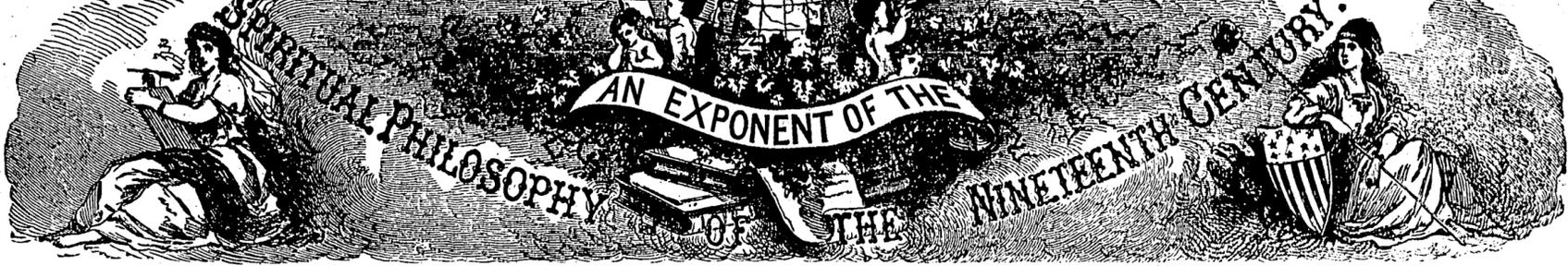


BANNER OF LIGHT.



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In Advance.

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-drop 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-wrought 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 had 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 hitherto 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 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 stultify 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-like 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 Farradale 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 from being long confined to the mere senseless 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 senseless 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 blunders 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 these 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 had 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 very anxiety to bring about that result is often 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, who 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 decrees of Nature we must submit, and it will become 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

Spiritual Phenomena.

PHYSICAL MANIFESTATIONS. CAN SUCH THINGS BE?

Extraordinary Occurrences at a Spiritualistic Seance in Chicago—Fans and Handkerchiefs Whirled by Unseen Hands—A Suspended Guitlar Plays "Pop Goes the Weasel" on its Own Hook—The Notes of Spectators Blown by Impalpable Fingers—The Remarkable Manifestations Witnessed by a Baptist Clergyman and Several Reporters and Ladies.

The early manifestations of Spiritualism are just within the memory of middle-aged men. There were raps, table-tipping, writing, the moving of furniture, and other meaningless phenomena, half of which were controlled by reasonably people, because of the charlatanism of the rest. It is not within the scope of this article to give the history of Spiritualism, even in the most superficial manner. The unexplained appearances have formed the basis of belief of an immense sect, which has its members in every civilized tongue. The number of Spiritualists in the United States alone is variously estimated at from five to fifteen millions.

A large proportion of the phenomena that have attracted the world's attention have been seen at places remote from us. Home was an American, but he preferred that the singular powers he was said to possess should be witnessed in the broader field of Europe, and by royal spectators. Other mediums have reserved their gifts for crowned personages, or for citizens of the larger cities of the East. But as from time to time the alleged manifestations increased in frequency, and other and incredulous persons acknowledged to things they could not comprehend, a belief stole over the minds of reasonable people that the phenomena were real, and that the agency of spirits in the phenomena remained unimpaired. Spiritualism would have won more believers if it could have been shown to be an instrumentally good. Catholicism, Presbyterianism, Methodism, Congregationalism, and in fact almost every Christian denomination that can be named, can prove by specific examples that it has been of benefit to the world, and that it has been of benefit to the world, and that it has been of benefit to the world.

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Twenty-five thousand Spiritualists in Chicago. A few hundred of them have a place of worship, and meet every Sunday for religious purposes. Many thousands who are latitudinarian in opinion live unexceptionable moral lives outside the doors of their sanctuaries. Several of these have, probably, are church-members, and hold good reputations by their respective denominations. Quite a number of the most zealous believers are pastors of Orthodox churches, who clasp hands superstitiously, and imagine that they are communicating with their relatives who have passed beyond the veil of mortality. Many of these mediums, healing mediums, spirit artists, and many other people of that class, whose nomenclature is not familiar to the writer. Among these there have been many, called physical mediums, in whose presence singular phenomena are said to have occurred. The most remarkable of these now in Chicago is

Mrs. Lord, who resides upon Park avenue. Mrs. Lord has lived in this city several years, and her home is an ancient ever since her advent among us, both in public and private. Her late sittings having attracted much public attention, a reporter was detailed for the purpose of investigating and giving the result of his observations. He had effected arrangements for a private sitting, and unwilling to trust to his own judgment, invited three other members of the press to accompany him. There were also at the sitting three journalists connected with other daily papers of the city. It may be here affirmed that the scenes described are the average observations of all the journalists present; and nothing asserted will be denied by any of them, nor will any of them venture to explain more of the phenomena than they are able to do.

The party assembled at 8 P. M., at the office of the Western Rural, on West Madison street. The room used was the rear apartment on the second floor, which had been darkened for the occasion, not even a glimpse of starlight being admitted. There was no furniture within it, except the chairs and tables. Having finished the arrangements in as perfect a circle as possible, when the circle was completed there was in it the journalist, a Baptist clergyman and his wife, and a few other persons of various pursuits in life. The average of intelligence was fair, and there was a reasonable absence both of credulity and prejudice.

Two or three of this circle were avowed Spiritualists, two or three more were inclined toward Spiritualism, and a few others had seen manifestations like those expected without having any troublesome opinions about what caused them, and the remainder were entirely new to the business, and inclined to skepticism. All being seated, the ladies and gentlemen having been placed alternately as far as their relative numbers permitted, the circle was in the midst. She was of about medium height, straight, slender, and self-possessed. Her features were thin, but had a classic regularity. Her complexion had a slight yellow, which rendered more penetrating a pair of large, dark, lustrous eyes that looked out from the base of a high white forehead. Her jet black hair was parted in short glossy curls about her head. A bright crimson ribbon at the throat gave a slight tinge of ruddiness to her cheeks, and made appropriate the familiar line of poetry:

"Her face, oh, call it fair, not pale."

Upon her shapely hands sparkled a few costly rings, tasteful and elegant in design. Her only other ornament was a jet chain, worn about the neck, to which her fingers wandered in moments of thoughtful abstraction. Leaning gracefully upon her chair she stated the conditions of the sitting. Each person was to put his left hand over his neighbor's right hand or wrist, and the circle was not to be broken on any condition. Talking and laughing would be to a limited extent allowed. She herself would sit in the centre, clasping her hands, or talking, to indicate her exact position. Having finished her speech, she seated herself. The curtains were dropped over the windows, excluding every glimmer of light from without. Her husband left the room by the only exit feasible, and the door was securely locked behind him. The gas was turned off, and the company were instantaneously in

more than Egyptian darkness. There followed a few moments of silence, undisturbed except by the gentle clapping of the medium's hands. Then a little light in the lady broke the stillness that would otherwise be oppressive, and the company are all free and easy, en rapport with one another, and with the surroundings. Each had taken his place with what ever he had in his hands at the moment. The guitar rests upon the reporter's knees, tightly held at each end. Her left hand was not in contact from him unawares. Others have fans in their hands, or upon their laps. Suddenly every one is conscious of a gentle breath of wind, which seems cool and delicious in the stifling air of the apartment. "How pleasant," is the universal ex-

clamation. Although nothing is visible, all are conscious that ONE OF THE FANS IS IN MOTION. It comes to each in succession with a grateful coolness, and the speed increases. Now it whizzes around the circle with such velocity that all feel the fierce wind of it like the breath of a hurricane. It seems to pass within two or three inches of every person's forehead, but touches no one. A gentleman anxious to be convinced, and desirous to see that it should touch the fingers. No sooner has he uttered the words than it swoops around

THE PERIPHERY OF HEADS, sharply rattling every one upon the forehead with the edge of the broad palm leaf. The direction of the handle seems not to be from the center of the circle, but tangent to the whole circumference. It is impossible that the medium can have manipulated the fan, for during the whole time the steady stroke of her hand, palm to palm, has been heard by every one, and she has been holding the clock, and a stroke intermitted. The reporter now politely requests that the fan be brought to him. As quick as thought it is thrust into his hand by the rim. Thinking that politeness would not be unbecoming such a mysterious intelligence, he says that he would prefer the handle. It is at once drawn from his grasp, and he receives it turned in the opposite direction.

LIKE MARCHETT'S DANGER, "the handle toward his hand," although more weight is to be laid upon that metaphysical weapon. It is next requested that the fan be lent to Mr. G., a fellow journalist, who sits ten feet distant in the circle. It is pulled hastily from the reporter, and Mr. G. is heard instantaneously to exclaim, "I have it." These are only a few of its many mysterious movements. It is passed from hand to hand, whirled again about the circle, or thrown upon the floor, picked up again, and finally left lap-lazard in somebody's lap, or under foot, as if the unknown manipulator were tired of it, and cast it carelessly away. And still the clapping of the medium's hands "goes on and on," like Mrs. Browning's life, and she keeps up an almost incessant rattling of the fan, different curious and inspiring people in the circle.

MUSIC IN THE AIR. Meanwhile the guitar has settled quietly in the lap of the reporter. All at once a straggling hand is laid upon it and an effort made to take it from his knees. The effort is resisted; but, being renewed, the instrument is allowed to leave, and seems to float up into the air. It comes back at his request, and rests upon his head. He says, "Harmon, and I press the strings, and it does not seem to me to be a whole weight. Then as it passes up into the air again, the medium begins to sing where she sits, and an intelligent accompaniment is played to her singing as it sweeps round and round the circle. She ceases her first song, and strikes up

POP GOES THE WEASEL. The guitar, apparently ten feet distant from her head, at once changes to suit the new key and measure, striking the high note of the last strain with a vigorous swing, and drawing in a gasp of astonishment. A lady of fine musical ear remarks that the instrument is not well-tuned. Down it comes with a bang almost upon the toes of the reporter, and the operation of tuning begins. The screws are heard to squeak, and a hand seems to be passed unskillfully across the strings, after which the guitar again ascends, and the medium sings on as before, and the notes seem to be infinitely varied. Now it passes round and round the circle with great speed, now it rests upon the heads of one after another of the sitters; now it is placed in their laps, only to be taken away again into some distant corner of the room. While playing very faintly in the air, as far off seemingly as the walls of the apartment, it is heard to sing, and wishes aloud that it would make its position more plainly apparent. Scarcely has he uttered his untimely sarcasm when it strikes him

A SOUNDING BLOW ON THE HEAD, to the great amusement of his fellow investigators. Sometimes in its gyrations it strikes persons on the head or shoulders. Accompaniments are loudly played to different songs sung by the whole company in chorus. Sometimes it strikes the top of the chandelier, and the company sing in a low tone, and the glow of the light is dimmed. Once when suspended in the air, all the circle requested that it go up and strike the ceiling. It ascends higher and higher, and is distinctly heard to tap several times upon the ceiling of the room, apparently just outside the limits of the circle. After having done all these things, and the medium's hand, making a circle, it is finally placed in the lap of the reporter, whence it was at first taken, and the secret power, or intelligence, or whatever we may be permitted to call it, turns its attention to other feats equally as marvelous and unaccountable.

MYSTERIOUS TOUCHES. Nothing seemed more wonderful at the seance which we are describing than the touches of what seemed to be hands or fingers. These were not confined to any one person, nor to any portion of the circle. They would be upon the hands clasped together, and felt by two persons at the same moment, upon the knees, the forehead, the top of the head or any exposed part of the physique not entirely without the circle. The hands seemed to be of different sizes, but generally like those of children. They were not moist or dry, warm or cold to the touch of responsive fingers—not like hands of flesh and blood, but negative as regards human characteristics. They were like hands of wax, boneless, and without either perceptible nails or joints. As the medium sat in her chair, they would come to the persons before her, behind her, or at her side, sometimes in astonishing numbers. To others, the hands were approaching in the same moment, and be talking to imaginary pretences near them, or trying to grasp the

PLEETING FINGERS, that gave the pressure. When the fan was taken or returned, the reporter would come into perceptible contact with the hand that took it. When the guitar was twanged in his lap, he would pass his hand over it—which could be done easily without breaking the circle—and feel distinctly fingers that seemed to tap his strings. Now and then he would come into forcible contact with hands in the air, pressing toward the instrument, or already touching its sides. Once, when informed by the medium that there seemed to be hands above his head, he raised his right hand, and about a foot in the air, over his head, met another hand, that seemed to be approaching it from some point above and outside the circle. Sometimes he would catch at these hands, and, as they retreated, would pursue them into the air, but could not grasp them. The experience of the reporter was nearly the same in respect to the strange touches as that of all his companions. He complained of the hands as cold and clammy. To others, the hands were "pleeting touches" seemed infinitely agreeable. One gentleman, in making a sudden effort to seize the ghostly digits,

CAUGHT HOLD OF A WRIST, which seemed to melt from his grasp into thin air. Rings were taken from persons on one side of the circle, and placed upon the fingers of persons sitting opposite; watches and chains were taken from one person to another; books were transferred from hand to hand; and in all these cases, the requests to give them to this or that person, or to put them in a certain place, were intelligently observed. A lady who had a gold watch-chain wound about her finger, said she could feel tiny fingers slowly unwinding it. A gentleman at the writer's side said that fingers were at work about his throat. Immediately putting up his hands, he seemed to touch his fingers upon the back of other hands, which disappeared as soon as touched.

AIRY TONGUES THAT SYLLABIC MEN'S NAMES. No less marvelous than the touches were the airy voices that were heard from time to time, and most unexpectedly. They were simply articulated breath—nothing more—but very distinct and unmistakable. They seemed to come from the air directly over the medium's head, or from other places, generally within the circle. Sometimes they would only with glittering generalities, and would inform the company that "Order is heaven's first law," or they would say to one of the gentlemen, "Mr. M., please move your chair more into the circle." "Mr. M., I have something to say to you." Another gentleman would be grasped by the beard of the reporter, and he would say, "I, how are you?" while others would only hear their names spoken, nothing else being added. A gentleman striving hard to blow his nose without breaking the circle, heard sounds like the

VOICE OF A LISPING CHILD say, "I'll blow your nose for you," and the handkerchief was at once taken from his hand and the operation performed. At the same instant, a gentleman directly opposite in the circle felt a handkerchief pressed to his nose and the very distinct pressure of a thumb and fingers. The handkerchief was taken from one person's fingers to the hand of another party exactly opposite. The owner requested its return. It was taken off and put on several times, but not replaced on the finger whence it was at first removed. Finally it was heard to drop, as if by accident, on the floor near their feet. Fearing that it would be stepped on, and ruined, the medium's undry unsuccessful efforts to recover it without breaking the electric current. Suddenly the same little voice was heard to say, "I'll pick it up for you." Simultaneously with the voice the owner of the ring felt

FINGERS TOUCHING HIS HAND, and extending the little finger, his ring was replaced where it belonged. At one stage of the proceedings the heat was very great, and the perspiration poured freely from the faces of the excited investigators. Just at this time a handkerchief was moving about the circle, being put into and taken from the hands of nearly every person sitting, as it passed around. A gentleman with whom it rested for a moment asked that it would wipe his face, and it mopped him gently upon the cheeks and forehead. Another sensation, he requested that his friend on the other side of the circle might be equally favored. As in a flash of thought the friend was heard to say, "That's not my face, that's my neck." The handkerchief was returned to the sender with the explanation, "Give 'em too high." Mr. G., having been requested to hand forward the handkerchief returned, and wiped tenderly the sweat from his face and forehead. The handkerchief having been returned to the reporter, the person who had been making these requests, it was further asked that they would put the handkerchief up Mr. G.'s sleeve, which was done at once, without any apparent objection, the handkerchief being the utter darkness that involved the group.

VOICES WERE NEVER ARTICULATE. They did not seem to come from the direction of the medium, were often behind her back, and sometimes apparently right in the face of the person hearing them. At other times they were simultaneous with utterances of the medium, the two voices seeming to emanate from quite different places. During all that transpired any one was at liberty to extend his hand, or to speak to her, to see exactly where she might be, or to otherwise make himself assured of her position, so that the integrity of the circle was not broken. The words "papa, papa," were often heard by the young, unmarried men of the group, whose blishes the friendly darkness, and who were kneeling, those who were inclined to be Spiritualists, and some who were entire skeptics, claimed to hear voices addressing them as "brother" or "sister," and desiring to communicate.

PHOSPHORESCENT LIGHTS were often seen during the seance, now by one person, now by another, and again by all of the circle at the same time. Sometimes they were over the head of the medium, and sometimes near the ceiling. On the night of the seance, the light of the medium, and the light of the circle, slowly converging until they partly met in a phosphorescent glimmer between his feet. The apparent intensity of the lights was not the same to all. Some described them as like a glow-worm's spark; to others they seemed like a star of the first magnitude seen through the misty veil of a fog. The light of the circle was like a ring of little stars in the circle afterwards said that they looked to her like a

"BUNCH OF STARS." There was no room for deception here, as the whole company were ready to supplement with their testimony the defective or mistaken sense of sight of any one of their number. As the seance progressed, the medium described what she said were spirits about the different persons in the circle. Some of the friends of the lady or gentleman about whom they hovered, but more generally they remained unrecognized. The interchange of rings, watches, handkerchiefs, was said by Mrs. Lord to have been made by a little Indian girl, her constant attendant, who was sitting in the rear of the circle, and who was called "Saw-wah-wah." Whenever this dusky feminine Ariel was sitting about the reporter, he endeavored to grasp the little hands placed upon him, with what success is elsewhere described, at which time Mr. G. heard the lispng voice say, distinctly, "He's trying to catch me." The reporter took a book from his pocket, and asked the medium to pass it to him. It was passed instantaneously as directed. Taking another book from another pocket, he requested that it be given to Mrs. H., which was done as quickly. The books were afterwards passed to various persons in the circle, in compliance with similar requests. These books were a

WILE AND TESTAMENT, which the reporter had taken to the place, curious to see what the alleged spirits would do with the sacred volumes. The above are among many curious things that transpired at the seance. The copiousness of the report would transcend the limits appropriate to an article of this character. The things seemed to all who witnessed them, or experienced them, perhaps we should say, as simply inexplicable. The most skeptical did not attempt to account for them on the ground of the complicity of the medium. No unbelief was converted to Spiritualism. That the things occurred as stated, and that the above is a fair and candid narrative of what transpired, no one will dare to deny. There is here

MATTER FOR THE SCIENTISTS better worth investigating than a thousand trivial things to which they turn their earnest attention. Why should not some of the grave Professors of our colleges apply themselves to this subject, not in a spirit of ill-bred skepticism, but as honest investigators, determined to probe a scientific mystery to its very core? No one can be said of Spiritualism. The theory that the phenomena are caused by spirits, who are certainly of no very high order, remains to be proved. To say that spirits do these things is only the beginning of a mystery. The medium, Mrs. Lord, seems to be an honest, and a very intelligent woman. She is a woman who could herself have caused these effects, seems incredible; even suppose it physically possible for her to have uttered the voices, or made the multitudinous touches, it would seem impossible to avoid detection. She has given seances to thousands, and always escaped suspicion, and until the contrary is proved, which we believe will be very far in the future, she is to be held in the highest respect. The seance described will think her an honest, sincere, unassuming, and thoroughly well-bred lady, equally above deceit and suspicion. It may be added that

MRS. LORD'S SEANCES are given under circumstances in which collusion seems to be impossible. She goes into the circle simply attired, and without any visible means or appliances, by which the results may be caused. The place where she sits is not important to her. She frequently sits in circles all of whom are strangers and skeptics. Her husband and intimate friends are always excluded, and the key is invariably turned in the lock before the room is darkened. Persons desirous of satisfying themselves of the truth or falsity of our assertions can have the advantage of the medium in any place and under any circumstances they may deem best for investigation, only the few conditions that we have mentioned being observed.

ANOTHER ACCOUNT. The following account is furnished by a gentleman who was present, and is given for what it is worth: I obeyed orders from the outset, putting out the gas the moment the word of command was uttered by the interesting medium. I sat down between the two brave ladies, and was the first to be determined that I should remain and protect them. All was still and dark for a few minutes. Nothing was heard or felt but the cold chill slowly ascending the spinal columns of the timid. At length some one broke the sacred silence by suggesting that they were coming. A fan rushed about the room, and the room was again darkened, a breeze which was quite refreshing. While congratulating myself on getting the benefit of a cool

wind on a summer night, it subsided, and the handle of the fan came between my fingers. I returned thanks, and placed it on my lap, so that the party who entrusted it to my keeping might discover the property. The fair sex to the west of me squeezed my hand in a way that had she been young, would have set my susceptible and sentimental heart bounding like a billow, and announced that some one was

TUGGING AT HER NEW ALPACA. She told me, as a secret, that it cost sixty cents a yard, to say nothing of the making or trimming. I invited them to come and see me, and one of them did; or, at least, some fingers, cold, damp and combed, touched mine. The moment they did so, the two ladies alongside me shivered. I did not shiver a bit. I was as cold as Greenland's icy mountains, though the thermometer must have been in the vicinity of the boiling point. I politely requested the ladies not to be a bit afraid; that I would sit by them all the time. Some one called for the fan, and in the twinkling of an eye it was whirled away from me, and I was left alone with those fair sex. I again ventured to suggest the propriety of maintaining their reputations for courage, and to trust in me. The fan was soon in motion once more, revolving around the circle on a level with our faces, striking the more prominent noses. This did not send any terror to my heart. I did not make me shake like my boots, but, with self-forgetfulness for which I am entitled to great praise, I continued to reassure my lady friends that I was there still. I asked the angels—I called them angels because I wanted to give them a touch of the blarney and be on good terms with them—to

PETCH ME A CIGAR from the pocket of a gentleman, who incidentally requested them not to do it. They did not, and I was out a cigar. The same gentleman, of a musical frame of mind, requested the what-d'ye-call-'em to play the accompaniment to "Trancidillo," which was sung as a solo by four or five voices. I should have stated that, prior to this, the guitar wandered in the air above our heads like a vagrant, without any visible means of support. The strings of the instrument were excited by some unseen hand, but it must have been a Scotch spirit, as it played "Coming through the rye." Several of the company said they heard voices in the air. I did not. It must have been that I was too much occupied calculating the troubled spirits alongside me, for I heard nothing save what I have related, and the clapping of hands, and the sweet voice of the medium, pointing out what she saw in the vicinity of the persons who were especially favored with the company of the spirits. She described two children standing at the feet of a lady nearly opposite me. The lady asked if one was about ten months old. The medium thought so. The lady then asked if the other was a boy or a girl, and the ground that, some time ago, she lost a nephew of that tender age. She called him by name between her sobs, and brought tears to more eyes than her own. The lady to the east of me said she thought her grandmother was present. She was

A LITTLE SCARED. I was as calm as Socrates before he took his hemlock tea, and did my level best to allay her fears. I insisted that it could not be her grandmother; that I knew her departed relative, that I had seen her face, and that for twenty years before her death she had never been out after nightfall, and I was sure the very force of habit would keep her at home. I was elucidating my theory why her grandmother could not be out so late—when the gas was lighted and the fears of the ladies vanished, though I reiterated my former statement that I would remain with them through all the chances and changes of the seance.

IN THE NEXT ROUND I was separated from my former brave companions, and ranged alongside a lady to my right, and a gentleman to my left. The lady was skeptical, and disposed to make light of the phenomena; but it was too dark, and she was the least taste nervous, just enough to make her interesting. The gentleman was a skeptic in everything. Said he believed in nothing, and made fun of the performance with a fair sex at the other side of him, which explains why he did not devote more of his time and attention to me. A lady said her ring was gone from her finger, and, in less time than it takes to tell it, a ring was placed on my little finger, where it remained until the performance ended. How it came there I do not know. I felt fingers touch mine—the same damp, clammy digits that touched me before. It was very warm, and I invited "them" to wipe the perspiration from my hands and head. They had been carefully washed with soap and water, and soon it came and wiped the back of my left hand. Something had hold of the handkerchief, fingers of some sort, and they used it with

A DELICATE MANIPULATION. I asked them, on behalf of my fair companion, to do the same for her, but her ambition was satisfied and she did not care for the contact of the fingers. They came, however, and she shrank from them, for there was something her skepticism could not combat. The next intimation I had was that heavy slaps of a big hand on my knee. The first fingers were apparently about the size of a baby's, but this must have been a man's fist, and a powerful one at that. Then my foot was caught hold of and handled rather roughly, convincing me that whatever "it" was, it was capable of exerting strength and power. The guitar was sailing in the air part of the time, and I did not know but that it would be floating in myself before we got through. The fan business was again repeated; and the medium kept on telling different persons in the circle of persons from the spirit world who were in the room, and alongside of them. Some of these she described with some minuteness, and in one or two instances, the portraits drawn by her were recognized as departed friends. One gentleman was told of a college chum, who had been drowned years before, and identified the picture. She did not describe any of my friends; to confess the truth, I did not care to have her do so. After an hour's conjuring with the spirits, we again took a recess to recuperate our courage and dry our perspiring brows.

IN THE THIRD ROUND I was encompassed on one side by a lady, and on the other side by a young and sentimental gentleman. They were both desirous of the full development of the phenomena. They entreated the spirits to come around and daily with their doubts. The lady asked them to come and take the ring from her finger and place it on that of the gentleman. I had hold of both their hands to calm and encourage them, and in obedience to their wishes, I took the ring from the lady's finger, and immediately after, in an instant, an attempt was made to place it on my thumb, which was alongside the finger the gentleman was holding out to receive it. Any intelligent spirit might know that a lady's ring could not be forced on a No. 10 thumb, but this one did not discover the mistake until he had tried three or four times, and was informed that an inch further off he would find a tapering finger and a resting place for his burden. He did so. I could not account for my mistake, but imputed it to the darkness. My curiosity had been aroused, and I determined to

CATCH ONE OF THE FINGERS, if it was possible. While they were dallying with my thumb, I suddenly closed upon the fingers, but they waded away as if they were impalpable. In a moment after a piece of paper was thrust into my hand, and there a pencil was sent me by another, and a request was made for some writing. The spirits did not write, however, that I was aware of, though it is stated that words and sentences legibly written are sometimes found on the paper. Pencil and paper were carried off in the same mysterious way as everything else. The lady next me laid her glove in her lap, and it was taken to the gentleman, at the other side of me. She requested that it might be returned. It came in a moment and was placed in her hand near mine. To prevent it falling I placed my finger between her thumb and forefinger, and she thought she "had 'em," sure. She said so, and held on for a moment, thinking she had made a discovery. I withdrew my finger at the first opportunity, and informed her that I was

NO GHOST. She was crest-fallen, as she had gone in to find out everything, and discovered nothing. I cheered her up, however, and infused courage into her and into the young man by my other side. I succeeded in keeping their spirits up to my level, or very near it. Of course, I was not scared a morsel. The seance soon after ended. A feeling of lassitude and weariness succeeded. Whether it

arose from the excessive heat of an overcrowded room, or the loss of magnetic or electric substance, I cannot say positively. In fact, I would not venture to be positive regarding anything that took place. It was mysterious and marvelous, I do not suppose there was any collusion on the part of the medium. There was really nothing to frighten any person, and, perhaps, when the phenomena are explained by science, they will be very simple.

WISCONSIN.

Convention at Sheboygan Falls, July 27th and 28th, 1872.

Saturday Morning Session.—The Spiritualists of this part of the State met in Convention, as per appointment, and were called to order by Bro. J. O. Barrett, at 11 A. M. Mr. J. Raymond, Talmadge, of Fond du Lac, was elected President of the Convention, and G. Weston Williams, of Whitewater, Secretary. After the appointment of a Committee of Arrangements, the balance of the morning was given to a conference. The regular speakers present were: Bro. J. M. Peebles, J. O. Barrett, Dean Clark, and Sister J. H. Stillman-Severance.

After singing, the conference was opened by Bro. Peebles, followed by Bro. Barrett. By the inspiring words of these two missionaries for the truth, all seemed elevated at once to higher and holier thought and feeling. Bro. Stowe of California, Bro. Clark, Sister Severance and others contributed to the morning session, their remarks bearing mostly upon practical subjects. Afternoon Session.—Convention called to order at 2 P. M. Conference opened by Mrs. Mary Severance, of Whitewater, Wis., the noted psychometrist, who gave us some good practical remarks upon life, and the demands of the physical part of man as well as the intellectual and spiritual. Bro. Peebles related what he saw while visiting Dr. Henry Slade, of New York City, which did not sound much as if he doubted the genuineness of the manifestations given through the Doctor's mediumship. Sister Severance gave us a short lecture upon life's experiences, in her usual practical style, in which she claimed that some of the greatest failures ultimately prove to be the greatest successes.

Our meeting seemed, at the outset, to take a practical and charitable turn. A Methodist clergyman was invited to speak, and addressed the conference. He could not give up his personal God, but complimented the Spiritualists somewhat for their liberality and charity, and was pleased with the brotherly love manifested in our meeting. Evening Session.—Dean Clark read one of Lizzie Dotson's poems, and delivered the regular lecture of the evening; in which he related his experience in the medical power of spirits, besides other tests which had aided him much in learning the rules of spirit control. Bro. Peebles followed, giving evidence of spirit communion in the Bible, as well as from many other sources, proving the immortality of the soul and showing that the tendency of scientific and educated men everywhere, was toward an acceptance of the truth of immortality, as demonstrated by the spiritual philosophy and phenomena. Brother Peebles claimed that modern Spiritualism corroborated the ancient, and expressed surprise that men should say that proof regarding these things would destroy a belief in the spiritual of the Bible. He also remarked that all the combined powers of darkness in the universe could not stop a growth in the belief of spirit communion.

Sunday Morning Session.—Convention called to order at 9 o'clock. Conference opened by Bro. A. B. Severance, in which he made these points: Our life beyond is a continuation of this. We carry our diseases with us into spirit-life. Every part of our physical body has a corresponding spiritual body. It is just as important to live healthy physical as moral lives. Further remarks by Dean Clark and others. Sister Barrett then read one of Miss Dotson's poems, which are always good. Bro. Barrett gave the regular lecture of the morning, which he commenced by saying that nothing was so apparent as change in everything. He compared the old with the new and better religion—showed that the germs of all that is good are within us; that in the old religion the more knowledge the less faith; but under the new dispensation the more knowledge the more faith.

Bro. B.'s lecture was charitable and broad. He is willing to accept all the excellences of the past while he claims the privilege of adopting everything new. He also spoke of the practicality of our faith, and introduced the social question, giving several illustrations from real life touching this all-important matter. Sister Severance followed Bro. Barrett with remarks upon the social question. She showed the peculiar interest of the marriage relation, and dared to speak plainly upon a subject that needs agitation as much as any other before the American public. Afternoon Session.—Sister Severance delivered the regular address with her usual clearness and vigor. She filled the progressive tendencies of matter and mind from a geological, physiological and historical standpoint of argumentation, and thence considered life and its laws, its uses and destinies, making the social question paramount to all others before the public. With close analysis she traced the relations of body with spirit, demonstrating that functional activities of the physical organs are the molders of the spirit-body, hence the moral necessity of living a pure and temperate life with the unfoldment of all our powers in beautiful balance. Her argument in favor of woman's rights was terse and convincing in spirit, carrying her hearers with her to higher purposes of life.

Bro. Peebles discoursed upon the moral and redemptive power of kindness, sympathy and love. He had perfect faith in the love element, guided by wisdom, to educate and save the races. He referred to the noble act of Rev. J. H. Hartor, of Auburn, New York, who received into his episcopate a convict just pardoned from the penitentiary, conveying the idea that there was good in all, and the way to make men honest was to trust them. Humanity needs more confidence in humanity. Evening Session.—Singing. A discourse by Bro. Peebles, in which he reminded us of our earthly lives and tendency to earthly things, when the only real thing was the spirit, and the thing to do was to prepare to so that when the death angel strips off the shell we might pass the golden gate to the Summer-Land wearing robes of purest white. The soul's destination is no great question to Bro. P. He almost lives beyond now. His thoughts were beautiful and inspiring beyond description; and yet he did not fail to speak of the poor condition, in the spirit-world, of the selfish, criminal man or woman, of the selfish, of infanticide. We went with our brother, in imagination, through the scenes called death, which are stripped of all the agonies of despair by a knowledge and faith in Nature's glorious laws, by which our bodies are matured and our spirits freed for that more glorious life in the Summer-Land.

Bro. Peebles's benediction closed our beautiful and pleasant Convention, which was characterized throughout by its universal harmony and good feeling. Spiritualism more seems to be assuming a broader, more substantial, more practical and humanitarian aspect and position. The truths so beautiful and elevating, so being more utilized in the every-day walks of life, and our course now in a more prosperous and hopeful condition than ever before. Speakers and friends from abroad unite in returning their thanks to the people of Sheboygan Falls, for their courteous and attention during the Convention. G. WESTON WILLIAMS, Secretary.

"T was but one whispered—One—That muttered low for very shame, That thine the standard dare not name, And yet thy work was done. A hint so slight, And yet so mighty in its power, A human soul in one short hour, Lies crushed beneath its blight. There is a wicked story sometimes told in quiet country parsonages, of a class of boys who had been taught to repeat the creed phrase. One day, on being put through this performance, a boy got misplaced; and, when the gentleman was surprised by the curious jumble thus produced, one of the scholars volunteered an explanation—"Please, sir, it's all that boy's fault. I am the boy as believes in the Holy Catholic Church, but that boy, there, it's him that believes in the Life Everlasting, Amen."

TWO.

BY JULIA C. H. DORR.

We two will stand in the shadow here, To see the bride as she passes by; Ring soft and low, ring loud and clear, Ye chiming bells that swing on high!

She comes—she comes! The happy bells With their joyous clamor fill the air, While the great organ dies and swells, Soaring 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 dewy sweet, Chaste as a lily, she hardly knows That there is such a thing as another feet;

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.

Enter this chamber. Day by day, Alone in this chill and ghostly room, A child—a woman—which is it, pray?— Despairingly waits for the hour of doom.

I dare not judge her. I only know That love was to her a sin and a snare; While to the bride on an hour ago, It brought all blessings its hands could bear!

I have known 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, That only canst judge between the twain!

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.

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 look 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 Slade, 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:

Table with 4 columns: Wheat, Rice, Corn, Potatoes. Rows show C, H, O, N percentages.

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:

Table with 4 columns: Wheat, Rice, Corn, Potatoes. Rows show Starch, Sugar, Albumen percentages.

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. Muscles 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 2 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.

Table with 4 columns: Animal fibre, Wheat, Rice. Rows show C, H, O, N percentages.

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:

Table with 4 columns: Wheat, Rice, Corn, Potatoes. Rows show Deficiency, Excess percentages.

As all furnish nearly or quite a supply of carbon, hydrogen and oxygen, it is evident that the vegetables having in addition the larger amount of nitrogen will possess the greatest nutritive value. Thus, for the laborer, wheat is by far the most valuable vegetable food; next, potatoes; next, rice; 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, rice 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 (if) 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 tests 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 wild 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:

Table with 2 columns: Human Gastric Juice, Dog's Gastric Juice. Rows show Water, Solid constituents, Pepsine, Hydrochloric acid, Chloride of sodium, Phosphates.

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-thirtieth 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 ably 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 stables. Walking up to the ring without resistance, he stood as if conscious of his past efforts and the impending blow, actually shed tears, until stunned by the butcher! We vouch 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, open 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—just 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.—Titon.

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 were friends. Formerly a member of an Orthodox 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 fruition 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 decline, 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 only child here, a boy about two years old, might be the infant of an Orthodox Sunday 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 spirit-life, but I fear more of its sorrows. 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 their husbands, counsel, words of cheer, and her good-by, till she should be able to communicate to them through spiritual channels, which she has already done.

The Daily Leader of this city gives the following account of the funeral. I merely profess 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 house. 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 that was the keynote, and helped the growth of the human soul. The ministry of spirits and the welcome to the other shores were fittingly 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 witnessed with solemnity, but were witnessed 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. Burgess, 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 and by which 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 the joy of seeing their loved ones at home for all, and a happy one for all those who live a life of use 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, prostration and prostration for proclaiming the truths 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 of God. I would like to say to Spiritualists everywhere, wherever you are, and wherever you are, 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 balance 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 able to do so. I would visit the Spiritualists in Memphis or elsewhere.

Louisiana.

NEW ORLEANS.—A correspondent—"W"—writing under date of August 3d, gives a highly interesting and valuable account 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 statement of the Rev. Bond, at the Academy of Music. The lectures delivered in the city last winter, by J. M. Peables, had the desired effect of awakening the resident Spiritualists to the necessity of reorganizing their forces, and the "Central Association of Spiritualists" was in time the result. Since its inauguration as a Society, the cause has rapidly advanced; so much so, that it is now on the 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 noted and high on the part of the spiritual world. He also commends Dr. U. R. Milner, President of the Society, for the fearless courage he has adopted. My private circles are being successfully held. The great need now in New Orleans, we are informed, is "a No. 1 test icidium." 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 FREE BRITAIN'S "DEFINITE FUTURE."—Prof. Britton, M. D., writes recently: "In a 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 age of a quarterly movement, he said it was time something practical was ordered 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 poor ignorant writers, depending almost to billings on 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 ordeal of this learned body before they are published. One correspondent goes on to enumerate a portion of the best of able writers on the Spiritual Philosophy now before the public, whose books are 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. Veselich 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 executed an intricate and beautiful matter 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 know 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 can 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. B. is sitting behind it, and the audience in front in the light, about three feet away, 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 floating sized-hair, and they found an appearance 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, showing 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 F. W. Reynolds, both Universalist clergymen, of many years standing, 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 said to our goodnight, with a blessing, and threw the hour through the aperture as a signal that the séance had closed.

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Grand Spiritualist Camp Meeting at Lake Walden, Concord, Mass.

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

On Wednesday, Aug. 7th, under the arrangement of Dr. A. H. Richardson and James S. D. Edge, the third annual Camp Meeting of the Spiritualists of Eastern, Central and Western Massachusetts commenced with promises of success which the events which followed verified—the number of people resident in the city of Concord, and regularly attending the meetings, being greatly in excess of that of previous years.

The base line of the camp, as on former occasions, stretched along the crest of the hill overlooking the railroad and parallel with it. This street was called "Broadway," and seven avenues traced at right angles to it, and running back to the woods in the rear together with "East Broadway" and "Lake Village"—the latter upon the top of the bluff nearest the lake—contained some three hundred tents, filled to repletion with pilgrims to the shrine of Nature. The headquarters of the detachment of the State Constabulary, (Messrs. J. E. Todd, E. E. Southor, and C. A. Davis), stood conspicuously near the railroad bridge, decorated with a national ensign, and—as well as many other tents—liberally furnished for comfort and convenience. At the centre of Broadway the Committee's "headquarter" tent, with its familiar name of "Heaven," seemed like an old friend, and many other inmates, (some of which appeared on the canvas dwellings last year and some for the first time originated, such as the names of Indian mediums, the controls, etc.) graced the streets and avenues of the camp. These were tastefully executed by George A. Hatch. "Wall Ion Market" offered the "campers" various supplies, connected with the necessities of the ordinary market, and refreshments at the dining tent were in abundance, and of good quality. Every facility was extended by the Fitchburg Railroad Company for the transmission of passengers and freight to the grove.

Wednesday evening (7th) was devoted to putting all things in order, and closed by a kind of musical conference, where several strains were furnished by many volunteers—the impromptu audience heartily joining in the song.

Thursday passed in the quiet enjoyment of the advantages offered by the grove and lake; circles were held by mediums resident on the ground, and informal inference meetings occurred at the stand.

On Friday evening a quartette of volunteers—Messrs. Charles W. Sullivan and D. N. Ford of Boston, Miss Ella W. Smith of Lawrence, and Abbie Wingate, assisted by J. H. Richardson at the organ—favored the people with a concert at the stand, in which pathos, fun, and musical talent of a high order were happily blended. Remarks were also made by Mr. H. Richardson, E. E. Greenleaf, and J. W. Fletcher.

On Saturday the number in attendance gradually increased, and all looked forward earnestly to the coming multitude of Sunday. Notwithstanding the intention of the Committee to have no regular meetings before Tuesday, the evening conference at the stand became an institution, held in the grove, and remarks from good speakers, and the music of the quartette and organist before mentioned.

Sunday morning came, and with it the delegations from Boston and also from the upper road. The speaker's stand was tastefully decorated with oak leaf festoons, wreaths of evergreen and bouquets by a party of ladies resident in the camp. A confidently profitable and interesting morning, and very interesting as to its program, was at once inaugurated at the stand, I. P. Greenleaf, of Boston, presiding. In his opening remarks the chairman announced the platform as open to the emanation of individual opinions, each being accountable for the views he or she uttered—freedom in this respect to the limit of an hour.

P. G. Thompson, of Philadelphia, then in an earnest and practical manner proceeded to give his experience in spirit communion. To his mind, if Spiritualists would imitate the Methodists, and have little "experience meetings" wherein they could bear witness to what his new truth had accomplished for them, the long-asked question of the skeptic, "What good has Spiritualism done?" could be best answered. He believed in practical religion. If Spiritualism failed to make its believers better men and women, better wives, husbands and children, then it was to all human intents and purposes a failure. [Applause.] He then proceeded to give his own experience and the advantages to be derived from investigating the phenomena of spirit return. Spiritualism found him a consumptive, given over by the regular practitioners, and apparently hastening to solve the mystery of death. By medicines prescribed by a medium, Mrs. Munson—whose advertisement he stumbled upon in a chance copy of the Banner of Light—which remedies he had partaken of with little benefit, he was gradually but was much improved in health, and through her organist, Dr. Rush—a Philadelphia physician of great repute, long in the world of souls—told him that though he could not permanently restore him by the aid of this medium, he would find one through whom he could. He was exceedingly astonished by the relations concerning his past life given him by this lady, a stranger to him, for at that time he considered her to be the source of all that was accomplished in her presence—but Dr. Rush hastened to disabuse his mind of this idea concerning mediumship, by meeting him at every circle he attended and reiterating his promise to cure him when a proper medium was found—his progress had advanced so far, however, that he existed which had a definite purpose in view regarding him, and gave utterance to it whenever he afforded it the opportunity of communion with him.

The speaker said he had up to this time possessed great faith in his will power, and believed himself to be great in lengthening any person in the mesmeric state, but not long after a friend of the female employed in his chocolate factory fell into a trance from which he could not awake her, though he labored four hours; and when he gave up in despair, saying, "she is dead," the memory of Dr. Rush came to him, and he almost involuntarily asked the spirit physician to awaken her—his request being followed by her immediate return to animation. She declared that she had been in heaven, and had seen many of her friends who were passed from the bodily form. This announcement, striking as it did the astonished ears of some five or ten of the workmen who congregated around the office door, caused the organization of a spontaneous prayer meeting, at the close of which each man passed solemnly away, as if in the presence of divinity, no one speaking, and no words were uttered. Of course, the speaker related that after a while, in reward for the patience 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

looser or tighter, larger or smaller, as desired by the spirit workmen; and in view of this he felt ready to say to Spiritualists of to-day that if they had knowledge—not "faith"—as Christ said of old—of the power of the human mind, they would be able to do what the ancients could not do.

After a brief expression of his satisfaction at the success of the conference, Mr. Greenleaf declared the meeting closed.

Afternoon Session.—The time for dinner was passed as usual on all such occasions by the large company on the grounds, and when it had elapsed, the stirring strains of a select band of musicians from E. H. Marshall's, Carter's, Richardson's and the Harmonic Bands, conducted by T. M. Carter and J. H. Richardson, informed the people that their presence was desired at the stand. After several choice instrumental offerings had served to harmonize the audience, I. P. Greenleaf, as Chairman, introduced Miss Jennie Leys as the regular speaker for the afternoon.

Miss Leys proceeded to give a lengthy and eloquent address, which was listened to with profound attention and frequent applause by the audience; among those who often smiled assent to her utterances being the venerable and gentle A. Bronson Alcott, whose tall form and silver locks were conspicuous upon the platform. The aim of her discourse was the advocacy of woman's equality in the battle of life and the world, and the elevation of the human race. She was coming to the threshold of manhood, and as a young man, was claiming a broader place in the world. It would not do (as some were endeavoring to inculcate) to say that Spiritualism had nothing in common with materiality or earthly matters; that was the mistake of the Christian church of past and present days. In the enunciation of the Pauline principle, "I am determined not to know anything among you save Jesus Christ, and him crucified," the Christian church had found itself arrayed against every movement for reform, and each advance of the race had been made by overcoming the protest, and acknowledging the truth, the individual "earthly" matter to be considered as being correctly within the scope of religion. She would not have the apostles of the new spiritual dispensation fall into the same error.

The responsibility resting upon Spiritualism was as much greater than that which had been laid upon the shoulders of any other religious system, as the light of the nineteenth century surpassed that of the "dark ages" of Europe. A true religion must mix with life and penetrate its lowest depths with its vivifying rays. Must we look upward for God and not downward? As we'll declare God to be in the star, and deny him to the earth—as well behold him in the sky, and ignore him in the mire. She entered a warning to those who were professing an Orthodoxy which would seek to better our religion— which must remain free—by any unchangeable declarations looking to the establishment of creeds. Organizations for work, such as the world had never seen, were to come in its behalf, but nothing should be countenanced which sought to chain the living truth to the fetters of the past, and bind it to the old patterns of the process rather than the living revelations of to-day.

The Church, in its mistaken notion that it had nothing to do with earthly matters, had been forced, after severe straggles, to take ground against slavery and in favor of Temperance, and now the light of progress in the age of Woman's Suffrage, by assaulting its barriers, would be equally successful, in time, in gaining an entrance. The Church's opposition to woman's enfranchisement was the most cowardly of the three. Poor old Paul, in his modern Presbyterian coat mumbering about the "woman's rights' nuisance," (her remarks referring to a leading minister of that Church who had now and then uttered a few judicious remarks in the old time garment of reformed Judaism. The man who wrote that sentence had transcribed in it his own epitaph with his own hand. [Applause.] She then recited specimen extracts from the sacred books of India, wherein it was intimated that however old, ugly, ill-tempered or dissipated a man might be, his wife must stand by him, and obey him, and if he refused her will, if indignantly Nature had refused her the boon even of such a partner, (?) the holy volume cheerfully informed her that she might worship the priest.

She did not invite her hearers to the field of politics, so-called—though a keen vigilance should be exercised, now as of old, in making to enter upon the National Constitution a God foreign to its spirit—but said that if Spiritualism, religion and life met and shook hands, and that under its benign influence, and the strong causes that were at work in the world to-day, the time would come when the old parties and their petty issues would be swallowed up in the waves of a grand and glorious new era. He was struck by justice as they would then appear. She declared that whoever proclaimed that materiality was the repository of evil, and as such must be avoided by religion, was a Pagan, and preached pure Brahminism, which she proved by selections from the Vedas. True religion was based on love, and no system on earth was so true with which to begin, and which to practice, as that which must be added to its crown of beauty, else it would in the future be obliged to yield the field to a more advanced humanitarianism. The truth would force its way in freedom; those who sought to crucify this new avatar of God upon the cross of creeds would find in their faith a revolution more mighty and tremendous than time had ever known. She ended with an eloquent prophecy of better things to come.

Although the stated exercises of the afternoon had closed, a gentle rain detained a large part of the audience under the shelter of the spacious pavilion, and some of the friends of Mr. Alcott, who knew that good thoughts in fitting words often fell from his lips, invited him to address the people—the Committee of Arrangements being glad to have the opportunity. He was introduced to the audience by A. E. Giles, Esq., of Boston, as one of the group of thinkers and scholars who, with Ralph Waldo Emerson, H. D. Thoreau and others, had augmented the fairname and fame of Concord, the town where they were then assembled.

Mr. Alcott said that he was pleased to meet with bodies of liberal thinkers, and to bid them welcome to Concord. He said that he was making to enter upon the thoughts and sentiments that had been so eloquently expressed by the talented young lady who had that afternoon addressed them. Not only her arguments, but the ability and beauty with which they were presented, vindicated the justice and propriety of the woman's rights movement. He had been impressed with the liberality of the views she had expressed, and he was glad to see that the arguments of the two or three persons who framed it. He recognized the influence of the pulpit as dimming. He advocated that woman should extend her sphere of influence by the use not only of the platform, but by conversation and cultured intercourse in the parlor and drawing room. He said that he was glad to see that conversation was so much in vogue, and that it was to become acquainted with and know one another. Now it was not an uncommon occurrence for a couple to live together in the same house for sixty years and yet be ignorant of each other. True conversation sought points of agreement between the parties. When one replied to the other that he or she was ignorant of the subject, and proceeded to confute, it was debate, not conversation. Conversation pierced to the interior, to the essence of a subject—debate contended on its surface.

Modern Spiritualism is recognized as the latest born and fairest of religions. True Spiritualism would ultimately absorb all other religions. Observe the new born babe; some time elapsed before it could get possession of and control its eyes, and its arms a longer time before it could control its legs. It seemed as if the spirit was trying to get into and control the baby organism. He was not prepared to say that he received as true the doctrines of Darwinism. Would one prefer to recognize an ape or the spirit for his parental stock? He intimated that spirit in its matter had answered, and thereby given rise to human life.

The shower continued at intervals, and at the close of the speaking several selections, among them the stirring air "Should aid acquaintance be forgot?" and "Sweet Home," were rendered by the band. At length the trains moved in diverse directions bearing away the victors, and the regular departure of the cars required no further delay. A con-terminus 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

vigil of the patrol commenced, and quiet settled upon the scene, broken only by the pattering rain. Monday morning came in due season, nothing of marked interest occurring. In the afternoon, Dr. George Dalton, of Vermont, lectured on "The Wedding Garment," which he recognized as the soul, and spoke on physiology and kindred subjects. His remarks were followed by a brisk discussion. Conference in the evening.

Tuesday the regular Camp-Meeting exercises were inaugurated, as per announcement, by a conference in the morning, and a lecture in the afternoon by A. A. Wheelock, in which this popular expounder of the Spiritual Philosophy earnestly and eloquently advocated practical work for the cause. He also, in the course of his remarks, touched on some of the reform movements connected with Spiritualism.

Contents of this Number of the Banner. First Page: Poem—"Morning Bells at Lake Walden," by John William Day; "Review of the Pretensions of so-called Men of Science," by George A. Lathrop, M. D. Second: "Physical Manifestations," &c., &c.; "Wisconsin—Convention at Sheboygan Falls." Third: Poem—"Two," by Julia O. R. Dorr; Biographical—"Rachel Lukens Moore;" "Dr. Dilton's Reply to Mr. Miles's Strictures;" "The Problem Solved;" Banner Correspondence; Prospectus. Fourth and Fifth: Report of Grand Spiritualist Camp Meeting at Lake Walden, special Editorial Matters, etc. Sixth: Spirit Messages; List of Spiritualist Lecturers; Convention Notices. Seventh: Business Announcements. Eighth: "Editorial Correspondence," by Warren Chase; "Michigan—Pebbles," by J. O. Barrett; "Michigan—Heterology among the Clergy," by E. B. McCracken; "Western Locals," by Cephas B. Lynn.

In quoting from the Banner of Light, care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of free thought, when not too personal; but of course we cannot undertake to endorse the varied shades of opinion to which our correspondents give utterance.

This paper is issued every Saturday Morning, one week in advance of date.

For Spirit Message Department see Sixth Page.

Banner of Light.

BOSTON, SATURDAY, AUGUST 24, 1872.

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

All letters and communications appearing in the Editorial Department of this paper must—in order to receive prompt attention—be addressed to LUTHER COLBY. Business letters should not be sent to the address of the Editor, but invariably to WILLIAM WHITE & Co.

The Bloomingdale Asylum.

The investigation into the conduct of this institution is now going on, as threatened by the counsel for a recently discharged inmate, who had been forced to remain there against his will for sixteen months, though perfectly sane all the while. The testimony is being taken down before the legal authorities against its managers; and although it is but just to say that it is *ex parte*, it is nevertheless too presumptuously true to "set aside" save by the "closest," most connected and most incontrovertible array of facts. For our own part, it is nothing but the actual truth that we wish to see disclosed. We have no possible hatred against this particular asylum as such, but we do heartily hate a system that is notoriously capable of such abuses and outrages as stand revealed in the produced testimony. It is this devil of tyranny that we demand shall be driven out of the social plan; and we especially insist that institutions shall not be erected, at enormous cost, to lodge and enthrone him, who may revel at his own leisure, and on the miseries of innocent and helpless human beings. Those who are committed to the thick-and-thin defence of this insane asylum system, out of which such abominations and enormities grow like fruit, are only in alliance with the evil spirit it provides a home and entrenchments for. Though it were possible to spirit away but a single human being, and hide him violently from friends and freedom, that would be enough to bring down upon the system itself the wrath and resolutions of all those who hate oppression as they love justice and mercy and truth.

The Tribune takes the liberty to say on this subject, now exciting universal attention, that, "if even the half of what the released patients of Bloomingdale and the former attendants at that asylum for the insane assert even approximates the truth, the Governor owes it to the community and to humanity to order immediate investigation of the institution." It says that the story, as presented in its columns, is full of horrors, and revolting in the extreme; and though it frankly admits that room is to be granted to the other side of the account, enough has nevertheless been disclosed to make an instant public investigation a matter of necessity for the community, that the whole truth respecting its management may be developed and understood. Mr. Van Velsch, the gentleman recently discharged, testifies that there were likewise two or three ladies there who were unjustly detained by force, on the ground of insanity. A writ of *habeas corpus* was to be taken out on their behalf immediately, and their testimony as to the treatment received in the Asylum would be added to his own, to bury the whole system under the indignant condemnation of the entire community. The management of the Asylum is expected to throw as many impediments in the way of investigation as possible, but there will be no actual secretion of the facts when an incensed public opinion rises and demands that the whole matter shall be uncovered to the light of judgment. It is time this combination of mystery and violence in reference to the care of the alleged insane was dissolved; and we hope the public mind is now in the proper frame to see that it is fully accomplished.

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: "Inquire 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" what Dr. J. Sidney Dune has to say upon the subject.

Dean Clark

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 lie, that departed relatives, the dearly 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. Farnestock's advertisement, headed "Statu-venance and Clairvoyance."

The Murderer of Lincoln. The readers of this week's Banner will refer to the Message Department many times, to turn over in their minds the impressive words of John Wilkes Booth, the murderer of President Lincoln, and to ponder upon his own description of his present condition in the spirit-world. Such a disclosure as this would have been regarded as the wildest of dreams a quarter of a century ago, before the New Revelation to man broke in upon the tyrannous subjection of the human spirit by priests and creeds and ecclesiastical machinery. But coming in this latter day of spiritual freedom and enlightenment, it will be received by such as comprehend the laws of spirit-intercommunication with the same seriousness of belief with which any other fact is manifested through the senses to the mind. It is quite enough to say that the medium could never have spoken or written as the acknowledged author of this striking message has done, and yet these are the precise words that proceeded from her lips, being faithfully taken down on the spot. Even those who have long rested their faith on the evidence so abundantly furnished of spirit return, will be ready to admit the very remarkable character of this communication. Mrs. Conant had no previous thought of the spirit of Booth, and had not alluded to him in any manner. He was as foreign to her as it is possible for any one to be who is wholly a stranger. And this excites us in a reference to this most remarkable medium, whose qualities are held in such high esteem wherever she is known.

A second and more thoughtful perusal of this communication from Booth will convince almost any one that it comprises the substantial part of all religion and religious influence. He has erred; he has sinned. Ramorous overtakes him in the other land; it finally purges his nature of its original dross. He turns with repentance for help and guidance. And his success in finding what he so sorely needed was perfect. He declares, from his own bitter experience, that never did a human soul undertake to accomplish a thing without doing it. His earnest purpose was to overcome the power of darkness that surrounded him in this life, and he believes he has done it. He says he has "learned the way of truth." And that is the whole secret of living right, to discover the path to truth, and to keep the feet steadily in it. What more is there to learn either in heaven or on earth? What else is there to be patiently, prayerfully, steadily sought for? Booth says he put forth all his effort to "ascend the ladder of progress," that he might become satisfied with himself, the world, and God. And what else does religion, when it is indeed religion; seek to inculcate? There is no vicious process in this. All its own personal and plain. Each one must perform his own task, work out his own salvation. That is the basic principle of progress, and its chief element. That is the only mystery of redemption—a process of our own striving spirits, uncramped by the paralysis of credulity and superstition, and striving ever to ascend the ladder of progress. The history of this wild spirit becomes deeply pathetic, when it confesses that it finds peace only in repentance and obedience.

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 confidently 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 oblige 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 Very Fine Suggestion.

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-known 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 the same Christian Register: "If personal chastisement were ever allowable for literary offences, 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.

Dean Clark

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 lie, that departed relatives, the dearly 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. Farnestock's advertisement, headed "Statu-venance and Clairvoyance."

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

The Western Star.

No. 3, Vol. I. of this sterling monthly magazine, published at 25 Bromfield street, Boston, by Emma Harding-Britten, has reached us. This issue for September retains the freshness and vigor which characterized the two which have preceded it. "The Spiritual Telegraph: Its Operators and Advents," another installment of Mrs. Britten's second volume of the "History of Modern American Spiritualism;" a fine selected poem, replete with inner meaning; "Ghost Land," "Amongst the Spirits," and "The Garland—Summary of Passing Events," constitute the appealing table of mental solids and comforts, which the enterprising editor has set out for her guests, the reading public. The latter feature—a monthly recapitulation of events—is well drawn up, kind and appreciative notices of the efforts of the spiritual weekly press being given in this department; a feeling tribute offered to the memory of the recently ascended Isaac Post, of Rochester, N. Y.; congratulations uttered regarding the marriage of Thomas Gales Forster and Miss Carrie A. Grimes; a favorable reference made to Dr. Mead's new Psychopathic Institute, at Winchester, Mass., for the treatment of the insane on spiritualistic principles; a brief review offered of Mrs. E. M. F. Denton's successful discussion in the Natick Bulletin and elsewhere with Rev. F. N. Peloubet (heretofore alluded to by us editorially); reference to the manifestations recently occurring at Cincinnati, O., through the mediumship of Mrs. Holle, of Louisville, Ky.; and in conclusion reports presented of the work done by Spiritualist lecturers in the field, and a survey given of the merits and influence of various reform works, such as "The Mental Cure," "Vital Magnetism," "Nature's Laws in Human Life," Mrs. Harding's "History of Modern American Spiritualism," (which has reached its tenth edition), Robert Dale Owen's "Debatable Land," and Giles B. Stebbins' "Bible of the Ages." The spiritualistic public should read this magazine, and weigh its value by the standard of individual judgment.

Sunday Sabbatism.

If intelligent people would refuse to take so much for granted, or rather would manifest much less laziness in doing their own individual thinking, this dogma of a Sabbath Sunday would be extirpated as a prejudice from the human mind in a very little while. The main objection to opening our Public Library on Sunday is put upon this very ground, and it is not sold enough to hold it firmly up. The appointment of what is called Sunday was never made in either the Old or New Testament, the former being written in detached parcels for the Jews exclusively, and required the observance of the seventh day for the Sabbath. The latter does not anywhere recognize the necessity of reverencing the Jewish Sabbath; on the contrary, Jesus was accused repeatedly of violating its reputed sanctity; and he never taught the necessity of any other day in its place, nor did he in any manner seek to establish one. This latter idea of confounding the two, so as to make it appear that the Sabbath somehow was merged into Sunday, did not show itself until the time of the well-known Westminster Assembly, which is responsible for the Catechism. And yet it is a going by the name of the "Christian Sabbath," whereas Christ never instituted any Sabbath, and it cannot be shown that he did. It is one of those fictions of ecclesiastical which they have always striven to fasten themselves upon the minds of a too trusting people.

The Coming National Convention.

On trying to complete arrangements for holding the Ninth Annual Meeting of the American Association of Spiritualists at Island Grove, Abington, several serious objections were encountered, to overcome which required an outlay of several hundred dollars more than the Committee felt authorized to expend, and even with this amount it was found very inconvenient to hold evening sessions at the Grove, as also in getting to and from the place of meeting. In view of this, it has been deemed every way desirable to hold the Convention in Boston, where it will meet on Tuesday, the 10th of September, and continue three days. JOHN A. ANDREW HALL has been engaged by the Trustees, and everything promises that this is to be an unusually large, harmonious and successful Annual Convention. [The call of the Convention on our sixth page, it will be seen, does not give the corrections as above, the inside of our paper having already gone to press when the amended copy arrived.]

How is it?

A poor old Irish woman, of very respectable appearance, called upon us recently for money, stating that she was entirely destitute, and had a sick daughter on her hands. We asked her (as she said she was a Catholic) why she did not apply to the editor of the Pilot, who is reputed rich, instead of a Spiritualist editor. "Lad," she replied, "I have been to solicit aid from him, and he told me to go to the priest. Then I went to the priest, and, sure, all he gave me was fifty cents." We gave her what little scrip we had, and, in return, were amply repaid by the blessing invoked upon our "infidel" head by the poor old lady, who is apparently about "ripe for the harvest."

Another Worker.

A correspondent, A. B. S., writes under date of August 9th: "Please add to your list of persons who will lecture, the name of Rev. John B. Beach, of Bricksburg, N. J. Mr. Beach is a man of fine culture and attainments, and has been a Unitarian minister for some 15 years, preaching in Massachusetts and Ohio. Some of his best sermons have been written out by spirit dictation, without conscious effort on his part. For over 15 years the spirits have urged him to yield himself to their control, and speak and write for the good cause. He yields, after perhaps too long waiting, and will hereafter be known as a Spiritualist and a worker in the Spiritual field. A man of liberal culture and sincere, honest convictions, he cannot but be warmly welcomed."

New Work by J. M. Peebles.

Mr. Peebles has now ready for the press a new book entitled "THE BRIDE AND THE BRIDEGROOM, or Shakerism and Spiritualism in Connection with Marriage." A friend who has perused the manuscript informs us that "it is practical, toned to reform, uncompromising, and bristling with salient points. Whilst it may call down upon his head the criticism of paperdopers to 'low ambition,' it will probe deep into rotten sores, and bring an essential healing to the body politic."

The Connecticut State Association of Spiritualists.

As will be seen by announcement on our eighth page, will hold its annual meeting at the Spiritualist Church in Willimantic, on Saturday, Sept. 7th, for the transaction of such business as may regularly come before it.

Movements of Lecturers and Mediums.

Mrs. Mary J. Wentworth will speak at Bradford, Me., Aug. 18th; Charleston, Aug. 25th; Palmyra, Sept. 1st; Exeter, Sept. 8th. Ell F. Brown, who has been particularly interested in Lyceum work for some time past, has entered the Public Schools as Superintendent. He will no longer be able to make engagements in behalf of Lyceums. A. E. Doty will speak in Fairfield, N. Y., Aug. 25th; in Jerusalem, Sept. 1st; in Brown's Spirit Hall, Georgetown, Sept. 8th; in Edmeston, Sept. 15th. George O. Walto, trance and inspirational speaker, will answer calls to lecture. Post Office address, care of R. O. Merrill, Leeds, Me. We are pained to learn that Ed. S. Wheeler, the well-known Spiritualist and reformer, is at present lying dangerously ill at his residence in Boston. Miss Nolle L. Davis will speak, Sept. 1st, 8th, 15th, in Bradley, Me.; Sept. 22d, 29th, Camden, Me.; Oct. 20th, Plymouth, Mass.; November, Fall River. Permanent address, Box 323, Lowell, Mass., care of A. P. Lake. Societies in Massachusetts, or elsewhere, desiring her services can address at Lowell. James Madison Allen is lecturing in Monmouth, Ill., during this month. He proposes to make that place his headquarters for the present, (having removed his family there) and will receive calls for the fall months from parishes desiring his services in Northern Illinois and Eastern Iowa. Will make week evening engagements in the vicinity of Monmouth. Address at once.

The Last Grand Union Picnic.

Of the Spiritualists of Boston and vicinity, for 1872, will be held at Island Grove, Abington, Friday, Sept. 13th. By this arrangement, the delegates to the Annual Convention of the National Association of Spiritualists—which, for reasons stated in another column, has been changed from Abington to John A. Andrew Hall, Boston, on the 10th, 11th and 12th days of September—will have an opportunity to attend one of the far-famed Island Grove picnics. Particulars in the Banner next week.

Special Notice.

Those of our patrons whose subscriptions expire with the present volume are requested to renew without delay—if they desire the Banner for another year—and we most earnestly hope they all do. By promptly remitting, they will lessen the labors attendant upon our machine mailing department.

ALL SORTS OF PARAGRAPHS.

"Index" of Elkhart, Ind., will please receive our cordial thanks for his second donation of ten dollars toward the maintenance of our Free Circles. Who will imitate the worthy brother in advancing the grand work of spirit-return, by aiding with their means to send the gospel of truth to the millions of earth's people? THE PARDEVILLE, WIS., MEETING.—We are informed by a brief note from J. O. Barrett, State Missionary, that the Spiritualist meeting heretofore projected at this place is postponed to the last Saturday and Sunday of September.

The New York Medical College for Women will begin its Tenth Annual Term of twenty weeks at their new College in 12th street, corner of 21st avenue, Oct. 15th. For announcements giving full particulars, address, with stamps, the Dean, Mrs. C. S. Loxier, M. D., or the Secretary, Mrs. C. F. Wells, N. Y.

JOHN A. ANDREW HALL, BOSTON.—The services at this place on Sunday, Aug. 11, were well attended, both afternoon and evening. Mrs. S. A. Floyd gave quite interesting addresses, and the answers to questions created a lively interest. The singing by the quartette was very fine.

Horace G. in company with his white hat and white coat, halls just now from the White Mountains.

The Ocean House, Hampton Beach, has been full all summer, which tells well for the smart and at the same time accommodating landlord, Mr. Philip Yeaton. This resort will beat Long Branch within a few years, if Mr. Y. continues to improve and popularize it as he has for the past three years.

A precious set of rascals govern Brooklyn, N. Y., if the papers speak truly. It seems the officials "are a law unto themselves," and this, too, under Beecher's preaching and teaching.

The City Committee on Health and on the City Hospital recently gave a third hearing on the petition for the removal of the small-pox hospital. The testimony was principally from those who had been inmates of the pest-house. It went to show that the meat was bad and the eggs sometimes stale, though there was plenty of food; the water-closets were unclean, and in close proximity to the wards; the nurses were inattentive and careless, and the gate was often open. All which conclusively demonstrates that certain of our duly authorized "public servants" have been extremely lax in regard to their official duties. Let our City Hall janitor and a closer application to business would lessen the expenses of the City Government and be more conducive to the welfare of our citizens.

It is now said that the King of Spain has not, as reported, signed a decree for the abolition of slavery in Cuba and Porto Rico. The document simply provides for the enforcement of the law of 1869 preparatory to emancipation in the Spanish colonies.

The members of Plymouth Church, Brooklyn, N. Y., (Beecher's) are getting up a "silver wedding," commemorative of the twenty-fifth anniversary of its organization, and the settlement of H. W. Beecher as pastor, "to come off" (as the circular says) during the second week of October next. The especial object of the circular is to ascertain the present residence, if living, (and the date of death, if not living), of all those members who have gone out from Plymouth Church, and are scattered through the country.

There are some whose beneficence is always in the future. They say, "I cannot now give, but by and by when my means are larger, I will make up all present deficiencies." Suppose the little rivulet, threading its way down the hillside, were to say to the traveler, "Take care! not a drop now; for I am so little that you may drink me dry; wait until I become a great river, and then there will be enough for all." But when it swells into the river, it looks upon its full current with a jealous pride lest any of it should be taken away, and says: "Wait until I get to the sea; then there will be an ocean full from which you may drink." But alas! when it reaches the ocean and mingles with the brine, it is useless for quenching thirst, and the traveler may have perished long ago.—Dr. E. G. Taylor.

A well known publisher of our city lately presented a copy of the Roman Catholic Bible to a dissenting clergyman, and by return of mail received back the book, together with the following message: "Times Donahoe et dona ferentes."

which we take the liberty of translating freely: "O! Donahoe's present I suspect the drift—He 'd make me a Papist with a Christmas gift." —Boston College Christmas Paper.

Convention at Bradford, N. H.

It was my good fortune to be present at the recent quarterly convention of the Spiritualists of Sullivan and Merrimack counties, in New Hampshire, held in the village of Bradford, Aug. 21, 31, and 4th. The meetings, though not large, were well attended, and were pervaded by a spirit of harmony and earnestness which were truly refreshing. It was gratifying to meet and greet, among those green and picture-que hills, the faces of many whom, years ago, in the infancy of this great movement, I had met during a tour through the same section of country. They had grown strong and firm, like their own granite hills, in a faith which was then comparatively new and undefined. I learned that the counties above-mentioned are the only ones in the State in which county organizations of Spiritualists are maintained. These have kept two agents in the field for some months—Mrs. M. E. Withoe and Mrs. M. E. B. Sawyer—whose reports of their labors were full of interest. Both are speakers of excellent abilities and varied spiritual gifts, and they have traversed this "hill country" with indefatigable zeal and perseverance, infusing their own earnest and elevated spirit into the hearts of the people, and diffusing the rays of a heavenly inspiration in all quarters.

This good work has been carried forward, in the midst of much indifference and opposition, mainly by the energy and devotion of a few individuals scattered through that section of country, prominent among whom I may mention Mr. Geo. S. Morgan, of Bradford. To this gentleman's large-heartedness must be attributed the conception and execution of the novel and generous idea of entertaining free of charge the entire Convention—the greater part of the visitors being provided for in some mysterious manner beneath his own hospitable roof.

Among the unexpected participants in the occasion was B. F. Richardson, the blind medium, or, as he calls himself, "The Blind Pauper of Verplrie, Vt." He came to the Convention an entire stranger, but by the exhibition of his remarkable gifts, such as clairvoyance, spirit-seeing and personation, and the facility with which he was used by the invisibles to give tests of their presence, and messages of love to their friends, as well as musical improvisations and addresses full of instruction and suggestiveness, he excited an extraordinary interest among the people. I understand his services, together with those of Mrs. Withoe, have been secured for labor in that section during the coming three months.

Spiritualists in other parts of our country who desire to see a steady and healthy progress of the cause in their respective localities, may perhaps derive a hint from the above as to how it may be accomplished. Yours truly, A. E. NEWTON, Boston, Aug. 6, 1872.

Meetings in Baltimore, Md.

Lycium Hall, No. 92 W. Baltimore street, Baltimore, Md.—The Harmonical Spiritualist Society, of Baltimore, holds meetings in this hall.—Wm. Leonard, President; Levi Weaver, Vice President; Julius Ellinger, Secretary; Geo. Broom, Treasurer.

Children's Progressive Lycium, No. 1 meets every Sunday morning at 9 o'clock. Levi Weaver, Conductor; Mrs. Rachel Walcott, Guardian; Danl. S. Armstrong, Librarian; Geo. Broom, Musical Director.

To the Liberal-Minded.

As the "Banner of Light Publishing House" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, by those who, blessed with the means, are desirous to bequeath to us pecuniary aid in disseminating a knowledge of the great truths of Spiritualism, we give below the form in which such a bequest should be worded in order to stand the test of law: "I give, devise and bequeath unto William White, Luther Colby and Isaac B. Rich, of Boston, Massachusetts, Publishers, (here insert the description of the property to be willed) strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem expedient and proper, for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

The Massachusetts State Spiritualists' Camp Meeting at Lake Walden, Concord.

Camping continues until Wednesday, Aug. 21st. Trains run as follows: Leave Fitchburg Depot, Boston, 6:15, 8:11 A. M., 2:30, 3:55. Way, 4:15 and 6 P. M. Sunday, Aug. 19th, excursion train leaves Boston at 8:30 via main road; 9:45 A. M. and 1 P. M., via Watertown Branch. Sunday, Aug. 19th, special trains from Marlboro' at 9 A. M., Hudson, 9:12, Rock Bottom, 9:22, Mayno, 9:32, South Acton, 9:40, Concord Junction, 9:50, Mason, 9:52, Fitchburg, 9:50. Sunday trains connect from Worcester and all way stations south of Ayer Junction. Fare to the depot and return from Boston, Charlestown, Somerville, Cambridge and Watertown, \$1.00; Waltham 80 cents; Worcester, \$1.00. A. H. RICHMOND, Committee of James B. DODD, Arrangements.

Unified in Wadlock.

In this city, August 1, by H. E. Gardner, Esq., George J. Thurston and Olive A. Pillsbury, both of Boston.

Spiritual and Miscellaneous Periodicals for Sale at this Office:

THE WESTERN STAR. Published in Boston. Price 35 cents. THE LONDON SPIRITUAL MAGAZINE. Price 30 cents per copy. HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cents. THE REVUE SPIRITUALISTE. Devoted to Spiritualism. Published in Chicago, Ill. Price 5 cents. THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published in New York. Price 20 cents per copy.

BATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent insertion. SPECIAL NOTICES.—Forty cents per line, Minimum, each insertion. BUSINESS CARDS.—Thirty cents per line, Agate, each insertion. Payment 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 Contracted Rates must be left at our Office before 12 M. on Monday. SPECIAL NOTICES. DR. SLADE, Clairvoyant, is now located at 210 West 43d street, New York. tf—Jy6. J. V. MANSFIELD, TRUST MEDIUM, answers sealed letters, at 361 Sixth A. S., New York. Terms, 5c and four 3 ct. stamps. Register all letters. tf—Jy6. SEALED LETTERS ANSWERED BY R. W. FLINT, 34 Clinton place, New York. Terms \$2 and 3 stamps. Money refunded when not answered. SPIRIT COMMUNICATIONS by sealed letter: \$1 and four stamps. Address, M. K. CASSIN, Newark, N. J. Example for the Ladies. MISS KATE FLYNN, New York, earned with a Wheeler & Wilson Machine \$1541, 77 in 8761 days, of 9 hours.

BUSINESS CARDS.

Best and Oldest Family Medicine.—Sawyer's Liver Regulator.—A purely vegetable Cathartic and Tonic for Dyspepsia, Constipation, Biliousness, Headache, Bilious Attacks, and all Derangements of Liver, Stomach and Bowels. Ask your Druggist for it. Beware of imitations. Jan. 1870. SAN FRANCISCO, CAL. At 133 Market Street (up stairs), may be found on sale the BANNER OF LIGHT, a general variety of Spiritualist and Reform Books, at Eastern prices. Also Adams & Co.'s Golden Pencil, Planchette, and other Spiritualist and Reform Works, Dr. Brewer's Anti-Tobacco Preparation, Dr. Brewer's Nutritive Compound, etc. Catalogues and Circulars mailed promptly. Remittances in U. S. currency and postage stamps received at par. Address, HERMAN SHOW, P. O. Box 117, San Francisco, Cal.

ROCHESTER, N. Y. D. M. DEWEY, Bookkeeper, Arcade Hall, Rochester, N. Y., keeps for sale the Spiritualist and Reform Works published by William White & Co. Give him a call.

AUSTRALIAN DEPOT For Liberal and Reform Books, and Agency for the BANNER OF LIGHT. W. H. T. BERRY, No. 96 Russell street, Melbourne, Australia, has for sale all the works of THE BANNER OF LIGHT, AND REFORM BOOKS, published by William White & Co., Boston, U. S., may at all times be found there.

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RICHARD ROBERTS, Bookkeeper, No. 1028 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the BANNER OF LIGHT, and all Liberal and Reform Works published by William White & Co.

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ADVERTISEMENTS.

MRS. C. H. DEARBORN, CLAIRVOYANT, MAGNETIC PHYSICIAN, DERMATOLOGIST, MIDWIFE AND SURGEON, WOULD inform her old patients, and all others interested, that she has removed to 121 Harrison Avenue, as she has taken rooms of her own in that building. By our system of treatment we are curing those who have doctor elsewhere for years, also those given up by ordinary practice. We have had unparalleled success in treating all cases of Rheumatism, Gout, Sciatica, Neuralgia, and all other forms of chronic pain. Mrs. D. is the only female practitioner who treats midwifery under mesmeric influence, also prior to surgical operations, when necessary. In the treatment of all cases, she charges made for consultation, unless a clairvoyant examination is desired; in that case the fee is \$1.00. Parties at a distance, and those unable to come in person, can be cured by sending a lock of hair, stating the age and sex. We send medicines by express at our own risk, 100 parts of the United States, to be paid for by money order. Clairvoyant and Indian remedies constantly on hand.

Mrs. D.'s system of treating Chronic Diseases is entirely new. She will warrant nine cases out of ten to be cured by her system of treatment. She would say to all, try it. Aug. 21—14

Cures Guaranteed.

DR. D. MERRIAM, the well-known Healer, has taken office at 209 Hanover street, Boston, where he is prepared to treat all suffering humanity. Chronic Diseases of long standing, such as Rheumatism, Gout, Sciatica, Neuralgia, and all other forms of chronic pain, are cured by his system of treatment. He asks no questions or information of the patient, but strikes at the root of the disease. His medium powers enable him to see the cause of the disease, and its localities, and his ability to cure. He has had eleven years' experience as a healer, and the number of cures is innumerable, and many of New England, attest his wonderful success. Catarrh, Dropsy, Diarrhea, Dysentery, and all other forms of chronic disease, are cured by his system of treatment. He charges made for consultation, unless a clairvoyant examination is desired; in that case the fee is \$1.00. Parties at a distance, and those unable to come in person, can be cured by sending a lock of hair, stating the age and sex. We send medicines by express at our own risk, 100 parts of the United States, to be paid for by money order. Clairvoyant and Indian remedies constantly on hand.

THE MAGIC BEE-HIVE.

GIVEN through the mediumship of G. A. Davis. It is well adapted to the natural wants of the Honey Bee. It has no equal, is easily made, and presents a beautiful appearance when finished; the entire money arrangement is simple. Taken as a whole, we consider it the most perfect Beehive yet made; it is easily worked, and never malfunctions; than any other. It is the only one of its kind, and its construction adds to its utility, and adapts it to the wants of every bee-keeper. It is not patented. Send \$2.00 in registered letter, or a Post-Office Order, and get a model by mail, all ready to put together; also a pair of forceps for a metallic entrance gauge, which is worth the money to one who has a large stock of bees. O. A. DAVIS, Ashland, Jackson Co., Oregon. AUG. 21.

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CARRIE B. SAWYER, the wonderful Physicist and Test Medium, has removed to 10 North Adams street, Chicago, Ill., where she is prepared to treat all suffering humanity. Chronic Diseases of long standing, such as Rheumatism, Gout, Sciatica, Neuralgia, and all other forms of chronic pain, are cured by her system of treatment. She charges made for consultation, unless a clairvoyant examination is desired; in that case the fee is \$1.00. Parties at a distance, and those unable to come in person, can be cured by sending a lock of hair, stating the age and sex. We send medicines by express at our own risk, 100 parts of the United States, to be paid for by money order. Clairvoyant and Indian remedies constantly on hand.

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INSTRUCTIONS given in Statuteness for the cure of disease, and the art taught those who desire to teach others. Clairvoyant diagnosis and prescriptions given by a physician in my office—charges from \$1 to \$3, with return postage. For sale wholesale and retail by WM. WHITE & CO., 138 Washington street, Boston, Mass. AUG. 21.

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ABOUT THE POSITIVE AND NEGATIVE POWDERS IN DISEASES OF FEMALES.

I am now making your Positive and Negative Powders a specialty in the treatment of Female Diseases, and I have found them to meet all the indications.—(Ellen B. Ferguson, Richmond, Ind.)

A woman in this place has used the Positive Powders for Falling of the Womb, and is rich in praise of them.—(Mrs. J. Gilmore Jones, Fall River, Mass.)

The Positive Powders have cured a lady of Suppressed Menstruation.—(Mrs. Olin Pratt, 1350 Furness, Vt.) My daughter, Martha, has been cured of Suppressed Menstruation by the use of the Positive Powders.—(J. Cooper, St. Johns, Ark.)

For Female Difficulties they are O. K.—(T. S. Wellington, Little Sioux, Iowa.)

I received a box of your Positive Powders last February, and have made them till now, by using them during my Menstrual days only; and they have saved me from many painful hours, as I have been a great sufferer at those times for the last five years.—(Mrs. M. J. Lister, Hodgenville, Ky.)

Your Positive Powders saved me from a Threatened Abortion three years ago, by which I am more grateful than I can tell you.—(Mary E. Verrell, Fall River, Mass.)

Your Positive Powders cured a Woman of a Female Disease of 15 years' standing, she said last week with tears in her eyes, that she would not take \$500 or what the Powders had done for her.—(Jane Pison, Cuba, Mo.)

We think your Powders the best medicine for Female Difficulties that was ever used.—(J. S. Bond, New Haven, Conn.)

An old lady here had been diseased with Female Weakness, and the Doctors could not do her any good. She had taken four boxes of the Positive Powders, and is now sound and well. She says she doesn't feel like she was ever sick.—(Viola Ingle, New, Ill.)

A woman who had had four Miscarriages got a box of the Positive Powders from me, and she took her through her next pregnancy all right.—(O. Henry, S. Spring, Iowa.)

I sent a box of Positive Powders to a lady living 100 miles from here. She had been the greatest sufferer every month from Painful Menstruation that I ever knew. She informs me by letter, received last evening, that they acted like a charm.—(Sarah Howland, Danville, N. Y.)

I have used your Positive Powders in Female Diseases, Catarrh, Cholera Morbus, with entire success.—(Mrs. M. Thornburgh, Dexter, Iowa.)

Those Positive Powders cured a case of Falling of the Womb.—(Lavinia Potter, South Newbury, Ohio.)

I have used your Positive Powders, or rather my wife has, for Child-bed Difficulties, and they acted like a charm. She suffered almost death; and the Doctor, who used Morphine, gave up that he could do her no good.—(J. W. Tompkins, Anna, Ill.)

I have tried your Powders in Typhoid Fever, Illness Complaint and Threatened Miscarriage, with complete success. Our neighbor, who is now trying them for Fits, is getting better fast.—(L. G. P. Adams, Springfield, Wis.)

Your Positive Powders have cured the Dropsy of the Womb of one year's standing. The tendency to Dropsy was inherited.—(Mrs. Emma Malt, Brooklyn, New York.)

My wife is now all right in her monthly periods. As I said before, she had suffered a great deal from Irregularity and Flooding. She had doctored with several different Doctors for three years; but there is nothing as good as your Powders.—(W. H. Kemp, Smith Creek, Mich.)

Your Positive and Negative Powders have cured a case of Rheumatism of 10 years' standing, also a case of Rheumatism, a case of Falling Sickness, or Fits, and a case of Hystric.—(Oswell Hall, Yorkville, Ill.)

By the use of your Positive Powders I am now entirely relieved of the Womb Disease with which I was afflicted.—(Mrs. Julia A. Harrison, Hartford, Ky.)

Miss Lena Austin was taken with Stagnation of the Periodicals, accompanied by great distress in the head, and coldness of the limbs. She was treated with your Positive Powders, and has entirely recovered.—(Joan L. Gibbs, Parkville, Wis.)

"The wonderful control of the POSITIVE AND NEGATIVE POWDERS over organs of all kinds is manifest beyond all precedent. They do no violence to the system, causing no purging, no sweating, no vomiting, no diarrhoea, no nervousness. The POSITIVE Powders cure Neuralgia, Headache, Rheumatism, Pains of all kinds, Diarrhoea, Dysentery, Spitting, Hypertrophy, Flatulency, all kinds of Female Weakness and derangements; Fits, Tramps, St. Vitus' Dance, Spasms, all kinds of Fever, Small Pox, Measles, Scarlatina, Erysipelas, all kinds of Rheumatism, of the Kidneys, Liver, Lungs, Womb, Bladder or any other organ of the body; Catarrhs, Consumption, Hemorrhages, Coughs, Colic, Nervousness, Asthma, Pleurisy, etc.

The NEGATIVE Powders cure Paralysis, or Palsy, whether of the muscles or of the senses; all kinds of Dropsy, such as the Typhoid and the Hystric, and all kinds of Dropsy of the Womb, and all NEGATIVE Rheumatism of the Child and Fever.

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JUST PUBLISHED. AN HOUR WITH THE ANG

