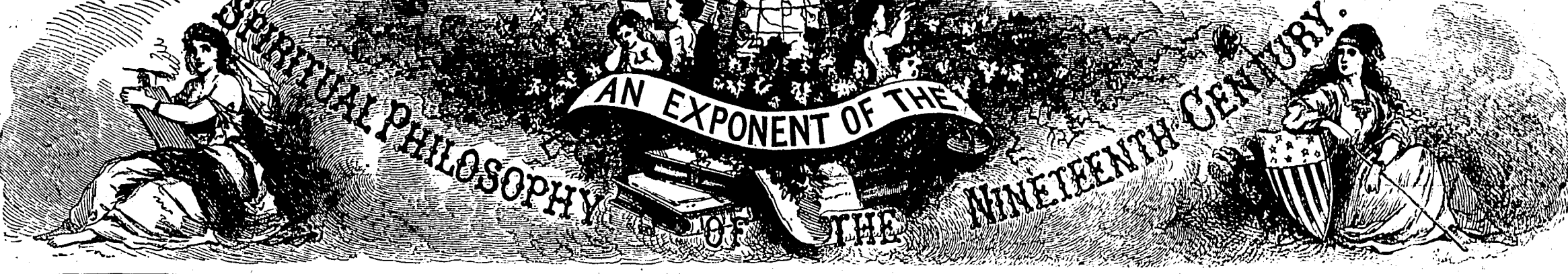


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Banner Contents.

First Page: "The Proof Palpable of Immortality," by Epes Sargent; continued. Second: "Western Notes and Items," by Warren Chase; "Eyes Signa," No. 4, by John Wetherbee; "Facts in Spiritualism;" "Manifestations and Tests through the Mediumship of Henry Sherman;" "Spirit Communication," Third: Poem—"Night, the Teacher;" Banner Correspondence; "Children's Department," etc. Fourth: Leading Editorials on "Mothers and their Children," and "The Indian Question," etc.; "Spiritualism in England;" "Lake Pleasant Camp Meeting," Fifth: "Brief Paragraphs;" "Spiritualist Lectures and Lyceums;" "New Advertisements," etc. Sixth: "Spirit Messages; Obituaries;" "List of Lecturers;" "Public Meetings," etc. Seventh: Book and other Advertisements, Eighth: "Pearls;" "Review of Foreign Spiritualistic Literature," by G. L. Ditson, M.D.; "Select Clippings at the Parlors of Mr. Mansfield, No. 4," by Hon. A. G. W. Carter, etc.

THE PROOF PALPABLE OF IMMORTALITY.

BY EPES SARGENT.

[Continued from our last issue.]

CHAPTER VII.

"What do you mean by spirit?" is the question with which the sanguine Spiritualist is often checked.

To reply intelligently he ought to know something of the efforts of human thought to throw light on the problem; but this knowledge can be had only by patient attention to certain results of philosophical speculation. These I will endeavor to present as briefly as possible; but the reader, if not in a mood for meditation, will do well to postpone their consideration for a more convenient moment.

Man has been described variously as a trinity, a duality, and a unity of two parts, physical and psychical.

Are there two substances?

"The arguments for the two substances," says Alexander Bain (1873), "have, we believe, lost their validity; they are no longer compatible with ascertained science and clear thinking."

This sweeping declaration is by no means admitted by many of the profoundest thinkers of the age.

Are there, then, simply degrees of one and the same substance? Or, are matter and spirit distinct entities?

The question is at the bottom of nearly all the controversies in philosophy and theology that have vexed human brains the last two centuries; and from the solutions, arrived at by different minds, emerges either Theism or Pantheism.

According to Mr. Herbert Spencer, the disputants on both sides are "equally absurd," for they are both trying to fathom the "unknowable."

But one ought to know a good deal to have a right to say that.

My present object is to learn how far the question is affected by the facts of spiritualism. Do we get from that quarter any new light?

Is immortality a necessary quality of spirit? Locke says it is not; that the thinking substance in us, whether matter or not, is a spirit. This was the notion of the ancients, and is still the belief of uncivilized men. To their conceptions, naught is immaterial but what is naught.

By soul, and its correlative words in other languages, has been understood, generally, the spirit while animating a human body; and by spirit, the same soul as it is after that body's dissolution. But the use of the words is arbitrary and far from uniform.

Cicero and Virgil regard the soul as a subtle matter which might come under the name of *aura* (breeze), or *ignis* (fire), or *ether*, and this soul they both of them called *spiritus* (a breathing). In the Bible we find the same conception of spirit; though, that sometimes the scriptural use of the word will bear the interpretation of immortality, is not denied.

Immortality is taken for granted, both in the Old Testament and in the language of Christ. Warburton's speculations to the contrary are now regarded as worthless. Belief in immortality entered into all the science, customs, actions and thoughts of the Egyptians. Could Moses, brought up in the palace of the Pharaohs, could the Israelites, so long dwellers in the land, have escaped the influence of the belief? Not only historical induction, but the text itself, refutes the supposition.

Repeatedly we find it prohibited in the Pentateuch to evoke the dead. In the Book of Samuel, the Witch of Endor calls up the shade of the prophet. Belief in spirits is equally implied in all the accounts of visions, spirit writings, hands and voices, apparitions, levitations, ascensions, and other preter-human phenomena, so like those of Modern Spiritualism, throughout the Bible. Even Job, who often speaks as if the future life were left out of his calculations, has a spirit pass before his face, and hears a spirit voice.

Spiritualism does not use the terms *spirit* and *soul* as having only a negative meaning; as merely implying non-corporeity. Tertullian gives an account of a female medium who described a soul as corporeally exhibited to her view, and as being "tender and lucid, and of aerial color, and every way of human form."

Others, both seers and theologians, among the ancients, regarded man as a trinity of earth-body, spirit-body and spirit.

The Spiritualism of many of the early Christian Fathers seems to have been a sort of Organicism, explaining life by the properties of organs, and regarding matter, once organized, as sufficient to explain all the phenomena of man, whether we consider him as existing in the natural or in the spiritual body.

The primary conception of spirit seems to have been that of an attenuation of matter. Men must have become early aware that there are certain invisible essences of things. If wine is subjected to a boiling temperature, there is a separation of elements; but the finer part, disengaging itself from the grosser, may not be distinguished by all the senses until, by the aid of a distilling apparatus, the escaping spirit is liquefied and made visible.

Thus, the earliest conceptions of the relations of body and soul amounted to a sort of double materialism. Among primitive and uncivilized races this notion is universally prevalent. (See Tylor's "Primitive Culture," *passim*). We find it common when we go back as far as history and tradition extend. It was the belief of the Assyrians, the Babylonians, the Medes, and the early Christians, as it is now of the North American Indian, the Australian, the Hottentot and the Esquimaux. To its prevalence, all the traditions, all the religions, and all the narratives of navigators testify conclusively.

Among the Christian Fathers the conception of a soul-body, involved, larva-like, in the earth-body—a conception simple, obvious and aboriginal—was generally held up to the time of Gregory of Nyssa (331-394) and of Augustine (354-430). Before this, neither from Judaism nor from Christianity had the doctrine of immortality received much countenance.

Even Augustine, embarrassed to decide how the immate-

rial soul can act on the dense matter of the body in producing movement, postulated a subtle corporeal substance, equivalent to a soul-body, which, as intermediate, may be affected and put in action by the mind.

Tertullian argues that what is bodiless is nothing; he predicates corporeity of Deity itself. The modern Christian notion that the soul is perfectly simple, incorporeal, and immaterial, was unknown to the early church.

It was not till Descartes (1640) taught the dogma of the immateriality of the soul, that it began to supersede the common belief. "To the best of my knowledge," says Coleridge, "Descartes was the first philosopher who introduced the absolute and essential heterogeneity of the soul as intelligence, and the body as matter."

"It is manifest," says Hallam, "to any one who has read the correspondence of Descartes, that the tenet of the soul's immateriality, instead of being general, as we are apt to presume, was by no means in accordance with the common opinion of his age."

And Descartes, let it be noted, in the effort to be consistent with his philosophy, made the declaration, still acquiesced in by many "Orthodox" teachers, but rejected totally by Spiritualism, that there are no valid proofs of the soul's immortality except those founded on revelation.

Spinoza, (1665), who was largely under the influence of Descartes, having identified mind and matter, God and the universe, seems to have regarded the phenomenal facts of witchcraft, somnambulism and Spiritualism, as fatal to his Pantheistic system; and so he repudiated them all.

The soul, according to Spinoza, is nothing but a conscious body, and the body nothing but a soul having extension.

In his dread of dualism he rejects the positive facts, indicating preternatural power, which were well known to many of his contemporaries. He might have admitted them, and still clung to his theory of a single substance, if the Cartesian notion of the soul's immateriality had not driven out of his head the double materialism of the early Christians. For there may be grades of matter, and still a single substance. But he strove to make everything tally unequivocally with his Pantheistic scheme.

Body and soul being, in his system, identical in substance, we may understand how they should be united in the terrestrial life, but how the soul, bodiless and unsubstantial, and parted from the one only substance, is going to get along any better under "the aspect of eternity" than under "the aspect of time," he does not make clear to us; nor does he explain why, the substance being one, death should not destroy soul as well as body.

In Spinoza's scheme the departed soul is indeed poorly off. The senses, the imagination, the human affections, all become annihilated with the death of the body. Reason only remains; there is light, but no warmth; intellect, but no love.

Thus, by depriving us, at death, of all that we have acquired, through the senses, during the earth-life, Spinoza virtually destroys our individuality, and leaves the soul, after separation from the body, equivalent, as Emile Saisset remarks, to "little more than a naked syllogism."

In failing to see that there may be, though impenetrable to sense, a duplicate and permanent ground of being in man, in which memory, affection and all knowledge may organically inhere, Spinoza was obliged to strip man of all those constituents essential to a conscious immortality. A glimpse of the spiritual body beyond the material would have saved him from many inconsistencies.

Among Spinoza's letters are several that passed between himself and a Spiritualist, though not a very enlightened one, of his day. To the phenomenal facts adduced by the latter, Spinoza replies petulantly: "I am indeed confounded to discover men of parts and ingenuity misusing their powers in attempts to persuade mankind of the truth of such absurdities."

Here Spinoza loses his temper, and scolds like a Cambridge professor at the thought of a spiritual manifestation.

"Had I only," he writes, "as clear a conception of a spectre as I have of a triangle or a circle, I should not hesitate to acknowledge that it was created by God."

To this his correspondent replies with some point: "Tell me, I entreat you, whether you have as clear an idea of a God as of a triangle?"

And Spinoza's answer is: "Yes; but if you ask whether I can form an image or picture of God as clear as that I form of a triangle, I answer No. For we cannot picture God to ourselves, but we can verily understand him."

This is a subterfuge unworthy of the great Spinoza; but with all his hair-splitting he does not parry the thrust of his correspondent. The latter, when pressed to explain his conception of a spectre, might have replied in words very like those of Spinoza himself, when qualifying his remark in regard to his conception of God. The retort would have been perfectly apt.

But let it be remembered that Spiritualism, in Spinoza's day, had to bear the burden of many gross superstitions, evident in the burning of witches and the prevailing *demonologia*; and it is not surprising that, in his contempt for such wrongs and such cowardice, he should have undervalued and gradually taught himself to discredit the phenomena on which the belief in the agency of spirits was founded.

I come back to the great discussion stigmatized by Spencer as "absurd."

If the question is put, "What do you mean by spirit?" the obvious retort is, "What do you mean by matter?"

Materialism regards matter as the first and only existence, and mind as one of one of its modes or properties, like heat, electricity, or chemical action.

Idealism regards mind as the first and only existence, having matter for one of its modes; the conception of matter being only a mental synthesis of qualities.

Realism denounces the Idealist's notion of the non-reality of matter. "Metaphysics, in all its anti-realistic developments," says Herbert Spencer, "is a disease of language."

Even Helmholtz, the great German scientist, who criticises the human eye as a very bad piece of work, which he should have sent back for alteration if it had been produced by a human artificer, tells us that our senses report aright, and that things are what they appear; all which, considering the low character of the Maker in Helmholtz's estimation, would seem to be somewhat contradictory.

On the contrary, Berkeley, Hume, Kant, Hegel, and other profound philosophical thinkers, tell us that we cannot know things in themselves; we can perceive only the appearances of things.

Mr. Spencer says that these great men did not believe their own speculations. Perhaps not; and yet there may have been some truth in them. We may be often wiser than we know.

The stupendous phenomena of Modern Spiritualism make us pause, and ask once more: What, then, is this mystery called matter?

All the conceptions of matter we get through the senses are modified, if not contradicted, by some of the well-attested proofs of spirit-power.

The materialized figure of Katie has been known to disappear instantly on reentering the cabinet where Miss Cook was lying entranced.

The Philadelphia Katie, after having manifested her objective reality, allowing the spectators to touch her hands and her dress, while she conversed and moved about, would gradually fade away into thin air before their eyes, until not a vestige of her was to be seen. Nor was this all; for, a few moments subsequently, and outside the cabinet, within three or four feet of the spectators, she would begin slowly to form again, until she stood before them in all her perfection once more. She "was exceedingly handsome and apparently about nineteen years of age." Mr. R. D. Owen, Dr. Henry T. Child, of Philadelphia, and many others testify to this phenomenon. The mediums, Mr. and Mrs. Holmes, were not in the cabinet, but outside among the spectators, and visible to them during the manifestation.

The spirit Florence that came through Miss Showers, at Mr. Luxmoore's house, in London, April 11th, 1874, dematerialized herself and her white robes almost instantly, so as to be invisible, and this three times in quick succession.

Mr. Alfred R. Wallace, in his "Defence of Spiritualism," gives the following account of some of the phenomena through Miss Nichol (afterwards Mrs. Guppy):

"The most remarkable feature of this lady's mediumship is the production of flowers and fruits in closed rooms. The first time this occurred was at my own house, at a very early stage of her development. All present were my own friends. Miss Nichol had come early to tea, it being mid-winter, and she had been with us in a very warm, gas-lighted room four hours before the flowers appeared. The essential fact is, that upon a bare table, in a small room closed and dark (the adjoining room and passage being well lighted), a quantity of flowers appeared, which were not there when we put out the gas a few minutes before. They consisted of anemones, tulips, chrysanthemums, Chinese primroses, and several ferns. All were absolutely fresh, as if just gathered from a conservatory. They were covered with a fine, cold dew. Not a petal was crumpled or broken, not the most delicate point or petiole of the ferns was out of place. I dried and preserved the whole, and have, attached to them, the attestation of all present that they had no share, so far as they know, in bringing the flowers into the room. I believed at the time, and still believe, that it was absolutely impossible for Miss N. to have concealed them so long, to have kept them so perfect, and, above all, to produce them covered throughout with a most beautiful coating of dew, just like that which collects on the outside of a tumbler when filled with very cold water on a hot day."

At a meeting of the Marylebone Association of Inquirers into Spiritualism, in London, March 18th, 1874, Mr. Thomas Everitt said that he had known as many as nine hundred and thirty-six words to be written in a second by spirit-power. A pencil was used in this work; and that the writing was not done by some process analogous to lithography was rendered probable by several specified tests.

The flowing white robes of the spirit Katie would disappear instantly with the spirit-form, and yet, as we have learnt, she cut strips from her tunic and distributed them, and these have remained materialized, though the cut places were instantly made whole by the spirit.

Not only have inanimate objects been brought through walls and ceilings into closed rooms, but living things. In the London Medium (Dec. 30th, 1870), a case is mentioned in which a dog and a cat were brought from Mrs. Guppy's house by the spirits, a distance of two or three miles. The names of eight witnesses to the occurrence are given.

The floating of the human body in the air has been a very common phenomenon. Dr. Davies narrated, at one of the Harley street meetings, in London, how he felt Mr. Home all over, while he was floating about in a semi-darkened room. Mr. E. B. Tylor (author of *Primitive Culture*), gave, in a lecture at the Royal Institution (1871), several instances of statements in historical records, that certain of the early fathers of the church were very often floated in the air. While holding the hand of a medium, in the dark, I have myself known her to be lifted in her chair and placed on the table. In the London Spiritualist (June 16th, 1871), will be found an account of a sitting at which Mr. Herne was floated in the air in the light.

Spirit music, in the absence of all human instruments, has been heard, not only by mediums, but by several persons at once, who were in their normal state.

Solid objects have been introduced in some unaccountable manner. "I have been present," says Mr. W. H. Harrison, "often in broad daylight, with Messrs. Herne and Williams, when solid objects, such as books and flowers, have fallen on us from above, where nothing but the whitewashed ceiling was to be seen."

Spirit photography, though genuine specimens are easily imitated, is now an admitted fact. I have received a remarkable photograph got by Mr. John Beattie, a retired photographer of Clifton, England. He had his own plates and apparatus, and superintended the whole process himself. A medium present would describe the form of the spiritual presence, and then the photographic impression would confirm the report. The figure in my copy, though almost grotesque, is yet human in its features, and sufficiently distinguishable. Mr. Alfred R. Wallace gives his testimony explicitly to the reality of spirit photography. An earnest investigator, (Lady Cathiness) whom I met recently in London, vouches strongly (July 24th, 1874) for the genuineness of the mediumship of M. Buguet, a Parisian photographer, through whom she and her son got thirteen spirit photographs; "and out of the thirteen," she says, "we distinctly recognized the spirit forms of five dear ones whom we had never hoped to see again on earth. We were perfect strangers to the medium, who had never heard of us before. . . . That there may be no doubt about the identity of my late husband, he brings in his hand the family crest and emblem."

In a letter from Florence, Italy, April 4th, 1872, to Professor Crookes, Baron Seymour Kirkup, an honorable man and sincere student of Spiritualism (see Hawthorne's account of him), relates that on a certain occasion he asked Appina Carboni, a spirit, to take a letter to her sister, Teresa, still in the earth-life, and residing at Leghorn. Paolina Carboni, another sister, was the medium. The Baron made a sketch of the letter, and Paolina copied it. In this letter Teresa is told to note the exact minute of its arrival, and to mention in her answer the exact time of sending it. "When Paolina," says the Baron, "had finished her letter, she went away, and I shut the door and remained alone. I folded the half sheet, and placed it at 6 p. m. on the piano, unsealed, and without an en-

velope. I watched it, expecting to see it go; but after two minutes, finding that it remained, I took a book, and after two minutes more I looked, and the note was gone. The door remained shut, and no one entered the room. At eight minutes past seven came three loud raps on the sofa. I went to the piano, to see—nothing. I returned to the table, and there on my book was a little triangular note, like Paolina's. It was a punctual answer to it, and I called Paolina to read it. The spirit had made two journeys of sixty miles each, besides waiting for the writing of the answer (fifteen lines), in the short time of one hour and fifteen minutes. As I remained on purpose totally alone, there could be no trick, no smuggling a prepared letter. . . . Another witness of my dear Appina's exploit, is her mother, wife of a former English vice-consul at Rome. She has just come from Leghorn, where she was present when her daughter Teresa received and answered the letter of Paolina."

Subsequently to this, Baron Kirkup received still more striking evidences of the speed of the actual transmission of real, objective letters, to great distances, by spirit power.

The venerable S. C. Hall, honorably known in English literature, referring to the mediumship of Mr. D. D. Home, writes (1871): "I have held an accordion (my own property) in my hand, when delicious music was played on it, lasting several minutes. It has been taken from me, and carried to the end of a large room, playing there; I saw the stops moving and heard the music: I could only not see the power that produced the sounds. . . . Since this was written I have seen a hand moving the accordion up and down, and another hand acting on the stops. Two other gentlemen saw these hands also. The room was well lit. . . . I have seen a man (Mr. Home) taken from his seat by some power invisible, and conveyed about the room; and he has marked on the ceiling with a pencil, a mark that is still there. A red-hot blazing coal has been taken from a fierce fire, and placed (by Home) on my head, without singeing a single hair. I have seen nearly a hundred flowers—among them two large bunches of apple-blossom—thrown on my table; the medium, a lady (Miss Nichol), having been previously examined by two ladies on entering my house. I have repeatedly grasped a spirit-hand. I have seen lights that seemed phosphoric, to the number of, it may be twenty, at once, floating in all parts of a room. I have seen a heavy table floated to the ceiling. A grand piano has been raised from the floor, no visible person being within two yards of it. I have seen a hand-bell raised by a shadowy hand, and rung over the head of each person in the circle."

Mr. W. H. Harrison relates that on one occasion Katie, in the dark, gave the persons present something to feel, saying, "That is what we make the faces of. Next pinch it." It felt like a piece of damp wash-leather. Next she said: "Feel this; it is true spirit drapery." The texture was certainly remarkable. As it was drawn over the fingers it felt as light and fragile as a spider's web; fine silk would be coarse and heavy in comparison. "Now feel it materialized," said Katie, and it felt like the heavy white drapery which ordinarily adorns the spirit heads.

But I need only refer to the facts I have already given in the narrative parts of this work, of the materialization and dematerialization of hands and entire human forms; of the extemporaneous production of appropriate clothing, ornaments, flowers, etc.; of the passage of articles through solid matter; of the production of drawings and writings with inconceivable swiftness, the motions literally equaling the quickness of thought; the apparent mastery of all material impediments.

It may be inferred from these phenomena that matter is to spirits something very different from what it is to mortals in the flesh; that our knowledge of it is, as the highest philosophy often asserts, simply relative and phenomenal; that a change in our organs of sense and perception would make matter other than what it now appears to us. Leibnitz concluded that space is not something real, but only a subjective representation. Kant teaches that space and time are forms of our sensibility, pure intuitions, and have no corresponding objective reality. De Rémusat, J. S. Mill, Bain, and others, believe that extension is a conception derived from our muscular sensibility.

These views, so astounding and even absurd to thinkers who have not yet risen into this rarefied air of speculation, accord with the teachings professedly got from personal communion with spirits by Swedenborg, the great Swedish medium and seer.

Mr. Herbert Spencer thinks that the experience-hypothesis better explains the genesis of our conceptions of space and time. Whatever may be the genesis, the fact of their relativity may be realized by a few simple considerations.*

Suppose that while you are unconscious of any change, the whole world and all its contents should become enlarged a hundred times. Imagine the foot measure to be a hundred times longer, and everything increased to correspond.

When consciousness should return, things would appear to you just as they did before their enlargement. You would perceive no change. Your senses would be the measure of things as before. The relations and proportions of things would be the same. The whole outer world would be the same; *how, then, to you can it be said to have any other existence or place than what your sensations and thoughts assign to it?*

If our organs of sensation, with the brain and the nerves, were formed and proportioned otherwise than they are, the whole visible world would not appear as it does now. If our eyes were so formed as to have telescopic and microscopic powers, or if they were as sensitive to impressions as the photographer's prepared plate, the whole creation would assume new aspects. Proximity and distance would affect us very differently; and spiritual beings might be plainly seen.

A knowledge of optics soon teaches us that the report we get through the senses is often merely relatively correct. Yesterday I looked out of my window at a church steeple, which, in a peculiar light, just before an August sunset, and while a thunderstorm was brooding in a background of ebony cloud, appeared of a pure, snowy white. My wife and her brother looked also at the steeple, and it appeared a pure white to them; and yet we all knew it was of a rather dark drab color.

Ever to the senses the limitations of the seeming are the end of all things. We see nothing leave the body at death, and, therefore, we fancy that nothing leaves it. The delusion is an inseparable accompaniment of our finiteness. Thus all human systems are necessarily imperfect. We can only make approximations to the truth.

* For a fuller illustration of the fact, see an excellent little work entitled "The Infinite and the Finite," by Theophilus Parsons. Boston: 1873.

[To be continued.]

WESTERN NOTES AND ITEMS.

BY WARREN CHASE.

PERVERTED MEDIUMSHIP.—At and near Council Bluffs, Iowa, is the old camping ground of the Mormons, after they were driven from Illinois and Missouri, and it was there that Brigham Young was chosen to succeed Joseph Smith, after the latter was murdered at Nauvoo. Many of the original company that came to the Bluffs abandoned the faith, in whole or in part, and rejecting polygamy, settled down there, and are still there, most of them good citizens, with excellent farms, and well-to-do in the world. Among the settlers we found several that were intimately acquainted with Joseph Smith and his early history, and with all that gave him the remarkable power he possessed to convert people, and to control them after he had converted them. From reliable testimony of these persons we learn that, when a boy, he was a remarkable medium, entranced, and conversed with spirits, who gave him several of their names, and as he had got converted to Methodism, he laid the matter before the minister, who told him it was the devil, and to shut it in every possible way. He had procured a stone, afterward, called "Urim and Thummim," which he put in his hat, to aid him to get in the trance state. After the advice of the minister, the spirits told him the church was corrupt and wrong, to have nothing to do with it, but follow their advice, and they would make of him a great power in the world for good. He was illiterate, with very slight education, as his father had failed in business, and was not able to keep him in school. He resolved to listen to the spirits instead of the minister, and through them, in some way not definitely known to his followers, he procured the mysterious plates of the Mormon Bible, which were as mysteriously spirited away after being translated by him, in words spoken from a cabinet, with a blanket over his head, excluding all light and vision, &c. The wonderful powers of Joseph soon drew around him a number of followers, the ignorant part of whom believed the powers supernatural and divine, while a few of the shrewd and cunning ones soon persuaded him to take the opportunity to build up a kingdom, and share its glory with them, using this wonderful gift as a divine one; and he seems to have given way to them. But the doctrine of polygamy was not a revelation to him, nor adopted by him nor by his family, who still oppose it. It was a late revelation to Brigham Young, his successor. There is very little doubt now, in the minds of those who have examined the histories, that Shakerism was founded, in mediumship, through Mother Ann Lee, and the opening of the spirit-world to this was confined to the narrow channel of social life adopted by them in trying to make it a religion, and conform to the teachings of Jesus as they understood them. Such may also be said of Methodism and of Quakerism, and perhaps, to some extent, of Universalism, and several other sects of Christians, each of which has in its turn been perverted into a narrow sectarian channel and its value lost to the world at large as well as to themselves, after the death of the founders. Such, on a larger scale, was doubtless the origin of Christianity and Mohammedanism, both of which were evidently founded on mediumship and its marvels, which, by an ignorant people, were received as supernatural; and this credulity was used by the selfish and designing leaders as a means of power and of control of the people through their religious nature and superstitious fears. Constantine was the first successful organizer of Christianity, who succeeded in making it an instrument of tyranny. Previous to his adopting it as a national religion it was scattered about in little circles, with about as many crude doctrines as are now given through our many mediums in different circles. All former attempts to open and establish intercourse between the two worlds have in some way been failures, either by persecution, as in witchcraft or by sectarianizing into creeds, or the adoption by government to obtain power over the masses. Many attempts to pervert the present movement into some of the same channels have been made, but so far they have been frustrated, mainly by spirit agency. It is not yet allowed to centralize, nor even to organize, and probably will not be allowed to do so until it can embrace the whole race, and all forms and conditions of belief and unbelief, and work for the discovery and application of all truth, wherever found, "on heathen or on Christian ground." Local organizations, with various shades of freedom (and the broader the better), maintained for the support of lyceums, circles, lectures, and investigations generally, may be successfully maintained, but no general centralization of the power or its friends can be adopted until all danger of creeds, authority, dictation and dominion is removed. It is the hope of the good and pure of both worlds that this time the opening may not be closed, nor perverted to selfish ends or tyrannical purposes.

WINDING IN TOWARDS THE HUB.—We feel almost as much regret at a failure to reach New England, each year, as a wandering Arab believer in Mahomet at a failure to make his annual pilgrimage to Mecca; and having passed the aphelion of our orbit at Omaha, early in August, we find ourself, Aug. 29, at the home of our son, Milton Chase, M. D., in Otsego, Mich., with a through ticket to Boston in our pocket, and hence expect to wind in by the middle of Sept., and return to Iowa, to attend the State Convention at Des Moines, Oct. 9th, 10th, and 11th, to meet there our esteemed brother and co-laborer, Dr. Samuel Maxwell, of Chicago, who has engaged to be there with us.

We came safely to Chicago on the pious Rock Island Railroad. We found scores of old, and some new, friends in Chicago, and had excellent and large audiences in Grow's Opera Hall, on Sunday, the 10th.

We looked sadly over the new burnt district, where the fire recently licked up several acres of closely-packed homes and business places, including the sacred church used for a post office, and we found the officials of the second office in the nation, in point of business, crouching in the basement of a west side building, at out as suitable for their business as a covered wagon for a family to live in. Chicago cannot be saved by fire, nor Pittsburgh by flood, for neither has repented after the terrible warnings which our Advent brethren say is a sure sign that the Lord is coming soon; as these are the fulfillment of prophecies of the latter-day signs. As we are opposed to cremation, we hope he will delay his fiery visit to burn the world till we get out of this body, and the friends have time to put us in the ground; and then we will try to get far enough away in spirit to not feel the flames, for we dread the fire after the scorching of the past

summer, which some attribute to the comet's tail. If the Lord sends around another such a messenger, we hope he will send it in the winter, if it causes so much heat in our air.

Otsego has one of the thousand mineral springs of Michigan which are found all over the State, in various degrees of nearness to the pure water of Lake Huron, which to us, being well, seems as good for drink or bath, as most of them. We have tried them and had not get sick, and hence call them good.

ECCE SIGNA.—IV.

BY JOHN WETHERBEE.

Mr. Sergeant Cox has treated the subject of Spiritualism with remarkable fairness, and after respectful investigation, rare with scientists, is satisfied that there is a force behind these phenomena unknown to science, and worthy of investigation. When a thoughtful or scholarly investigator of this subject admits that much, a Spiritualist asks no more; he feels sure he will investigate what is worthy, and finally come to the knowledge of the truth, or what the error is; intelligent Spiritualists will be as satisfied in either case, preferring, of course, the light of hope which has cheered them, but will prefer the truth, if against their hope, to any blissful ignorance; but after years of investigation they will not allow themselves to be snubbed by any *ipse dixit* or superficial attention by men because they assume to know more in a minute on any subject than the average man will know in an hour. Our experience with Spiritualists leads us to say, as a general thing, they want truth and not error, but will not allow their common sense to be eclipsed by men, however useful or great, who are disposed to snuff out the light they claim, without at least the patient investigation they give to fibres and toe joints and infusoria being given to this, the most important subject offered for human investigation. Hence, no Spiritualist is dissatisfied with Mr. Cox because he prefers to call this force "psychic" rather than spiritual. Let him continue, and find out what "psychic force" is.

With the foregoing introduction as a sort of text, or inspiring thought, we propose to say a few words. We do not object to the name "psychic force," any more than we object to the name of electricity for another force. But when an intelligent communication comes to us by the aid of electricity (a telegram, for instance), we do object to mixing the two distinct things of force and intelligence and calling them both a force. Everybody knows the unseen operator at the opposite end of the wire is not the force of electricity, but is the intelligent controller of the force. We say the same of psychic force; by it, or through it, we receive an intelligent communication, and that is not, properly speaking, the force, but an intelligence controlling the force. Ah! there is the rub, do you say? Well, that must be settled by close observation, each one for himself, as to which end of the "psychic" wire the intelligence is. Very likely it is at both ends, at times; but our experience is, that it is not always a "boomerang," though it may be sometimes.

The dynamical part of spiritual manifestations is but little understood; we are still in the twilight, or morning, of its investigation, and careful experiences are in order; but we think, even now, the intelligence and the force can be rationally discriminated; and also the genesis, at times, of the intelligence, whether mundane or supermundane. The persistency of the affirmation, under all circumstances, that the communications are of heaven born, to both willing and unwilling listeners, entitles them, in the language of the turf, to the inside track, or at least until something better than has yet been suggested, mind-reading included, puts in an appearance.

Mr. Cox says, whatever it is, it conveys or reflects nothing but what may be an emanation from the Inquirer's mind. He states many instances in proof, and fairly; for instance, hesays to a spirit, who calls himself some name, say John Morse, whom he does not remember of knowing: "Oh, John, is that you? Well, I am glad that you remember me. Do you recollect what a pleasant journey we had to Liverpool, in company with —" (which, of course, was made up by Cox). Morse replies, "Perfectly," remembering the incident the Inquirer refers to; so of other spirits, always remembering what he, for the moment, is making up in his mind, as experience. Under the circumstances, then, who wonders that he sees the "boomerang"?

It is worthy of notice, in this connection, (and we wonder he overlooked its consideration,) that the knowledge of the fiction is also in Cox's mind. Now, in the operation of that psychic force, by this Cox logic, why do n't the fiction in his mind be reappearing in the manifestation? How does "psychic force" know and return the details of the fiction, and not the underlying knowledge of the fact (or fiction), which is also in the Inquirer's mind? It would almost seem as though the "psychic force" must be an entity, even if it be not the veritable John Morse. In that case, if it be so, the claim of Spiritualism is proved. The proof of individual identity is another part of the subject, and is so difficult of proof that we presume it will always have some elements of doubt in it, from the nature of the case, and the evidence must depend upon the nature and details of the communication. In each case. We submit that if the psychic force is proved to be an entity, by having a knowledge which is by no possibility in the Inquirer's mind, or in the mind of any in the circle, then Spiritualism is demonstrated—it is no matter whether John Morse be identified or whether he be an *alias*. To that end are not only experiences in order, but especially such as are evidence of the intelligence controlling, being a remove from ourselves when we are investigating the communications.

We have experimented considerably, and have never been frivolous; we have been as serious in our fictions as in our heart's utterances, and we have no doubt Mr. Cox was; when he put the assumed experience in the mouth of the "psychic force" which manifested as John Morse. We do not like the idea suggested by many, that if we deceive, we draw deceiving spirits; for Mr. Cox's fictions, or deceptions, like our own, were honest investigations, trying to get at the facts in the case, and such tests are in order; and the "psychic force," if it be an entity, whether a reflection of our own or a spirit's mind, must know the motive, and we should think, under such circumstances, be too dignified for jokes. "There is a time," says Solomon, "for all things," and spirits, as well as we, know when to laugh and when to cry—at least, that's our opinion.

It is true, the communications are often unsatisfactory, inconsistent and trivial, but not always. We think the communications coming from great

minds are often indicative of mental declension, which is not pleasant for reflection; but we must follow where truth leads, nevertheless; we prefer to fall back on the fact that we are in the infancy of this subject, and may not understand all the conditions of intelligent influence. A ray of the sun's light may cover a square inch, or, by beveling the surface, cover a square foot; the strength of that light, or ray, is in proportion. May not, then, the rays of thought so fall on an inquirer's mind, owing to conditions, that a ray from Theodore Parker might be as weak as one of J. D. Fulton's? We merely suggest this as an illustration; but the great point is, now, not the quality of the intelligence, but from whence—is it from the other world? If so, never say to a thoughtful man, *Cui bono?* One word as weak as Taunton water, from thence, is worth more, in this connection, than a poem by Shakespeare, or an essay by Macaulay, written in the form.

Mr. Cox (I use his name in this argument impersonally) is very unfortunate if he has not, in three years' investigation, gone to a source with certain knowledge in his mind that "psychic force" has taken no notice of. He has said to the assumed spirit, "What did you die of? what was your age? what was your middle name? what is your full name? what is your occupation?" &c., and gets no reply, though the answer is not only in the mind of Cox, but on his tongue's end, too.

As we have intimated before, the larger portion of our communications must necessarily be within our own knowledge, but it seems to us that every seeker after truth in this direction must have now and then got what was not and could not have been in the mind. In the course of a score of years we have a lengthy record or memory of just such; but why detail them? One is as good as a million. If, in the whole history of spiritual manifestations, one thought or fact has been intelligently stated that could not have been mind-reading, then it requires another solution than "psychic force" merely, and it is still what it claims to be in the face of any argument against the claim to that point inclusive.

We will devote the rest of this paper to one or two experiences which are in conflict with mind-reading. We were at a circle; the controlling spirit says: "George and Nancy are here, also Adeline," and interprets a little for them; all of which is just what Cox says; nothing beyond our knowledge. True, we were not thinking of them, but they were brothers and sisters and friends, and what they say could be drawn from our knowledge; many things also that could be drawn from the same source were not said, but we can afford to give "psychic force" the benefit of the doubt. The spirit then said, on the occasion we refer to, "There is a new comer here, just arrived; should think within a few hours—may be days. It is for you, Mr. W., or he is a relation of yours." Mr. W. thinks of his aged mother in another city, and is about speaking, when the spirit, seeming to anticipate his question, says, "No, it is not an old person." "Is it a child?" "No," says the spirit, "it is a young person of five and twenty, perhaps thirty." Knowing no such person that was sick, or no expected death, we think the interpreting spirit has got a little mixed, and we do not follow the trail any further. The next day Mr. W. takes a letter out of the Post-office, written in New York the previous day, by a brother, which says, "William died last night" (his son, and Mr. W.'s nephew, aged twenty-seven). At the circle referred to the evening before, the new-comer must have been a spirit some fifteen or twenty hours.

We regretted exceedingly we had not followed up this light, but not knowing that anybody was sick, we did not push the opportunity so rarely offered. A few days afterwards we are at the circle again (Mrs. Hardy's), and among others this "new comer" puts in an appearance; this time addresses Mr. W. as Uncle John, and says, among other things, that he tried the other time to make himself known before the letter came. He also stated the cause and circumstances of his death, which were not known to Mr. W., and on inquiry found to be circumstantially true. We state this very briefly, because the details, though very satisfactory and clear, would not be interesting to the general reader. The fact referred to may be "psychic force," as a communication by telegraph may be mental force or electricity, but it very clearly "jumps" mind-reading by a satisfactory, intelligent statement of facts, wholly unknown to Mr. W., or anybody in this city at the time, and we think the controller of the "psychic force" has a claim on us for credence.

We could fill a volume with evidence of this nature, but it seems to us the statement of an instance, and the assertion of cumulative quantity is enough for our point. As we said, we do not object to the appellation "psychic force," but we do ask who directed that force intelligently, to give the information we did not have? If what we say is true, Mr. Cox will not say "psychic force" is an entity, can impart information as a steel will struck by a flint. It is not the sparks, it is not the noise that fascinates us; it is the intelligence which has proved to be, at least, not our own. We do not ask Mr. Cox to go back on his experience and judge the matter by ours, but his experience may go beyond what he has now, we have no doubt it will; in the meantime, in our feeble way, we add our testimony for the sake of others, who can take the "psychic force" as settled by the testimony of Mr. Cox, and find in the experience of others that which will logically convert the admitted force into an entity, which must be a spirit. In a word, a force called "psychic" admitted, and an intelligence in connection positively not our own, and the spiritual source of the manifestations is demonstrated.

[From The Spiritualist, London.]
MY BENEDICTION.

Sitting to Mr. Bugnet for my photograph, I found on the plate I had previously chosen and marked for subsequent identification, besides my own portrait, the figure of a female with hands on my head, as if in the act of blessing.

Crossed hands upon my head: a calm, grave face,
Yet all around me, say wherefore hast thou come
To greet me in this unfamiliar place,
Leaving the confines of thy shadowy home?

Why none of those above I loved, and lost,
Whom oft I strain my aching eyes to see—
Why have you, such the mystic frontier crossed,
To breathe their old benedictions on me?

Strange visitant, who, for a moment blest'st,
Then to thy home invisible had flown:
Now on my head those gentle hands are pressed,
A moment later—and I am alone!

O who may dream what silent influence
Circles forever round his path and bed?
Though benedictions touch no earthly sense,
And ear can never hear the spirit-tread!

Be thy prophetic benison fulfilled,
Soft voices, gentle hands, O'er me impress leave.
In spirit's breast the storm of doubt be still'd,
And we who handle, hear, and see, believe!

June 2. M. D.

In a second portrait, taken one instant after the first, no form is visible.

Phenomenal.

FACTS IN SPIRITUALISM.

The following narration of spiritual facts is very interesting and was furnished in a letter written by a business man in Michigan to A. E. Carpenter, of Boston:

Dear Sir—I notice your communication in the Banner of the 4th inst., under the head "A new and interesting manifestation of spirit power," with your closing inquiry "What next?"

Permit me to state that this is not a new manifestation of spirit power; but that the power of spirits to collect from the atmosphere and concentrate real and tangible medicines has existed in my family for twelve years past. In fact, during that whole period, until about eighteen months since, very little other medicine was used in my family. It was used upon every occasion whenever any of us were ill, and given in hundreds of cases to others with salutary results.

The medium, a young girl twelve years old, was very ill at that age, and was cured by magnetism at my hands, and at the same time developed a medium of extraordinary powers. She became clairvoyant, clairaudient, wrote, while in a highly exalted condition, both prose and poetry, with astonishing rapidity and correctness. Almost every variety of physical manifestations were made through her, but the most wonderful of all was the power of making medicines applicable to any case brought before her, which would act as specifics in such cases almost instantaneously. Sometimes, when from exhaustion or unfavorable conditions, she was unable to collect what was needed, she would write a prescription with the precision of an experienced physician, with the true orthodox characters and terms known to the profession and druggists, and have it put up and administered to the patient, frequently adding thereto, at the moment of giving it, such as her "doctor" would provide. But usually she had little need of recourse to the apothecary. It was asserted, by those claiming to be her band, that by and through the aid of my "battery" they were enabled, by spirit chemistry, to collect from the atmosphere any medicinal elements or properties necessary or specifically adapted to the required case. In short, that the aroma, or spiritual essence of the whole plant and mineral kingdoms, from the tropics or elsewhere, was held in deposit in the atmosphere, and that the earth, in its revolutions, threw off these emanations, as a grindstone throws off water when revolving rapidly, and that a magnetic, non-revolving band or belt, encircling the earth, caught and retained them in unlimited supply, and all they had to do was to obtain a battery sufficiently strong to enable them to pierce this reservoir with electric currents, and directing them to a focus at a point near the battery, to deposit the materialized remedies in a cup or in the mouth of the patient.

The usual form was a fine powder, like pulverized sugar or flour. The medium usually took a teaspoon or goblet with a little water—say one-fourth to one-half full; then shook her hand slightly over it for a few seconds, when a shudder or thrill would pass over her, and the powder—sometimes white, straw color, pink, brown, or any other as the case might be—would be seen to fall and dissolve in the water by a little stirring with a spoon. The water immediately changed color, and becoming as strong to the taste as any ordinary medicine. Indeed, I have often said that some of the medicine she gave me for dyspepsia tasted like a mixture of aloes and petroleum. It was so very disagreeable and nauseating. Sometimes it would be nearly as black as ink, or dark brown, blood-red, straw color, wine color, &c.

In several instances liquors like port wine would be made and given. On several occasions preparations or stimulants would be given, tasting like brandy or rum, when, being strictly temperate people, we had nothing of the kind in the house.

We were often urged to come before the public as healers, and let this wonderful power possessed by her become generally known; but my business claimed my whole attention, and though we adopted her into our family, she always shrunk from becoming a public medium. Indeed she had a morbid fear or dread of publicity, so much so, that nothing was ever written or published giving a history of the matter. Several friends—J. M. Peebles and others—were desirous of writing out a history of her case for the Banner, but her objections were so strong they desisted. She is now married and has left us, and, I believe, given up her gifts or mediumship, so I no longer feel under obligation to conceal the facts. I do not care to write for publication, yet if you wish to add this case to your catalogue of strange spiritual phenomena I have no objections. Her name, after adoption, was Mary B. Crawford, well known in Otsego, N. Y., where she was born; also in Buffalo and Chicago. She now resides in Grand Haven, in this State.

The ruling spirit controlling her claimed to be Dr. John Ellis, physician and surgeon, London, Eng., of the last century. He promised me, if conditions continued favorable, to write a book giving a scientific and philosophical history or treatise on spirit-chemistry, and embracing all the facts relating to this subject, but her early and rather unexpected matrimonial alliance put an end to my expectations in that direction.

I omitted saying that these medicines were often put upon the tongues of patients, and swallowed by them in that way. Charlatans would, in important cases, operate powerfully in twenty minutes after given. Emetics were often given. The spirits said they could see at a glance what was required, and give the medicine specifically adapted. They claimed that there were, in this great laboratory of Nature, specifics for every curable disease. This child, even at thirteen years, would perform surgical operations with the dexterity of the most expert surgeon. She would diagnose diseases readily, using terms frequently that she did not comprehend in the least. An army surgeon told me, after conversing with her when sixteen years old, that she exhibited a profounder knowledge of the science of medicine than any professor he had met. Being a skeptic, he could not believe she had not graduated in a school of scientific medical training. She became naturally clairvoyant and brilliant in such matters when occasion required. She often heard and reported, verbatim, conversations transpiring four miles distant. Nothing was more common than for her to follow me clairvoyantly for miles away, and relate every incident on my return. When about her duties in the family, music, like a harp and guitar, was frequently heard low and soft in the room.

Yours truly, JOHN H. CRAWFORD.
Langston, Mich., July 17, 1874.

MANIFESTATIONS AND TESTS THROUGH THE MEDIUMSHIP OF HENRY SHERMAN.

DEAR BANNER—With the hope of interesting some of the many readers of your paper, I offer the following statement of a séance that took place at the house of John Sherman, in Cardington, O., on the evening of July 13th, 1873. This being my first opportunity of visiting where I could have a chance to detect any deception that might be practiced, I went with that full determination.

The company consisted of Mr. and Mrs. Sherman, their son Henry, two gentlemen besides myself, all strangers to me, and three small girls, from ten to thirteen years of age. Before taking our seats, I asked Mr. S. for a glass of water. We went to the well, near the door. The glass used was a large one. Mr. S. requested me to take it, full of water, into the room with me. While absent at the well, Mrs. S. had placed chairs in the room, in a half circle, sufficient for each person, except Henry, who was placed midway from each end of the circle. Mrs. S. had also placed on the floor, within the circle, one music-box, one guitar, a violin, tamborine, tin trumpet, and an iron ring. Mr. S. requested me to set the glass of water on the floor with the instruments. I did so. He then requested me to assist him in tying Henry to the chair. I asked if he could not do it? He replied yes, but he wanted me to be sure of no deception.

We tied him firmly in the chair, his hands behind him, and his legs in front of his chair. We then were seated, Mr. S. on my right hand, I holding both of his in my right hand; Mrs. S. on my left, and the two gentlemen and girls extending the line, and all clasping hands—no chance for fraud. The light was put out. In a moment or two a rustling was heard, and Henry called for a light. It was lighted as soon as possible, when the aforesaid glass was found standing, bottom up, on the head of Henry, and not one drop of water could be found in any part of the room, for I examined with the utmost care; and his hands remained tied as I left him.

The light was again extinguished, when, in less than three minutes, we heard another rustling among the instruments, and rapping on the floor; the key of the music-box was taken, the box wound up more rapidly than almost any one would dare do for fear of injury. As soon as wound, its cover was shut, the box giving off music, and sailing with great rapidity over our heads, and in every part of the room, and all the other instruments following and playing and striking us lightly, often upon our heads, laps and hands. When the medium called for a light, the music-box was found on his lap, the violin stuck into his bosom, the tamborine on his head, guitar on the box, the trumpet under his coat collar, and the ring around his two arms, and they tied to the chair as I had left him! I unloaded him of his instruments, except the ring. Was told that the same power that placed it on his arms would take it off without untieing the cord. The light was again put out, and in less than two minutes the ring was placed upon my head, Henry being seated and tied as before. I then inquired of Mr. S. if it were not possible for Henry to slip his hands from that cord? When a very loud, sharp voice accosted me, saying:

"Mr. Tenney, you know better!" at the same time giving me a powerful shake with a heavy hand upon the head, and adding, "You know that Henry has no such hand as that, and you know he is yet tied as you left him in that chair. You have come here to-night for honest investigation, and we are determined to satisfy you. You have several friends here, and some of them will talk with you. Here comes one bearing the name of Mary upon her forehead." I did not know her, however, by his description. "But," said he, "here is another that is going to talk with you, and she is taller, of lighter complexion, with hair somewhat wavy, and brings the name—" "Yes," said Mrs. S., "I see that it is Adda!" "No," said this same powerful voice, claiming to be the spirit voice of one John King, "It is not Adda, it is Abby;" (she was my wife, who departed two years ago) and immediately my right hand was patted and opened; my cheeks, hair and whiskers were patted, and cheeks kissed many times, and I was talked with by the voice several minutes. I finally said, "Tell me truly if this is Abby?" I was answered "Yes, Eben, it is; and as proof I have a test for you." She at once whispered in my ear a circumstance of a peculiar character, that occurred in our own family nearly thirty years ago, which no one in this State ever knew.

The voice again said to me, "Here comes another that you will be glad to meet." At once other hands patted mine, and shaking them cordially, said, "Oh, father! how glad I am to meet you!" After a short conversation with this new comer, I said, "Tell me who you really are." "Why, father," he said, "do you not recognize my voice? This is Stephen." He had been dead ten years. Said I, "If this is really Stephen, have I any article about a person that was ever in your possession?" He replied, "Yes, yes, father, you have;" and he immediately took out my watch from my pocket, putting it in my hand, and said, "There it is. Do not be afraid, I will not hurt it." After opening and shutting it several times, he held it to my ear, saying, "See, I have not hurt it; and now see what I will do." In one minute more the medium called for a light, when my watch was found in his pocket, and the chain was around his neck in regular order.

Very many other things were done, and tests given at this evening séance; but to make mention of them would make my article too long, therefore I must close.

E. P. TENNEY.
Cleveland, Ohio, 1874.

[From an Occasional Correspondent.]

SPIRIT COMMUNICATION.

EDITOR BANNER OF LIGHT—I herewith send a spirit communication given through the mediumship of Mrs. J. T. Burton, 116 East Nineteenth street, New York, on the 11th inst., which you may think of rather an erratic character. Still I think it might be well to print it.

"I come to you because you will not cavil at inaccuracies, nor make a mock of me when I fail to transfer literally my thoughts through the medium. I have been to you in company with senior spirits, some of them old in the love of immortal truth. I have seen them annoint your head, touch your eyes, and manipulate your spine. I have heard them express great regard for you, and I have essayed to keep close to you at times, and to-day to manifest my written word of esteem and a wish that you may not reject me, but receive me, not only in the courtesy and faith common to you, but with more especial feeling of application. I will be in the way of none, hiding my time when I may conveniently speak and be useful. I have gained entrance by this one, who is facile to give influences through the kind permission of her guides; and I do prize the favor, for she is governed by wise ones who watch every point vulnerable to spirit control. I will now, after this long preface, introduce

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In passing from the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and the communications of correspondents or others. The editor's name is not placed on the latter, but the initials of the author are given. We cannot undertake to publish the varied shades of opinion to which our correspondents give utterance.

Banner of Light.

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Mothers and their Children.

The Boston Board of Health has just returned its annual report to the City Government, in the course of which it goes over the whole of its extended field of service, in promoting the sanitary safety of the citizens. Among the various topics discussed by the Board is the one of the care, or rather the neglect, of infants by their mothers. It denounces, very justly, the inhuman practice of mothers of selling their nourishment, which should go to their own offspring, for the sustenance of children not theirs, and warns them against a practice of which they will be certain to repent when they discover it is too late. It is, indeed, the strangest of strange things that mothers do not recoil from such a proposal as that of virtually selling what is the life of their own children. The Board discuss, as a sort of special topic, the infamous practice of "baby farming," or the putting out of infants for the express purpose of having their little lives quietly suppressed by insufficient nourishment and persistent drugging. Although it is not distinctly charged that this barbarous practice prevails in or near Boston, as it notoriously does in New York, still there are traces enough of it here to warrant a serious notice of the growing habit among our own population. The community that consciously tolerates the deliberate scheming against the lives of its helpless infants, cannot put up the first claim to a state of civilization. It has not yet emerged from the condition of barbarism. Even to wink at the crime is to become positively responsible for it. It means nothing but the breaking off of the budding hopes of such a community, the destruction of its seed-corn, the drying up of the fountain at its very source, the isolation of itself from the currents of human sympathy and progress.

There is much more than a physical side to this matter; the spiritual side is by far the more important. When a parent parts with the life that rightly belongs to the offspring, she gives away what ought to go to build up the child's spirit structure. She is not guilty of starving the infant body merely, but of denying it the sustenance which goes to the development of its soul. For if all life is spirit, and matter has no life without it, assuredly to refuse the young physical system what is its due is to refuse through it the interior principle, which is the spirit! More than this even, the mother is a mutual loser by the offence, because the interaction between her own nature and that of her offspring is interrupted, and a strange influence robs her of what nature sacredly pledged her at the time of the conception of the new being. The laws on this subject are subtle and mysterious, but they are inexorable nevertheless. To attempt to set them aside is to run in the face of the Divine. The mother is visibly strengthened by the nourishment of her own child, and the child of the stranger imparts to her no such influence. The Board of Health, therefore, have got hold of the exact truth about a most important matter, and it is due to society to emphasize their warning to the utmost. The robbery that is practiced upon helpless infants for mercenary and other reasons is simply inexcusable and indefensible. It wrongs both child and mother, and tells on the coming race of mortals. To bring a child into the world involves the responsibility of caring tenderly for it until it has become fledged, and able to go abroad and build a home-nest of its own.

The Indian Question.

It is as difficult to settle it as it ever was, if not perhaps more so. Our so-called Peace policy has been described as feeding the Indians for one season in order to hunt them the next. Its results do not vindicate the theory on which it is professedly based. Fifty years ago a party of devoted Jesuit fathers emigrated from Belgium to give their lives to the work of Christianizing the red man of the far West. The last but one of this self-sacrificing band, Father Helias, has very recently passed away from earth. Upon this occurrence the New York Times sees fit to pronounce a few apt reflections. He thinks it very probable that, if he had so chosen, Father Helias might have given the American people of to-day a few practical ideas upon the Indian question. A good lesson, it thinks, might be learned from the beautiful and touching record of the many years which he spent among the Missouri Indians, before the advent of railroads and land speculators drove them out of the State. It might be wise, it also thinks, to train up men in the civil service to-day, to do very much what Father Helias and his fellows did when they went among the Indians. They took with them neither rifles nor whiskey; they did not pass their days and nights in the consummate struggle for the accumulation of wealth; but they strove heartily and honestly to make of the Indian a real Christian. They taught his children in schools; they made efforts to group tribes into permanent communities; and to teach them to till the soil and to husband the fruits of their labor. They endeavored to wean the red men from the coarse delights of treachery and stratagem by subduing their baser passions and arousing them to a sense of duty in life.

Their method, adds the Times, may not have been completely successful, but it does not suffer by comparison with that of the average Indian agent of to-day. And the same influential journal candidly declares that if the General Government ever succeeds in keeping the Indians contented and peaceful upon limited reservations, it will be done only after expelling from their midst the thieving and vicious white men, who are already too numerous among them. The Times disavows everything like sentimentality on this subject, yet it is positive that the gentle policy and beneficent example of such men as Father Helias, and those who came with him from Belgium, half a century ago, will, with strict military discipline enjoined, be powerful for good. When the Indians are daily taught by our agents and missionaries peace and temperance instead of the use of bullets and guns, the army will have less to do, and the Indian question will approach its solution. And this is the drift of the sentiment among all those who give any proper degree of reflection to the subject. Whatever may be charged against the Indians, it cannot be denied that they are plundered and betrayed by racially white men, who thus show them that they cannot hold their own save by similar practices. The country needs an Indian policy indeed, but it ought to be one that does not disgrace the country. It ought to be based broadly on justice, to hold fast by truth, to scorn treachery, to insist on open and honest dealing, and to have the cause of the Indian tribes sincerely at heart. To cheat, deceive, plunder, and make war upon them, is an entirely different matter. A great nation should not be above the care of simple justice and integrity in a case that demands the free exercise of both.

Women in the Professions.

The Medical Mirror discusses the question of admitting women to the practice of medicine, and quotes Prof. Huxley's letter to Miss Jex-Blake, in which, although he refused as an examiner to pass her in Natural History, on account of incompetency, he says that he simply did his duty to Edinburgh University, and adds as follows: "We have heard a great deal lately about the physical disabilities of women. Some of these alleged impediments, no doubt, are really inherent in their organization, but nine-tenths of them are artificial—the products of their mode of life. I believe that nothing would tend so effectively to get rid of these creations of idleness, weariness, and that over-stimulation of the emotions which, in plainer-spoken days, used to be called wantonness, than a fair share of healthy work, directed toward a definite object, combined with an equally fair share of healthy play, during the years of adolescence; and those who are best acquainted with the requirements of an average medical practitioner will find it hardest to believe that the attempt to reach that standard is likely to prove exhausting to an ordinarily intelligent and well-endowed young woman." This is pertinent testimony to woman's physical capacity to stand the strain of the demands of medical practice, from a witness eminently qualified to give such evidence. There is plain, hard sense in the words of Prof. Huxley, which should receive the attention alike of mothers and daughters. Even were the latter not to aspire to the duties and responsibilities of professional life, the lesson would be an invaluable one for them as the mothers of a future generation.

Women may qualify themselves for a higher position than that of nurses merely. If they will take pains with their health, they may assume the responsibilities which a high state of health is needed to discharge. As the Medical Mirror remarks, they "should remember that they must prove themselves equal to the positions they aim to occupy." And it adds, in a practical spirit, that "competency should be their only claim to preferment when the way is once open for them, and by rejecting all concessions that may be made to them because of their sex, they will the sooner attain an entrance to all the professions, and occupy whatever position they are capable of filling." Of course they should not ask to be favored, when they stand at the door and simply ask for their right to complete. The substance of their complaint is that they are denied even a trial—they are refused an equal opportunity to compete. All they demand is that the doors be thrown open to them equally with the other sex. If the experiment shall result in a failure, there will at least remain the satisfaction of its having been tried. We believe that in so intimate a relation as that of physician and patient, women ought to be allowed to exercise the office so far as it relates to her own sex, for reasons which are obvious enough to every one. Men are themselves more and more coming to admit it. Let the trial, therefore, be made on this one point only, and let the result remain as it should. There will never be any necessity for restoring the present restrictions, however the case may result. If woman proves a failure in the medical profession, no human statute can keep her there a day beyond that of her usefulness.

We learn from a New York correspondent that some eight weeks ago a very interesting and respectable lady called upon the medium, Mr. G. C. Eaton, at No. 257 West 15th street, in New York city, to consult the spirits through him, concerning her lost child. Ever since March last she had been hunting for her little daughter, and had got the detective police, chief of police, and several lawyers of New York interested in the investigation, but without success. The spirit through the medium told her that she would hear of the child before long—which turned out to be true; and that after that she would learn concerning where it was—and that also turned out to be true; and that she would find and possess her child in her own arms before or about the 10th of August ensuing. All which, singular as it may seem, has been literally fulfilled.

Picnic at Silver Lake Grove.

Drs. Gardner and Richardson, as will be seen by reference to our fifth page, intend to close the Spiritualist picnic season at this popular resort by a gathering of the friends to be held there on Wednesday, September 9th. An occasion of interest and pleasure will, as heretofore, be the inevitable result. Particulars next week.

Read the Messages on our sixth page. Col. George L. Prescott, Tad Lincoln, Harriet E. Smith, and Em-mu-ne-es-ka, give characteristic communications, which cannot fail of being of interest both to the public and the parties addressed.

Spiritualism in England.

Is making great and important advances, as is evidenced by the active demand made upon the time of its mediums; the repeated calls and extended engagements which greet its platform exponents; and the fixed attention of scientists, high in the public favor in other fields, who fear not the frown of prejudice or the jeering laughter of self-inflated ignorance. Both our secular and spiritualistic exchanges come to us laden with unmistakable evidences upon which we base the above assertions.

Mrs. Tappan is indefatigable in her labors, Liverpool, Newcastle, Bolton, York, Stockton, Darlington, Gainsboro', Bury, Oldham, and other places, having listened to her fearless utterances. The Leeds Daily News of August 5th has a half-column notice of her first oration in that place. Mr. George Thompson, of "Emancipation" fame, introduced the speaker. He remarked that he had ever been in the van of unpopular causes, but that he had never advocated a cause which did not ultimately succeed.

The topic selected by the audience was, "The character of any four English Statesmen." The four named by Mrs. Tappan's guides were Gladstone, Disraeli, John Bright and Charles Bradlaugh. The last-named, champion of political rights of the working classes, she declared would "have more power in the future than any existing statesman of to-day."

The Post and Intelligencer characterizes her second effort, "as an impromptu oration, a most wonderful achievement."

The notices with which the local secular press, wherever she has gone, has greeted her lectures, have been honest and, in many cases, courteous in the extreme, and in some instances even commendatory to a remarkable degree.

The Spiritualist informs us that on Tuesday evening, August 4th, at the soirée of the British National Association of Spiritualists at the Beethoven Rooms, Cavendish-square, London, there was a full meeting, and a fair proportion of visitors from the provinces attended, Liverpool especially being well represented. Reports from the Secretaries (Mr. Algernon Joy, C.E., and Miss Emily Kinslingbury), a Presidential Address by Mr. Coleman, remarks by John Lamont, Mr. T. Shorter, editor of the Spiritual Magazine, Dr. Sexton, editor of the Christian Spiritualist, Mr. Joy, J. J. Morse, and others, and music by Misses Malvina Claxton and Ellen Cooper, Signor Contini and Mr. Rudall, made up the order of exercises. It is stated that the Liverpool Psychological Society, the largest local Spiritual Association in England, has officially entered into friendly alliance with the National Association, and will be represented on its Council.

The first Spiritualistic funeral in London (so says the Medium and Daybreak) took place on Thursday afternoon, July 30th, 1874, at Willesden Cemetery, when the body of the beloved child, Beatrice Augustina Drake, two and a half years of age, the daughter of Mr. Walter Drake, of Modena Terrace, Upper Westbourne Park, was given back to the earth from whence it came, four days after it had been cast off by the happy little spirit who needed it no longer. The services consisted of singing, the scattering of flowers upon the grave, and remarks by Mr. W. Whitley.

Dr. George Sexton recently delivered a course of four lectures on Spiritualism at Music Hall, High-street, Marylebone, under the auspices of the Marylebone Association of Inquirers into Spiritualism. He also spoke at Northampton to good acceptance Aug. 18th and 19th, and his services are in much demand.

J. J. Morse, who is announced to sail for America, Thursday, Oct. 15th, has been speaking with fine success at Glasgow, London, Hereford, and Wellington, Saltburn-by-the-sea, Bradford, Halifax, Brighton, and other localities.

Mrs. Bullock still continues to call together creditable audiences at the Athenaeum, Euston Road, and elsewhere.

The mediums, Herne, Williams, and others are reported as giving good satisfaction; Miss Lottie Fowler is spoken of as quietly doing excellent work; Home is in the north of Italy.

The announcement is made that the East End of London Hall, 103, Mile End Road—where the East London Spiritualist Society has been wont to hold its meetings—has been closed till further notice.

Gerald Massey presents a series of twelve lectures on Spiritualistic and literary topics for the season of 1874-5. His address is Ward's Hurst, Hemel Hempstead, Herts.

The Pioneer of Progress still holds its character for enterprise.

The English Spiritualist papers from Melbourne come to us with interesting reports of the cause in Australia. The Harbinger of Light, (edited by W. H. Terry, 96 Russell street, South,) for June, in addition to much valuable matter, reprints, as a supplement, William Crookes's "Notes of an Enquiry into the Phenomena called Spiritual." The same number says of Charles H. Foster, the celebrated test medium:

"The closing month witnessed the departure from among us of a man who, whatever may be our personal opinions, we must all admit has not left us quite the same as he found us, but has stamped his influence upon many an individual and upon many a home. We think it may be safely asserted that no other man coming to us a stranger, and residing among us only for the short space of two months, has ever succeeded in reaching out so far and wide into the hearts and minds of our community as Mr. C. H. Foster."

The Progressive Spiritualist, (whose twenty-second number is just issued,) edited at Melbourne, by John Tyerman, is receiving kind treatment at the hands of the home papers, the London Medium and Daybreak saying: "We are glad to see that our brother takes thoroughly independent ground—no scraping and bowing to ancient superstitions or modern bigotry;" and The Spiritual Magazine affirming that "The Progressive Spiritualist is earnest, frank, courageous, and evidently of the spiritual church militant. We wish it success in the hard fight it is likely to have with prejudice, bigotry and superstition."

W. L. Jack, M. D., Clairvoyant medium of the Philadelphia Circle of Light, wishes us to state that he is to be found at his office in Haverhill, Mass.; and to this point all letters should be addressed intended for him. He states that he is not traveling through the country, and that a certain person who is going about claiming his name is an arrant impostor, of whom the public should beware.

We have been the recipients, during the past week, of visits from Dr. Dumont C. Dake, of Chicago, Ill., and Col. Bundy, of the Religious Philosophical Journal.

Passed On.

Simon Willard, a venerable and well-known member of the mercantile fraternity of Boston, closed a long and varied experience in earth-life, in this city, on Monday, Aug. 24th, at the age of eighty years. He received in early life a military education—entering the West Point Academy July 29th, 1813, and graduating in 1815, when he was promoted to the army, ranking as third lieutenant in the Ordnance Department. He served one year, when he resigned, and in 1825 commenced the watch business. His son, Mr. Z. A. Willard, was associated with him for a long period, the style of the firm being Simon Willard & Son. The copartnership was dissolved about three years ago. Mr. Willard was for many years President of the Carey Improvement Company, resigning that office but a few months before his death.

He married, in 1821, Eliza, oldest daughter of Zephiah Adams, of Roxbury, who survives him. Mr. Willard was a confirmed and earnest believer in the teachings of the Spiritual Philosophy, and for the last fifteen years has contributed of his pecuniary means to the support of Spiritualist meetings in Boston. He has now gone to realize for himself the verity of a belief which had borne to him while in earth-life, the endorsement of loved ones gone before. The press of Boston, on receiving the intelligence of his decease, universally testified to his probity as a merchant and value as a citizen, the Traveller thus closing its memorial sketch:

"His gentle old time courtesy, his gentility, and his strict integrity, had won for him the lasting friendship of a large circle.
"And that which should accompany old age,
As honor, love, obedience, troops of friends."

Belvidere Seminary, N. J.

Prof. Herman Studer, a graduate of one of the best institutions in Switzerland, and a teacher of experience, has been engaged to take charge of the Scientific Department of Belvidere Seminary. This liberal school is open to both sexes, and will reopen the 16th of September, under new auspices and with most encouraging prospects for the future.

The Kindergarten system is to be introduced into all departments where it can be profitably used, and the study of the modern languages is to be made a speciality, native teachers being employed. Latin and Greek will also be taught by thorough and competent teachers. Music, both vocal and instrumental, will also be made a speciality, none but experienced teachers being employed.

Students, entering the junior department, will require four years to complete the full course; but elective courses in special departments, requiring but two years, can be pursued. Pupils graduating receive diplomas.

To ensure the health of the students, a Department for Physical Culture was organized and has been in successful operation for several years, giving great satisfaction.

Pupils graduate in this department after a course of two years, requiring careful drill.

For catalogues, address Misses Bush, Belvidere, N. J.

Those who have read the music and at the same time thrilling and convincing sentences which have been told off by Rev. Samuel Watson's books, "Clock Struck One" and "Two," will be pleased to know that this remarkable and serviceable time-piece has reached another hour, and is now striking "THREE," to the amazement of skeptics, and the comfort of spiritual believers. See advertisement in another column. Circulate this new book, friends, for it is one which cannot fail of surely doing its work wherever it goes.

Andrew T. Foss, once a Baptist clergyman, and an earnest advocate of emancipation, but latterly a fearless exponent of the doctrine of spirit return and communion, closed his useful career at Manchester, N. H., August 24th. At the time of his decease he was nearly seventy-one years of age. The Boston Journal's correspondent in speaking of the event says:

"Mr. Foss was a man of great independence of character and strong moral convictions, and was always ready to espouse a cause which he believed to be founded on truth and justice, without regard to his personal interests or popularity. He was a good off-hand speaker, and his kind and very social disposition secured him many friends in various portions of the country. In his later years he was a rationalist in theology, and was a full believer in modern Spiritualism. He leaves a widow, and a daughter who is the wife of Mr. John M. Chandler."

We have received a very fine, large-sized photograph of our old friend and contributor, Wash. A. Danskin, of Baltimore—one of the firmest and truest Spiritualists in the land—for which we return cordial thanks. It is an excellent specimen of the photographic art, presenting as it does with life-like clearness the features of a fine looking, genial gentleman. Under his autograph are these words: "Free in thought, fearless in expression."

NEW SCHOOL.—We learn that A. F. Ewell has selected the city of Newburgh for the locality of his school. It is situated on the Hudson River, N. Y., and has many advantages. Several prominent Spiritualists have already made application for their children. He will soon announce his plans in full.

Iconoclasts have a right to their own peculiar views; of course that we do not object to. But when they come forward and say Spiritualists must endorse them, whether the latter fully agree with their peculiar views or not, it is quite time to assert independence in such matters.

Lester Day, writing from Buffalo, N. Y., under date of August 25th, states that since his last report of the "Colchester" fund, he has received \$2.00 (two dollars), from Mrs. Elizabeth Young, of Champlain, Ill.

Those desiring a highly interesting work at a small price, are reminded that Colby & Rich, No. 9 Montgomery Place, Boston, offer for sale an edition of THE MYSTERY OF EDWIN DROOD, (completed by the spirit pen of Charles Dickens), in paper, at the extraordinarily low figure of one dollar per copy.

The daily papers of Boston—notably the Post and Advertiser—have referred in good terms to the Massachusetts Spiritualist Camp Meetings, just concluded at Lakes Pleasant, Silver and Walden, among other points calling especial attention to the unusual good order which characterized these convocations.

Read the numerous announcements of Spiritualist Camp and Grove Meetings to be held in various parts of the United States, which will be found on our sixth page.

Kardes's "Book on Mediums."

One of the most remarkable works which has ever been issued in the United States, upon the subject of Spiritualism, since the advent of the phenomena at Hydesville, will be put forth from the press of Colby & Rich, No. 9 Montgomery Place, Boston, on or about the first of September next. The volume will be issued in a style commensurate with its importance, an idea of which may be gleaned from a perusal of its title page, setting forth, as it does, the wide range of matter treated:

"BOOK ON MEDIUMS; OR, GUIDE FOR MEDIUMS AND INVOCATORS: Containing the special instruction of the spirits on the theory of all kinds of manifestations; the means of communicating with the invisible world; the development of mediumship; the difficulties and the dangers that are to be encountered in the practice of Spiritualism."

The utmost interest, amounting almost to enthusiasm, greeted the appearance of this book in France, and there is every reason to expect that it will successfully appeal to the American public by the same engaging charms of novelty and interest with which it reached the hearts of Kardes's countrymen.

Whatever may be said in praise of this forthcoming work will fall far short of giving any realizing sense of its sterling merits. It must be perused—which, thanks to the faithful translation by Emma A. Wood, can be understandingly done—in order to be rightly weighed in the balance of individual judgment. The clear language of the author, and the painstaking method by which, in conversational yet argumentative style, he takes his reader by the hand, as it were, and leads him through paths heretofore undreamed of (if he be a skeptic), or but little understood before (if he be a confirmed Spiritualist), cannot be depicted in the limits of a passing notice. Read the book, therefore, on its appearance, that its terse statements of incontrovertible facts, its naïve style of expression, and the inductive unfoldings which thereby find lodgment to the mind, may be fully appreciated.

Lake Pleasant Camp Meeting.

Our last issue reported this great gathering of Spiritualists up to Saturday. On Sunday, Aug. 16th, the number in attendance was estimated at from seven to eight thousand, heavily loaded trains coming from Springfield, Fitchburg and Greenfield, and hundreds of private teams from all the country round.

The exercises were commenced with a sacred concert by the Fitchburg Band, after which Mrs. Nellie Temple Brigham delivered an admirable address upon "The Lesson of Life." Mrs. Brigham is justly a great favorite in this section of country, where she resides; and the sweet cadence of her voice appropriately conveys the enabling principles of Spiritualism to eager listeners, who appreciate the graces of her style, and loveliness of her personal character, that so fitly express the gospel of which she is the inspired exponent.

In the afternoon Dr. H. P. Fairfield gave an address upon the intellectual and moral influence of Spiritualism, under the title purported to be the influence of Rev. Sylvester Judah. Rev. E. B. Fairchild of Stockton, an independent Unitarian Spiritualist, who has organized and conducted two churches, in what he believed to be the interests of the religious growth of their members, then spoke. He welcomed all to the church, as he understood it, and desired, himself, to be welcomed to the platform of those who were outside of church organization. He was followed by Mrs. Albertson, of Boston; and a poem was read by Frank Bolles, Esq., of Hartford, given him by inspiration, although previous to his control by spirits he had been utterly unable to write a rhyming couplet. It was well received. A choir of singers, consisting of Charles E. Sullivan and Mrs. A. E. Gilbert, of Boston, H. G. Morey, of Conway, and Mrs. Coburn, of Springfield, sang several tunes, very sweetly.

On Sunday evening an attempt was made to hold a public circle in the pavilion; but the result justified the general sentiment of experienced Spiritualists, that such promiscuous gatherings are neither beneficial to mediums or edifying to the listeners. Valuable remarks were elicited upon this subject from Prof. A. E. Carpenter, who considered the development of the mediumistic force, under such conditions, as dangerous to the medium. J. Willie Fletcher spoke in a most admirable manner of the sacredness of mediumship, the proper spirit in which to seek communion with the spirit-world, and rebuked the levity and grossness manifested by many persons who considered this subject only as a pretext for an hour's amusement or the gratification of an idle curiosity. Dr. Beals and Dr. Storer also contributed valuable thoughts upon the same subject.

During the ensuing week a great variety of exercises contributed to the happiness of the people. Among these, the dedication of mediums' tents was very pleasant. A most fraternal spirit has pervaded the camp, and a spiritual baptism has been enjoyed by all. The first dedication was on Saturday evening, Aug. 15th, and was suggested by Mrs. Nellie Nelson, of Boston, her own tent, handsomely decorated, being the scene of the exercises. A large company gathered on the bluff overlooking the railroad, in front of this tent, and the exercises were opened by the band. Dr. Beals, the president of the Association (who has, in the kindest and most considerate manner, aided in making these occasions altogether successful), then called upon Mr. John Collier, who improvised a beautiful poem, and dedicated the tent to truth. He said the want of the hour was media. He was glad to learn that Mrs. Nelson was one of the reliable mediums. Dr. Fairfield followed, endorsing the mediumship of Mrs. Nelson, and Dr. Beals related a striking test which his sister had received from Mrs. Nelson. A. E. Carpenter, Dr. Storer, Mr. J. W. Fletcher, Mrs. Dr. Brigham, of Fitchburg, made appropriate remarks. "Maggie," the Indian spirit, who controls Mrs. Nelson, also, in her simple Indian-English language, said she would do all she could to bring tidings from the spirit-land, and to do so would she would give freely. The band gave a sweet melody, and the whole scene was touching and beautiful.

On Monday evening the tent of Willie and Susie Fletcher was dedicated, very pleasant speeches being made by John Collier, Dr. Storer, Prof. Hamilton (in rhyme), Arthur Jodges, and others, music by the band, and an inspired response by Mr. Fletcher, whose comprehensive views of the nature and value of mediumship, expressed in chaste and elegant language, and with that sincere and persuasive tone of voice that touches the heart, delighted all who heard him. Charles Sullivan and Nellie Keith sang sweetly. "The Camp Meeting Guide" the little paper published on the ground, thus notices the exercises:

"On Wednesday morning, the 10th, the most beautiful and interesting dedication yet made was witnessed at the tent of Mrs. M. A. Charter, of East Boston. Her tent is on Ossawa street. The motto over the door was, 'TRUTH.' There was a rustic arbor in front of her tent which was prettily decorated with flowers, ferns, and evergreens; mottoes and pictures were hung on the limbs of the arbor, and fern leaves carpeted the floor. A picture of Katie King was surmounted by the motto of 'LIBERTY AND JUSTICE,' and sea shells encircled grasses and flowers. The band gave an exquisite voluntary, and then Dr. Storer opened the speaking with one of the finest spiritual and appropriate speeches for which he is justly beloved by every body who ever heard him. Mrs. Dr. Cuthbert followed with words of sympathy for Mrs. Charter. Mrs. Charter re-

Pearls.

And quoted odes, and jewels five words long,
That, on the stretched fore-finger of all time,
Sparkle forever.

MIDNIGHT.
This dead of midnight is the hour of thought,
And wisdom mounts her throne with the stars.

Personal beauty is a better recommendation written by
the hand of Nature, but not infrequently dishonored by
the heart.

EVERING STILLNESS.
All was still, still, in earth and air,
You scarce would start to meet a spirit there;
Scarcely that thought of evil could delight
To walk in such a scene, on such a night.

Idleness is the Dead Sea that swallows up all virtues, and
the self-made sepulchre of a living man.

HIDE-AND-SEEK.
Happiness has found me out—
Found me out at last!
Oh, she's dogged me round about;
All my happy life she's chased me,
Treading hard and hot she's faced me,
Almost touched me, all but faced me—
Here she is at last!

Wary were you, Happiness?
Patient to the last?
From your thankless business
Laggard time has come to free you,
Always driven by Fate to free you,
Track me down at last!

Every man should begin to doubt himself, if he finds,
after ten years, that self-doubt is as hard in the same
things as it was at first.

A whispering silence broods over all around,
As in cathedral when the praise and prayer
Are hushed, and the voices of the choir
And the organs are hushed, and the choir
Yet all is bright—the sun scarce past the noon;
And stealing out from dusky, darkling wood,
Comes forth a matron shod with mossy shoes,
From off her brows she sheds the blinding snow—
When lo! her chestnut locks lit at the breeze
Like silken aiglets curl about her head;
The flowers have hung their heads; but all gay things
That breathe life, on busy, gaily wings,
To chant her praises, gratefully remember,
And hail our princess, timid, grave September.

Appliance waits on success; the fickle multitude, like the
stars that flood the stream, glide with the current
still and follow fortune.

REVIEW OF FOREIGN SPIRITUAL- ISTIC LITERATURE.

Prepared expressly for the Banner of Light,
BY G. L. DITSON, M. D.

In my last article I briefly noticed a "Response
to a review of strictures in a paper, *La Mousse*,"
which appeared in the interesting little periodical,
Le Messager, of Liege.

"Of the crazy," says *La Mousse*, "the most en-
raged and the most interesting are the hallucinated.
It is difficult to explain their state, their
sensations; they are often conscious of their
madness. Some converse with souls; others
hear secret voices, interiorly or exteriorly. So-
crates, the great philosopher of ancient Greece,
was nothing but an hallucinated person."

"On every page of his disciple Plato, we see
that he believed himself in communication, al-
most constantly, with a god, and that he came to
no determinations without the advice of this
mysterious tutor, of this supernatural voice which
he thought he heard."

"Hence Socrates was crazy. He was persua-
ded of the reality of the voice which he supposed
he heard, and he tried to persuade others of it.
The crazy of our hospitals do the same. In our
day, Socrates would be shut up in a Charenton
or a Bicêtre (asylums for the insane). But the
ancient peoples, like the Mussulman of the present
time, had the most profound respect for the
deranged in mind; they regarded them as the
prey of a god, and they venerated them."

"Harsh proceedings are instituted against
drunkenness, but there is not severity enough
against the spirits and spiritism. And
when one thinks that there are in Paris more
than fifty thousand unfortunates who live in this
delusion of spirits, must we not think it is im-
perative to do something for its mitigation?" At
Rome they banished the astrologers, the diviners,
the necromancers. What then are these
spirits but the most dangerous of necromancers?"

Reply (in brief). "The author, in the first
part of his article (not here quoted), admits that
some strange influence can operate from without
on the organism and push it even to murder; it
is evident that an influence operates towards a
determined end; and he says that, 'the will of
the individual amounts to nothing,' signifying
clearly that another will is substituted for his."

"Those who are pushed thus to commit a mur-
der are doubtless deranged. But the
most of religions admit of demons* and of guard-
ian angels; the first influence us to do evil; the
second inspire the good. Guided thus, to the ir-
responsibility of man's actions there is but a
step."

"Socrates, of whom all philosophers have
spoken with respect, whom Lamartine repre-
sents as 'the most pure incarnation of good sense
and practical philosophy which Greece, his coun-
try, has given to antiquity,' is shamelessly called
insane."

"We may here apply Flammarion's words:
'Newton said: *It appears to me.* Kepler said:
I submit these hypotheses. These gentlemen
say: *I affirm, I deny, it is, it is not,* etc."

"We do not know what a vast number of me-
diums, intuitive and auditive, may be shut up in
Charenton and Bicêtre or in like places. It may
be, perhaps, because the judges of Socrates re-
garded him as a prey of a god and venerated him,
the great majority condemned him to death!"

The best summary that I have seen of the
Spiritualistic manifestations in London, through
the mediumship of Miss Florence Cook and Mr.
Williams, appeared in a late number of *El Criterio
Espiritista*, of Madrid. I will find space for
a few of its statements: This paper (*Human Na-
ture*) has given a portrait of John King, obtained
by direct photographic art; and it is an interest-
ing figure, a type which has the fine expression
of certain Israelites of the pure race, the head
nobly modeled, with abundant beard. His cos-
tume is semi-oriental, Persa-Candiot. In this
same aspect he has made himself visible during
the trance of Williams. I have seen him, says
the writer, and with me more than five hundred
other persons, among whom are lords, doctors,
mathematicians, chemists, ministers and trades-
men. At our last session the spirit appeared,
formed himself we know not how, but by the con-
densation of fluids in the midst of us, and took
possession of the centre of the magic circle, show-

"Spiritualism teaches the existence of spirits, imperfect,
wicked, cruel, inspiring to evil; in a word, those whom
we designate as demons; but with the difference, their es-
sence is only transitory; they will work its changes, their
condition will be ameliorated, and they will progress."

ing in his right hand a light of particular bril-
liancy. At times he pronounced a discourse in-
verse, but always relative to his mission. We
requested him to bring his lantern (*disco lumineo*,
so) to us, and we examined it without discover-
ing what it was made of; its light varying from
a pale blue to a light opal. Prayer and sacred
hymns augmented the clearness of the apparition,
while profane thoughts (*penamientos*) darkened
it. Katie appeared with her long, floating hair,
her gentle looks, and with garments that seemed
made of the froth of the sea. Mr. Harrison,
having prepared his camera, used a magnesium
light. For some days Katie could not endure this
but for a few seconds, but she habituated herself
to it, till, on the 7th of May, she was enabled to
remain till four photographs were taken of her,
while our expressions of admiration and delight
in her beautiful presence seem to give her pleasure.
Finally Katie seemed to dissolve, to exapo-
rate, till nothing remained but her head, when she
said, "Sing a hymn to fortify me; I can no longer
stand." We sang with a will, and Katie was
fully resuscitated.

It seems that the King of Portugal was re-
cently in London under the title of Count E—,
and was much surprised by a spirit photograph
which he obtained at Mr. Warren's.

The Madrid magazine, June number, has an
article on persecution. It is a sort of preface to
a consideration of the subject of Spiritualism in
the Island of Cuba, where great progress has
been made in our cause, but where, also, a ha-
mentable hostility has arisen—one paper calling
on the authorities to put an end to the spiritual-
istic gatherings, as things illegal and hostile to
the government. But the reply of the Society of
Spiritualists shows that it has nothing to do with
politics, many of its officers and members being
officers in the army and civilians in government
service; and that it exists by permission of the
government. The reply, however, made to the
Havana paper, was not allowed to appear in the
Society's journal; but it is published in the one
above named, at Madrid.

The editor of the latter paper concludes his
article thus: "We uphold the cause of Spiritualism
in Spain, in Cuba, in all the world. The great-
est evidence that Spiritualism exists, and will ex-
ist, is, that like all truth, it is persecuted. Here
we stand."

The long and able discourse pronounced by
Don Anastasio Garcia Lopez, before the Society
of Spiritualists, and others, at Madrid, and con-
tained in the June and July numbers of the So-
ciety's journal, travels the ground on which we
stand with a perspicuity and a masterly elabo-
rateness that would challenge admiration, were
there space for it here, and the translator had the
genius of the composer. The "Illusions of the
Wise," in the July number, is a philosophical dis-
quisition touching upon materialism, transcen-
dentalism, and the dogmatic assumptions of the
pseudo scientific, who only heap up sand upon
the shore of eternal verities.

In the miscellaneous of *El Criterio* I find that "in
Madrid, Barcelona, Cadix, Murcia, Alicante,
Seville, generals, deputies and ancient ministers,
preside at the spiritualistic séances; that General
Refugio Gonzales, Deputy of the Mexican Repu-
blic, made a study of our doctrine, during his
residence in France; and since his return home,
has given his time, his talents, his money, to the
forming of circles, and the establishment of those
leading and interesting periodicals often men-
tioned in these reviews."

Select Circles at the Parlor of Mr. Mansfield.

NO. IV.
BY HON. A. G. W. CARTER.

DEAR BANNER—Yesterday, at the usual hour,
was held the fourth meeting of the circle, but all
the members were not there, and the spirit band, as ex-
pressed, did not at all like it. Punctuality is an es-
sential virtue, it would seem, with the spirits—one
of the first elements of the conditions on which, or
by which, they can properly communicate or man-
ifest. If a circle formed by their direction does
not preserve its integral constitution, and all con-
ditions first instituted, there will be a lameness,
or manifestation of impotency, more or less,
somewhere. So it was with us yesterday; and
the consequence of the non-attendance of some
of the members was, that we did not get all that
was hoped for, or promised. But we got some-
thing of interest, which in my chronicle I have
noted.

I asked the following question:
"Alexander Kimmont—Please give us your
views as to the 'Diakka,' according to the spirits,
through A. J. Davis, and the 'mixed spirits' of
our friend Swedenborg. How can we tell when
communications from the spirits are reliable?
Please inform us for our benefit."

And in the accustomed way, in the usual back-
band, this answer was written:

"Thanks, dear Carter. I was there be-
fore you." (Aluding, I suppose, to anticipation
of the question.) "Am very sorry that your
circle are not more constant." (Plural verb, be-
cause several were absent.) "We had antici-
pated a full attendance to-day, for we wished to
introduce some other spirits, which may be of
signal service to the circle in the future. I say,
I only regret the circle is not full to-day. As to
that book," (meaning the 'Diakka' of A. J. Davis),
"every word of it is true, &c., all the lead-
ing points stated. But, say you, 'How can you
know what is Diakka and not Diakka?' When
any one calls for a spirit, with an intention to de-
ceive, then Diakka steps in, and controls the me-
dium. Therefore, observe sincerity in all your
doings, if you expect truthful responses."

ALEX. KIMMONT.

A brief but comprehensive reply; but asking
more detail, I was informed that the spirit would
answer me at greater length, individually, some-
time, when it could be done not at the expense
of the time of the circle. Of this I mean to take
advantage, and give the Banner results; for there
is no one question, I conceive, of more impor-
tance to us; and a particular explanatory an-
swer would do much good. I, myself, have full
credence in the statements of Mr. Davis's recent
publication called "Diakka." That was an honest
spirit speaking through friend Davis, as man-
ifested in that "book," and the same thing, in
substance, was said by Emanuel Swedenborg,
from the spirits, a century ago. He called those
diakka spirits, "mixed spirits," who had not yet
their fixed places in the other world; and who,
fond of communicating and manifesting them-
selves to the denizens of earth, were capable of
much deceit and folly, as well as of truth and
wisdom. "And thus," continues Swedenborg,
"it is perilous to place full reliance upon the
communications of these 'mixed spirits.'" This
is one of the reasons that the exclusive followers
of the teachings of Emanuel Swedenborg so much
refuse to have to do with spirit communications
and manifestations, believing them "mixed"
and unreliable. But in the above comprehen-

sive reply of Kimmont, we have the solution of
the difficulty—for general purposes—at least.
This is: BE SINCERE OURSELVES, and truth will
come to us from the spirit-world. Lie not our-
selves, and we will get no lies from the other world.

Judge Nelson Cross of our circle put the fol-
lowing question to Rev. James H. Perkins, for-
merly of Cincinnati:—

"Dear Mr. Perkins—We greet you from the
circle, 'It is not death, it is transition.' This is
a line of one of your poems. You have found it
so. Will you tell us something of your expe-
rience of this new or rather old philosophy?"

And he read aloud to the circle the following
answer, written by Mr. Mansfield, as usual:—

"Thank you, my dear Cross. 'This is un-
expected; that is, I did not know that I was to
be one of the party. I know this circle was to
meet for Mr. Kimmont, and Starbuck, (an old
friend of Judge Cross and myself) informed me
that such would be held this day. You would
have some of my experience—that is, my
experience of this life in spirit. Well, I hardly
know how to begin to give it. Suffice it to say,
it is not unlike earth life, and yet it is more
beautiful. It is so unlike what I was taught to
believe awaited me in spirit-life, while I was an
inhabitant of earth! I did not angry God, or
burning Hell. Yet I find this life, or the happi-
ness of it, is from the things in that life; or as
that life leaves you, this will find you. We have
here all we ever had on earth, and more! When
I have time, I will tell you more about it."

Your friend,
JAS. H. PERKINS.

This is the first communication our circle has
had from Mr. Perkins, and he expresses some
surprise that he was called for. He was a Unitar-
ian preacher, formerly, in Cincinnati; distin-
guished for his ability and philanthropy, and
departed this life at that place nearly a quarter
of a century ago. He was well known to Judge
Cross and myself, and we gladly welcomed his
remarkable communication. How confirmatory
in expression of a communication of Mr. Sher-
wood, already published by you in one of my
numbers.

These lines were written by Mr. Charles R.
Miller, of our circle, to his daughter:

"Dear Carrie—As you have promised to attend
our circle, I want you to make the best possible
contribution that you can for our enlightenment
and edification. Affectionately, your father,
CHARLES R. MILLER."

And this modest communication came:

"Dear Father—I am so happy to meet you!
But why is not my darling mother with you?
[Her mother, a member of our circle was not
present.] Tell mother not to stay away when it
is possible for her to come with you. Now, fa-
ther, you must not expect Carrie to make speeches
that will compare with that company of spirits
standing there. I look about me and see your
President KIMMONT, BUSH, MR. STOW, FEN-
ELON, VOLNEY, SWEDENBORG, ROUSSEAU, PER-
CENELLE, JOHN RACINE—such God-gifted
spirits! I rather keep in the shade; the less I
say the better. Your daughter, 'CARRIE.'"

What a beautifully modest and remarkable
communication! This darling girl has before
communicated to her father in the circle, but she
declines "to make speeches." In her girlish way,
and refers to the members of the spirit-band of
our circle, "standing there," for that sort of
thing; and how her girlhood, in spirit, yet is dif-
fident before such names as she has given us!
And she, too, for the first time, introduces us to
three important personages whom we did not
know before belonged to our spirit-band—Rous-
seau, Peter Cornelle and John Racine. Is not
this simply wonderful?

On the suggestion of the above introduction of
new spirits, I wrote the following:

"To Our Circle Band of Spirits—Will each
one who is of our circle sign here" [on the
paper on which I wrote] "his full name?"

And I obtained the following answer:

"My Dear, Dear Carter—I was in hope you
would have allowed me to have introduced sev-
eral spirit theologians and dramatists who are
interested in the movement made by our circle.
Among them are Jean Jacques Rousseau, Peter
Cornelle, John Francis Harpe, Renatus Chartier,
Peter Chausson, E. Swedenborg, Francis Fen-
elon, George Bush, and Volney, and your humble
servant, Alexander Kimmont. We insist on a
full, constant circle, or we must decline to pro-
ceed with them."
ALEX. KIMMONT.

The above list comprises names rich in fame in
this world, but, as will be observed, each of pe-
culiar order and character, singular, and particu-
larly individual, unique and out of the ordinary;
all, as little Carrie says, "God-gifted." We
of the circles may, without a doubt, congrat-
ulate ourselves on having for our "communi-
cants" such an array of intellectual sagacity
and affectional profundity. I wonder if we are
worthy of their communion? The rebuke implied
in the latter words of the communication would
render an answer somewhat doubtful. I sin-
cerely trust, however, that constancy hereafter
will not only be a chief quality of our circle, but
of all humanity.

As a finale, I asked our president to give us
some more of the names of our spirit band; par-
ticularly the theologians, and this emphatic an-
swer came:

Will introduce them next time; have done
enough with a partial circle. Give us a chance
to show ourselves and we will do so.

ALEX. KIMMONT.

How much in those last words for us poor mor-
tals who desire proper spiritual intercourse! All
they of the summer land want is a "chance to show
themselves"! Of course that involves proper
conditions, and chief of these, as we have learn-
ed, is sincerity, and next to this, it seems, is
constancy. These two of necessity go together;
they are inevitably united. He that is sincere
must be constant. Deceit is necessarily the
mother of inconstancy. Hypocrisy and lying
will not do for good and true spirits. You that
are hypocrites and liars will command only the
attention of congenial spirits. Be honest, be sin-
cere, be integral, and honest, sincere and inte-
gral spirits will attend you, and give you truth
and wisdom. This is the lesson.

New York, Aug. 2d, 1874.

Obituary.—At New York City, Aug. 7th, passed away,
Laura V. Millard, wife of Harrison Millard, and youngest
daughter of Charles and Susan Thompson, of Baltimore,
leaving four small children to mourn their irreparable loss.
Gone to join the happy redeemed and partake of the
fragrance of ever blooming flowers, and drink of the waters
of life that flow so sweetly there.

Where rested spirits freely roam,
Beneath the wide majestic dome
Of radiant skies.

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