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#### 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

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

ent object is to learn how far the question is affect ed by the facto -2 carritualism. Do we get from that quarter any new light?

Is immateriality a necessary quality of spirit? Locke says it is not; that the thinking substance in us, whether matter or not matter, 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

Cicero and Virgil regard the soul as a subtile matter which might come under the name of aura (breeze), or ignis (fire), or ather, and this soul they both of them called spiritus (a breathing). In the Bible we find the same conception of from many inconsistencies, spirit; though, that sometimes the scriptural use of the word will bear the interpretation of immateriality, 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 sup-

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 preterhuman 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 hav ing 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

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 soulbody, 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 immateriality received much

Even Augustine, embarrassed to decide how the immate- know.

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 ralid 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 pretermundane 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 comes the brachation, the human affections, all become annihilated with the death of the bear, Passon 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 virtualy 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 remained materialized, though the cut places were instantly spiritual body beyond the material would have saved him

Among Spinoza's letters are several that passed between himself and a Spiritualist, though not a very enlightened one, the London Medium (Dec. 30th, 1870), a case is mentioned 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 names of eight witnesses to the occurrence are given. 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."

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 demonphobia; 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, hav-

ing 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 develop-

ments," 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.

profound philosophical thinkers, tell us that we cannot know.

Mr. Spencer says that these great men did not believe their own speculations. Perhaps not; and yet there may have

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 Katle has been known to disappear instantly on reëntering the cabinet where Miss Cook was lýing entranced.

The Philadelphia Katle, 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 excedingly 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 talling 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 pin-nule 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 Katle would disappear instantly with the spirit form, and yet, as we have learnt, she ent strips from her tunic and distributed them, and these have made whole by the spirit.

Not only have inanimate objects been brought through walls and ceilings into closed rooms, but living things. In 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

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 To this his correspondent replies with some point: "Tell 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 ta ble. In the London Spiritualist (June 15th, 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 Beattle, 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 pres ence, 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 Caithness) 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. . . . there may be no doubt about the identity of my late husband, ne 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 Annina Carboni, a spirit, to take a letter to her sister. Teresa, still in the earth-On the contrary, Berkeley, Hume, Kant, Hegel, and other life, and residing at Leghorn. Paolina Carboni, another sister, was the medium. The Baron made a sketch of the letter. things in themselves; we can perceive only the appearances | 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 been some truth in them. We may be often wiser than we the door and remained alone. I folded the half sheet, and placed it at 6 P. M. on the plano, unsealed, and without an en-

rial soul can act on the dense matter of the body in producing | The stupendous phenomena of Modern Spiritualism make | 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 J 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 mydear Annina's exploit, is her mother, wife of a former English vice-consulat 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 plano 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. Do not pinch it." It felt like a piece of danny wash leather. Next she said " Root 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 Katle, 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.; the passage of articles through solid matter; the production of drawings and writings with inconcelvable 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 fiesh; 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 Remusat, 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 rarefled 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

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 chon 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 delu-Sion 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 MEDIUM-HIP. - At and near Council.Bluffs, Iowa, is the old camping ground of the Mormons, after they were driven from Illinois Young was chosen to succeed Joseph Smith, after the latter was murdered at Nauvoo. Many of the original company that came to the Blutts abandoned the faith, in whole or in part, and re- hence call them good. jecting polygamy, settled down there, and are ctill there, most of them good citizens, with ex-cellent farms, and well to do in the world. Among the settlers we found several that were intimate-

ly 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 shun it in every possible way. He error is; intelligent Spiritualists will be as satis had procured a stone, atterward, called "Urim fied in either case, preferring, of course, the light and Thummin," which he put in his hat, to of hope which has cheered them, but will prefer 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, wer. 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 later revelation to Brigham Young, his here 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 Mo--hamedanism, both of which were evidently founded on mediumship and its marvels, which, by an Ignorant people, were received as supernatural; and this eredulity was used by the soliich and designing leaders as a means of power and of control of the people through their religious mature 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 fallures, either by persecution, as in witchcraft or by sectarianising 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 pow er 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 tyran-

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 aphellon of our orbit at Omaha, early in August, we find ourself, Aug. 20, 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-lowar-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.

nical purposes.

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 16th.

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 enot like the idea suggested by many, that if we basement of a west-side building, alout as suit-deceive, we draw deceiving spirits; for Mr. Cox's able for their business as a covered wagon for a | fictions, or deceptions, like our own, were honest family to live in. Chicago cannot be saved by investigations, trying to get at the facts in the fire, nor Pittsburg by flood, for neither has re-Bented after the terrible warnings which our Ad- chic force," if it be an entity, whether a reflecvent brethren say is a sure sign that the Lord is tion of our own or a spirit's mind, must know coming soon, as these are the fulfillment of the motive, and we should think, under such cirprophecies of the latter day signs. As we are cumstances, be too dignified for jokes. "There opposed to cremation, we hope he will delay his | is a time," says Solomon, "for all things," and fiery visit to burn the world till we get out of, spirits, as well as we, know when to laugh and this body, and the friends have time to put us in when to cry-at least, that 's our opinion. the ground; and then we will try to get far

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 and Missouri, and it was there that Brigham 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 did not get sick, and

ECCE SIGNA.-IV.

Mr. Serjeant 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 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 divit 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 in fusoria 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 "psychie" 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 distinet 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. Ali! 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 "psychie" 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 care ful experiences are in order; but we think, even now, the intelligence and the rotte can be rationally discriminated; and also the genesis, at times, of the intelligence, whether mundane or super mundane. 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 Instan to a spirit, who calls himself some name, say John Morse, whom he does not remember of mowing, "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 Spirltualism 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 possibilily 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 he 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 case, and such tests are in order; and the "psy-

It is true, the communications are often unsatenough away in spirit to not feel the flames, for | Isfactory, inconsistent and trivial, but not always. we dread the fire after the scorching of the past | 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, Uni boile! One word as weak as Taunton water, from thence, is worth more, in this connection, than a poem by Shakspeare, or an essay by Macaulay, written in the

Mr. Cox (I use his name in this argument impersonally) is very unfortunate if he has not, in three years' investigation, gone to a séance 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 my full name? what is my 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 etter out of the Post-office, written in New ork the previous day, by a brother, which says, 'William died last night" (his son, and Mr. W. nephew, aged twenty-seven). At the circle referred to the evening before, the new comer must have been a spirit some fifteen or twenty

We regretted exceedingly we had not followed ip 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 "psychie 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 M. Buguet for my photograph, 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 disknown. Say wherefore hast thou com To greet me in this unfamiliar place, Leaving the confines of thy shadowy home?

Why none of those above I loved, and lost; Whom of I strain my aching eyes to see— Why have none such the mystle frontler crossed. To breathe their old beatfudes on me?

Strange visitant, who, for a moment bless'd, 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 fied! Though benedictions touch no earthly sense; And car can never hear the spirit-tread! Be thy prophetic benison fulfilled:
Soft voices, gentle hands, their impress leave.
In sceptle breast the storm of doubt be stilled.
And we who handle, hear, and see, believe!
June 27.

"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 conentrate 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 oceasion whenever any of us were ill, and given in hundreds of gases to others with salutary results.

The medium, a young girl twelve years old,

was very ill at that age, and was cured by mag-

netism at my hands, and at the same time developed as a medium of extraordinary powers. She ring. Mr. S. requested me to set the glass of wabecame clairyoyant, 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 specifies 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 | light. It was lighted as soon as possible, when the 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 spiritchemistry, to collect from the atmosphere any medicinal elements or properties necessary or floor; the key of the music box was taken, the 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, eaught and retained them | was found on his lap, the violin stuck into his boin unlimited supply, and all they had to do was to obtain a battery sufficiently strong to enable them to pierce this reservoir with electric cur, around his two arms, and they tied to the chair rents, and, directing them to a focus at a point near the battery, to deposit the materialized ments, except the ring. Was told that the same 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 teacup or goblet with a little water-say one ring was placed upon my head, Henry being slightly over it for a few seconds, when a shudder or thrill would pass over her, and the powdersometimes 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 changing esterand becoming as strong to the taste as any ordinary medicine. Indeed, I have often said that some of the medicine she gave me for dyspensia 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, etc.

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 Oswego, N. Y., where she was born; also in Buffalo and Chicago. She now resides in Grand Haven, in this

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. Cathartics 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 copversing 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 elairvoyant and brilliant in such matters when occasion required. She often heard and reported, verludim, 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 7th, 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 scance that took place at the house of John Sherman, in Carding. ton, O., on the evening of July 13th, 1873. This being my first opportunity of visiting where I 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 hyself, 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 ter 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 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 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 som, the tamborine on his head, guitar on the box. the trumpet under his coat collar, and the ring as I had left him! I unloaded him of his instrupower 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 fourth to one-half full; then shook her hand 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, saving:

"Mr. Tenney, you know better!" at the same time giving me a powerful shake with a heavy 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 not Adda, it is Abby," (she was my wife, who departed two years ago) and immediately my right hand was patted and opened; my checks, 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 my 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 scance; 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 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 wint it. 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 f 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, biding my time when I may conveniently speak and be useful. I have gained entrance by this one, who is facile to pure influences through the kind permission of her guides; and I do prize the favor to the fa the favor, for she is governed by wise ones who watch every point vulnerable to spirit control.

I will now, after this long prefatory introduc-

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tion, state that I was born and brought up in China, and was of high birth and breeding, and consistent in act with the religion of my fathers. At the age of eighteen I conceived what were called strange notions. I saw sights in the dark and at noon. For forty-two successive days I

and at noon. For forty-two successive days I was blind, or in a swoon, for an hour's time. In these swoons I spoke as none of my people had ever heard man speak, bringing messages from the dead to many of the living. I explained the immortal progress of the soul, and described the conditions of Heaven and Hades.

Had I been of inferior birth I should have been consigned to prison and deapitation. But my rank preserved me. For two years after the forty-two days of regular trance I received, through myself, every proof that I was able to enter higher sublime celestial life, enjoy the sights and sounds presented and receive instruction which would make me wiser than all the teachers of earth, and happier than any monarch of which would make me was the work of earth, and happier than any monarch of the Chinese empire. I taught and explained to my friends, but they laughed me to scorn. I took to myself no earthly wife, for I had already, by mutual consent, espoused one in sphere fourth, and was satisfied to wait and continue in the and was satisfied to wait and continue in the body sacred to the higher ordinances which, I felt, would soon be embraced. As my physical frame weakened, wore out and depreciated in all ways, day by day; while the active principle that moved me—my soul—expanded, filled, refined, and finally grew too large for the carcass which held it, until, after a great heaving and pitching of the chest of dry bones, it got away.

I came into familiar places, and was at home at once, without any purgation or penance, for I had already undergone that. My partner came to me as the morning light comes to the day, fitting into and mingling as one. I have been eleven hundred years in spirit life, and we still assimilate, untired, heartily and fresh. Yet she wears no bond but free will, nor have I a fetter

except true love.

I have seen Jesus, called Christ, who is might I have seen Jesus, called Christ, who is mightier as mediator and Evangelist than most spirits; not, however, as a vicarious atonement, but on account of great attainments and graces carned by perfect life and inherited seership.

I have seen Swedenborg, who has uttered to man the words of angels, and since then has been a missionary of light, lightening the way for further revelations.

We have the scripture writings in all lan-

We have the scripture writings in all languages, and of all types, ages and qualities, and we read them with those who wrote them. *Jeremiah* says that he was a man of strong, unbridled passions and fierce appetites, which were controlled entirely by his quarties spirits. controlled entirely, by his guardian spirits.

controlled entirely, by his guardian spirits.

Isaiah sits in his own flowery pavilion, and has told to me and many others his adventures, constitution and manner of mediumship. He was inspired by loving women, and his own form, which was more beautiful than ivory statues, was often the subject of his songs; but he loved the great God, and said all things with the loveliness that such a spirit reflected.

Iob is splendid in appearance, as compensation for suffering. He did live and complain of his afflictions, but his troubles were exaggerated.

Paul regrets his severity. He had married a wife, but owing to her dreadful temper had left her, which soured his mind and biased his opinions.

I will resume at a more convenient season. the medium knew Chinese, I would write in that language. I am yours, with wish to be made welcome,

For the Banner of Light. NIGHT, THE TEACHER.

"Night is the teacher of the day." And through its golden bars -Young Morn rehearses to the world The lesson of the stars.

In quivering rays their light shines forth, Through distant realms to ours, And Nature in her myriad forms, Reflects the radiant showers.

In mellow strains go sweeping on The songs of rolling spheres, Till furthest aisles of thought repeat The wisdom of the years.

When resting forms are wrapped in sleep, When eyelids close in peace, Then listening souls awake to joy, And dying discords cease.

Then waves of rapture bear us on Through realms of love and flowers, And music, art, and poetry In harmony are ours.

Compared with this all earthly scenes eem weary, dull and poor; And all our homes, though palaces, But huts on life's bleak moor.

From homes of light come angels then, Our labors to approve, And teach our hearts, through heavenly speech The worth of human love.

When day returns we work in hope, And hourly seek to find, 'Mid all the chaos of the world. The laws that rule the mind.

Then Truth, with radiant brow, appears In steel clad armor dressed, And with a voice of wondrous power Her mandates are expressed.

Then sordid hopes of hearts grown cold To all but gain and greed, Seem bitterest dregs, and gold is dross To those whom angels feed.

Then diamonds bright with glittering light, That float with rainbow hue, Proclaim their kinship with the coal, And oldest things seem new.

Then germs of thought from heavenly climes Rind gardens bright and fair, And fertile soil in human hearts Yields fruitage rich and rare.

Then souls, attuned to Nature's harp, Reveal the dawn of truth, And Justice with her even scales Guides the glad steps of youth.

Then silvered heads of aged men With shining wisdom gleam, As if some star of heaven had lent Its light to life's last dream.

Day walks away, down sinks the sun; Low glimmering in the west; Rejoicing, too, man seeks reward For toil in happy rest.

Night, softly stealing o'er the scene, Again resumes her sway, And dreams, like stars, show oft to him The lessons of the day.

The lessons of the day.

The above poem has a dual authorship and a history, which, as it illustrates most forcibly the influence which our own peculiar moods may have over others, especially those of sensitive organizations, will not, I trust, be without interest to the reader. Its history is brieggas follows: Sometime since, while employed in writing a poem for Brittan's Journal, having occasion to go for a moment to a room remote from the sanctum where I was writing, I happened to meet there my brother-in-law, A. F. Ewell, who was engaged in conversation with my sister. He no sooner saw me than he seemed to feet the poetle state of my mind, though he had no knowledge of what I had been doing. He asked me to sit down and said he felt impressed to say to me that "night is the teacher of the day." Yes, I said, and through its golden bars young Morn repearases to the world the lesson of the stars. I stopped here and he began again, giving me the first two lines of the second stanzas, after which the rest were composed in the some manner. In a few moments.

Is not this fact a lesson showing the influence of mind over mind, and revealing the sympathy that binds us all together as one family, and should it not teach us the duty of exercising aloving charity toward all?

Belvidere Seminary, N. J., Aug., 1874.

Belvidere Seminary, N. J., Aug., 1874. Bellie Bush. | —to regard them as dangerous men. Said their ductrines were calculated to bring confusion in-

## Unnner Correspondence.

Letter from Mrs. Townsend.

Dear Friends, all over the world-Let me hall Dear Frients, all over the world—Let me hall you again, through the columns of the Banner, from among the green hills of my native State, dressed in their "holy green vests," and so beautiful that one almost feels as though in "fairy land." The mountains, like sentinels keeping guard over weary souls, seem kissing the sky with their rocky tops, while the valleys, teeming with growing vegetation, cradied between them, invite the lavers of Nature's onlet to rest. In invite the lovers of Nature's quiet to rest. In coming hither we passed the plain monument raised over the mortal dust of our sainted sister, Achsa W. Sprague, and the thought camp, how she would have felt (remaining in the form until the present hour) to witness the sea of cruel an-

the present hour) to witness the sea of cruel antagonism that is submerging so many noble souls in its waxes, who have been the recipients of angel ministrations during so many years.

The gospel teaching us the Father and Motherhood of God, the consequent brother and sisterhood of the human race, teaching us the sovereign rights of individuals, and, consequently, the broadest charity for and liberty to all, now seems a means of division a source of divisions of any consequence and a means of division, a source of oppression and the most bitter condemnation. No; it cannot be the fruit of our own heavenly gospel! It must be something from the old tree, ere it was grafted with heavenly scions, and its shriveled bitter.

ness prores it.

Henry C. Wright used to say, "Melvina, stand behind the principle and crowd it ahead, letting personalities alone! Be true to God in Melvina, and you will always come out right!" Had this principle been the governing law with all investigators, not so many Spiritualists and reformers would be found among the scandal mongers whose vindictive spirit is fully worthy an unorthester wheeler wheelers. thodox education.

Where, then, are the true Spiritualists? Surely, not among extremists, but between and above, like calm stars shining all over the mists that, through necessary chemical changes rise to descend in morning dews. So, the *true* Spiritualist, man or woman, will no more descend to the dirty plane of condemnation than the stars will leave their places in the sky; but will reach out, on every side, and say, "Come up higher!" Let the Divine within rise to a plane of immortal baptism, where the dusty shreds of schishness and egotism may be washed away by the pure waters of Love, and the God in man reign. Well do we remember how the angels have prophesied these times, and asked us, "Who shall be able to stand?" Alas! how many falter, and dare not be true. But "all hidden things will be rerealed!" and all our shortcomings will appear. Let us make a record we are willing to meet. "He that sayeth he liveth and sinneth not, is a liar, and the truth is not in him." All know this is true, for human nature is the same. Who, then, is competent to judge? Not you nor me; we had better work? And I want to work while I may, for the years are dropping their frosts upon my brow, and very soon Societies, like some men, will say, "Poor old horse, let him die. So, turn him out where naught soon Societies, like some men, will say, "Poor old horse, let him die. So, turn him out where naught but weeds and rocks abound, to nibble until he starres. Hang up the golden-plated harness in waiting for the colt." But I cannot enter upon the cruel work of condemnation. It is not my religion. I pity the sinner, and would save. The most conservative have a right to their views and lives. The most radical just the same; and my platform must be free to all. They are all my

Father's and Mother's children.

I believe honor and candor to be the only safe guides of our lives. To be what we seem, with no hypocritical garment to cover our natures, will take much better with the angels on earth and in Heaven. If professed Spiritualist Societies, knowing such to be my unchanging principles, wish to engage my services, I shall be happy to serve, as I have always done, with my best ability, under the conditions presented, ever praying to be made good enough to exercise a pure and good influence, and to say from the bottom of my heart, "Neither will I condemn thee; go thou, and sin no more."

M. S. TOWNSEND.

Address, for a few weeks, Bridgewater, Vt.; or Stoneham, Mass., permanently.

## Massachusetts.

MARION.-Mrs. G. G. C. writes, "It is pleasant to again unfold the Banner and receive the comfort and light it brings to me. Especially is this the case at the present time, as I am an invalid, and have no acquaintances in this place who are interested in Spiritualism. Marion is becoming quite famous as a watering place, and is filling up with visitors. It is quite a pretty little village, scaport and country combined. A short walk from the salt water brings us to fine groves of pines. It would be a good place for mediums to recruit and do good."

## New York.

BURTONVILLE.-S. D. Hewett writes, Aug. 19th, as follows: Mr. A. E. Doty, of Ilion, N. Y., gave a lecture in the Christian Church, in Burtonville, N. Y., entitled "Heaven, what is it?" on Sunday, the 9th of August, in the afternoon, and another in the evening, entitled, "Heaven, where is it?"—themes that have enages. The philosophers and sages of ancient as well as modern times, poets and divines, and even untutored savages, have all had their peculiar times. liar notions of what and where heaven is, and there have been almost as many opinions on the subjects as the number of people who have thought about them. Mr. Doty has given the subjects a great deal of thought, profound research and laborious study for many years. He search and laborious study for many years. He said that our enjoyment is our heaven, and that the happiness enjoyed by the gratification of our desires will be increased or lessened according to their purity or impurity, and our capacities for enjoyment, which may be enlarged by the exercise of certain faculties, or diminished by their non-exercise and abuse; that heaven is a state or condition, and that our affections and state or condition, and that our affections and other faculties, in the factors are found. Brother Fishback is on a tour through the Brother Fishback attachments in this life will continue in the fu-

In regard to the second division of his subject, he said, in substance, that while in this life we are in our first heaven, and at death we enter the second heaven which is near the first. The lecturer spoke with enthusiasm and eloquence, and was listened to with marked attention by large

## Missouri.

MILLERSVILLE.-J. J. Miller writes, Aug. 11th, as follows: We are comparatively young in the investigation of the Spiritual Philosophy in this section, yet the cause seems to move bravely on, regardless of old Orthodoxy and its combined evangelical efforts to put us down. We see a marked advance in our young mediums, especially the trance speakers, of which we have some four or five in this neighborhood. Our evangelical brethren have just closed a long series of meetings in our midst, conducted by Rev. Mr. Randol, the State Evangelist of the Missionary Baptist persuasion, which continued every day, or, rather, every night, for near a month. The preacher started out seemingly sanguine of success, mentioning rather favorably the Universalists, but saying very little about Spiritualism or Spiritualists, telling the people that those who would come and hear all his sermons would surely be saved. But after some three weeks' hard labor, and his hearers dwindling to a mere handful, and not having succeeded in "saving" ly on, regardless of old Orthodoxy and its comhandful, and not having succeeded in "saving" even one soul, he seemed to charge his base of operations, and turned his six-pounder into the ranks of the Spiritualists.

He claimed to have investigated Spiritualism with test mediums, under test conditions. Said there were some good things connected with it; among the most prominent he mentioned the curative or healing media; said those things could all be accounted for on mesmeric and psychologic principles; "had tested it in various ways and found it was a reflection of our minds." He are tested by he heaves to guard very elegable against enjained his hearers to guard very closely against those fine spiritual lecturers that come round— to regard them as dangerous men. Said their

to a neighborhood; that Spiritualists were the most persecuting people in the world; and, finally, after many accusations, he told his audience it was very hurtful to religion. We acquiesced fully in his last remark, especially to his kind of religion. We interrogated him, after the close of his services, on nearly all the points he tried to make, especially as to when and with what test medium he had investigated Spiritualism. He seemed somewhat confused (the audience still present), and informed us that it was about twenty years ago, and that he had also investi-gated it a little as late as six years ago. He was then asked to give the name of some test medi-um with whom he had investigated. In this he entirely failed. He was then asked if he would dabate the question of Suletinglies with entirely failed. He was then asked if he would debate the question of Spiritualism with some one of our speakers. He said he would if he could get the time. By this time he became very restless, and we saw he had no notion of debating the subject, and that he was becoming very much wearied of being criticised in the presence of his audience. We pointed out a few of the absurdities of the teachings and doctrines promulgated by Evangelists. I'told him he was very ignorant of the true Spiritual Philosophy; but he made little or no reply. He and his family left early next morning, and have not been heard of since, at least by any of the people of this town, to my knowledge. to my knowledge.

#### Vermont.

CANAAN.-Henry B. Allen, the physical me dium, writes under date of Aug. 17th as follows I-returned to Canaan, Yt., a few weeks since, after a successful series of scances in Troy, Lanrafter a successful series of séauces in Trøy, Lan-singburgh, Albany and Herkimer. The people's interest in physical manifestations seems to be increasing. They never the of tests of spirit power. I have engagements for September in Rochester, Waverley, Toledo and other places in the West, and would like to stop at localities in New Hampshire or New York, nearly on the railway route to these Western appointments. Mrs. E. L. M. Paul, living in Stowe, and lectur-ing regularly in Glover and Hyde Park, is highly esteemed for her womanly worth as well as abilesteemed for her womanly worth as well as abil-ity in speaking. Mrs. A. P. Brown, of St. Johns bury Centre, one of the most outspoken and elo-quent advocates of our philosophy, was the first to sow the seeds of Spiritualism in Canaan. She would like engagements West or South during the fall and winter. In Caman, the Society young and growing, talks of putting up an edi-tice of some kind for Sunday meetings. This Society united with the Spiritualists of Gale brook, N. H., in securing the services of J. M. Peebles during August. I need not tell you that his meetings were largely attended, and that he fully met the expectations of the people. Though the spiritual sword he wielded was sharp and severe on the Orthodox sects, it was equally as keen when turned toward indifferent and selfish Spiritualists. While his lectures on Spiritualism are doing a vast deal of good, his lectures upon "travels around the world," with an exhibition of pictures and paintings, command the appro-bation of many Orthodox listeners. The mani-festations in my circles are constantly improving, and Mr. Holland, the leader of my band, hopes soon to be able to materialize so as to show the whole spiritual form as well as the mere spirit hands. My permanent post-office address is Hyde Park, Vt.

#### Iowa.

R. G. Eccles, of Kansas City, Mo., under date of Anita; Cass Co., In., Aug. 12th, writes as follows: It is over a year since I wrote my last letter to the Banner. My simple excuse for this seeming shirking of duty, is the fact that I am kept so busy in the lecture field I have but little time for newspaper gossip. I expect the editors is claded to the

time for newspaper gossip. I expect the enters is glad of that.

Since January 1st, I have delivered eighty-two lectures in Ohio, fourteen in Pennsylvania, seven in Wisconsin, thirty in Missouri, thirty-six in Kansas, and forty-eight in Iowa. This makes a total of two hundred and seventeen lectures in the bundred and twanty there done.

two hundred and twenty three days.

My time is all fully engaged, in Iowa, (every night and twice each Sunday,) up to November 1st. I am receiving calls from Indiana, Ohio, Wisconsin, Michigan and Illinois, which it is impossible for me to fill, at least till snow flies. I would have say to all correspondents wanting to engage here say to all correspondents wanting to engage my services, that it would be impossible for me to accommodate any of them without having from two to three months' notice in advance, unless they are directly upon my laid out route, when I will write to them without a previous call, if 1 can procure their names.

Mrs. II. Morse, of Council Bluffs, is spending a few days at this point to recuperate strength. She is Missionary for the State of Iowa, and is doing a glorious good work as a medium and speaker. It has been my fortune to labor after her, in many places, and I have yet to visit the first locality where she has failed to give the very best of satisfaction, and call forth large, appre-ciative audiences. She is not confined exclusive-ly to Iowa, but will receive calls from any neigh-boring State. I would advise my friends, everywhere, who happen to see this letter, by all means to try and procure the services of Sister Morse. Her permanent address is Council Bluffs,

Brother Warren Chase still continues to strike his sturdy blows in behalf of Spiritualism and a free rostrum in Iowa. Any encomium of his lectures or ability, from me would be out of place, as his reputation as a star of the first mag-nitude is too well known to need repeating. He is now holding forth in Prairie City. His ad-dress is Colfax; Jasper Co., Ia. May he long be spared to battle against all illiberalism wherever föund.

not be made to meet Eccles again. I hope Brother F. may silence his opposition for good.

Sister Sophrona Warner, of Appleton, Wis., is also in the State. I see she is advertised to join labor with me at the State camp meeting next month. Some of the friends are confounding this camp meeting with the State Convention, that meets in October, in Des Moines. Successto our good old Banner.

ANITA,-Edwin Cate, President of the Staet Association of Spiritualists, writes, Aug. 19th, Association of Spiritualists, writes, Aug. 19th, 1874: The cause of truth is progressing in the State of Iowa. The State Association has done good work since our last Annual Convention. We have five missionaries in the field, kept employed all the time. Mrs. II. Morse has given two hundred and twenty-five lectures since the 10th of last October; Dr. Sanford and Capt. II. II. Brown have all the work they can do for two months to come. We have organized four dis-II. Brown have all the work they can do for two months to come. We have organized four district associations, properly officered and in good working order. All parts of the State are coming up nobly to the work, and, ere long, Iowa will be one of the banner States for Spiritualism. If any are seeking new homes, they cannot do better than come to the broad, free prairies of Iowa, where they are sure to meet a kind welcome among a free and progressive people.

## Kentucky.

NEWPORT. - Spiritualism is progressing in this place. Two months ago John Johnson, Jonathan Barnes, Dr. E. S. Wallace and myself organized a little Society under the name of the First Religious Society of Spiritualists of Newport, Kentucky. Our first starting place was in a small room; and we did so well that we had to look out for a larger place. We also organized a Children's Progressive Lyceum, and it is in a flourishing condition. We feel thankful to God and his holy angels that we have progressed so finely, for we know they have given us the helping hand toward progression. The following officers were duly elected, July 1st, 1874: John Johnson, President; Mrs. M. Marsh, Vice President; Jonathan Barnes, Treasurer;

CHARLES DONAHOWER, Secretary.

Newport, Ky., Aug. 11th, 1874. this place. Two months ago John Johnson, Jon-

## Children's Department.

(From Trotty's Wedding Tour. ! THE GIRL WHO COULD NOT WRITE A COM POSITION.

A STORY OF WOMAN'S POSSIBILITIES.

BY ELIZABETH STUART PHELPS.

Concluded.

"You don't say so! Beg pardon. What did he die of? So you're running the business? Well, I've come to get a reclining-chair for my wife. One of these big ones, you know, that tip back into last week. Expensive, I s'pose, but you see she's got bad in the back, and nothin' 'Il do for her but one of them chairs. Phought I'd step in this morning and price one.

Up stairs? I'll go right along up. Beg pardon, I'm sure! What did you say he died of?" Jem did not say. In fact she did not say anything. Something in the loud man's long anything. Something in the food man's long speech had set her thinking suddenly and sharply. She followed him quite up stairs in silence before she remembered to tell him that they had not a reclining chair in the store, but one shopworn sample. By that time she had thought hard. "Runnin' the business." herself, was she? Why! for a moment she lost her breath. The part hafers she know it has easily to be her breath. Why! for a moment she lost her breath. The next, before she knew it, she said to the loud man, "I can get you such a chair as you want, sir, in three days. We have to send to Chicago for them, and I can't promise it before that; but I can meet your order in three days,"—had said it, and couldn't help it now.

"Trompt?" said the loud man.

"Yes, sir."

"I want plenty of springs mind and good.

"I want plenty of springs, mind, and good horse hair stuffing, and a latch that won't get out of order."
"Yes, sir." Jem took down the orders in her

note-book, fast.
"And some kind of green cover—like this." "And some kind of green cover—like this."
"You want rep, sir. Blue, green, or yellow?"
"I'll leave that to you," I guess," said the customer, hesitating. "Yellow?" went—into the note-book.

"You'll get me a first-class chair, will you? -

"You'll get me a first-class chair, will you?—
in three days prompt?"

"I certainly will," said Jem.

"What will you charge me?"

"Forty dollars."

"Wh-ew! You mean to make something out of me, if you be a gir! That's too much."

"That's the price of your order, sir," said Jem, firmly, looking as much like business as a little red-haired, red-checked, freekled girl, with tears on her face, could possibly look. "I can give you a small size, with inferior stuffling, for thirty."

"My wife's pretty considerable size herself,"

mused the customer. "She might break through on thirty, mightn't she now?"

"I'm afraid she might," said Jem, demurely.

"I'll go forty on it, I guess, and do the thing-ship-shape," concluded the customer.

The first thing that Jem did when the customer had gone was to go straight out and hand

er had gone, was to go straight out and hang up the sign again; and as she stood on the ladder in the sun the gilt of the mourning letters re-vived, and winked at her shrewdly, with a certain relieved, comfortable air, too, such as peo-ple have been known to wear in a change from crape to lilae on a fine Easter Sunday. Jem could not help laughing in spite of herself—then wished her father could see it-and so cried

again.

However, she did not cry too hard to prevent her going to the express office at once with the order for her reclining chair; and by the time that she had done this, and got home, her eyes were quite dry and very bright. She walked right into the sitting-room, and said, "I am going to carry on the business myself."

"Jemima Jasper!—"
"I m gaing to drive on the business myself."

"Jemima Jasper!—"

"I am going to carry on the business myself," repeated Jem Ho mother fell through the mending basket, and Poppet tipped over the stove.

It seemed to Jem as it, with that single and shuple remark of hers, all the ordinary world fell through and tipped over. The relations in light mourning expostulated. Everybody expostulated. People wrote, called, called again, sent messages, were shocked, were sure it wouldn't do, entreated, threatened, argued, urged—made as much commotion over that one poor little girl much commotion over that one poor little girl sending to Chicago for that "declining chair,"

as if she had proclaimed war against the Car of Russia on her own responsibility and resources. They said, "Why didn't she let her uncle self out the stock for her "Why didn't she take in plain sewing?"
"She could teach a few little children at home."

"It would be so much more suitable!"
"Yes, and womanly and lady like, and all that."
"She would never make a cent, you know."
"Mrs. Jasper shouldn't indulge that girl so."

And to crown all, "What a pity she couldn't wait till Poppet was large enough to support her!"

But Jem showed a firm little freekled face to everybody, and stoutly said, "I understand the furniture business. I don't understand any-thing else. I am just as well able to support the family as if I weren't a girl, and I mean to do
it. It-would please father, and it pleases me.
Just let me alone, and see."

A story is a story, however large. And this is the rest of it; and no more wonderful, after all, than truth is apt to be.
One day, some years after those six stars overhead, the editor of the Wednesday Evening Early Visitor, travelling at the West, with her friend the principal, stepped into a furniture store in a brisk little town in Illinois, to buy a bracket.
The ladies were waited unon by rather a small The ladies were waited upon by rather a small

boy, who stood behind the counter with a cere monious and important air. He looked so small so ceremonious, and so important that the la-dies hesitated, and asked, "Can we see one of the firm?"
"The firm is busy in the counting-room just

now," said the boy, grandly. "She has let the clerk off on a holiday, and I tend after school today. What would you like, ma'am?"
"Poppet," said a bright, busy volce, at this moment, "thet run over to the realable days?"

"Poppet," said a bright, busy voice, at this moment, "just run over to the freight depot, and tell Carter to hurry up those louinges. Be as quick as you can. I will wait on the ladies."

With that, Poppet jumped over the counter, and "the firm" walked leisurely round behind it. She was a dignified young lady, with freekles and red hair. She seemed to be very busy, and brought out her pretty stock of brackets without any more than the busiest glance at her customers' faces. But her customers gave many sharm glances at hers.

her customers' faces. But her customers gave many sharp glances at hers.

"Something so familiar to me about that young lady," mused the editor of the Early Visitor in an aside whisper. At the door, with her bracket under her arm, she turned and looked back—but confusedly; in the street she stopped to examine the sign. If was a bandsome new sign and read. sign, and read

> H. & J. JASPER. Furniture.

"Jasper — Jasper," said the editor, thoughtfully. "Do you remember that stupid little Miss Jasper you us to have at school? That young lady reminds me of her amazingly. I wonder if it can be—I mean to ask at the hotel." "Jemima Jasper—yes," said the clerk of the hotel; "that's the name. Smart girl, too. Very smart girl. Carried on her father's business after he died. Keeps the old gentleman's name on along with hers, too; did you-notice? Curious thing! Yes, that's a smart girl."

Did she support the family and educate that boy? the editor would like to know. The clerk laughed a saucy clerk's laugh.

"Shouldn't wonder if she did! Madam, folks say that girl's worth fifty thousand dollars, if

say that girl's worth fifty thousand dollars, if she's worth a cent!"

her as if Icarus-had been in the store. She suddenher asn rearisman ocen minestore. Suesundenly felt very inky and stupid. The brackets on the counter turned mistily into a bulwark of "Elements," and the two ladies in the street had a bazy air, as if they had fallen into the Midsum-

mer Night's Dream.
When they turned to look back at the sign the furniture dealer suddenly smiled. She would have enjoyed calling them back—would

have enjoyed it very much."

But Popper and Carter were in sight with the lounges, and business was business, and could not wait — no, not even for the editor of the Wednesday Evening Early Visitor.

#### THE DOOMED MAN.

It is the good ship Hildebrand

That sails the stormy sea — But fier course doth stand away from land, No danger can there be:

Though the tempest blow, and the wild waves though the flow,

The ship is stout and strong,
And safely to the port will go,
Let the voyage be short or long.

Comer tell a story of the seas"—

A comrade asks the master, With this gallant breeze, you may rest in ease,

The sea-mew flies not faster." Then fill the glasses all around,

The well-pleased master cries, And I'll tell what is found in a ship that is

To no port till the last man dies,

There floats a ship in the northern clima That has drifted a hundred years:

For a fearful crime, till the end of time, "A"fated map it bears."

Upon the deck, and on the mast, The ever-falling spray Is borne by the blast, and freezes fast,

Till the ship is an iceberg gray. 'And in the cabin, pale and wan,

Between two spectres grim, Sits a fated man, while they strive who can Gnin the troubled soul of him.

'And one plays for the fiend of hell, And one redeems from sin; And the dice they tell, as they fall from the

But neither yet shall win. And ever there the dice are cast, For the fated man to see ; Intil the last of earth is past

He sits in agony. "Long years ago I once did sail Far into the frozen North, And I heard a hall, like a dying wall,

From the drifting ship sound forth; Upon the deck, and on the mast,.

The ever-falling spray
Was borne by the blast, and frozen fast—
Like an iceberg huge she lay Oh, tell me, does the end draw near ? And when will time be done:

There, many a year, he has watched in fear,
While his soul is lost and wen."

—[From Northern Ballads,

#### The California Woman Suffrage Society.

Held its annual meeting and fifth anniversary service at Dashaway Hall, San Francisco, on Monday, July 27th. The morning session was occupied by the reading of reports and the election of officers for the ensuing year. The Treasurer's report showed the society to be out of debt, and with a balance on hand of eight hundred and fifty dollars. The election of officers resulted in the choice of the following : president, Mrs. Sarah Wallis, of Mayfield; with a list of vice presidents, including representatives from various parts of the State, among the names being that of Laura He Force Gordon; secretary, Mrs. Matthews, of Sale Francisco; corresponding secretary, Mrs. Wilson, of San Francisco; and a board of managers, consisting of some nine ladies. During the afternoon and evening sessions, which were presided over by Mrs. Benedlet, foretble and argumentative speeches were made by Mrs. Rowena Granice Steele, Mrs. Hendee, James I. Ferree, Mrs. Drinkhouse, Mrs. Roberts, Mrs. Wiggins, Mrs. Laura De Force Gordon, editress of the Stockton Leader, Mrs. Boyer, editress of the Oakland Homestead, Mrs. Emily Pitts Stevens, Mrs. Huges, Mrs. Boyer, Judge A. M. Crane: Rev. Otis Gibson, and ers; and the Convention was one which left behind it a pleasant memory for harmony and suc-

Miss Jane Ainslie, who has died recently in Edinburgh, was the originator of "The Flower Mission" in Glasgow. So long as her strength permitted she personally supervised the mission, carrying baskets full of bouquets to the infirmary, where smiles and words of welcome always waited her. When she could no longer pay these waited her. When she could no longer pay these visits, in her sick room her hands and thoughts were ever busy in the work. A change to Grantown in the early part of the summer was deemed advisable. There her thoughts were still for the sick and suffering: Almost to the last day of her existence she occupied herself, in the intervals of pain, with making small wire baskets to hold ferns for the patients in the infirmary,

in the image of God, he was also made in the image of an ape. The framework of the body of him who has weighed the stars and made the lightning his slave, approaches to that of a speechless brute who wan-ders in the forests of Sumatra. Thus standing on the frontier land between animal and angelic natures, what wonder that he should partake of both "—The Literature of Europe.

## · LIST OF LIBERAL LEAGUES.

Buston, Mass.—F. E. Abbot, President; Horace Seager and Mrs. J., W. Smith, Vice Presidents; Geo. A. Bason, Corresponding Secretary; Miss Jame P. Titcomb, Resording Secretary; Mr. John S. Rogers, Tressurer; Messrs, R. H. Romey, H. B. Storer, H.S. Williams, M. T. Dole, Mrs. Etta Bullock and Miss S. Ida Dudley, Executive Committee.

Mrs. Eth Bullock and absolvement, President; Miss Jane
Heffenson, O.—W. H. Crowell, President; Miss Jane
E. Gurliss, Vice President; Elemezer Wood, Treasuror;
Miss Anna E. Giddings, Secretary; Executive Committee
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MISS Auda B. Crowell, Mrs. Mary A. Gladings, D. D. Holmes.

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Miss Jasper came out of the counting room to watch the customers with the bracket walk up the street. She, too, looked confused. It seemed to

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# Banner of Light.

BOSTON, SATURDAY, AUGUST 29, 1874.

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#### Mothers and their Children.

The Boston Board of Heigth 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 sanifary 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 suste nance 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 pro-

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 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 earing 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 communi- of interest both to the public and the parties adties, and to teach them to till the soil and to hus- dressed.

band 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

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 jourffal candidly declares that if the General Governint ever succeeds in keeping the Indians contented and peaceful upon limited reservations, it will be done only after expelling from their midst the this rish and civious 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 conjoined, 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 rung 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 rascally white men, who thus show them that they can not 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 exercisé of both.

#### Women in the Professions.

The Medical Mirror discusses the question of admitting women to the practice of medicine, and motes 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 inompetency, 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 tliem are artificial—the products of their mode of life. I believe that nothing would tend so effectually 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 acquirements 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-educated 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 daugh ters. 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 isk for their right to compete. 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 intiniate 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.

2-2"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.

## Picuic 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 holden there on Wednesday, September 9th. An occasion of interest and pleasure will, as heretofore, be the nevitable 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

#### 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, Guisboro', Bury, Oldham, and other places, having listened to her fearless utterances. The Leeds Daily News of August 5th has a halfcolumn 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 bave 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 *soiric* 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 Kislingbury), 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, Conti 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 Augustine 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.

Dr. George Sexton recently delivered a course of four lectures on Spiritualism at Music Hall, Highstreet, 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 Ameri-

ca, Thursday, Oct. 15th, has been speaking with fine success at Glasgow, London, Heckmondwike, 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 eported as giving good satisfa 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

Gerald Massey presents a series of twelve lecures on Spiritualistic and literary topics for the eason of 1874.5. His address is Ward's Hurst, Iemel Hempstend, 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 Russel 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 suc-ceeded in reaching out so far and wide into the hearts and minds of our community as Mr. C. H.

The Progressive Spiritualist, (whose twentysecond 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 super-

M. 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 lefters 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 puplic 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 Religio-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

He married, in 1821, Eliza, oldest daughter of Zabdiel 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 Spiritualis 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 it memorial sketch :

"His gentle old time courtesy, his geniality and his strict integrity, had won for him the last

ing 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 reöpen 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 beingemployed. 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 mployed.

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,

Those who have read the musicar 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. II., August 24th. At the time of his decease he was nearly-seyenty-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 later has been spiritualism. ism. 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.

#### Kardec'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

"BOOK ON MEDIUMS; OR, GUIDE FOR ME-DIUMS AND INVOCATORS: Configuring 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 Spiritism."

The utmost interest, amounting almost to enhusiasm, 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

Kardec's countrymen. Whatever may be said in praise of this forth-

coming 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 rightfully 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 naive style of expression, and the inductive unfoldments which thereby find flotation 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-and 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 ennobling 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

In the afternoon Dr. H. P. Fairfield gave an address upon the intellectual and moral influence of Spiritualism, under what purported to be the influence of Rev. Sylvester Judd. Rev. E. B. Fairchild, of Stoneliam, an independent Unitarian and Spiritualist, who has organized and con-ducted two churches, in what he believed to be the interests of the religious growth of 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 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 registed, a challe charge consists of Charles ceived. A choir of singers, consisting of Charles E. Sullivan and Mrs. A. E. Gilbert, of Boston,

E. Sunivan and Mrs. A. E. Ginert, of Boston, II, 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 promiseuous 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 dandered the development of the mediumistic force, under such conditions, as dandered the development of the mediumistic force, under such conditions. gerous 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 in-tended 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 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 haptism 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 com-pany gathered on the bluff overlooking the rail-road, 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 upful 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 re-liable 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. "Mag-gie," 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 the poor she would

Irom the spirit land, and to the poor she would give freely. The band gave a sweet voluntary, 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 Hodges, and others, music by the band, and an inspired response by Mr. Fletcher, whose comprehensive views of the nature and value of mediumship.exviews of the nature and value of mediumship, ex-pressed 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 exer-

'On Wednesday morning, the 19th, the most beautiful and interesting dedication yet made was witnessed at the tent of Mrs. M. A. Charter, The daily papers of Boston—notably the Post and Advertiser—have referred in good set terms, to the Massachusetts Spiritualist Camp Meetings, Just concluded at Lakes Pleasant, Sliver and Walden, among other points calling especial attention to the unusual good order which characterized these convocations.

127 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.

38 Was witnessed at the tent of Mrs. M. A. Charter, of East Boston. Her tent is on Owasso 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 pleture of Katie King was surmounted by the motto of "Liberty and Justice," 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. Cutter followed with words of sympathy for Mrs. Charter. Mrs. Charter replied in the most carnest language, and gave a nosegay to each speaker. Mrs. Charter spoke very feelingly of a son of hers now in spirit life, and he controlled another medium and gave a tender message to his mother. The scene was very affecting; many eyes were filled with tears. Miss Crosby read one of her poems. William Brunton gave a few thoughts couched in peculiarly poetic language. Prof. Hamilton read a witty poem on phrenology. Mrs. Keith sang a song, "Home of my Childhood." Mrs. Nelson, in a most kindly speech, presented a bouquet of flowers to Mrs. Charter, and said, "Nellie, your spirit wished me to give this to you." Mrs. Charter replied that the gift was a test to her, as she had mentally hoped she might have the bouquet. Her son Arthur came again and told his mother-to-take-courage, and said she did see him, and that he would help her all he could in her great work as a medium, and wanted her to do all the good she could while in the earth form. The commany, at the request of Arthur, sang do all the good she could while in the earth form. do all the good she could while in the earth form. The company, at the request of Arthur, sang "The Old Oaken Bucket." After voting to give a benefit circle to Miss Crosby, the band closed the intensely interesting ceremony with another of their fine voluntaries. Prof. Carpenter, Mrs. Albertson, and Dr. Beals, all added a word of second closer.

Wednesday evening the dedication of the On Wednesday evening the dedication of the tent of Mrs. Dr. Cutter was given. There were the usual music and speaking; Dr. Beals presided. Mr. John Collier gave a pithy address and closed with a fine inspirational poem. The Lake Pleasant Quartette sang, and Mrs. Maud E. Lord spoke feelingly of her first impressions on coming to the grounds. She thought there was much harmony and good feeling. Mrs. Dr. Cutter said that she had experienced more happiness in three hours than she had before in many months. Mrs. Cutter related a thrilling account of Mrs. Lord's sickness, and how the angels had of Mrs. Lord's sickness, and how the angels had saved her life.

Mrs. Cutter's tent was prettily decorated with flowers and evergreens. There was a large at-

Wednesday at half-nast eleven. Dr. Storer wednesday, at hall-past eleven, Dr. Storer gave a magnificent address, at the grand stand, to a large audience. He took for his text, "It doth not yet appear what we shall be." He hinted at the possibilities in the soul of man, and pictured the grandeur of the mind when it shall have surmounted all human limitation. The address surmounted all human limitation. The address was well received. In the afternoon Prof. Car-penter made a wonderful display of his mesmeric penter made a wonderful display of his mesmeric power, in the pavilion, to a crowded audience. In the evening the dance at the pavilion was en-joyed by all. Mrs. Maud E. Lord gave her first scance at the dépôt, and had a great success. Thursday, Aug. 20th, Miss Lizzie Doten, of Boston, gave a superior address on the subject of Moral Juraism, alceium with a poon. The water

Moral Heroism, closing with a poem. Her voice was clear and was heard in all parts of the grove. She spoke for one hour, and gave earnest words of encouragement.

In the morning there was held at the tent of Mrs. Charter a circle for the benefit of Miss Liz-zie Crosby, The proceeds amounted to over ten

Mrs. Charter a circle for the benefit of Miss Lizzie Crosby, The proceeds amounted to over ten dollars, which, with a purse spontaneously made up on Wednesday morning, amounted to about sixteen dollars; Miss Crosby expressed thanks in a feeling manner.

In the afternoon of Thursday there was a dance, and in the evening an Old Folks Concert for the benefit of Charles Sullivan, of Boston. He has led the fun for the campers, and they gave him a benefit night. The costumes were ancient and yet pretty, and Sullivan himself was dressed and acted the old man to perfection. One lady was dressed in the very bridal suit of Charlie's grandmother, and another had on the pretty outlit of a blooming lady of seventy years ago. The receipts for the benefit concert were forty dollars. A dance followed, in which the "old folks" joined.

Friday—the morning was occupied in listening to the most thrilling personal experience yet

to the most thrilling personal experience yet given, that of Mrs. Maud E. Lord, of Boston, who is giving circles for physical manifestations in the depot building every evening. She gave one Thursday evening, in which all present heard spirit voices, felt the touch of spirit hands, and listened to the music of instruments played upon without human hands. Mrs. Lord was the daughter of a bigoted father, who beat her with whips and-sticks for many years in his frantic efforts to "drive the devil out of her." He finally turned her out of doors and set her adrift. But she worked her way along till she became acquainted with Spiritualists, and they made her wonderful gifts of use to the world. We learn that the most satisfactory demonstrations are occurring at the scances every evening, and there is great desire to attend. Her terms are one dollar each, and she never allows but twenty-two persons to attend a single scance.

At the Conference on Tuesday, Mr. Whiting, of Michigan, recounted an experience of Spirituatism, embracing his own development as a me-dium, and that of his wife, and although the first public speech of his life, he came under an inspiring influence that thrilled all who heard, as they listened to his plea for the Indian spirits and the noble work they were doing for the pale faces. Drawings through Mrs. Whiting representing geological formations, and pronounced absolutely correct by distinguished geologists, have been made by the spirits, who still continue their wonderful work.

their wonderful work.

On Friday afternoon, the public address was given by N. Frank White, upon the encroachments of evangelical religionists upon the constitutional liberties of the people. It was an able argument, and deserves a wide hearing. In the evening there was the usual dance at the pavil-

Saturday, the great band picnic came off, and the grove was thronged with people. Twenty bands were present, and the woods were filled with music. It is estimated that there were over

with music. To is estimated that there were over fifteen thousand people in attendance.

A business meeting of the Association was held on Saturday morning, at which a Constitution was adopted, and officers elected for the encountry way. On Sunday, by the various trains and private

on Stinday, by the various trains and private conveyances, some six thousand people arrived, and together with those tenting on the ground, made a very large audience, who were addressed, in the morning, by Miss Lizzie Doten, her subject, "Our Spirit Home," being treated philosophically as well as esthetically.

The afternoon discourse, by B. F. Underwood.

The afternoon discourse, by B. F. Underwood. Esq., was an admirable presentation of Radical Ideas of Man and his Relations, contrasted with the dogmas of theology. Free-thinkers inter-preted Nature by the aid of reason—theology interpreted nothing, but gave unsupported dogmas, contrary to reason, for human credulity to accept

contrary to reason, for numan creating to accept under compulsion.

He was followed by John Collier, of England, and by Dr. H. B. Storer, of Boston, who was called for by the audience.

The media were all busy on Sunday, at their tents, giving tests, communications and medical examinations. The crowd of people attending examinations. The crowd of people attending this meeting have been curious concerning Spirknowledge could be obtained has been eagerly sought. Groups were gathered in front of many tents where private scances were being held, and it was often necessary to remind the eager lis teners that these were not public. But wherever a voice was heard discoursing under influence, there an assembly gathered. Mrs. M. J. Folsom, at Dr. Storer's tent, has been busily entered by the public of the pub gaged in giving clair voyant medical examina-tions, involving also tests from spirit friends; and other mediums, before mentioned, have been

as busy as they cared to be.

The camp meeting closed its sessions on Thursday, August 27th. We shall give a concluding day, August 27th. We report in our next issue.

Read the advertisement in another column of the new pamphlet, "An Exposition of SOCIAL FREEDOM." The author has endeavored to set forth his views and sentiments clearly, and the brochure deserves to be widely circulated, that both sides of the question treated may be presented to the public mind.

The Tenth Annual Fair of the Kansas State Board of Agriculture will be holden at Leavenworth, Sept. 7th to 11th inclusive.

### BRIEF PARAGRAPHS.

Queen Victoria has given the London Society for the Prevention of Cruelty to Animals a hundred bounds; and in a letter, written by her agent, says she hears and reads with horror of the sufferings which the brute creation often undergo, from the thoughtlessness of the ignorant, and she fears also sometimes from experiments in the pursuit of science. For the removal of the former, the Queen trusts much to the progress of education, and in regard to the pursuit of science she hopes that the entire advantage of these anæsthetic discoveries from which man has de rived so much benefit himself, in the alleviation of suffer ing, may be fully extended to the lower animals.

Mrs. S. A. Rogers Heyder will speak in Lawrence, Mass., the first Sunday in September, and remain two weeks to give tests, examine disease, advice in business, give psy-chom<u>etrical and clarrogant readings, etc., etc.</u> Would like similar engagements in any part of the country. dress Haverhill, Mass., P. O. box 1257. Would like to hear from friends in the Southern States.

Gerald Massey resides upon the demestic of Lord Brown-low, and declares that his house is situated upon the corner of three countles—Herts, Bucks and Beds. — New York Graphic.

In addressing some Sunday remarks, recently, to the convicts at the Charlestown, Mass., State Prison, the protempore chaptain unkindly observed that he hoped to say something they gould ! take home with them, "

Mr. S. F. Emmons, the young Boston geologist, has been elected fellow of the London Geological Society. It is a deserved compliment.

Heavy forest fires are devastating portions of Ontario,

The Spanish Republic has been universally acknowledged by the European powers. Marshal Zabala has routed the insurgent Carlists and relieved Vittoria. Schor Castelar, forgetting his personal slights, is working earnestly for his country, and the prospects for Spain are highly encourag-

Mrs. Harriet Beecher Stowe spends the summer at Cas-

The danger of war between China and Japan increases, The difficulty is due to the armed occupation of Formosa, a territory famous for its pirates and nominally subject to China. Now that the Japanese have overswed the Formosans, and thus done the work which China ought to have done long ago, the latter-has become indignant, and has ordered the immediate withdrawal of the Japanese forces. Should war actually break out the result would be doubtful. China could put an unlimited number of men luto the field, but the Japanese army, being armed and drilled after the European model, would be much more etfective than the barbarous hordes of China.

The relatives and friends of Edgar A. Poe decline the offer of George W. Childs, of the Philadelphia Ledger, to erect a monument over his remains, preferring that the memorial should be that proposed by the teachers and publie school officials, and other admirers of the deceased poet in Baltimore, and for which a considerable sum has been for some time in the hands of a proper committee.

Victor Hugo recently met with an alarming accident, be ing struck senseless by a pole projecting from a passing cart. It is hoped the consequences will not be serious, .

that "If women voted it would divide families." But families and nations have quarrelled twice as much over religion as over politics, ever since the world began. If you allow women to choose their own religion, why not their own party? . --

A Buffalo paper announces that by the recent burning of an Ice-house there, 20,000 tons of Ice were "reduced to

Twenty thousand miners are thrown out of employment by the suspension of operations by the coal companies in the Wyoming and Lackawanna Valley mines, Pennsylva-

The sloop-of-war, St. Mary, now at Norfolk, Va., is, under the provisions of a recent act of Congress, to be placed under the control of the authorities of the Charlestown Navy Yard, (Mass.); for the purpose of a marine school, She is to be towed to Boston by the Powhattan.

entertained by the Chicago Board of Trade, Aug. 17th, and made a pleasant speech, expressing his strong desire that the United States and Canada should be closely bound together by ties of friendship and interest. A rural gentleman, gazing at a garden in the vicinity of a certain city, in which were soveral marble statues, ex-

claimed: "Just see what a waste! Here's no less than six scarecrows in this ten-foot patch, and any one of them would keep the crows from a five-acre lot !" Baron Anselm de Rothschild, who died recently at his country seat, near Vienna, possessed wealth estimated at more than \$200,000,000. By his express desire his funeral

was celebrated without any pomp. The hearse was drawn by two horses and followed only by a few servants. In Missouri, after 1876, every voter must be able to read

and write. The date for Florida is 1890. There is no question that the modern Indian is a tough enstoner, but it is worth the while to inquire who made him so, and whether the while savages who have debased and degraded him, and are constantly overreaching him in trade, and stealing his rations, and encroaching on his lands, and exasperating him to fight in order that they may profit by his ruin, are not more deserving of lead pills and halters than the victim of their rapacions and unprincipled cupidity.—Ex.

The Government of Brazil has made a further reduction on the duties of American productions introduced into that

Gen. Custer has returned with his expedition from the Black IIIIs country, bringing exciting reports of the re-markable mineral wealth of that region.

Aug. 23d there was a white frost in Goffstown and Weare, N. H. At six o'clock in the morning overcoats and gloves were in requisition there. It is feared that the fall crop has suffered in consequence of this unusual occurrence.

The buildings on Calef's Wood & Coal Wharf 418 and 420 Federal street, Boston, were destroyed by fire Sunday forning, Aug. 23d; loss, \$5000; and the manufactory of Pitts street was burned Tuesday evening, Aug. 25th, the damage being about \$20,000, which falls on Brown & Langmaid, owners of the building, the Boston Star Collar Company, and the Bay State Inner Sole Company,

Eighteen young women of the thir:y-six who applied for idmission to the California State University, passed the Examing Board, and were admitted.

s by the flood at Austin, Nevada, August 19th caused by a cloud-burst, will amount to over \$100,000. The people were warned in time, by a messenger on horseback and escaped to the hills. The deluge was about ten feet deep as it rushed down the canon. No lives were lost.

Cairo. Ill., is reported to have been startled by an extrardinary meteor on the night of the 14th inst. It appeared as large as the moon, was dazzling as the sun, rapid as lightning, and exploded with a noise louder than thunder, shaking the houses like an earthquake.

On Saturday, Sept. 12th, will be issued, at Northampton, Mass., the first number of a first-class, eight-page weekly paper, The Northampton Journal; A. M. Powell. late editor of the New York National Standard, Editor MRS, ELIZABETH POWELL BOND, ASSOCIATE Editor; H. H. BOND & Co., Publishers. The JOURNAL will be an independent paper, will discuss politics, literature, reform, the agricultural, manufacturing, educational, and general interests, especially of Hampshire County and Western Massachusetts, present a full compendium of local and general news, and will have the services of an of contributors and correspondents. Publishe every Saturday. Two dollars a year.

The grasshoppers are hopping out of Minnesota, having consumed almost every green thing, from a Canada thistle to a cabbage leaf. In some cases they are into the dry fences, and if we may believe the local reports, actually devoured the epitaphs on the rural gravestones. It is no wonder they took their departure after that. But they have done a deal of damage, and have left a broad belt of ravaged country behind them.

According to Goldsmith our greatest glory consists not in never falling, but in rising every time we fall,

A young lady recently graduated from the Salem Normal School, at the head of her class, who had supported herself the two years she was there by work at the sewingmachine.

The people of Toulouse must be a hard set. A writer, speaking of the city says: "Ibis a large town, containing 60,000 inhabitants built entirely of brick."

A Brazilian iron-clad recently bombarded the town of Al vear, province of Corrientz, on account of alleged ill-treat-ment of its officers, which the authorities would neither explain nor punish. It was feared that the affair would lead to a war between Brazil and the Argentine Republic.

At the residence of the bride's father, Upper New York Mills, Aug. 13th, 1874, by Rev. H. Woodward, Mr. Annasa Lord, of New York, to Mrs. Mary E. Rend, of Utica, N. Y.

### Spiritualist Lectures and Lyceums.

Spiritualist Lectures and Lyceums.

John A. Andrew Hall.—Free Meetings.—Lecture by Mrs. S. A. Floyd, at 3 and 8 p.m. The audience prive lieged to ask any proper questions on spirituality. Excellent quartette singing. Public invited.

Rochoster Hall, 551 Washington street.—The Children's Progessive Lyceum. No. 1, which formerly met in John A. Andrew Hall, will hold its sessions at this place, 551 Washington street, every Sunday, at 10% o'clock. G. W. S. French, Seey.

New Federnity Hall,—Council No. 1 of Boston holds meetings every sunday at this hall, corner of Betkeley and Appleton streets. Lectures afternoon and evening.

Lurline Hall.—Free Public Test Circles at 10% A. M. and 7% p. M., Frank T. Ripley, medium. Free Spiritual Lyceum Conference at 1 p. M. for young and old speakers, decramations. &c. &c. No admittance fee, Thomas Cook, chairman.

Bostos, -John A. Andrew Hall, -Mrs. S. A. Floyd addressed good audiences Sunday, August 234, afternoon and evening, her remarks being interesting and well re-ceived. Good singing by the quartefte.

Rochester Hall, -On Sunday, A. M., August 201, the 'hildren's Progressive Lyceum, No. 1, met in this hall, 551 Washington street. Miss Lizzle Thompson and Ru-dolph Burtleson were the speakers. Mr. D. N. Ford made some excellent remarks in regard to the management of the Lyceum and the duty of leaders to the children. The most important position in this school is that of the

Leaders of the Groups. To make a success of this Lyceum, the leaders must Interest the children, and the children should work in unison with them. The parents of the children are ever welcome to visit the school and witness from time to time the progress made by them. Home and yeeum must join, and then we shall know that we are on the road to learn something.

On Monday evening, August 31st, this hall will be dedi-cated in the interests of Spiritualism. Miss Lizzic Doten has consented to be present, also Mrs. Emma Hardinge Britten has significalier willingness to address the meet-ing. Mr. George Bacon, and others, will also be present. Complimentary tickets will be issued to all who may wish to attend. The children of the Lyceam will be supplied with tickets for their parents on application to the Com-Alonzo Danforth, Committee Mrs. Mary Ann Land, of J. B. Hatch, Arrangements,

### Movements of Lecturers and Mediums.

N. Frank White is in Boston, and will remain here until the first of October, when he will commence filling his regular lecture engagements, speaking in New Haven dur-ing that month. His services can be secured in this vicinity during September, by addressing him care of this officer Moses Hullwill speak for the Spiritnalists of Hoston, at Parker Fraternity Hall, corner Berkeley and Appleton streets, on Sunday, the 30th Inst., at three in the afternoon and eight in the evening.

D. W. Hull speaks at Lawrence, Mass., Sunday, Aug. 39th; at Manchester, N. H., Sundays, Sept. 6th and 13th. Will be glad to make arrangements for the fall and winter. Address corner of Garland and Washington streets, Bos

William Brunton, the eloquent and carnest speaker, after passing a month or two in Vermont, has refurned to his habors, and is now ready to respond to lecture calls. His address is No. 5 Sixth street, Troy, N. Y.

Mrs. Julia B. Dickinson is stopping at the Tremont Joseph D. Stiles has spoken in Montpeller, Vt., the last two Sabbaths, to large and appreciative audiences. He will speak in the same place next Sunday afternoon, in VII-

lage Hall, at half-past one o'clock. Dr. J. K. Balley, lecturer and healer, is in Rutland, Vt. He intends to visit the Eddy mediums, and attend the Plymouth Notch Mass Meeting. His ability as a lecturer is well known all through the Middle and Western States.

and we trust soon will bo in New England.

John Coiller, from the Midland Spiritual Institute, Eng-London Daybreak terms "just the man for propaganda work," and it is to be hoped he will be kept busly, employd. Address him care Banner of Light.

#### Spiritual and Miscellaneous Periodicals for Sale at this Office:

BRITTAN'S JOURNAL of Spiritual Science, Literature Art and Inspiration. Published in New York. Price 8 THE LONDON SPIRITUAL MAGAZINE. Price 30 cents, THE PIONEER OF PROGRESS, published in London

Price 3 cents, and the Monthly Journal of Zolstic Science and Intelligence. Published in London. Price 25 cents, The Religion. Published in London. Price 25 cents, The Religion. Published in Chicago, III. Price 8 cents, The Little Bouquet. Published in Chicago, III. Price 8 cents.

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Our Agr. Published weekly in Battle Creek, Mich., by Mrs. Lois Walshrooker. Price 6 cents.

The Lycelm. Published monthly by P. H. Bateson, Toledo, O., and designed for the children of the Progressive-Lycennas. Price 7 cents per copy; 75 cents a year.

The Crucible. Price 6 cents.

The Herald Of Health Ann Journal of Physical Culture. Published in New York, Price 15 cents.

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Advertisements to be renewed at continued rates must be left at our Office before 12 M, on Monday.

## . SPECIAL NOTICES.

CHARLES H. FOSTER, Fifth avenue IIo. tel, New York.

Are you troubled with garments ripping? Use the Eureka Machine twist, and you will have one trouble less. Try it, and you will use no other.

DR. FRED L. H. WILLIS will be in Chelsea, at the house of Dea. C. G. Sargent, 39 Clark Avenue, Tuesday, September 1st, from 10 till 4, and Wednesday and Thursday, the 2d and 3d, at the Sherman House, in Court Square, Boston, at the same hours. 3w-Au.15. same hours.

MBS. NELLIE M. FLINT, Healing and Developing Medium, 113 DeKalb ave., near Raymond st., Brooklyn, N. Y. Fulton Ferry. From 10 to 4. Au. 15: 4w\*

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age and sex.
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Public Reception Room for Spiritualists.—The Publishers of the Banner of Light have fitted up a suitable Room in their Establishment expressly for the accommodation of SPIBITUALISTS, where they can meet friends, write letters, etc., etc. Strangers visiting the city are invited to make this their Headquarters. Room open from 7 A. M. till 6 P. M.

Mrs. M. Gray, Business and Test Medium, 149 Bond street, near Bergen, Brooklyn, N. Y. M.16,-3m3

DR. HENRY SLADE, Clairvoyant, gives special attention to the treatment of disease, at No. 25 E. 21st street, near Broadway, N. Y. Jy.4.

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A COMPETENT PHYSICIAN.—Dr. J. T. Gilman' Pike, whose office is located at the PAVILION, No. 57 TREMONT STREET, (ROOM C.) BOSTON, is cordially recommended to the Public as one of the most competent practitioners in the State. He compounds his own medicines, is a mesmer-izer, skillfully applies the electro-magnetic batizer, skilling applies the electro-magnetic bat-tery when required, administers medicines with his own hands, has had great experience as a physician, and been very successful in his prac-tice. He gives close attention to nervous com-

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At No. 319 Kearney street (up stairs) may be found on sale the BANNER OF LIGHT, and a general variety of Npir-Hundlai and Hefbrin Booka, at Eastern prices. Also Adams & Co.'s Golden Pena, Pianchettes, Npence's Poulitye and Negative Powders. Orion's Anti-Tollstee Preparations. Dr. Morer's Nutritive Compound, etc. Catalogues and Circulars mailed free. \*\*Ear Remittances in U. S. currency and postage stamps received at par. Address, HERMAN SNUW, P. O. box 117, San Francisco, Cal.

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HENRY T. CIJILD, M. D., 831 Bace street, Philadelphia, Pa., has been appointed agent for the Runner of Light, and will take orders for all of Colby & Rich's Publications. Spiritual and Liberal Books on sale as above; also by DR. J. H. RHODES, 918 Spring Garden street, who will self-the books and papers at his office and at Lincoh. Hall, corner Broad and Coates streets, at all the Spiritual meetings.

NEW YORK BOOK DEPOT.

A. J. DAVIS & CO., Booksellers and Publishers of standard Books and Perfodication Harmonial Philosophy, Spiraualism, Free Religion, and General Reform, No. 24 East Fourth street, New York.

It-Nov. 1.

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RICHARD ROBERTS, Bookseller, No. 1026 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritual and Reform Works published by Colby & Rich. ERIE, PA., BOOK DEPOT,
OLIVER SPAFFORD, the veteran bookseller and publisher, keeps on sate at his store, 60 French street, Ette,
Pa., nearly all of the most popular Spiritualistic Books
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J. BURNS, Progressive Library, No. 13 Southampton Row, Bloomsbury Square, Holborn, W.C., London, Eug., Roy, Bloomsbury Square, Holborn, W.C., London, Eug., Reeps for sale the BANNEROF LIGHT and other Spiritual Publications.

AUSTRALIAN ROOK BEPOT.
And Agency for the BANNER OF LIGHT, W. H. TERRY, No. 98 thosel street, Melbourne, Australia, has for sale all the works on Spiritimism. LIBERAL AND REFORM WORKS, published by Cothy & Rich, Boston, U. S., may at all times be found there.

ADVERTISEMENTS.

## THE LAST GRAND UNION PICNIC

Spiritualists of Eastern Massachusetts,

WILL BE HELD AT SILVER LAKE GROVE,
WILL BE HELD AT SILVER LAKE GROVE,
Plympton, on Wednesday, Sept. 9th, to which all
triends of Human Progress are cordially hytried.
Particulars next week.
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4 P. M. Patients visited at their residences when desired. Aug. 29.—14\*

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### THE FAIRFIELDS. BY F. M. LEBELLE.

## PHOTOGRAPH

Materialized Spirit, "KATIE KING."

Read the following graphic description:

Read the following graphic description:

This photograph, an entaged copy of the original taken in London by the magnesion light, represents the full-form materialized spith. Katte King, who was the full-form materialized spith, Katte King, who was the full-form materialized spith. Katte King, who was the presence of spectators. The gentleman holding her hand is fir, d. M. Gally, well known to Americans who have visited the water-cure establishment at Great Malvern. March. 1874. Mr. C. F. Varley, F. R. S., the electrician of the Atlantic catte, and Prof. Crookes, F. R. S., colbrated as a chemist, proved by electrical tests that Miss Cook was inside the cabinet all the time that the spirit Katte was outside it, moving about among the spectators or conversing with them. March 12th, 1874. Prof. Crookes, by means of a phosphorus lamp, saw Katle standing close behind Miss Cook in the catinet, and satisfied himself of implification of the colorant, Esq., cto whole wear hold bed for this photograph; was present at a scance, of which he writts: "Mr. Crookes raised the cuttain, and he and I and I got otherwy who salsy me saw, at one and the same time, the figure of Katle, clad in her white diess, bending over the sleeping form of the medium, whose diress was blue, with a red shawl were lier head." Mrs. Florence Marryat Rossichard by the product of the proposition of the medium, whose diress was blue, with a red shawl were lier head." Mrs. Florence Marryat Rossichards by twee lier head." Mrs. Florence Marryat Rossichards by the proposition of the medium and three scances on the sum, I and and 21st of May, 1-84, testines that she saw the medium and Kate together; that she test the node hook of the latter under his discontinuous and the same with her very, especial correction of heads to be seen in it, examine it which way you not her white an less some nurse to heat the hold for head of heads to be seen in it, examine it which way you not her disconding the adoption of heads to be seen in the examine the high of the party Price Seconts,
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CONTENTS:

Origin of Male and Female: Two in One, Abstractly: One Imp. (feet, Relatively; Infector States Inditated: 198-shullare; of the Seves: Foundation of True Marriage; Causes (Frales Marriage; Skeptles Concerning Virtue: Ungrat ded Sexual Impulses; Personal Right to Graffication: 1 - appointment and Divorcement; Tine Marriages and No Otherres; Separated by Viotenee; Seclety and the Indiv. (ad); Children's Bights Inalienable: Tine Marriages and No Otherres; Separated by Viotenee; Seclety and the Indiv. (ad); Children's Rights Inalienable: Tine Marriages and Ivariantial Acceptation of Vicenal Crime; Crime Viewed by Medical Acceptation of Vicenal Crime; Crime Viewed by Medical Acceptation of Vicenal Crime; Crime Viewed by Medical Acceptation; Free Love, Meaning Sexual Premisculty: Free Love, a Term of Represent; Vigins and Virtue; Material and publical Viewed Beared by Motherhood; Finasculation, the Decal of Configal Materialsin; Diaka, a the Sepaggast of Free Lovers; Brigands in the Configal World; Evidences of the Configal Auteriation; Ita anonial Home and Household; Beauty as a Sexual Attraction; Cleanlines and

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tion—Fanaticism, CHAPTER II,—Important Questions—Personal Investiga-tions—Certain Facts—Spiritual (filts—Science—Mater), alism—Physical Manifestations—Both Sides mean same thing in Both Worlds—Just Reward—Powers increased— Prayer, CHAPTER 111.—Bible Testimony—Nothing Taken Back— Nations possessed 4t-Universal Bellet Demand of the Age-Skeptlelsm in Europe-Natural Means Prophecy of Joel-Wesley's Testimony—No New Revelation.

of soci-wesses & resuminy—Now New Reveation.

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"HAPTER V.—Difficulties—Rational, Moral and Religious.

CHAPTER VI. Mediumistic Purity - Physical Manifesta-tions - Mission of Spiritualism - Progression - Not Au-thonitative - Present Julie Seed Times - Forming Cricker-Testimony of Senses - Science - Materialization. CRAPTER VII. - Sacrifices to be made - Dosfre to know-Bishops Doggett's and McTycite's Sermons - Wesley's Views of the intermedial State. Crivers in VIII. - Sacrificalism Train a Scientific Shad-CHAPTER VIII. - Spiritualism Troin a Scientific Sfinid-point-Report of the Committee to the London Dialecti-cal Society.

CHAPTER IX. — Introduction — Communications received through a most reliable Medium. HAPTER X.-Communications at home, New York and

CHAPTER XI.—Communications from Dr. Hond, A. Du-pres, W. T. Anderson, Author of Review; Dr. McMa-hon, his Daughter, and Mollie. CHAPTER XII.—Communications received February First, without asking any questions, or for any person. Judge Edmonds's Address.

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Each Message in this Department of the Banner of Light we claim was stoken by the Spirit whose name it lears through the Instrumentality of

#### MRS. J. H. CONANT.

while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the characteristics of their carthelife to that beyond whether for good or ead. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition

indeveloped state, eventually progress into a higher condition.

We ask the teader to receive no doctrine put forth by aptritio in these columns that does not comport with his or her reason. All express as much of truth as they persceive—no more.

The questions answered at these Scances are often propounded is individuals among the audience. Those read to the controling intelligence by the Chairman, are sent in by correspondents.

In by correspondents.

SKALED LETTERS. VISITS have the privilege of placing scaled letters on the table for brief answer by spirits. First write one or two preper questions, addressing the spirit questioned by his or her full name; then put then fir an envelope, scalet, and write your own address on the outside. At the close of the scance the Chairman will return the letter to the writing. Questioners should not place letters for anywer upon the circle table expecting lengthy replies, otherwise they will be all supported.

LEWIS B. WILSON, Chairman,

No Public Circles will be held at this office until the first Monday in September next.

#### Invocation.

Oh Holy Spirit, we shift our souls to thee in prayer, rising, for the moment, above the darkness of time, and entering, with our aspirations, with our hopes, the light of eternity. We pray I twenty-first year. I died of consumption. My to thee for a new baptism from thyself; for that mame, Harriet E. Smith. I am here to send a which shall lead us out of present darkness into word of encouragement and blessing to my certain light; for that which shall clothe us with power and rob us of our weakness; for that which shall say unto our souls, perpetually, "I am his present embarrassed condition, and the darkhere! I am here! Go forward, trusting in me." And unto thee, oh Holy Spirit, be all honor and away. Mother sends a world of love, and says, praise and power and glory, forever and ever, Amen - Amen - April 16. \*

#### Questions and Answers.

Controlling Spinit. -If, you have any questions to offer, Mr. Chairman, I am ready to hear them. QUES -[From W. B. Wright.] Is interest on

money inequitable? Ass.-That is a question that had better be

asked "on change," than at this place. Q.—Is property in land, robbery"

A .- To a certain extent, yes. They who hold more than they have need of, are robbing their brothers who have none; and yet human justice declares to the contrary. The time will come when justice, as it is understood here on earth, will change its coat of many colors, and will adorn, itself in pure white raiment; and then it will be one with that justice which is of Godwhich demands no more than you can appropriate for good.

Q .- Would society be benefitted by the abolition of the State? A .- Hardly.

Q.—[From G. R. Robinson ] If spirits are identified by face, age, shape, size, etc., and our ideas of beauty continue the same, would it not be wise to die young?

A .- Hardly; since the conditions of the spiritworld are so well adapted to the renewing of youth. It should be understood that it is the physical body that grows old, not the spiritual body. That advances to maturity, but does not grow old. Now, when you lay off the physical body, you lay off the infirmities of age. It matters not, then, whether you die old or young; it is all the same.

Q.—[From E. L., Huntsville, Alabama.] What we understand to be psychometry is the gift of clear feeling. If correct in this, upon what occult law do psychometrists rely for a truthful delinention of past, present and future changes in the life of an individual?

A .- The psychometrist merges all the powers under the law of psychometry, into one-that of perception. He or she perceives—that includes hearing, seeing, feeling, tasting, sensing entire. It is not, as your correspondent supposes, dependent entirely upon the sense of feeling.

Q.-Do the controlling spirits know, and are they at all times permitted to give the names of the guardian spirits of any individual calling for such information "

indeed, if they could do that much.

Q.—In calling for information and advice upon

the subject of law, medicine, astronomy, etc., is it not our province and duty, in order to obtain the most reliable information, to call upon spirits who followed the professions in life upon which we seek information? A .- Certainly. It would not be wise to call up-

on a tailor, one who fitted your earthly wardrobes, to tell you about how the stars moved, unless that tailor had been interested in that direction. It is always best to follow the soul in the line it has marked out for itself. Whether you find it or no, follow it, so far as you can, and if there comes a break, and you can follow it no further, you may know there has been a change. For example, the minister, perhaps, has turned actor or horse-jockey. A pril 16.

## Col. George L. Prescott.

I learn, Mr. Chairman, that some of my friends are consoling, themselves with the notion that Spiritualism is not a truth, because I have not returned, manifesting in the usual way. Now I have to say, I have made various attempts, most of which, however, have been quite futile, to reach my friends and demonstrate to them, beyond question, that I lived, and that I could return communicating with them, and that if I could do this, others could do the same. Spiritualism does not need my testimony to help it. It has no need that I shall throw my tiny pebble into this great river of life, in order that the undulations may be kept up until they reach the furthest shore. Oh, no; there are millions constantly casting in their mites, and the structure is growing and growing and growing, and it will doubtless continue to grow, whether my friends or anybody else's friends denounce it or no. I am Col. George L. Prescott, of the Thirty-Second Massachusetts. - A pril 16.

## Tad Lincoln.

It seems to me that some people put this Spiritualism to very strange uses. It is about as my father says: they want-a certain class do-to make themselves rich by it, and they generally get exceedingly poor; and another class want to find out all about their neighbor's sayings and doings by it; and another class want to be informed a political way; and so on, almost ad in-

I visited a place last night, in a distant city, where some friends were holding a scance, and I was called for and questioned concerning my mother's marriage in Germany - questioned to know whether or no my mother was really married to a German count while she was away on the Continent. Now I should hardly come here to bandy the announcement, even if it were true; but I will say to those good friends here, as I said to them last night: If you are very much inter- | der the above heading. ]

ested in the matter, you had better write a pri-Missige Department, ested in the matter, you had better write a private letter to my mother; she knows more about it than I do. If there is any truth in it she knows. it: I don't. And, furthermore, it seems to me that you new beginners in this Spirifual Philosophy are taking a wrong course. You ought to be seeking for wisdom in another direction-something that would benefit you. It would n't benefit you any to know whether my mother has been married since my father's death, or no. If it would benefit you, I should n't be the one to tell you.

-5239

Now there are certain spiritual questions of vital importance, which you had better take up in your scances and discuss, and see if you cannot learn something about owhat this Spiritualism has come to mortals for; whether it has come to minister to their lower natures, or whether it has come to minister to their divine natures, and lift them up out of darkness into light. Do that, and I shall be glad to help you. Never ask me again such a question as you asked me last night. If you do, why, take the consequences, that's all. Tad Lincoln, sir.

April 16.

#### Harriet E. Smith.

It is sixteen years since I left my body in the city of Baltimore. I was at that time in my father, to say to him that all is well with him. He has nothing to fear; he will soon come out of ness that is now around him will soon pass "Trust in the good of: life, that will ever sustain those who; seek to do right, and you have nothing to fear. Good-day, sir.

#### Minnie -" Em-mu-ne-eska."

I want to send a message to the friends I left in Washington. To the poor girls who are trying so hard to get along in this life, I want to say, Persevere, and I will do everything I can in my new life to help you. I told you I would. I told you when I got to the happy spirit-land, I should be able to do something for you, I thought, Now, have patience. Only do what you feel you ought to do, and I will see how much I can do for you. Don't be discouraged. You'll get through your term, and pay your bills all right. -Don't be discouraged. And to General Howard. I have many thanks to send him for his kindness to me while I was sick in Washington. I want him to know that my faith in the beautiful spiritland was a truth, and that some things that he told me\_he was mistaken in; that there is a beautiful world, a real world, where we go after death, and from which we can come back to this life and communicate with those we love, and It is n't anything at all like what the minister tells us it is. He says that it is very small, and that the way to it is very straight, and very narrow; but it is n't so. It is very wide, and millions go there; and the spirit-world is very large, and the people that go there that have been wicked here, have to suffer there, and get punished there, but they don't get punished forever, General Howard. No, they don't. I want you to see and know something about these beautiful truths, because I know you mean to do right. And because you were good to me I want to pay you, and this is all the way I can; so, when you come to be ready to go and leave your friends here, you will know where you are going, and you won't be disappointed. I thank you for all your kindness to me before I died-for your kindness in taking care of my body after I died. I knew all about it. I thank you very, very much. 1 want to send my love to Colonel Tappan. And tell him I will do all I can to help him. From Minnie, to the friends she loves. April 16.

Scance conducted by John N. Massitt.

## MESSAGES TO BE PUBLISHED.

uch information!

A.—No, certainly not. They would be wise, Monday, April 20.—Tom Hogan, to his wife; Fannie Dillon, of Boston, to her mother; Eleanor, to Hiram Thomas, of Youngstown, Niagara Co., N. Y.; Ann Mer-Thomas, of Youngstown, Niagara Co., N. Y.; Ann Mer-rick; Dick Turpin.

Tuesday, April 21.—Johnny Albro, to Mrs. Mary Albro, of New York City; Seth Hinshaw; Jules Faber, to his friends in New York City; James Henry Henderson, to

Irienus in New Fork City, banach Hathaway; George Peabody, Thursday, April 23, -Julia Hathaway; George Peabody, to friends in London, Eng.; Edna Barrett, of Bleecker street, New York City; Mamle Emerson; to her father; Dayld-Wallbridge, of Missourl, to his brother William, In-Paul Carria.

street, New York City, Mamie Emerson, to her father; David Waibridge, of Missouri, to his brother William, It California.

Monday, April 27.—Betrey Taylor, of Cambridge, 40 her relatives; Hiram Erleson, to friends; Georgie Kalbe, of New York City.

Tuesday, April 28.—Georgie Davis, to his mother; Henry Francis Adams, to his mother; Samuel Gerrish, of Portsmouth, N. H.; Mary Jane Willets,

Thursday, April 39.—Jonathan Hamlin, of Maine; Jane Elhot, of Worcester, Mass., to her children; Judith Gates, of Portsmouth, N. H.; Senator Lane; George W. Olney, of Auburn, to his mother.

Monday, May 4.—John Graham, of the Penn, Reserve Corps; Sabrina Jameson, of Utica, N. Y.; Dr. Thomas Gilchrist, of Canada East; Tommie M'Cann, of Boston, Tuesday, May 5.—James Crofts, of Albany, N. Y.; Mary Knights, of Old Town, to her mother; David Ames; Eliza Ciane, of Portsmouth, N. H.; John Dilloway; Ezra S. Gannett,

Thursday; May 7.—Adella Frances Williams, of New York; to her mother; William Dennett, of Portsmouth, N. H.; Betsey Carter, of Boston, to her son; Comfort Starkweather, to her daughter; Capt, Wm, Hacker, Monday, May Jin.—Hen Watkins, of Missouri; Matthew Perkins; James Irwin, to his friends-in-Tennessee; Margaret Ellen Brown, of Nashville, Tenn., to her mother; Joseph Lilbby,

Tuesday, June 16.—John Von Zhekte, of New Orleans, to be well as new Marjatt Bondon, Land Barten, to be better and contents.

Lidoy.

Tuesday, June 16.—John Von Zhelkle, of New Orleans, to his wife and son; Marletta Rende; L. Judd Pardee, to his friend George; Warren Favor, to his mother in Lowell, Mass.; Kittle Ross, of Loch Lone, Scotland, to her brother

James, Tittle Ross, of Loen Lone, Scotland, to her brother James.

Tuesday, June 23.—Charles Sumner: Maggle Hammill, of Brooklyn. N. Y.; Freddle Carson, of New York City; Henry Wright.

Thursday, June 25.—Jane French, of Hill boro', N. H., to Samuel Perry; Lucy Abbott, of Chicage, to her mother; Andrew Jackson.

## Passed to Spirit-Life:

From Charlestown District, Aug. 34, Mr. Thomas C. Mayo, aged 73 years and 10 months.

Mayo, aged 73 years and 10 months.

Bro. Mayo has long been a firm-believer in our glorious philosophy, and although a loved wife, seven children and many other love thes, bound him to this plane of existence, yet he was willing to pass on, knowing that soon all the love ties of earth would be reinitted and live forever. Most of those who remain are true Spiritualists, therefore they know that his resurrected spirit will watch over them until they shall all meet, a reünited family, in their beauteous spirit home.

spirit home.

Funeral services were held at his late residence, No. 7

Fearl street, by the writer, assisted by a fine choir, on
Wednesday, Aug. 5th, when the remains were taken to
Waltham for interment.

From No. Ablington, Aug. 6th, Mary S., daughter of N.

R, and J. M. Bates, aged 7 years 8 months and 18 days.

This spiritual flower, just transplanted, was the last of four left to cheer a widowed mother; and as I saw the glorious power of Spiritualism, in sustaining those so sadly bereft, I realized, more than ever before, its intrinsic worth.

worth,
Funeral services, consisting of singing by the choir, remarks by the writer, and prayer by Rev. Joseph Atwood, were held at the house of her grandfather, Daniel Shaw, Esq., on Saturday, Aug. 8th, when the little form was tenderly given back to its kindred dust.

J. H. CURRIER.

From Edgefield, Tenn., Aug. 6th, Susan Jackson, in the

From Edgefield, Tenn., Aug. 6th, Susan Jackson, in the 58th year of her age.

Her life has been an unusually useful and active one. Patience, cheerfulness and self-denial, were prominent traits in her-character. She was remarkable for the serenty and courage with which she bore life's trials. She leaves three loving, sadly bereaved daughters and many appreciative friends to mourn her loss. For two years she had been gradually accepting the beautiful truths of Spiritualism, and she did so as if to her soul it proved the true bread and water of life, for which she had long lungereds and thirsted. She was willing to go on and continue her work so well begun here. May our passing over be as calm and peaceful as was bers.

C. B. W.

[ Notices for insertion in this Department will betwenty cents per line for every line exceeding twenty-twenty lines or less inserted gratuitously. No poetry printed un-

#### LIST OF LECTURERS.

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

formed. J.

J. Maddison Allen. East Bridgewater, Mass.
Mary A. Amphlett, inspirational, 15 South Halstedstreet, Chicago, Ill.
Mics. N. J. Andross, trance speaker, Delton, Wis.
C. Fannie Allyn. San José, Cal.
Stepher Pearl, As Dirkws, 75 West Brits, New York,
Miss. M. A. Adams, trance speaker, Brattleboro, Vt.
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stoed, Boston, Mass.

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Mrs. Nellie J. T. Brigham, Elm Grove, Colerain, Mass, R. W. Scott Buiggs, West Winfield Herkimer

ARSOLE W. SCOTT BRIDGES, West William Trending of N. Y. PROF. S. B. BRITTAN, Newatk, N. J. WILLIAM BRYAN, box 33, Camdon P. O., Mich. Bry. Dr. Barkand, Battle Creek, Mich. Brshop A. Brales, Versailles, Catlarangas Co., N. Y. Mics, E. T. Brotthe, Milliord, N. H. Mics, E. T. Brotthe, Milliord, N. H. Mics, Priscellea Doty Bradderly, Bangor, Me. Capt. H. H. Brown, Missont Valley, Iowa. Miss, E. Brurg, Inspirational, box 7, Southford, Ct. Dr. Jass, K. Balley, Sterling, Ille, Jefferson Co., N. Y. Abdue L. Balloy, Inspirational speaker, Box 696, San Francisco, Cal.

Tancisco, Cal. Mus. H. F. M. Brown, National City, San Diego Co., MIS. H. F. M. BROWN, National CHY, San Diego Co., al., MIS. EMMA F. JAY BULLENE, 151 W. 12th st., N. York, MIS. A. P. BROWN, St. Johnsbury Centre, Vt. REV. WILLIAM BRUNTON, 3 Ditson place, Lumber treet, Albany, N. Y. M. BURNHAM, Inspirational Speaker, 4 East 4th Street, New York, ALBERT E. CARPENTER will answer calls to becture anythere. Address, 65 Washington avenue, Chelsen, Mass, WARIEN CHASE, Colfax, Jasper Co., Iowa, IIII further potice.

notice.
Dit. DEAN CLARKE, Tubbs's Hotel, Oakland, Cal.
MIRS, AMELIA II. COLINY, trance, 137 Harrison avenue,
flost on, Mass.
"A. B. CHILD, West Fairlee, Vt.
ANNIE LOHD CHAMBERGAIN, 160 Warren ave., Chleago,
JAMES M. CHOATE, Inspirational, No. 7 North Pine
street, Salem, Mass. .reet, Salem, Mass. HEFTIE CLARK trance speaker, 24 Dever street, Boston, JOHN COLLIER, from England. Address, care Banner

of Light.
Miss, S. F. CROSSMAN, trance and inspirational speaker,
Address, Pavillon, Tremont street, Boston, Mass,
Du. J. H. Curriera, 39 Wall street, Boston, Mass,
Miss, JENNETT J. CLARK Will answer calls to lecture in
any part of the State. Address, 25 Millord street, Boston,
Mass,

MIS. JENNETT J. CLARK WIII answer calls to lecture in any part of the State. Address, 25 Milford street, Boston, Mass.

JEAAC COOK, 4116 Morgan street, St. Louis, Mo. Dit, Thos. C. CONSTANTINE, lecturer, Thornton, N. H. GEORGE W. CARPENDER, calryoyant and inspirational speaker, Kendaliville, Ind.

MIS. LORAS, CHARG. Upper Falls, Vt.
LEWIS F. CUMMINGS, Inspirational, Richmond, Ill., M. C. CONNELLY, Louisville, Ky., Inspirational speaker, will answer calls to lecture.

MRS. MARIETTA F. CROSS, trance, W. Hampstead, N. H. MIS. M. J. COLBURN, Champlin, Hemepin Co., Minn. Du. R. H. CRANDALL, P. O. DONESS, Bridgeport, Conn. IRA H. CURTIS, Hartford, Conn.

MIS. L.CLA H. COWLES, Clyde, O.

MIS. J. F. COLES, trance, 75 Broadway, New York, DR. JAMES COOPER, Bellefontaine, O., will lecture and take subscriptions for the Banner of Light.

DR. J. R. DOTY, Covington, La.

W.M. DENTON, Wellesley, Mass.

MISS LIZIE DOTEN, Pavillon, 57 Tremont st., Boston, DR. E. C. DUNN, Rockford, Ill.

ANDREW JACKSON DAVIS, Orange, N. J.

d. HAMALN DEWEY, M. D., will answer calls for Sunday lectures on the scientific plasses of Spiritualism and reform. Address 178 Washington street, Boston, Mass.

MISS NELLIE L. DAVIS will speak in Bay City, Mich., during September, Pernament address, 25 Washington street, Salem, Mass., care of Frank Tyler.

MISS ANNIE T. DWYER, 338 Washington street, Memphits, Telin.

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reef, Salem, Mass., care of Frank Tyler.
MRS. ANNIE T. DWYER, 358-Washington street, Memphis, Tenii.
MRS. ANNIE T. DWYER, 358-Washington street, Memphis, Tenii.
MRS. ADDIE P. DAVIS, Whitehall, Greene Co., Ill.
MRS. S. E. DICKSON, Inspirational, Vineland, N. J.
A. E. DOTY Will attend funerals in Herkimer County, N.
and vichnity. Address, Hon, Herkimer County, N.
FRANK DWIGHT, Montana, Iowa
MRS. L. E. DRAKE, normal speaker, Plainwell, Mich.
MRS. E. DESMONDE, M. D., 5093th avenue, New York,
A. H. DARROW, Waynesville, Ill.
A. BRIGGS DAVIS will answer calls to speak on Spiritualsm, the Woman Question and Health Reform. P. O. address, 135 Jay street, Rochester, N. Y.
MRS. C. A. DEJAFOLIE, Hartford, Coun,
DR. D. D. DAVIS, Inspirational, 56 Leverettst., Boston,
MRS. S. DICK, 10 Dover street, Boston, Mass.
R. G. ECLES, Kansas City, Mo.
MRS. EMILY DEARROIN EWER, inspirational speaker,
50 Broadway, New York,
JOHN W. EVARTS, Inspirational speaker, Centralia, Ill.
JAMES FORAN, M. D., KRONVILL, P.
A. ANDREW-T. FOSS, Manchester, N. H.
J. G. FISH, Avon Spilings, N. Y.
THOMAS GALES FORSTER, 1921 Walnut street, Philadelplia, Pa.
MRS. SUSIE A. WILLIS-FLETCHER, Westford, Mass.

"THOMAS GALES FORSTER, 1921 Walnut street, Philadelbila, Pa.
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DR. H. P., FAIRFIELD, Greenwich Village, Mass,
J., WM, FLETCHER, Westford, Middlesex Co., Mass,
REV. J., FRANCIS, Ogdensburgh, N. Y.
MRS, CLARA A. FIELD, Newport, Me.
CHARLES D. FARLLY, inspirational, Deerfield, Mich,
MARY L. FUENCH, Townsend Harbor, Mass,
GEORGE A. FULLER, Inspirational, Natlek, Mass,
MISS ALMEDIA B. FOWLER, Inspirational, Sextonville,
Richland Co., Wis., care F. D. Fowler,
MRS, M. H. FULLER, Els River, Minn.
A. B. FRENCH, Clyde, O.
BRYAN GRANT, care C. N. D., 145 Broadway, New YorkCity.

BRYAN GRANT, care C. N. D., 145 Broadway, New York: City.
Dr. C. D. GRIMES will answer calls in Michigan, Indiana and Illinois. Address Kalamazoo, Mich.
KERISEY GRAYES, Richmond, Ind.
Muss. M. L. S. GLIHAMS, Inspirational, Brighton, Ind.
N. S. GREENLEAF, Lowell, Mass.
ISAAC P. GREENLEAF, Will speak in Plymouth, Vt., during July. Address, 27 Milford street, Boston, Mass.
Mir. J. G. GILES, Princeton, Mo.
Mirs. Du. GILDERT, trance and inspirational speaker, will attend funerals and lecture on Spiritualism, Temperancet &c. Address P. O. Box 452, Chelsen, Mass.
SARAH GRAYES, Inspirational speaker, Berlin, Mich.
Dr. Roht, Greeker, Chicago, Ill., lectures on "The Vital Phenomena of Human Magnetism, and its wondrous power over Ilcalth and Disease."

Dr. R. T. HALLOCK, Milton-on-the-Hudson, N. Y.
Miss. AGNES M. HALL, 50 Pearl street, Cambridgeport,
Mass.

MRS. AGNES M. HALLOW France, Same MRS. A. ROGERS HEYDER, trance and inspirational, Haverhill, Mass.
MRS. M. J. UPHAM HENDEE, 220 Kearney street, San Francisco, Cal.
MRS. ELVIRAS, HILL, Vincland, N. J.
LYMAN C. HOWE, Fredomia, N. J.
MRS. S. A. HORTON, Galveston, Tex.
MRS. L. S. HESEGFINE, trance, 18 Dix place, Boston, Mass.

MRS. J. S. HESECTINE, trance, B Dix place, Boston, MRS.
CHARLES HOLT, Clinton, Onelda Co., N. Y.
E. ANNIE HINMAN, West Winsted, Copin, MRS. M. A. C. HEATH (formerly Brown) will answer calls to lecture and attend funerals, Address, Bethel, Vt. JAMES H. HARRIS, box 29, Abbington, Mass. W. M. A. D. HUME, West Side P. O., Clevoland, O. R. W. HUME, Hunter's Point, L. L., N. Y., will lecture on the reforms connected with Spiritualism.
ZELLAS, HASTISOS Inspirational, East Whately, Mass. Rev. J. H. HARTER, Addum, N. Y.
DR. E. B. HOLDEN, Inspirational, North Clarendon, Vt. DR. J. N. HODGES, trance, 9 Henry st., E. Boston, Mass. MRS. A. L. HAGAR, Inspirational, Mr. Clemens, Mich., MRS. F. O. HYZER, 433 E. Baltimore st., Baltimore, Md. MRS. L. HYTCHUSON, Inspirational, Owensyllie, Cal. DR. ADELIA HULL, 229 First street, Detroit, Mich. Mosse HULL, Vineland, N. J., or No. 871 Washington street, Boston, Mass.

Moses HULL, America, N. 99, 90
Treet, Boston, Mass.
D. W. HULL, inspirational and normal, 148 West Washington street, Chicago, III
DR. P. T. JOHNSON, lecturer, Ypsilanti, Mich.
Miss Susie M. Johnson, 331 Jefferson avenue, De-

lington street, Chicago, III.
DR. P. T. JOHNSON, lecturer, Ypsilantt, Mich.
Miss SUSIE M. JOHNSON, 31 Jefferson avenue, Detroit, Mich.
W. F. JAMIESON will speak in McLean, N. X-a during August. Address Boston, Mass., care of Banner of Light.
W. L. JACK. Haverhill, Mass.
S. JONES, ESS., Chicago, III.
HARVEY A. JONES, ESG., can occasionally speak on Sundays for the friends in the vicinity of Sycamore, III., on the Spiritual Philosophy and reform movements of the day. Dr. C. W. JACKSON, Oswego, Rendail Co., III.
MRS. MARIA M. KING, Hammonton, N. J.
D. P. RAYNER, M. D., St. Charles, III.
MRS. S. A. NORVILLE KIMBALL, trance and Inspirational, Sackett's Harbor, Jefferson Co., N. Y.
GEORGE F. KITTREDGE, Buffalo, N. Y.
MRS. M. J. KUTZ. Bostwick Lake, Mich.
MRS. FRANCES KINGMAN, New London, Conn.
O. P. KELLOGG, EAST Trumbull, Ashtabula Co., U.
MRS. R. G. KIMBALL, Lebanon, N. II.
MRS. FRANKE KINGMAN, New London, Conn.
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MRS. FRANKE KID KNOWLES, Breedsville, Mich.
MRS. PRANK REID KNOWLES, Breedsville, Mich.
JOHN R. KRISO, Springfield, Mo.
J. W. KENYON, Inspirational, Madison, Dane Co., Wis.
JOSEPH R. LEWIS, Inspirational, Yellow Spring, O.
MSS-JENNIE LEYS, Inspirational, Will lecture in San
Francisco during September, in San José during November, Address to be given hereafter.
WM. F. LYON, Addrian, Mich.
HENRY C. LULL, Inspirational, Hotel Norwood, corner
Washington and Oak streets, Room 2, Roston, Mass.
AMASA LOID, 143 East 27th street, New York City, lectures on Anchent and Modern Revelations.
DR. GEORGE W. LUSK, lecturer, Eaton Rapids, Mich.
CEPHAR B. LYNN, Sungis, Mich.
GEORGE W. MCNEAL, lecturer, P. Mich., care of J. McChing.
DR. HARVEY MORGAN, trance and inspirational, Randolph, N. Y.
GEORGE W. MCNEAL, lecturer, Niles, Mich., Care of J. McChing.

DR. HARVEY MORGAN, trance and inspirational, itanlolph, N. Y.
GEO, MORGAN, inspirational, Antioch, Cal.
1. E. MAHAN, trance, Holly, Oakland Co., Mich.
DR. W. H. C. MARTIN, trance and inspirational speakit, 42 Green street, Boston, Mass.
MRS. DR. HATTIE C. G. MARTIN, trance speaker, 42
Green street, Boston, Mass.
MRS. F. H. FILLER MCKINLEY, San Francisco, Cal.
PROF. R. M. MCCORD, Centralla, III,
EMMA M. MARTIN, inspirational, Birmingham, Mich,
F. H. MASON, inspirational, Birmingham, Mich,
F. H. MASON, inspirational, Dowaglac, Mich.
P. C. MILLS, North Waterboro', Mc.
MRS, ANNA M. MIDDLEBROOK, box 778, Bridgeport, Ct.
MRS, SARAH HELEN MATTHEWS, Springfield, Vt., care
D. M. Smith.

MIRS, SARAH HELEN MATTHEWS, Springfield, Vt., care J. M. Smith, MRS, LIZZIE MANCHESTER, West Randolph, Vt. MRS, LIZZIE MANCHESTER, West Randolph, Vt. MRS, MARY A. MITCHELL, M. D., will lecture in Hilmolt and Missouri. Address, box 91. Hinnitey, III. MRS, MARY E. MARKS, 513 Fulton St., Brooklyn, N. Y. W. B. MASON, South Bend, Ind. Mrs S. F. NICKERSON, trance speaker, 35 Dover street, Boston, Mass, Robert Dale Owen, Hotel Branting, New York, J. M. P. Febbes, Hammonton, N. J. MRS, L. H. PERKINS, trance, Kansas City, Mo. MRS, S. L. CHAPPELLE POLLEY, Inspirational, Boston, MRS, A. M. L. POTTS, M. D., lecturer, Adrian, Mich. HENRY PÄCKARD, 377 Dorchester st., W. V., South Boston, Mass. ioston, Mass.
DR. G. Amos Peince, inspirational and trance lecturer.
O. Box 87. Auburn, Me.
THEO. F. PRICE, inspirational, Leavenworth, Kan.

F. A. PALMER, 23 West 27th street. New York.
Mirs. L. A. PEARSALL, Inspirational, Disco, Mich.
Mirs. E. MOSSOP-PUTNAM, Flint, Mich.
Mirs. E. N. PALMER, traince speaker, Big Flats, N. Y.
Mirs. J. PL-FFER, traince-speaker, South Hanover, Mass.
B. R. PHATT, Inspirational, Fairfield, Mich.
Dir. P. R. RANDOLLER, Toledo, O.
DIR, B. REED, Chleoper, Mass.
J. H. RANDALL, traince Clyde, O., till further notice,
WM, ROSE, M. D., inspirational speaker, No. 72 Ontant

WM. ROSE/M. D., Inspirational speaker, No. 72 Unitaries, wheelt, Cheveland, O.
Mis, S. A. Rogers Heyder would like to make engagements in the southern States, for an autumn and winter campaign, on account of the extreme cold in the New England States. Address, Haverbill, Mass.
REY, A. B. RANDALL, Appleton, Wis.
MIS, HAYTTIE F. ROMINSON, 46 Carver street, Boston,
LYSANDER S. RICHARDS, 126 South Market street, Boston,
LYSANDER S. RICHARDS, 126 South Market street, Boston.

Mis. Hattle E. Robinson, 46 Carver street, Doson, Lysanders, Richards, 136 South Market street, Boston, Mass.
Mis. M. C. Rundlett, So. Royation, Vt.
Mis. Jennie S. Rudd, Box 514, Providence, R. I.
Mis. Palina J. Roberts, Carpenterville, III.
Mis. C. A. Robinson, Lym. Mass.
James Sholl, Inspirational speaker, 24 North-4H
street, Philadelphia, Pa.
M. L. Shehman, trance speaker, Adrian Mich.
Mis. C. A. Stierman, Townsend Centre, Mass.
M. L. Shehman, trance speaker, Adrian Mich.
Mis. C. A. Stierman, Townsend Centre, Mass.
Mis. Addie M. Stevens, Inspirational Charemont, N. H.
Mis. R. K. Stoddard will becure on Spiritualism, and
demonstrate the truth of spirit return through the mediumship of her son, De Witt C. Hough, wherever desired.
Permanent address, 246 North 12th St., Philadelphia, Pa.
Mis. Laura Cuppy Smith, 27 Milford street, Boston,
Mass.
Mis. Julia A. B. Seiver, Houston, Florida, will anMis. Julia A. B. Seiver, Houston, Florida, will an-

MRS. LAURA CUPPY SMITH, 27 MIRROR STEEL, BOSCON, MRS.
MRS. JULIA A. B. SELVER, HORSTON, Florida, will answer calls to lecture on Spiritualism and Reform subjects.
JOHN BROWN SMITH, Amberst, Mass.
MRS. CARRIE A. SCOTT, Inspirational speaker, 10 Chapman Street, Boston, Mass.
MRS. L. A. F. SWAIN, Inspirational, Union Lakes, MRS.

MIND.
SELAH VAN SICKLE, Greenbush, Mich.
JOHN M. SPEAR, 2210 Mt. Vernon St., Philadelphia,
MRS, J. H. STILLMAN SEVERANCE, M. D., Milwaukoo,
Wis.

MRS, J. H. STILLMAN SEVERIANCE, 31 J. W. W.S. W. J. SHAW, Toledo, O., care P. H. Bateson. Dr. J. D. SEELY Will lecture on the Science of the Soul. Address, box 651. LaPorte, 1nd. Mrs. N. Bellie Smith, impressional, Sturgis, Mich. J. W. SELLIE Smith, imperiational speaker, Byron, N. Y. Jos, D. STILES, Montpeller, Vt., care Geo, W. Ripley, ELIJAH R. SWACKHAMER, lecturer, 92-6th avenue, N. A. Dr. E. SPILAGEE, inspirational, Geneseo, III. JAMES B. SHEEVARD WIL answer calls to lecture and attend funerals. Address South Acworth, N. H. Mrs. JCLIAA. STARKEY, Ivance, corner 4th and Market Streets, Camden, N. J. Wils Mr. E. B. SAWYER, 871 Washington Streef, Boston.

streets, Camden, N. J.

MRS, M. E. B. SAWYER, 871 Washington street, Boston,
MRS, ALMIRA W. SMITH, 55 Cumberland street, Portland, Me.

ELIAS D. STRONG, P. O. Box 318, Albany, N. Y.

Alman SMITH, ESQ., Inspirational, Stingls, Mich.
MRS, MARY LANSTON STRONG, 70 Jefferson street, Day-

MISS, MARY LANSTONSTIDING, OJERICISON STEER, DAYton, O.
E. W. SHORTHIDGE, Salem, Oregon,
CLIVER SAWYER, INSPIRATIONAL, Royalston, Mass.
ALBERT STEGEMAN, Allegan, Mich.
MRS. FANNE DAVIS SMITH, Brandon, VI.
MRS. H. T. STEARNS, trance, Corry, Pa., Dox 742.
MRS. P. W. STEPHENS, trance, 4th st., Sacramento, Cal.
AUSTEN E. SIMMJONS, Woodstock, VI.
ALBERT E. STANLEY, Ledeester, VI.
DR. O. CLARK SPRAGUE, Rochester, N. Y.
MRS. C. M. STOWE, San José, Cal.
MIS. S. J. SWASEY, Inspirational speaker, Néank, Conn.
MRS. H. M. SHAW, Trance speaker, Joilet, Will Co., Ill,
HENRY STRAUR, Downglac, Mich.
DR. H. B. STORER, 9 Montgomery place, room 6, Boşton, Mass. V. Caracter, 19 Montgomery place, 100 fc. Boston, Mass. V. Caracter, 19 Montgomery place, 100 fc. Boşton, Mass. V. Caracter, 100 fc. Mrs. Mrd. Ed.

on, Mass. Charles W. Stewart, Terre Haute, Ind. Mrs. M. S. Townsend, Stoneham, Mass., till further

MRS. M. S. TOWNSEND, Stonenam, MRS., in Juntee, Spencer Thomas, inspirational, 2 lst street, Charlestown, Mass.
Thomas B. Taylon, inspirational, Milford, Mass.
BENJ, Todd, Charlotte, Mick.
J. H. W. Todhey, 67 Broadway, Chelsea, Mass.
Hudson Tittle, Berhirfleights, O.
MRS. E. T. Tiego, indiatapoils, Ind.
MRS. Abble W. Tanski, Montpeller, Vt.
S. A. Thomas, M. D., Pomrwite, Ind.
MRS. Robert Timmons, Mexico, Audrian Co., Mo.
MRS. Corall, V. Tappan, care Banner of Light, Boston, Mass.

Mils. Cona L. V. Tappas, constraints of the control of the control

lence, R. I.

SHASS NEWTON WALKER, A. M., Dansville, N. Y.

F. L. H. WILLIS, M. D., Willimunite, Conn., box 362,
N. FRANK WHITE, New Haven, Conn.

JAMES WHEELER, Lightfield, N. Y.
E. V. WILSON, Lombard, Ill.
E. S. WHEELER, Nyack, N. Y.
J. G. WHITNEY, Inspirational, Rock Grove City, Iowa.

MISS R. AUGUSTA WHITING, Inspirational, Alblos,
Miss R. AUGUSTA WHITING, Inspirational,

J. G. WHITNEY, Inspirational, Rock Grove City, 10ws. Miss R. Acgusta Whiting, inspirational, Alblor, Mich. R. H. WORTMAN, Buffalo, N. Y., box 1454.
M. H. WORTMAN, Buffalo, N. Y., box 1454.
M. H. S. T. WARNER, Appleton, Wis., box II.
LOIS WAISBROOKER, box 918, Baitle Creek, Mich. Dil. French Weisster, Manchester, N. H.
PROF. E. WHIPPLE, 896 Main street, Cambridge, Mass. WARREN WOOLSON, traited speaker, North Bay, Nay, Mark, Mary J. Wilconson will becture in Colorado for the present. Address, Bondder, Col. Ter.
JOHN B. WOLFF, 510 Pearl Street, New York, will lecture on reform subjects within easy distances of New York, Mary J. WENYWORTH, Newport, Me., box 40, WARHEN WIGHT, Inspirational, Waterloo, N. Y., MARCENUS R. K. WRIGHT, Middleville, Mich., box 11, N. M. WRIGHT, inspirational speaker, will answer calls to lecture in the New England States. Address, Boston, Mass., care Banner of Light.
MRS, VICTORIA C. WOODHULL, 48 Broadst, New York, DANIEL WHITE, M. D., Girard, III.
A. C. and Miss. Eliza C. WOODHUFF, Eagle Harbor, N. Y.
Muss. Mary E. WITHEE, Marlboro', Mass., box 532,

Y. IRS. MARY E. WITHEE, Marlboro', Mass., box 532, P. WILSON, 296 East 77th street, New York, IRS. SOPINA WOODS, trance speaker, Burlington, Vt., e Col. S. S. Brown. LIJAH WOODWORTH, inspirational, Leslle, Mich. A. WHEELER, semi-trance and inspirational, Utica,

E. A. WHEELER, Semi-trance and inspirational, Orda, N. Y.
A. A. WHEELOCK, 228 Pleasant street, Worcestor, Mass.
DR. E. B. WHEELOCK, Pleasanton, Kan.
GEORGE W. WHITNEY, normal, Westerly, R. I.
MRS, RACHEL WALCOTT, trance, Battimore, Md.
ARA WARREN, Waterloo, Iowa.
MRB, N. J. WILLIS, H Windsorst., Cambridgeport, Mass.
GEO. C. WAITE, BOX 314, Chicopee, Mass.
MRS, JULIETTE YEAW, Northboro', Mass.
MR, J. L. YORK, San José, Santa Clara Co., Cal.
MR, and MRS, WM. J. Young, Bolse City, Idaho.
REV. JOHN S. ZELLER, Burlington, N. J.

## PUBLIC MEETINGS, ETC

Drem Reform.

The American Free Dress Association will hold its first Annual Convention at Childs Hall, Palpesville, Ohio, Sept. 2d and 3d, 4874.

No question now agitating the public mind appeals to the reason and the conscience of candid, thinking people, with greater force or a depper pathos than the subject we are to diseass. Upon a proper solution of the vital problem of a suitable and hygenic dress, depends not only the well-being of woman but the very existence of the race.

Able speakers will be in attendance, and the whole subject will be most thoroughly and scientifically treated.

Arrangements have been made with the proprietors of the Cowes House to entertain those attending the Convention at \$1.00 per day. Those preferring, will find good accommodations at the Stocknell (Temperance) at \$1.50 per day. Both are first-class houses. Let there be a large representation of Dress Reformers from all parts of the country.

Panesville is on the Lake Shore and Michigan Southern Railroad, thirty miles east from Cleveland. For further information, address the Corresponding Secretary or the President. D. M. & S. L. O. ALLEN, Pres., South Newbury, Ohio.

MARY E TILIOTSON, Cor. Sec., Vineland, N. J.

## Spiritualist Convention.

The Minnesota State Association of Spiritualists will hold their Seventh Annual Convention in the city of Minneapolis, commencing Friday, September 11th, and continuing in session.over Sunday, the 13th. Prof. T. B. Taylor is engaged to be present as speaker, and we extend a cordial invivation to the mediums and speakers of our State to be present and help make this Convention a grand success. Let every member of this Association feel that they can do something toward building up the cause by being present and working for unadulterated Spiritualism. The friends at Minneapolis will care for delegates as at other meetings of the Association, and the hotels will keep delegates for one dollar per day.

We hope to see a large delegation of carnest, zealous Spiritualists come up ready to work in behalf of the interest of true Spiritualism, letting all side issues remain outside of the Convention.

M. T. C. FLOWER, President, Northfield August 11th 1571

the Convention. M. T. C. C. P. Collins, Secretary. Northfield, August 11th, 1874.

National Spiritual Convention.

National Spiritual Convention.

In accordance with Article II., chapter 5, and Article I., chapter 7, of the Constitution of the Universal Association of Spiritualists, the Provisional National Council issue this call for a National Convention, to be convened in Parker Memorial Hall, Boston, on Tuesday, September 15, and to extend during three days.

This Convention is expressly for the purpose of discussion and propaganda; and all Spiritualists, Socialists, Infidels, Materialists, Free Religionists and Free Thinkers, are cordially invited to attend and join in the effort to advance the cause of truth and human welfare. All subjects in which the good of the race is involved will be legitimate themes for discussion and for set speeches. Those who propose to speak upon specific subjects are requested to prepare their speeches, so that they may be published in the regular proceedings of the Convention.

By order of the Provisional National Council,

Victoria C. Woodhull, President.

State Camp Meeting at Iowa Falls, Iowa, on the 9th, 10th, 11th, 12th and 13th of Sept., 1874.

State Camp Meeting at Iowa Falls, Iowa, on the 9th, 10th, 11th, 12th and 13th of Nept., 1874.

The Spiritualists of Iowa will hold a State Camp Meeting at the above mentioned place. It is expected and believed that this will be the largest camp meeting ever held in this State. In order to make it so, it is expected that every member of the Committee of Arrangements will use their best endeavors to set before the friends of our cause the pleasure of attending and representing our cause from the various places in each district. At this meeting the committee have arranged to have what all desire, viz., the best of speakers, and last, but, poil-east, as a matter of interest and instruction, we expect and shall use our best endeavors to have what we all wish to see, positively, one or more materialization mediums, so that those who come may meet their supermundane a; well as their earthly friends there. It is also expected that one or more spirit artists will be in attendance. Every exertion will be used to procure the attendance of such a class of mediums as are not usually inter with except in our large cities, and attended with a large expense, so that all who come will be more than paid for coming. Speakers-Robert G. Eccles, A. M., of Kamasa City, Mo., and Mrs. Sophrona E. Warner, of Appleton, Wis. It is also expected that the following State Missionaries will be present and take part in the exercises: Capt. II. II. Brown, of Fort Dodge: Mrs. H. Morge, of Council Bungs; A. E. Itali, of High Point; Mrs. Sarah A. Newcomb, of Northville; Mr. Godfrey, of Greencastle, and Dr. C. P. Sanford, of Lowa City. Of other speakers in the State, Rey, Asa Warren, of Dubuque; J. Dunton, of Algona; Dr. John Hays, of Lagrange; N. Henderson, of Algona; Dr. John Hays, of Lagrange; N. Henderson, of Tallyrand, and Dr. Miller, of Washington. For test

mediums, for materialization, James H. Mott, of Memphis, Tenn., is expected, or Mrs. Mand Lord, one or both. If we cannot get either, we shall have some other medium of this class if they can be obtained, of which notice will be given in the Banner of Light and Religio. Philosophical Journal. Any and all good mediums are invited to attend lower falls is ten miles west from Ackley, and about fifty miles east of Fort Dodge, on the Hilnois Central Railroad, and is a frequent resort for the curious, to see its subilime scenery of rocks, caves and dells. Railroad fare, we are authorized to say, will be on the C. & R. Saind, legal rates. C. & N. Western, legal rates. D. & St. Paul, reduced rates to companies of twenty-five or thirty. B. C. R. & Mimesota Ry, reduced to 11-5 fare. D. M. & Fort Dodge, legal rates. Hilnois Central, 11-5 fare. C. R. R. of Jowa, legal rates, at any station in Iowa. The resident committee will furnish hay, straw and wood on the grounds. Water is convenient. The grounds are pleasantly situated on the banks of the lowa river. Come one and all, let us have a good time together. The recent free has affected nothing to prevent the meeting being a success.

Dir. C. P. Sanford, Seerelary.

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

MIDSIGHT. This dead of midnight is the noon of thought, And Wisdom mounts her zenith with the stars. - Mrs. Barbauld.

the hand of Nature, but not unfrequently dishonored by EVENING STILLNESS. Allawas o still, so soft, in earth and air.
You scarce would start to meet a spirit there;

cente that naught of evil could delight

To wak 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-GO SEEK. Happiness has found me out-Found me out at last! oh, she 's degged me round about; All my hurrying life she 's chased ine, Treadmar 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 flee you. Track me down at last !

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

SEEXEMBERS

A whispering silence broods o'ersallaround,
As in cathedral when the praise and prayer Are lingering pulses on the waves of sound And naught disturbs but muffled, heart-throbs there, Yet all is bright - the sun scarce past the noon; And stealing out from dusky, darkling wood, Comes forth, a matron shod with mossy shoon, From off-her brows she lays the binding snood-When to: her chestnut locks ficat on the breeze Like silken algazon cerulean seas. The flowers have hung their heads; but all gay things.
That buzzing fitt, on busy, gazzy wings.
To chant her beauties, gratefully remember,

And half our princess, timid, grave september Applause waits on success; the fickle multitude, like the straw that floats along 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 Meuse. which appeared in the interesting little periodical, Le Messager, of Liege.

"Of the crazy," says La Meuse, "the most curious 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 soul to soul, others hear secret voices, interiorly or exteriorly. Socrates, 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, almost constantly, with a god, and that he came to no determinations without the advice of this mysterious tutor, of this supernatural voice which lie thought he heard.

"Hence Socrates was crazy. He was persuaded 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 Bicetre (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 not think it is inner tive to do something [for its mitigation?] At Rome they banished the astrologers, the divineresses, 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 murder are doubtless deranged. ... But the most of religions admit of demons\* and of guardian angels; the first influence us to do evil; the second inspire the good. Guided thus, to the irresponsibility of man's actions there is but a

"Socrates, of whom all philosophers have spoken with respect, whom Lamartine represents as 'the most pure incarnation of good sense and practical philosophy which Greece, his country, has given to antiquity,' is shamelessly called

"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 mediums, intuitive and auditive, may be shut up in Charenton and Bicetre or in like places. It may be, perhaps, because the judges of Socrates regarded him as a prey of a god and renerated 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 Nature) has given a portrait of John King, obtained by direct photographic art; and it is an interesting figure, a type which has the fine expression of certain Israelites of the pure race, the head nobly modeled, with abundant beard. His cos-Aume is semi-oriental, Persa-Candiota. 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 tradesmen. At our last session the spirit appeared, formed himself we know not how, but by the condensation fluidica 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 denominate demons, but with this difference: their estate is only transitory; time wil work its changes, their condition will be ameliorated, and they will progress."

liancy. At times he pronounced a discourse in verse, but always relative to his mission. We requested him to bring his-lantern (disco lumino, so) to us, and we examined it without discovering of what it was made; its light varying from a pale blue to a light opal. Prayer and sacred hymns augmented the clearness of the apparition, while profane thoughts (pensamientos) deadened it. Katle appeared with her long, floating hair, Personal beauty is a letter of recommendation written by 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 evaporate, till nothing remained but her head, when she said, "Sing a hymn to fortify me; I can no longor stand." We sang with a will, and Katie was fully resuscitated.

It seems that the King of Portugal was recently in London under the title of Count Eand 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 lamentable hostility has arisen—one paper calling on the authorities to put an end to the spiritualistic 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 if 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 greatest evidence that Spiritualism exists, and will exist, 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 continued in the June and July numbers of the Soclety's journal, travels the ground on which we stand with a perspicuity and a masterly elaborateness that would challenge admiration, were there space for it here, and the franslator had the genius of the composer. The "Illusions of the Wise," in the July number, is a philosophical disquisition touching upon materialism, transcendentalism, and the dogmatic assumptions of the oscudo scientific, who only heap up sand upon the shore of eternal verities.

In the miscelanea of El Criterio I find that "in Madrid, Barcelona, Cadiz, Murcia, Alicante, Seville, generals, deputies and ancient ministers, preside at the spiritualistic séances; that General Refugio Gonzales, Deputy of the Mexican Republic, 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-mentioned in these 'reviews.

#### Select Circles at the Parlors of Mr. Mansfield.

NO. 1V. 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 expressed, did not at all like it. Punctuality is an especial 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 mani fest. If a circle formed by their direction does .not preserve its integral constitution, and all conditions 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 something of interest, which in my chronicle I have

I asked the following question:

"Alexander Kinmont - Please give us your views as to the 'Diakka,' according to the spirits, through A. J. Dayis, 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 hand, this answer was written:

hand, this answer was written:

"Thanks, thanks, dear Carter. I was there before you." (Alluding, I suppose, to anticipation of the question.) "Am very sorry that your circle are not more constant." (Plural verb, because several were absent.) "We had anticipated 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 'Diukku' of A. J. Davis,) "every word of it is true, i.e., all the leading 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 deany one calls for a spirit, with an intention to deceive, then Diakka steps in, and controls the medium. Therefore, observe-sincerity in all your doings, if you expect truthful responses, ALEX. KINMONT."

A brief but comprehensive reply; but asking more detail, I was informed that the spirit would answer me at greater length, individually, sometime, 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 importance to us; and a particular explanatory answer 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 manifested 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 themselves 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-

ing in his right hand a light of particular bril- sive reply of Kinmont, 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 ourselves, and we will get no lies from the other world. Judge Nelson Cross of our circle put the following 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 experience of this new or rather old philosophy?"

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

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 Unitarian preacher, formerly, in Cincinnati; distinguished 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. Sherwood, already published by you in one of any

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?" lifer 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, father, you must not expect Carrie to make speeches that will comport with that company of spirits standing there. I look about me and see your President Kinmont, Bush, Mr. Stow, Fene-Lon, Volney, Swedenhord, Rousseau, Peter Cornellle, 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 diffident 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 scau, Peter Corneille 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 Bund 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 ould have allowed me to have introduced several spirit theologians and dramatists who are interested in the movement made by our circle. Among them are Jean Jacques Rousseau, Peter Corneille, John Francis Harpe, Renatus Chartier, Peter Chaussard, E. Swedenborg, Francis Fenelon, George Bush, and Volney, and your humble servant, Alexander Kinmont. We insist on a full, constant circle, or we must decline to proceed with them. ALEX. KINMONT.

The above list comprises names rich in fame in this world, but, as will be observed, each of peculiar order and character, singular, and particularly individual, unique and outre, odd and original; all, as little Carrie says, "God-gifted." We of the circles may, without a doubt, congrat Nate ourselves on having for our "communicants" 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 sincerely 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; particularly the theologians, and this emphatic an-

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. KINMONT.

How much in those last words for us poor mortals 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 learned, 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 sincere, be integral, and honest, sincere and integral spirits will attend you, and give you truth and wisdom. This is the lesson. New York, Aug. 2d, 1874.

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