, that we either suspend germination, or destroy the acorn altogether and thus defeat our object.

The electrician knows that he cannot convey a message by means of an electrical current through a rope of glass, and he is equally positive that he can accomplish this through a metallic wire. These are conditions with which he has to deal when telegraphing by means of electric currents. Continuity of the conductor and perfect insulation are other conditions which Nature requires, and which he can only learn by experiment and observation to be the laws expressive of the conditions required to obtain the results he seeks. And thus at every step he takes he is ever met by peculiar conditions as the universal rule of Nature, and applicable only, perhaps, to the particular field in which he labors, and which must be complied with, if he would faithfully interpret her mysteries. This the man of science well knows, and he is equally well aware that Nature never suffers him to impose any arbitrary conditions upon her. No matter how restive he may feel under her dictation, Nature is an imperious mistress, and to her rule he must submit. Yet when the so-called man of science is asked to test the phenomena on which the spiritualistic science is founded, he too often with owl's gravity and almost idiotic assumption presumes to dictate to Nature the conditions or the laws under which these phenomena shall be manifested, although he may be entirely unacquainted with them, or the surroundings which observation has shown to be required for their successful production, or declares with faradaic arrogance and effrontery that he will not suffer conditions to be imposed upon him while experimenting here. Such men too often mistake the voice of Nature when she would, were they sufficiently patient and child-like, speak to them of her mysteries, for "the chattering of Dead Sea apes," and because while moving with the tottering and uncertain steps of infancy they have groped their way a little further along the extreme outlying border of Nature's mysteries, and have succeeded in gathering a few more beautiful pebbles from the shores of the unlimited ocean of truth than their fellows, and because of being long confined to the mere sensuous fields of scientific research they have become grooved in those particular channels of thought and modes of investigation peculiar to these departments, thus narrowing their souls too much to comprehend Nature in her broader and grander proportions; they have like little children, become dazzled with the few shining stones and fragments of shells they have found, and in their childish imbecility imagine that they have discovered the vast infinitude of knowledge; and because they have learned a few of the laws through which Nature is exhibited in her simpler phases, in some of her more sensuous modes of manifestation, they are therefore unable to restrain that supercilious and arrogant tone and manner which a slight degree of knowledge is apt to engender, and have set themselves up as oracles of wisdom in those departments of knowledge where they have never explored; foolishly imagining that the limited information they have gained by the study of Nature in her simpler and outward phases, has made them masters also of the whole extended realm of causes, properties, subtle essences, and inner phases of Nature which are to them still an unknown land, and which their conservatism and obstinacy may perhaps cause long to remain so. Children as yet, each thinks himself a man, and because they have received a few glimmering rays of truth, they foolishly imagine that they have explored the universal ocean of light and knowledge. But as falls and bruises teach caution to the over-confident child, so their failures to unravel Nature's mysteries, by dictating conditions which she will not accept, may, we will hope, in time, wean them from their errors, and correct their egotistical and dogmatical insolence.

Shame on the men claiming to be the leaders and teachers in science who will permit their prejudices to so overwhelm their judgments as to prevent them from honestly and impartially investigating

any of the hitherto unexplained marvels and mysteries of Nature. As well might a little child, who has scarcely mastered his alphabet, presume to ridicule the methods of demonstration in the higher mathematics, because his limited knowledge has not made him familiar with them, or because they proved to be far beyond his childish comprehension.

Conditions are simply expressions of Nature's laws; and it is an unvarying rule that the conditions necessary for the production of definite results are fewer and more simple, the nearer we approach the outward phases of existence represented by the mineral or inorganic world. But when they are connected with the vital force, as found in the vegetable, then these conditions become more complicated; and in passing still higher, where matter is associated with localized will-power, as in the animal, we find a third element added to vital forces and gross matter, thus vastly increasing the complications and conditions which have to be understood and manipulated in order to secure definite results. And when we have advanced to a point still beyond this, where vital force and will-power are associated with the matter of spirit-life, which is so sublimated, so refined that it escapes recognition by the physical senses, and have reached a point where the conditions have become so numerous and complicated, so difficult to grasp, to comprehend and manipulate, in order to obtain definite results, errors and failures must occur with infinitely greater frequency while dealing with these higher subjects of investigation, particularly those which embrace the spiritual phenomena, than in the comparatively simple experiments in purely physical science where life and vital force are not encountered. When the chemist deals with inorganic substance, he finds no difficulty in manipulating, controlling and surrounding it with conditions which he will obtain precisely the same results as he did in some previous experiment, so few, simple and plain have been the requirements. But when the physiologist, in addition to this, has also to deal with the vital forces, then, as every one knows who has studied the phenomena of organic life, the conditions or laws which control and surround them, become much more difficult to fully comprehend and manage; but because of this difficulty, and the uncertainty attending his efforts to obtain definite results, through inability to perfectly master and manipulate the principles and forces of organic life, no one on that account thinks of denying the truths of physiology, or of repudiating its claims to be elevated to the dignity of a science.

When the chemist mixes his alkali and acid in a proper menstruum for the purpose of producing a new compound, the necessary conditions are so few and simple, that he looks forward with absolute certainty almost of obtaining the result which he seeks. But when the physiologist attempts to produce the phenomenon of sleep, having both chemical and vital principles and forces to contend with, he finds that the conditions, although fixed and definite, are so modified, complicated and increased by the addition and application of this new force, that he frequently finds himself thwarted in his attempts to bring about the results he desires, simply because of his ignorance or inability to move the proper and necessary causes to that end. Is it, then, at all surprising, when we take still another step in advance of this and attempt to deal with the subtle mysteries of spirit-life, where we meet vital force and will-power associated with matter so attenuated and refined as to escape the physical senses, that the difficulty of always producing results as precise and definite as does the chemist in his experiments, becomes vastly greater on account of our inability to fully learn, comprehend and control the necessary conditions. And in those experiments, like those of the physiologist, although results absolutely identical with those of previous experiments may not always be obtained, still they are of the same generic character as those which have preceded them, and as near to the former as may be possible with the somewhat varying or not fully comprehended conditions; for we have here so far ascended beyond the cruder forms of matter with which the physicist has to deal, that our physical senses are unable to detect the somewhat varying conditions of these sublimated existences which we have to encounter. And the chemist might with as much propriety treat the claims and assertions of the physiologist with contempt because the phenomenon of sleep cannot be produced at will, or because he cannot definitely and fully control all vital actions, as to scornfully reject the claims of Spiritualism to respectful consideration because the phenomena on which it is based cannot always definitely be elicited when desired, and he cannot dictate conditions which Nature rejects. As well might he offer corrosive acids as a solvent of food in the place of water, and insist that with this the process of digestion shall be properly performed, or that in case of failure he will maintain that such a process never takes place. The conditions necessary to produce sleep demonstrate to us that the most effectual means to defeat the performance of that or any other vital function. And the exact conditions necessary to produce definite results in our experiments upon inorganic matter, can neither be so fully known or easily manipulated as in our experiments with vital organisms.

And when the chemist, who deals only with de-vitalized matter, demands of the physiologist or the Spiritualist, who not only have to meet the conditions incident to chemical forces and molecular existences, but have also to deal with vital forces in connection with them, the same rigid and absolute conditions with which he is able to surround his own experiments, he is insisting upon that which he has no right to claim, because he is asking impossibilities, and can with no propriety, while experimenting in one department of

Nature, demand conditions which only belong to and are fully applicable to another.

The conditions necessary to obtain definite results when experimenting upon the mineral world are few and simple in comparison with what they are when we ascend to the plane of vitalized existences; and when vital force becomes associated with the molecules and atoms of the mineral world as exhibited in the vegetable, and both vital force and soul force or will-power as in the animal, and when we find both these associated with matter which is too refined and sublimated for sensuous recognition, as in spirit-life, it is easily understood how different conditions are required, and different methods of experimenting must be adopted, suited to the varying states of each, thus rendering their manipulation infinitely more difficult than what we find necessary in dealing with matter belonging solely to the mineral world.

Every department of Nature must be tested by laws peculiar to itself. The chemist cannot test the truth of the metaphysician's subtleties by means of his alkalis and acids; neither can the metaphysician cause chemical combinations to take place by an application of the rules of logic.

The phenomena on which Spiritualism is built may, like the functional phenomena of the physiologist, be infinitely repeated with results of the same generic character, or analogous to those which had occurred in some previous experiment; yet owing to somewhat varying conditions which may not be absolutely controlled, they cannot be made the subjects of that mathematical precision which is demanded and may be obtained by the chemist; nevertheless they may be productive of just as positive and satisfactory results, and conduct us to just as reliable conclusions as we reach in our investigations in any of the other departments of Nature, where fewer and simpler conditions enable them to be applied with greater certainty of success. The Spiritualist is often made aware that a modification of the application of the forces of Nature in his investigations, varies very materially the results he obtains, and in many cases even arrests them altogether, and that different degrees of light and heat, or of the electrical or magnetic conditions of the earth or atmosphere, or even the varying degrees of activity of the vital forces, affecting the physiological condition of the medium, may greatly modify or even altogether suspend the manifestations of the spiritual phenomena, and that mental perturbations or imbalances, acting as disturbing elements, have very often the same effect; and this is not at all surprising when we reflect upon the fact that these are the principal modes of force, through which all material changes are wrought.

The scientist, so-called, ridicules the dark circles which are sometimes made use of by the Spiritualist as a condition which he finds favorable for obtaining some of the more marked physical manifestations, which with conditions in other respects more favorable, are frequently obtained in the light, and he most freely expresses the opinion that they are instituted for the purpose of facilitating deception and fraud. But while we agree with him that they may be and sometimes undoubtedly are made use of for that purpose by dishonest persons, whose proper precautions in other respects are not applied, and that the results thus obtained are not usually as satisfactory as they would be in the light, where we could avail ourselves of the testimony of all our senses, still if it is a law which Nature imposes upon us, we must abide by it, and we may rest assured that if we patiently investigate, that even here satisfactory means of testing their reliability will not be wanting. And he might object with equal force and justice to the demands of the photographer for a dark room, where the phenomenon of the development of his mysterious pictures from what was before to all appearances a blank plate shall take place. To the doctress of Nature we must submit, and it becomes us as ignorant inquirers to dictate the conditions under which she shall act.

But why, I would ask, may not variations in the application of the light and heat mode of force, by modifying the causes, change in some degree the results of the experiments, which we institute to elicit the spiritual phenomena, when we so often observe on the application of the same forces to organic bodies, that vital functions and phenomena are so greatly modified or perhaps altogether arrested.

We find by modifying the light and heat modes of force which we apply to the acorn, that we may either suspend or altogether prevent a manifestation of the phenomena of germination, growth and unfolding into a tree, with an exhibition of leaves and fruit, because the degree of light and heat employed has been either too great or too little; and is it any more surprising that a modification of the application of these same forces should suspend or arrest at times many of the wonderful physical phenomena which are claimed to take place in the "dark circle"? And if anger, fear, hope, joy, sorrow, or any other strong mental emotion may modify or arrest sleep, digestion or glandular secretion, is it at all surprising that violent mental emotions or imbalances, when introduced into the spiritual circle, should often prove causes sufficient to destroy the conditions necessary for the production of the looked for manifestations? And the chemist, the physicist, must remember that they cannot demand with any degree of reason the same absolute conditions and precise mathematical results, when dealing with vital forces and the principles of life, as they may when experimenting with molecular attractions and repulsions solely. But to those who seek to study Nature as she really is, and do not attempt to impose conditions which she refuses to accept, the truth will sooner or later be revealed.

Humanity is the equity of the heart.—Confucius

TWO.

BY JULIA C. H. DORR.

We two will stand in the shadow here,
To see the bride as she passes by;
Ringing soft and low, ring loud and clear,
Ye chiming bells that swing on high!
Look—look! she comes! The air grows sweet
With the fragrant breath of the orange-blossoms,
And the flowers she treads beneath her feet
Die in flood of rare perfumes!

She comes—she comes! The happy bells
With their joyous clamor fill the air,
While the great organ dies and swells,
Sounding to trembling heights of prayer.
Oh, rare are her robes of silken sheen,
And the pearls that gleam on her bosom's snow;
But rarer the grace of her royal mien,
Her hair's fine gold, and her cheek's young glow.

Dainty and fair as a folded rose,
Fresh as a violet dawn sweet,
Chaste as a lily, she hardly knows
That there is a shadow on her feet;
For love hath shrouded her; Honor kept
Watch beside her by night and day;
And Evil out from her sight hath crept,
Trailing its slow length far away.

Now, in her perfect womanhood,
In all the wealth of her matchless charms,
Lovely and beautiful, pure and good,
She yields herself to her lover's arms.
Hark! how the jubilant voices ring!
Lo! as we stand in the shadow here,
While far above us the gay bells swing,
I catch the gleam of a happy tear!

The pageant is over. Come with me
To the other side of the town, I pray,
Ere the sun goes down in the darkening sea,
And night falls around us, chill and gray.
In the dim church porch, on hour ago,
We waited the bride's fair face to see;
Now life has a sadder sight to show—
A darker picture for you and me.

No need to seek for the shadow here;
There are shadows lurking everywhere.
These streets in the brightest day are drear,
And black as the blackness of despair.
But this is the house. Take heed, my friend,
The stairs are rotten, the way is dim;
And up the flights, as we still ascend,
Creep stealthily phantoms dark and grim.

Enter this chamber. Day by day,
Alone in this chill and ghostly room,
A child—a woman—what is it, pray?
Despairingly waits for the hour of doom.
Ah! as she wrings her hands so pale,
No gleam of a wedding-ring you see,
There is nothing to tell—your know the tale—
God help her now in her misery!

I dare not judge her. I only know
That love was to her a sin and a snare;
While to the bride of an hour ago,
It brought all blessings its hands could bear!
I only know that to one it came
Laden with honor, and joy, and peace;
Its gifts to the other were woe and shame,
And a burning pain that shall never cease!

I only know that the soul of one
Has been a pearl in a golden case;
That of the other, a pebble thrown
Idly down in a wayside place,
Where all day long strange footsteps tread,
And the bold, bright sun drank up the dew!
Yet both were women. Oh righteous God,
Thou only canst judge between the two!

Biographical Sketches.

[Under this head we shall print, from time to time, brief accounts of the life experiences of prominent Spiritual Mediums.]

RACHEL LUKENS MOORE.

Prepared expressly for the Banner of Light.

This lady was born in Bristol, Pa., in 1826. Her parents, David and Eliza Lukens, were Quakers, but of the progressive class, and consequently went with the Hicksites, and David went still farther and sympathized with the friends of progress, and finally became early a Spiritualist, and died full in the faith of a new life among the communicating spirits in his quiet and happy home in Morrisville, Pa., in 1869. They had a large family, of which Rachel was the sixth; she was a singular child, with many of the peculiarities that we now know to be signs of mediumship. From her earliest recollection, she dreamed dreams with peculiar significance, and had visions of coming events that often surprised her parents and older sisters, but until Spiritualism was announced as the cause, these were only mysterious and unaccountable occurrences; but no sooner were the rappings at Rochester announced as of spiritual origin, than she recognized the spirits of her friends, and her father and some of the family encouraged her in the mediumship, and in 1851 and '2 she gave sances and messages in Attleboro, Pa., and soon after she spoke in Philadelphia in the trance state, giving some of the first lectures given in that city, if not the very first, but her physical system was not strong enough for the lecture-field, and her guardians used her principally for communications in the trance state, which she gave as a public medium for over eight years in and around Philadelphia, and hundreds of persons can bear testimony to the blessed evidences of continued life which they have received through her mediumship. From Philadelphia she moved to Ohio, and soon after to Michigan with her friend—with whom she made her home—Mrs. Annie M. L. Potts, M. D., who settled in Adrian, Mich., where she is still in successful practice of her profession. In the last years of the war, and after its close, she spent several years in Illinois and Wisconsin, where her mediumship was always highly appreciated. From 1867 to 1871, her guardians did not allow her to give public sances, but continued to examine patients and prescribe for them by lock of hair and handwriting, for which she was peculiarly qualified by attending medical lectures in Pennsylvania University, and her long residence with Dr. Annie Potts and her brother, Prof. Longshore.

In 1869 she moved to St. Louis after the death of her father, where she still resides, and is now again successfully giving sances. Her mediumship is of that peculiar kind that is greatly modified by the quiet Quaker habits of early life; but as a clear seer few are better, although she is never wholly unconscious, although so controlled as to use the language of the spirit. When alone she is in almost constant, silent conversation with her spirit friends, and among those who know her in life and often visit her, are Henry O. Wright, J. B. Ferguson, Alcinda Wilhelm Blade, her father, and many others known to the Spiritualists generally. She is under the constant advice of her father and her intimate friend, J. B. Ferguson. Her hand is often taken when she sits down to write, and in spite of her efforts to control it to the purpose designed, it writes a message to some friend, from some leading and active spirit engaged in this work, and thus Parker, and Paine, and others have often given advice to her friends. For several years of her early mediumship she refused all pecuniary consideration for messages, as both herself and her father felt it a sacred and conscientious duty and not a business, but like most of the mediums, necessity was an overruling law, and she yielded to a minimum compensation for her services. For several years she was extensively known in Philadelphia as one of the best mediums in the country, but after her health

failed and her removal to the West, she was restricted mostly to private communications and examinations of patients, and hence was not recognized as one of the public workers; but there has been scarcely a day in the last twenty years that she has not held some correspondence with the dwellers in the spirit-land. The writer has known her and hundreds of other mediums for many years past, and has known very few as reliable, who can at any time bring messages from the invisible friends that can be depended upon for truthfulness, both of origin and substance. Her health is not now good, but her mediumship is better than it has ever been, and her sances are giving good satisfaction.

Free Thought.

DR. DITSON'S REPLY TO MR. MILES'S STRICTURES ON HIS (DR. D'S) RECENT ARTICLE ON DIET.

Criticism is the spice of literature. I have taken the liberty, sometimes, to advance rather bold propositions, such as attaining the ability to fly without wings, and living without food; but they were generally founded on the fact, illustrated by a very common axiom, that what has been done once can be done again.

My recent article on diet, however, which has received the courteous criticism of Mr. L. Miles, was based on principles, I think, which will yet be universally acknowledged. Let us examine food chemically, and then compare it with the needs of the body.

We find in almost all the articles in common use as food, hydrogen, oxygen and carbon. It may be interesting to many not familiar with the subject to see some comparison by which the difference of elemental compounds can be inspected, and perchance remembered. I will use N for nitrogen, and H and O, respectively, for the other elements specified:

Proportionate weight of the elements in 1000 lbs. of nutrition.

	C.	H.	O.	N.
Wheat has.....	458	67	323	30
Rye.....	458	67	323	30
Corn.....	477	64	315	44
Potatoes have.....	498	53	364	72
Rice has.....	492	62	440	00

Let us look at these in another light; and I will here quote from Prof. Pierce:

"The assimilative power of animal life is incapable of direct action upon the simple elements. In their uncombined condition, they are either inert or noxious. They must, by the action of the vegetative forces, be first combined into complex compounds which, when taken into the system, yield to its action, and afford nutrition. These primary compounds are called proximate elements. These have a fixed chemical composition and character, giving every article of food a definite scientific basis. These are of two classes: the carboniferous and nitrogenous. Having determined the proportion of the simple elements in the proximates, the only additional data required for the absolute determination of the nutritive power of any substance, is the percentage of proximates which it contains. The following table shows the per cent. in some of the most important vegetables:

	Starch.	Sugar.	Albumen.
Wheat.....	60	3	12
Rye.....	60	3	12
Corn.....	80	1	10
Potatoes.....	15	0	4
Rice.....	82	0	0

From which it will be seen that rice has the most starch and least albumen, while wheat, having much starch, is first in albumen. Now, if we analyze the substances of the human frame, we learn the wants of the system, and the supply afforded by these articles. The body is chiefly composed of muscular fibre and membranous tissue. In analysis of animal substances we find three animal proximate elements similar to the vegetable, fibrin, albumen, gelatin. Muscle is almost wholly fibrin; tendons and membranes, gelatin. The composition of these is as follows: fibrin and albumen are composed, each, of 40 parts C, 12 O, 31 H, and 8 N, being the same as vegetable fibrin and albumen. Gelatin is composed of 33 parts C, 20 H, 15 O, and 6 N. Reducing these proportions to the same basis as before, for purposes of comparison, we have: relative weight of elements in 1000 lbs. of animal fibre—549 lbs. C, 70 H, 219 O, 160 N; i. e., of 1000 lbs. of muscle and membrane—the chief components of the body—549 are carbon, 70 are hydrogen, 219 are oxygen, 160 nitrogen.

If there be the component parts of the body, food must supply them to this amount.

Let us make another comparison:

	C.	H.	O.	N.
Animal fibre.....	549	70	219	160
Wheat.....	508	67	323	30

From these figures it appears that wheat furnishes almost exact supplies of carbon and hydrogen, a large surplus of oxygen, but is deficient in nitrogen. Comparing others in the same way, we have:

	C.	H.	O.	N.
Deficiency. Deficiency. Excess. Deficiency.				
Wheat.....	08	04	50	30
Rye.....	12	00	50	30
Corn.....	13	00	50	35
Potatoes.....	10	07	00	83
Rice.....	11	12	104	00

As all furnish nearly or quite a supply of carbon, hydrogen and oxygen, it is evident that the vegetable, in addition to the larger amount of nitrogen will produce the greatest nutritive value. Thus, for the laborer, wheat is by far the most valuable vegetable food; next, potatoes; next, rye; next, corn; last, rice.

Almost all persons are aware that the heat of the body is produced by the consumption of carbon in the system, supplied by the food in the proportions as above given; but while the articles enumerated, with fruit, fat meat, butter, etc., yield the required amount of hydrogen, oxygen and carbon, they are deficient in nitrogen, so necessary in the production of muscle. How can this very important (to the laborer) item be had? Milk and cheese both produce it in exactly the same proportion as meat. After abstracting the water from milk, nearly one-half is albumen and casein, having the same per cent. of nitrogen as animal fibre.

Butter, fat meat, fruit, rice have no nitrogen; but wheat, as we have seen, has 98, potatoes 72, rye 62, corn 44, milk and cheese, each 160.

Now, if this chemical analysis did not positively demonstrate that health and strength can be had without the use of animal food, we might perhaps with propriety (admitting, indeed, a difference in assimilative powers) descend (or ascend) to question the elephant as to whence comes his mighty muscle and sagacity, or the ox, or the horse. And here I am reminded of a wonderful fact in Nature, called to my attention for the first time by F. W. Evans, the able and intelligent Elder of the Mt. Lebanon Shakers, which is, that all the useful animals—those that serve us, and to whom we owe much—are granivorous, herbivorous—are not carnivorous.

Mr. Miles states that in many portions of the earth there is a superabundance of land that might not be utilized (?) except by stock-raising. In reply, I ask why a man should spend his valuable life in producing thistles, rum or stock not necessary to our well-being, and perhaps hurtful?

Again, he says (in brief) that "nations living almost exclusively upon either animal or vegetable food are much inferior in intellect, courage and energy to those subsisting upon a mixed diet. In India, it has been demonstrated by scientific test that the inhabitants possess a less specific gravity, a lower temperature, and proportionally, a smaller number of red corpuscles in the blood than either Englishmen or Americans."

We may infer, I fancy, from this quotation, that

Mr. Miles thinks too much of specific gravity, red corpuscles and courage. Allowing that the Englishman, the bull-dog and the beef-loving butcher have more red corpuscles, are fiercer and better fighters than the sages of India, is it in this age of peaceful tendencies and spiritual progress, anything to be proud of? Is it even desirable? I claim, from many years experience in the tropics, that a less abundant supply of red corpuscles arises from climatic influences. Though I ate meat two or three times a day, I believe I had less bright red blood coursing the arteries than I should have had (without meat) hunting in the Highlands of Scotland with a mild diet of oatmeal and whiskey.

Mr. Miles gives us the interesting and suggestive deductions of comparative anatomists. There is, indeed, to a considerable extent, "among the different species of animals, a correlation, an adaptation between the form of their digestive apparatus and the nature of their food. Nor is this difference confined to the organs of mastication alone; the alimentary canal also varies. Thus, in the carnivora it is comparatively short and simple in structure." Then he says: (quoting from Prof. Dalton.) "The digestive apparatus in man resembles almost exactly that of the carnivora." Deduction: Man should be a carnivorous creature. Now, while the former, as I have said, is to a considerable extent true, the latter does not necessarily follow. Let us, however, be exact, that Mr. Miles may see that there is really a vast difference, for instance, in the gastric juice of a carnivorous animal and that of man:

	Human Gastric Juice.	Dog's Gastric Juice.
Water.....	994.0	97.17
Solid constituents.....	5.00	28.83
Pepsine.....	8.20	17.51
Ydrochloric acid.....	0.80	2.70
Chlorides of sodium, etc.....	2.08	6.00
Phosphates.....	0.12	2.71

I will add to the above table, copied from Chambers's Enc., some remarks regarding the villi of the intestines: "In man they are conical in shape, and measure from one-fortieth to one-sixtieth of an inch in length. They vary much in shape and size in the lower mammals and in birds. (In carnivorous animals, as the dog, they are longer and more filiform than in man.)" Again: "In osseous fishes, the alimentary canal is generally shorter and more simple than in the higher vertebrata, in many—as, for example, the herring—being shorter than the body, and, excepting the stomach, running in nearly a straight line through it." Regarding the stomach, the same writer says: "In the simple form, the organ consists of a single cavity, as in man. It is most simple and relatively smallest in carnivorous animals."

Here are strikingly marked differences; but were the stomach and intestinal canal precisely alike in man and the carnivora, the secretions in the stomach of the latter are so in excess in all (except water) that promotes digestion, (barring muscular action,) the stomach of the *genus homo* need not be classed with that of the quadruped.

I have not space to follow out in full Mr. Miles's able written criticism. I wish, however, to say a few more words in response to the tone in which he regards the moral of my article, and on several of his assumptions.

"ITEM FOR MEAT EATERS.—An old ox, having done valuable service in one of the Shaker families, was fattened and brought to the shambles. Walking up to the slaughter without resistance, he stood as if conscious of his past efforts and the impending blow, actually shed tears, and, stunned by the butcher's blow, he vouches for this."—*The Shaker*.

Thinking that this might be an exceptional case, I asked a butcher in whose veracity I could trust, and he informed me that he had seen the same thing in quite a number of instances.

Speak, Humanity—let us hear your mellow notes!

If man was a meat eater, a cannibal in remote antiquity, even a whiskey drinker, is that any reason why he should be so now?

Regarding Mr. Miles's necessity for slaughtering, I will say: I have been among a people in Asia who were too poor to waste an ounce of powder and ball on the wild beasts that lived in the neighboring forests, yet their children were not torn in pieces, and their cows came unharmed from the pastures. The woodman's axe and the steam car are more effective than the bullet; and where protection and shelter no longer exist, the lion, the bear, the tiger will disappear—will go as the Indian, the deer and the bison have gone from our shores, to become ere long only as a mirage of the memory.

Mr. Miles also claims that "those races which have exerted the greatest influence in advancing science, philosophy and art, and also produced the greatest warriors, have been addicted to the free use of flesh."

We may here infer, though I do not think that Mr. M. thus intended, that the mere absorption of animal matter, of cow and pig, has produced a Copernicus, a Plato and an Alexander. He unguardedly bestows upon "nations" (made up of coarse, unattractive, even repulsive material,) the admiration and praise due to their historians and philosophers, (without whom the said wonderful nations would have had no existence—to us,) and who, in many instances, were abjectors of flesh as food.

The Problem Solved.

A correspondent, M. S. A., says: Arriving at a railroad station not a thousand miles from Boston, and while waiting for a conveyance, our attention was partly diverted to the following colloquy. A protracted meeting held in the place was the occasion as subject in reference: "I say, brother," said one of the three sisters standing by, "did you notice what an influence there was in the meeting last night? Well, I did. It was them Spiritualists that came in; I can tell just the minute when one of them enters; you feel it all through the house. It does seem as if Satan tries every device to get peoples' minds at such times as these."

"There's Mrs. So and So, who is a member of the Church, but who is nothing more nor less than a Spiritualist, and a medium at that; you need not tell me! It's every bit Free-lovelism—and nothing else. And I'll tell you what I believe too. I believe it's these Spiritualists that's bringing the world to an end, and that soon. The 'Elect' are coming together; and these others are the stubble that's gathering—like like the chaff before the wind, is to be burned. It's plain enough to be seen that the Spiritualists"—here the earnestness of the speaker's tones was suddenly interrupted by the shrill cry of the locomotive that was to convey them over the road.

"We are left as sure as"—and hurriedly seizing up carpet-bags, bundles and shawls, they disappeared from view, leaving us imagining how with "spotless robes" they were to be caught up into the heavens, and we—alas—who listened to the voice of progress either in the material or spiritual world, alas! doomed!

John Calvin dictated most of his works while lying in bed. This may account for his dictatorial disposition, and the fact that his writings are so flat.—*Tilton*.

The nation's "horoscope" denotes troublous times, between now and next summer.;

Banner Correspondence.

Illinois.

A SPIRITUALIST FUNERAL.—On the 26th of April last, Mrs. Fannie, wife of L. P. Billings, and daughter of Thomas A. and Sarah Drake, aged 27 years and 8 months, for many years a resident of Bloomington, Ill., passed to spirit-life. Her small physical form was laid away on the 28th, attended by a large concourse of friends. Her best eulogy is her earth-life, and the only one needed by those acquainted with her. Few have lived and done as well. Living most faithfully up to her religious and moral convictions, which were strong and well-defined, with large charity and cheerful firmness, it may be truly said of her that she had not an enemy—all who knew her world church, her impressive, luminous, loving and cheerful spirit was easily raised by spiritual and angel influences, whose communications she loved, up to the truth and fruitfulness of Spiritualism. Believing, knowing, realizing that death is only an incident of life, adding further progress; that it causes no separation of spirit or spirit from matter, and that all her duties, to its peaceful close, she showed the sustaining power of this truth, and the buoyancy this knowledge gives. Calmly, cheerfully she made known her wishes as to her temporal affairs, even to her funeral. One of her requests must not be lightly passed over. She earnestly requested that her body be interred in a box, and that it be placed in a school in his young and tender years, to have his unfolding mind darkened by their absurd and cruel dogmas.

One of her remarks, characteristic of her life, will be remembered and noted. "They" (she exclaimed), "talk to me about the *beauties* of the spiritual world, but more of its *ugliness*." A day or two before her death she became correctly impressed that she was enjoying the last revival of physical strength sufficient to converse, though she would linger some time longer. And one by one she gave to her husband, father, mother, two sisters present, and her husband, counsel, words of comfort, and her good-by, till she should be able to communicate to the spiritual world, which she has already done.

The Daily Leader of this city gives the following account of the funeral. I merely preface it by stating that Miss Helen Grover, inspirational speaker, who conducted the funeral, is fully entitled to all the credit that article gives:

"The funeral of Mrs. Billings was very largely attended, only a few persons of the audience, finding room in the lecture hall. The afternoon was pleasant, and the people were comfortable outdoors. The speaker stood near the door, and all could hear. The services were conducted by Miss Helen Grover, who spoke more with respect to the living than the dead. It was living and doing of the human soul, and helped the growth of the human soul. The ministry of science and the welcome to the other shores were faithfully presented, and the glorious reunion was portrayed in original impromptu verse. The remains were followed to the cemetery by a large concourse of people, bearing testimony to the amiable character and worth of the deceased. The ceremonies were new to a large number, but were listened to with seriousness, and really seemed to produce deep impressions."

This is the first funeral ever conducted fully on Spiritualist principles in this city.

Yours for truth and progress, F. J. BRIGGS.
Bloomington, Ill.

Tennessee.

COVINGTON, Tipton County.—R. H. Lawton, M. D., writes 22d of May: How I love thee, messenger of good news—the medium through which I receive messages of love, truth, sympathy, wisdom, knowledge and encouragement; not only those in sympathy with us here in the earth-life, but from the loved ones gone before, whom we were taught in our early days were dead, but are now returning; bringing us messages of love and great joy from beyond the grave, telling us of their happy homes and peace and joy, and that there is a home for all, and a happy one for all those who live a life of uses here. One of the deepest shadows of my life was, when I could not get the Banner of Light for more than a year, on account of pecuniary inability caused by ill-health, persecution and proscription for proclaiming the truth of Spiritualism, and teaching its beautiful, scientific philosophy. In 1855 I first caught the glimmer of the beautiful light, by the science of human anatomy and physiology, and watching the phenomena of so-called Death. I believe in one universal brotherhood, universal peace and good will to man, a Dual God, the Father and the Son, and the Holy Spirit, and I say to Spiritualists everywhere, organize yourselves into organic bodies, wherever you can. By organization we produce a power to be felt and respected. I heartily approve of the suggestions of Brother R. D. Owen, at Terre Haute, Ind., on the 31st of March last. I will say to the Spiritualists that I am now willing to give myself up to the cause and devote the last years of my days to the teaching of the glorious philosophy of Spiritualism. I am now 55 years old, have worked for the last thirty years for humanity in the practice of medicine. I have much to say and much to talk about, but will say this much: I will take the lecture field, or a location where I can be sustained; my wife, two daughters and a son are with me at present, and I am ready to go. I would visit the Spiritualists in Memphis or elsewhere.

Louisiana.

NEW ORLEANS.—A correspondent "W" writes under date of August 3d, gives a highly encouraging account of the state of the cause in this city. The position of Spiritualism to the minds of the people there, "till within the last six or nine months," has been outside the pale of religion. Its advocates have been looked upon as either misguided or ill-meaning, and its media as tricksters and charlatans. Considerable interest was aroused in the subject by the lecture of Charles E. Bond, at the Academy of Music. The lectures delivered in the city last winter, by J. M. Peabody, had the desired effect of awakening the resident Spiritualists to the necessity of re-organizing their forces, and the Central Association of Spiritualists was in time the result. Since its inauguration as a Society, the cause has rapidly advanced, and so much so, that, in a room in a little parlour on Exchange Alley, the Spiritualists "have now a fine large hall" in "Clio street, known as the 'Minerva,'" which has just been rented by them for another year. Regular meetings are held each Sunday, at 11 o'clock A. M. and 7 1/2 P. M., the lectures being mostly the product of home talent. The speakers are, for the most part, of high ability, and the writer. He also commands Dr. U. R. Milner, President of the Society, for the fearless course he has adopted. Many private circles are being successfully held. The great need now in New Orleans, we are informed, is "a No. 1 test medium." Our correspondent is of opinion that such an exponent of spirit communion would be very successful in the city.

Ohio.

CLEVELAND.—A WESTERN MAN'S VIEW OF PROF. BRITTON'S "A PERFECT PROPHET."—Prof. M. D. Britton, recently, "In a large number of the Banner of Light is an article from that earliest among the laborers in the cause of Spiritualism—one of the ablest, too—Prof. Britton—which opened with statements that deeply interested me and excited my warmest approval, but which, in the end, greatly disappointed me. Referring to the spiritualist movement, he said it was time something practical was attempted upon. Such was my conviction; but when he defined his idea of what he thought the times and circumstances demanded, I could not go with him. In his opinion, the thing needed was an organization of a publishing house, with large capital and a public library, controlled by able writers, to furnish a quarterly periodical and other books, to meet the wants of the age. The proof offered of this is a tirade upon us poor ignorant writers, degenerating almost to billingswaggering in his denunciation of the already published productions of Spiritualists. True he afterwards urges everybody to write, but I suppose the writers must have it pass the order of the learned body of his colleagues, who are publishing. Our correspondent goes on to enumerate a portion of the host of able writers on the Spiritual Philosophy now before the public, whose books not one in twenty of the believers feels able to

purchase; refers to the various weekly papers and magazines now published in the advocacy of the cause, and is unable to perceive the feasibility of the now plan whose logical sequence would be their suppression.

New York.

WATERTOWN.—The following extracts are from a letter written by L. M. De Lano. Portions of the letter are omitted, having been anticipated by Dr. Veselund in a previous issue, and for want of room. The writer says:

Mrs. E. A. Blair has been with us the past three weeks, giving one public and many private exhibitions of the wonderful spirit power that guides her hand to paint while she is entranced and her eyes securely bandaged, at the same time giving tests to those sitting with her. She has left behind her scores of beautiful symbolic pictures, and excited an interest in spiritual matters far in the minds of many who would not witness any other phase of mediumship.

And last, though by no means least, we have had Harry Bastian and Malcolm Taylor for several weeks, giving sances at private houses for physical manifestations, and winning golden opinions from all who knew them, both by their refined and gentlemanly bearing, and their marvelous powers of mediumship. These gentlemen have visited our city several times before, giving only dark circles, but have recently been developed for the materialization of spirit forms and faces, that latest and most satisfactory phase of intercourse with our loved ones gone before, where we meet them face to face and clasp their hands in loving recognition.

After describing a dark circle, the writer says: After a brief rest, the circle was changed for materialization. A black cambric curtain, with a diamond-shaped aperture not closed, tacked to the floor casing of a small room, forms the simple apparatus. Mr. H. is behind the curtain, and the audience in front. In the light, about three feet above, one row behind the other. We join hands and sing, the guitar being with Mr. Bastian, played softly all the time the spirits were showing themselves. Twelve different faces were displayed, most of them several times, and all were readily recognized, to our great joy as well as theirs. Several different sized hands and feet were also appeared very distinctly. The first appearance was a baby hand, holding a white lily, then the face with the hand and flower, symbolic of her earth name, which my sister knew as her darling child. My aged mother regretted her imperfect eyesight, which prevented her seeing plainly, when the spirit audibly told her to stand close to the aperture, and the baby again so close she could look into its wondrous eyes and sweet smiling face. Her own mother also came and reached through the curtain, clasped her hand and patted her forehead; later in the evening her sister and child did the same. My father, who passed away one year since, appeared very plainly, showing collar and necktie just as they were arranged when his body was buried, and his mother, who has been in the spirit-life forty years, was readily recognized, who sing that length of time makes no difference with their power to return and present themselves.

Among those who appeared most distinctly, were Miss Sarah James and E. M. Reynolds, both Universalist clergymen, of Newark, N. J., strong characteristics, and well known and loved by most of the circle. Each came three times, and bowed in response to our recognition.

At the close the spirit thanked us for harmonious conditions and patient attention, and expressed the great pleasure our spirit friends experienced in this happy reunion; then made us good night, with a blessing, and threw the hands through the aperture as a signal that the séance had closed.

BANNER OF LIGHT:

AN EXPONENT

OF THE

SPIRITUAL PHILOSOPHY

OF THE

NINETEENTH CENTURY.

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(Reported for the Banner of Light by John W. Day.)

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A. E. Giles, Esq., was pleased with the remarks of the preceding gentleman, and desired to further consider the question of psychology as referred to by him. This subject, he considered was, after all, not fully understood in its bearings, even among Spiritualists. He gave

(George) B. Emerson, of Worcester, then related his personal experiences. Mr. Thompson, again arising, made the closing speech, the morning hour being nearly over. A brief review of what he stated in connection with the above on the facts of his experience with regard to the physical manifestations in dark circles. He related that after a while, in reward for his piety and earnest effort of several Spiritualists in his neighborhood, they were allowed to behold in the light the tying and untying of a medium with one hundred feet of rope. He was present and described the scene as novel and exciting, the ropes appearing to be alive, and the knots growing

The shower continued at intervals, and at the close of the speaking several selections, among them the stirring airs "Should aid acquaintance be forgot?" and "Sweet Home," were rendered by the band. At length the trains moved in diverse directions bearing away the visitors, and the regular denizens of the camp repaired to their tents. A conference was participated in at evening, and then the Committee's bell rang out announcing the hour (10 o'clock) for retiring. Half an hour later by the same signal the camp lights were extinguished (as on each night previous) except at important points along the line, the

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BOSTON, SATURDAY, AUGUST 24, 1872.

LUTHER COLBY..... EDITOR.
LEWIS B. WILSON..... ASSISTANT.

Indebted to WILLIAM WHITE & CO.

Vaccine Matter.

What we have been telling the public for years, namely, that inoculation of vaccine matter as a preventive of the small pox is liable to produce worse results than the disease, is being verified through the newspapers in many parts of this country and in Europe. The last paragraph of this sort we clip from a Western paper: "Impure vaccine matter has developed a virulent form of erysipelas among the children of Onedia, Illinois." Our spirit friends have full knowledge of the terrible effects of vaccination upon human beings, for they perceive clairvoyantly its workings in the system; and they inform us that the poison is often transmitted for many generations. For fuller particulars upon this point read in the "Flashes of Light" where Dr. J. Sidney Doane has to say upon the subject.

The American Dental Convention began its annual session in this city August 13th.

The Secret of Indian Wars.

Only take the chances to make money out of the Indians from everybody, and our word for it we should hear no more about trouble with the tribes. The mischief lies in their being so confoundedly cheated: Since the Government began to make appropriations for them, swarms of speculating middle men and thieving traders have gathered about the spoils as flies assemble about syrup, determined to chisel out fortunes from the people's money by practicing on the red man's ignorance of values and native credulity. The result is before us. It is safe to estimate that the most of what these Indian wars have cost us has accrued from nothing but this vile habit of cheating the natives to madness. In their natural rage, they ceased to discriminate between white men, but declared war against all alike.

A recent article in a Montana paper lets the whole of this secret out, in its comments on the character of the articles included in the last bids for Indian supplies. There are a great many that are not intended for the Indians at all, but are made a stock for the traffic of certain Government agents and their pals. They get the goods low, and the Government pays for the freight across the plains. The agents use them only for barter, the post traders always being ready to receive them in exchange for what the Indians do want. And a few hundred dollars worth of trinkets are able to buy a hundred thousand dollars worth of valuable stores.

One of the favorite quotations from the Bible by the Orthodox preachers and writers, when they would put a regular clincher on all unbelievers is the well-worn one: "By their fruits ye shall know them." We agree to the standard, every inch of it; and therefore we propose on all occasions to hold them to it themselves. The Christian Register of August 31, had a notice of Ward Lamson's "Life of Lincoln," recently published and in its anger at the very free revelations made by the biographer respecting the Lincoln family it got off something more malicious than Mr. Lamson could, had he done his worst.

Said this same Christian Register: "If personal chastisement were ever allowable for literary offenses, Mr. Lamson would deserve it for his brutal treatment of Mrs. Lincoln. Perhaps he is indebted to her son Robert's absence in Europe for his escape from merited punishment of some kind. Now if this is not openly inciting to violence, we should like to know what is." "If personal chastisement," says this valiant ecclesiastic of an editor; there is as much virtue in an "if" as there was in valiant Jack Falstaff's day. This reverend writer evidently wants to see a fight come off, and is evidently spilling for it. He is preaching his gospel of revenge. "By their fruits ye shall know them." The meanness of this attempt to stir up others to violence is especially visible in reference to young Robert Lincoln's absence in Europe.

Is an earnest soul in the grand army of workers for the enlightenment of humanity, and our friends in the West, should secure his services, pay him well, and send him into every city, town and village, to proclaim "the glad tidings of great joy" among the people that the veil of the temple (superstition) has been rent in twain, that the dead live, that departed relatives, the dear, beloved, do return to earth and hold sweet communion with those who still inhabit tabernacles of flesh. Do not allow the good work to languish for lack of pecuniary support. Surely a few dollars less in the pocket will not embarrass you in the least, while the amount each may give the lecturer, will incite him to renewed efforts in spreading before the people the glorious truths of the spiritual philosophy.

✎ The reader's attention is called to Dr. Fahnestock's advertisement, headed "Statu-
lence and Clairvoyance."

Message Department.

Each Message in this Department of the Banner of Light was spoken by the Spirit whose name it bears through the instrumentality of

Mrs. J. H. Conant.

While in an abnormal condition called the trance, these Messages indicate that spirits carry with them the characteristics of their earthly life to the beyond—whether for good or evil. But those who leave the earth-plane in an undeveloped state, eventually progress into a higher condition. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

The Free Circles.

Held at this office (154 Washington street, Boston) will be resumed the FIRST MONDAY OF SEPTEMBER NEXT.

Invocation.

Infinite Spirit, looking through the already rifted clouds of our own ignorance, we behold the sunlight of thy wisdom; and as flowers pray for that which brings out their strength and their beauty, so do we pray for that which shall bring from the soul's deep fountains of wisdom, love and truth all those gems of excellence that should adorn the human soul. We ask for thy wisdom; we ask to comprehend thy truths; we ask to be led in the way of righteousness forever and forevermore; and although the crosses which thou hast imposed upon us be many and heavy, may we find strength to bear them, and a clear understanding as to wherefore they are given. Lead us, Holy Spirit, into thy truth. Be with us consciously in all our deeds, and finally redeem us from the darkness of error, that we may rejoice in the kingdom of heaven. Amen. April 23.

Questions and Answers.

CONTROLLING SPIRIT.—If you have questions, Mr. Chairman, I am ready to hear them.

Q.—(From a correspondent.) In a communication from Dr. Stephen Ball, Jan. 9th, he says: "When you are done with this body, you will become possessed of one free from physical pain and suffering, and be ushered in upon one altogether lovely." Nellie L. Palmer says, at the celebration at Music Hall, April 1st: "When we leave this world for another, we retain the characteristics of this." Are they not contradictory?

A.—No, certainly not. The characteristics of the body, and the body, are two separately distinct things. It is a well-understood fact that, intellectually and morally, we are the same after death as before that event. Intellectually and morally are but characteristics of the individual; and just so far as you have blossomed out in those respects in this life, just so far you shall enter upon peace and happiness in the other life. The English language is so ambiguous, it is absolutely impossible to convey any correct idea to some minds concerning anything; you have so many words or terms that mean so many different things. An attribute of the soul may be understood by one to be an attribute of the soul, and by another to be a piece of gallop. And so it is; you go stumbling on through this life, building your towers of Babel, with a confusion of tongues.

Q.—Are there material bodies, sin and sickness, in the spirit-world?

A.—Yes, there are material bodies, sin and sickness in the spirit-world. Now, do not understand me to say that there are material bodies like these bodies, for there are not; that there is sin as it is understood here, for there is not; that there is sickness like the sickness you have here, for there is not; but what may be called a reflex action of all these conditions—that which you may properly term sin, sickness, material bodies. All bodies are constituted of matter, whether they are found in the third heavens, or in the lowest hell, or here on earth. This is the law, and you cannot escape it. So, if you have a spirit-form, you have a form of matter; not the crude matter that these bodies are composed of, but matter, nevertheless.

Q.—For what purpose did the ancient Egyptians embalm their dead? and how did they believe that the spirit was affected by it?

A.—They believed that this process was pleasing to the departed spirit, and that, as long as the form remained on earth, so long the spirit would be attracted to the form, and consequently to those who loved the form; and so they embalmed their dead.

Q.—(From the Chairman.) I would ask, in connection with that last question, whether it is pleasing to the spirits to have the body embalmed?

A.—No, it is not. They desire that the body, when they have vacated it, should be left to the action of natural law—should be deposited in the soil. There is nothing more satisfactory to any spirit.

Q.—Much more agreeable than in a tomb, I presume?

A.—Yes, much more. Your President Lincoln told me, himself, he suffered the keenest agony in spirit-life through the process of embalming his body; and so intense was the action of his will against it, that it was impossible for those who had it in charge to do it properly; therefore it was not done properly.

Q.—I would inquire whether the word "substantial," used in speaking of the spirit-body, would be quite as proper as "material"?

A.—That would hardly convey the idea we might desire to convey to your minds; and yet it is a very good term, and, to my mind, synonymous with the term "material."

Q.—Can you explain why the spirit suffers after it is detached from the body?

A.—Because it is a sentient being—because it is attached to every other being in God's universe, and if there is one that suffers, all the others suffer correspondingly, some in a greater, some in a lesser degree. You are all strings in the harp of life. When one is touched, all the others vibrate.

Nehemiah Wheeler.

I have a son in Chicago, that I wish to reach. My name was Nehemiah Wheeler. I wish to reach my son, John Wheeler. I suppose I died by accident, by the falling of a building. I was foolish enough to enter it too late; the roof fell in and I was killed. [Do you mean at the time of the fire?] Yes; that was a terrible fire, but I did not stay here to see a great deal of it; I went quite early. I want my son John to be patient with reference to settling my affairs, for if he does not work too fast, he will gain information by-and-by that will be of the utmost importance to him in settling them up. Wait until Mr. Perkins turns up from California, then he will know better what to do. Good-day, sir. April 23.

John Wilkes Booth.

He who treads the boards of life without either praise or blame from his fellows, is a mere cipher, or worse than that, a supernumerary in God's great theatre.

I am here, this afternoon, to answer as best I may the queries that I see have arisen in the

hearts of some of my friends, as to my true condition as a spirit. I have reference to that group of friends who have recently become interested in modern Spiritualism. When I first entered the new life I experienced a baptism of fire, which was lit by the torch of remorse and dissatisfaction with myself, and this fire burned on with intense force, until it consumed the dross of my being, until the scales fell from my eyes, and I was enabled to see my surroundings clearly, and to understand my duty toward the world, myself, and my God. Then I turned to life—life, fully freighted with all its divine uses and purposes, to know which way I should look for strength; and behold the strength came from this lower life. I gathered it as flowers gather their strength from the soil, and I put forth all the powers of my soul to ascend the ladder of progress, that I might become satisfied with myself, the world, and my God. And now, a soul never set out in earnest to do anything that it did not accomplish that thing, and as I was deeply in earnest, I have accomplished the feat. I have overcome the darkness that surrounded me in this earth-life. I have learned the way of truth, and I stand out to-day as a representative of truth, and as a guide-board showing where the breakers lay, and pointing to a condition of peace and harmony. And now, in conclusion to those friends who ask, "Will I become the guardian spirit of their already inaugurated spiritual circle?" I answer, yes; and so far as I may be able, I will lead you in the way of truth. I will fling back the shadows that the past has thrown around you; I will smite the rocks of prejudice, and by my prayers to God I will give you clearer waters than any you have ever drank, which will quench your thirst for spiritual knowledge, and nourish your souls for eternity. John Wilkes Booth. April 23.

Minnie Allen.

I am Minnie Allen. I lived in Scarborough, Me. I was twelve years old. I want to send a message of love to my grandmother. I want to tell her that there's a beautiful home in heaven waiting for her, and if it is possible, I shall be the first to meet her and welcome her to that home. She need have no fears of suffering in passing through death; she will go in her sleep, and will never know the change. Good-day, sir. April 23.

James Doran.

My name was James Doran. I lived in Boston, and I have been dead about a month. I come back to send a message to my wife, and my brother Daniel. My wife need not be at all troubled about how she will get along. Her brother is coming from the West, very soon, and he'll invite her to go out there with him, and she'd better go; and my brother Dan had better not have anything to say about it, because if he does, it won't make any difference; I shall not again him, and I think I'll be the first best.

You see it is like this: Dan's-a-going to ask her to marry him. He ain't able to take care of himself, and she'll be thinking she don't know how she's-a-going to get along, with herself and child, and maybe she'll be foolish-enough to take up with Dan. I want her to wait. Her brother's-a-coming, and he'll take care of her. Dan had better mind his own business, and take care of his own concerns. [Are you sure he'll get your message?] Yes, sir; I feel pretty sure about it. He won't get it in just the words I give it, but the priest will say to him: "Dan, don't you have any thoughts that way, because it's all wrong." And he'll say to Mary: "You wait; there'll be something better for you than your husband's brother." That's all I want you know—that's all I want. Good-day, sir, and may the Lord bless you, and the saints defend you all the way along. [Thank you.] April 23.

Séance conducted by John Pierpont; letters answered by "Vashit."

Invocation.

Thou Holy of Holies, to whom we build our altars and direct our prayers, we pray thee that in our littleness we may understand enough of thy greatness to feel secure in thee. We pray thee that we may understand that although thou mayest seem afar off from us, thou art as high as the pulsations of our own being, and dost direct all the affairs of our lives, and wilt finally redeem us from all sin, and admit us into the kingdom of heaven. And now,

"While we seek, Protecting Power,
Be all vain wishes stilled,
And may this consecrated hour
With holiest hopes be filled."

Amen.

Questions and Answers.

Q.—(From a correspondent.) Was the career of Joseph, as described in Genesis, actual, or was it merely an ancient Egyptian novel, as claimed by some modern professors?

A.—Allowing it to have been extracted from some Egyptian novel, that surely need not rob it of its authenticity, of its truth. Certainly not. I believe that the main facts recorded in biblical history, with reference to this individual, are true.

Q.—The aqueducts of ancient Peru were carried along the mountains by winding courses, till they gradually descended to the plain. From this, some claim that the Peruvians did not have the arch; else they would have carried them across the narrow valleys upon bridges. Was that the case? Or did they avoid bridges because they were more liable to accidents, and more easily destroyed by enemies?

A.—The facilities for transportation in those countries, and at that time, were not equal to those of the present day; and therefore it is very possible that these people might have adopted the course they did in building their aqueducts, and in performing other mechanical services, in accordance with what they had to do with. Now we know that it is much easier to do as they did (considering they were obliged to transport the articles used in building these aqueducts in a very laborious, tedious way) than to build bridges, and conduct them over these bridges. In many respects these ancients were wiser than modern architects.

Henry J. Raymond.

Allow me to make use of your columns in sending a message of congratulation to my newly married daughter. Say to her that she has my blessing, and that a father's love will follow her through this life, and welcome her to the other life. Henry J. Raymond, of New York. April 23.

Tom Atchison.

I died in New Orleans, on the eighteenth of the present month. The friends who watched with me the night before I was called in the morning, said to me: "Tom, when you get to the new country, send us a telegram announcing your arrival, and informing us how you are satisfied." Now since we are obliged to take advantage of as yet but poorly understood conditions, many of us are obliged to wait longer than we desire to, longer than we expected to, ere we can transmit the intelligence desired to the friends left here.

So you see, I have been waiting several days at least. I arrived safe, and felt that I was on solid ground; that I had entered no mythical region—I had entered a land real and substantial, one that would afford me more happiness than this earth ever had. Here, I was forced into a way of living that was not exactly suited to my taste, but as I failed in all other directions I felt obliged to put up with it, because here the law of might is supreme, and if I had said to my creditors, "I cannot pay my bills because I do not like to engage in a certain business that would afford me the wherewithal—my conscience objects"—would that have gone down? Oh, no, the money must be forthcoming; so I must be a gambler in order to get it; and so I was, and was generally quite fortunate. But in looking around through the clear light of this new life, I am enabled to see that this earth is one vast gambling shop, from base to apex, and you are all actors in it, every one of you. He who shakes the dice and handles the cards is no worse than his fellow who traffics in religious thoughts for a living. The minister throws out his ideas one day in seven. He hopes to win hearers, to gain a large audience—hopes to become popular; he preaches for Mammon. I shook the dice and shuffled the cards for the same purpose. What's the difference? Well, society makes a difference—brands me and honors him, but there's a day of reckoning coming, when each one shall see themselves, as Bobbie Burns has it, "as therses see them." Yet I would recommend my friends; so far as they may be able, to obey their consciences, to be true to the God within; never mind the God outside, he'll take care of himself. Just render obedience to the God inside; that's all you need to do; and he or she who does that will be safe here and hereafter, no matter whether they are gamblers in one degree or another. It matters not, if they do just the best they know how, live up to the highest light they have, there is no God here or anywhere that'll turn against them. Tom Atchison is my name. April 23.

Eliza Dow.

I am Eliza Dow. I lived in Newington, N. H. I come back to warn my people against the love of money; for I know that a terrible hell awaits them unless they change their course. They'll have no home in the spirit-life, nothing but a wilderness of thorns and brambles. They've never made any. They never have done good enough here in the earth-life to entitle them to a shelter in the spirit-land. They ought to know this. They ought to begin to do different. Going to church won't do it. It is troubling the naked, and feeding the poor, and distressing nobody, that'll do it. I should be sorry to see them as unhappy situated as I know they will be if they don't change their course, so by the will of God I have come here to-day to warn them. April 23.

Thomas Bradley.

I want to say to my folks who have called for me to come and give them some information which they think I am possessed of, and know they are not, that I have no interest in the matter whatever, and I do not believe it would be for their advantage to give them the information, provided I could, therefore I shall not. Thomas Bradley, of Boston. April 23.

Eddie Jarvis.

I am well, now, but I was sick—so sick I had to die. My name was Eddie Jarvis. I was seven years old. I lived in Detroit. My mother believes in the Second Advent religion; my father is a Universalist; my aunt Lucy ain't anything, and she wants me to come back. Tell mother not to cry any more, because I'll be a good boy. I will see her by-and-by, and I'll come to her real often if she don't cry; but if she cries, I don't know. She's mistaken about father. She thinks he's gone away and left her, and ain't ever coming back. He's had some trouble, and he wants to get it fixed, and when he does, he'll come home, and he don't want to write about it because he don't want to trouble her. She needn't be worried, he'll come home all right. He's in Texas. Good by, mister. April 23.

Séance conducted by Theodore Parker; letters answered by "Vashit."

MESSAGES TO BE PUBLISHED.

Monday, April 23.—Invocation; Questions and Answers; Thomas Goddard, of Boston; Annie Cameron, of New Bedford; Mrs. J. H. Conant, of New Bedford; Nellie Adams, of Nahant, N. H.; Harvey Edson.

Tuesday, April 24.—Invocation; Questions and Answers; Charles W. Felt, of New York; David W. Felt, of New York; Thomas White, of Bennington, Vt.; James Fisk, Jr.

Wednesday, April 25.—Invocation; Questions and Answers; John W. Felt, of New York; David W. Felt, of New York; Thomas White, of Bennington, Vt.; James Fisk, Jr.

Thursday, April 26.—Invocation; Questions and Answers; John W. Felt, of New York; David W. Felt, of New York; Thomas White, of Bennington, Vt.; James Fisk, Jr.

Friday, April 27.—Invocation; Questions and Answers; John W. Felt, of New York; David W. Felt, of New York; Thomas White, of Bennington, Vt.; James Fisk, Jr.

Saturday, April 28.—Invocation; Questions and Answers; John W. Felt, of New York; David W. Felt, of New York; Thomas White, of Bennington, Vt.; James Fisk, Jr.

Sunday, April 29.—Invocation; Questions and Answers; John W. Felt, of New York; David W. Felt, of New York; Thomas White, of Bennington, Vt.; James Fisk, Jr.

Monday, May 1.—Invocation; Questions and Answers; John W. Felt, of New York; David W. Felt, of New York; Thomas White, of Bennington, Vt.; James Fisk, Jr.

Tuesday, May 2.—Invocation; Questions and Answers; John W. Felt, of New York; David W. Felt, of New York; Thomas White, of Bennington, Vt.; James Fisk, Jr.

Wednesday, May 3.—Invocation; Questions and Answers; John W. Felt, of New York; David W. Felt, of New York; Thomas White, of Bennington, Vt.; James Fisk, Jr.

Thursday, May 4.—Invocation; Questions and Answers; John W. Felt, of New York; David W. Felt, of New York; Thomas White, of Bennington, Vt.; James Fisk, Jr.

Friday, May 5.—Invocation; Questions and Answers; John W. Felt, of New York; David W. Felt, of New York; Thomas White, of Bennington, Vt.; James Fisk, Jr.

Saturday, May 6.—Invocation; Questions and Answers; John W. Felt, of New York; David W. Felt, of New York; Thomas White, of Bennington, Vt.; James Fisk, Jr.

Sunday, May 7.—Invocation; Questions and Answers; John W. Felt, of New York; David W. Felt, of New York; Thomas White, of Bennington, Vt.; James Fisk, Jr.

Monday, May 8.—Invocation; Questions and Answers; John W. Felt, of New York; David W. Felt, of New York; Thomas White, of Bennington, Vt.; James Fisk, Jr.

Tuesday, May 9.—Invocation; Questions and Answers; John W. Felt, of New York; David W. Felt, of New York; Thomas White, of Bennington, Vt.; James Fisk, Jr.

LIST OF LECTURERS.

[To be useful, this list should be reliable. It therefore behooves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever and wherever they occur. This column is devoted exclusively to lecturers, without charge. If the name of any person not a lecturer should by mistake appear, we desire to be so informed.]

JAMES MADISON ALLEN, Greenfield, Mass. Dr. C. Dunkley, Dayton, O.

Mrs. A. ANDROSS, trance speaker, Delton, Wis. C. FANSHILL ALLEN will speak in Brattleboro, Vt., the four last Sundays in August and September; in Lynn, October 12 and 19; in Springfield, during November; in Lowell, during December; in Washington, D. C., during March; in Philadelphia, during April. Address as above, or box 209, Stoneham, Mass.

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THE WEST.

SAPPING AND MINING.

IS MAN PROPERTY?

FOR VALUE RECEIVED.

"BE YE ALSO READY."

WISCONSIN PEBBLES.

BY J. O. BARRETT.

MICHIGAN.

A MINISTERIAL CHANGE IN DETROIT

WESTERN LOCALS; Etc.

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INDIANA.

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