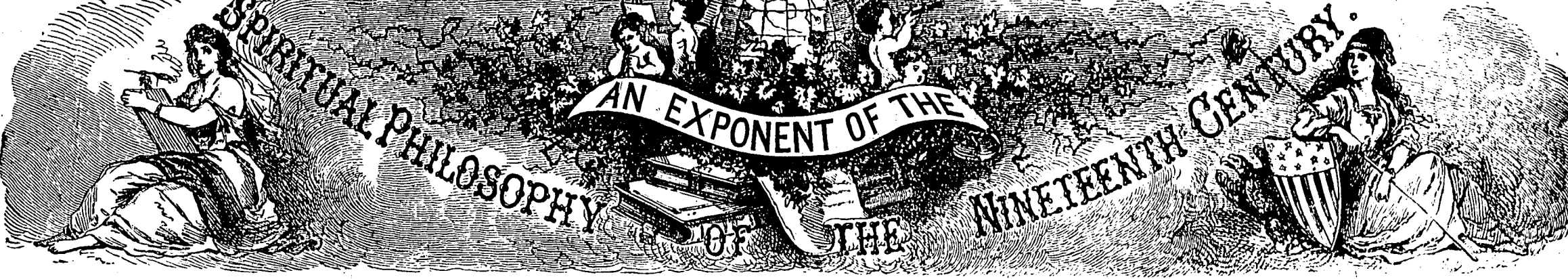


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Biographical.

MRS. FRANCES H. GREEN M'DOUGALL.

BY S. B. BRITTAN, M. D.

To the Editor of the Banner of Light:

The removal of this noble woman from the field of her earthly labors is an event that calls for something more than a passing notice from the American press. It is seldom we have occasion to record the departure of one so distinguished for independent thought, eminent ability as a writer of both prose and verse, and for all the gentle and ennobling attributes and qualities which at once refine, exalt, and dignify human nature. Her example is a mild reproach and a strong incentive to the weak and irresolute; at the same time it is a severe rebuke to the indolent and the unworthy. With a disposition admirably tempered by thorough culture and mature reflection, a loving and hopeful philosophy of life—softened and sweetened by every tender affection—she was yet invincible in her resistance of every form of evil. With a sympathetic spirit that listened with tearful emotion to every tale of suffering, she combined a supreme love of justice and humanity, and an intense hatred of oppression and cruelty, rendering her firm and forcible as she was gentle and forgiving. For the honors of the past, and the tyrannical wrongs of the world—for all tyranny and tyrants—Genius had placed in her hands the scourge of Nemesis. At the same time she was an earnest and true Reformer, in whom the stern virtues of the Puritan were charmingly modified by every womanly grace and the divinest charity. I may not hope to do justice to such a character within the limits of this article, but I must reverently pay my humble tribute to her memory.

Mrs. M'Dougall was born in Smithfield, R. I., about the year 1805. She was the daughter of Mr. George Whipple, and her ancestors were among the early settlers and most distinguished families in the State. While at a tender age her father, by a series of misfortunes, was reduced to poverty, and the little blue-eyed Fanny was left to support herself by her own industry, and to depend on such means of improvement as the common school and occasional hours at home. She labored and studied early and late, with a cheerful and hopeful spirit, always making the most of her limited opportunities. Her rare natural endowments soon became apparent to all intelligent observers. More conspicuous than the retentive memory, which enabled her to grasp the principles and details of whatever she read, were the illustrations of that creative power which is the distinguishing characteristic of genius. The first fruits of her prolific mind were short poems, in which she displayed a delicate sense of beauty and harmony; and as early as 1830 she attracted public attention by her poetic contributions to the papers in her native State.

Miss Whipple's first venture in the shape of a book was the life of Eleanor Elbridge, a colored woman. It was a great success, more than thirty thousand copies having been sold. Her strong interest in the laboring classes determined at once the subject and object of her next volume, "The Mechanic," which appeared in 1841. This book was extensively noticed by the New England press, and highly complimented by Mr. Brownson, in the *Boston Quarterly Review*. In the same year she contributed to the Rhode Island Book a poem entitled, "The Dwarf's Story," a gloomy conception, embodied in a composition revealing great depth of passion and power of expression. In 1842 she edited and published the *Wampanoag*, a journal devoted to the interests of labor, and the special improvement of the people engaged in the productive industries of the country. "Might and Right" followed in 1844. It was a history of the origin, and a discussion of the facts and circumstances, of the attempt at revolution in Rhode Island known as the Dorr Insurrection. She subsequently contributed to many periodicals on subjects commanding the wide range of polite literature, popular science, and constructive art. Among these various contributions to the press—in which she displayed an unrivaled versatility—we recall her papers in *The Nineteenth Century*, an elegant quarterly magazine conducted by Charles Chauncy Burr.

In December, 1847, *The Universalist and Spiritual Philosopher* was started at New York by an association, under the editorial management of the present writer. The new journal was devoted to a spiritual rationalism; a philo-

sophical exposition of the psychological phenomena of all ages, and the application of natural principles to the relations and interests of individual and social life. It was a phenomenon in journalistic literature, and its appearance occasioned a sensation. Mrs. M'Dougall, then Mrs. Green, became one of the largest and most important contributors to the new paper. She was deeply interested in the enterprise, and at once sought a home in the editor's family, where she remained for several years in the most intimate and friendly relations. She was never weary in serving others; and during all that period she never, by so much as a word carelessly spoken, disturbed the social harmony, or otherwise diminished the respect and love with which she was regarded by every member of the household.

Mrs. Green wrote with great freedom of thought and diction, and was neither limited in her themes nor the method of their treatment. When the subject involved important principles; when it took hold of great human interests; or presented poetic aspects, she was often truly inspired. Her mind was full of light, and her pen became a tongue of fire, illuminating whatever it touched. Sometimes a mere question—like the rod that smote the rock in the wilderness—seemed to strike the living fountain of her inspiration. Now and then, a single remark would produce an effect as instantaneous as the falling of a spark into a magazine. We have a remarkable instance of this in the production of her "Song of the North Wind," a poem of about one hundred and fifty lines, in which the force of strong words and the whole metrical movement suggests the blasts of polar skies and the grand march of the tornado. This poem was composed one evening early in March, 1848. The writer of this had just returned from his office at the close of the day. It was a cold night, and the wind was blowing a gale from the north. On entering the door I met Mrs. Green, whom I thus addressed: "Well, Fanny, the Spirit of the North Wind is having a grand rehearsal to-night. The rhythmic movement is rapid and powerful, and the music full of startling crescendos." Starting suddenly, as if moved by an electric shock, she made no reply, but rushing up stairs, disappeared. In an hour and a half she returned with the poem complete and ready for the press. My observation, made without premeditation, suggested the theme, and instantly the invisible powers of the air swept over her soul, waking the strings of her lyre to the stately numbers of this boreal march. It was no "ill wind" that produced such a result; it was rather a divine affluence, that gave to the inspired poet a power of expression, majestic and free as the wild blasts which cradled her Muse. Boreas rehearses his victories on land and sea. I will here extract portions of this grand anthem:

SONG OF THE NORTH WIND.

From the home of Thor, and the land of Hun,
Where the valiant frost-kings dwell the sun,
I'll be, like a coward, slink away
With the spectral glare of his meagre day—
And throne in beauty, peerless I light,
In her robe of snow and her crown of light,
Sits queenlike on her icy throne,
In frost-flowers in her hair and zone—
And the fair Aurora, floating free,
Round her form of matchless symmetry—
An iris of mantle of roseate hue,
With the gold and hyacinth melting through;
And from her forehead, beaming far,
Looks forth her own true polar star.
From the land we love—our native home—
On a mission of wrath, we come, we come:
Away, away, over earth and sea!
Unchained and chainless, we are free!
As we fly, our strong wings flash force,
To rush on our overwhelming course:
We have swept the mountain and walked the main,
And now, in our strength, we are here again;
To beguile the stay of this wintry hour,
We are chanting our anthem of pride and power:
And the listening earth turns deadly pale—
Like a sheeted corpse, the silent vale
Looks forth in its robe of ghastly white,
As now we rehearse our deeds of might.
The strongest of God's sons are we—
Unchained and chainless, ever free!
We have looked on Hecla's burning brow,
And seen the pines of Norland bow
In cadence to our deafening roar;
On the craggy steep of the Arctic shore;
We have walked with the maelstrom's whirling flood,
And curbed the current of human blood,
As nearer, nearer, nearer drew
The struggling bark to the boiling blue—
Till, resistless, urged to the cold death-clasp,
It writhes in the hideous monster's grasp
A moment—and then the fragments go,
Down, down to the fearful depths below!
But away, away, over land and sea,
Unchained and chainless, we are free!
We have startled the pulsing avalanche,
And seen the cheek of the mountain blanch,
As down the giant Ruhn came,
With a step of wrath and an eye of flame;
Hurled destruction, death and we
On all around and all below,
Till the piling rocks and the prostrate wood
Conceal the spot where the village stood;
And the choking waters vainly try
From their strong prison-hole to fly!
We haste away, for our breath is life
With the groans of expiring human life!
Of that hour of horror we only may tell—
As we chant the dirge and we ring the knell;
Away, away over land and sea,
Unchained and chainless—we are free!
Old Neptune we call from his ocean caves,
When for pasture we dance on the cresting waves;
And we heap the struggling billows high
Against the deep gloom of the sky;
Then we plunge in the yawning depth beneath,
And there on the heaving surge breathe,
Till they toss the proud ship like a feather,
And Light and Hope expire together;
And the bravest cheek turns deadly pale
At the cracking mast and the rending sail,
As down, with headlong fury borne,
Of all her strength and honors shorn,
The good ship struggles to the last
With the raging waters and howling blast!
We hurry the waves to their final crash,
And the foaming floods to frenzy lash;
Then we pour our requiem on the billow,

As the dead go down to their ocean pillow—
Down—far down—to the depths below,
Where the pearls repose and the sea-gems glow:
Mid the coral groves, where the sea-fan waves
Its palm wand o'er a thousand graves:
And the luster weaves her story shroud
Alike o'er the humble and the proud:
What can be brighter than we,
The strong, the chainless, ever free!

Among Mrs. Green M'Dougall's prose contributions to the *Universalist* were stirring papers especially addressed to her own sex, in which she exposes the superficial character of American female education, and uncovers the vain and false motives that influence the lives of many women. She strips the soft draperies of fashionable indolence from those who wear them, and reveals the scars of pride left when it rifled the bosom of its divine affection. She severely chastises the bejeweled fair ones who either coldly turn away from the fallen sister, or remorselessly trample on every poor unfortunate whose name is woman. We select the following passage from an article on Literary Women:

"Let us pay less attention to external decoration, seeking rather that 'inward adorning of the mind,' which gives to woman her true beauty, and that intellectual vigor which imparts her real strength. A wrong motive is still left at the root of female education, and its present consequences are quite deplorable. The same motive which softens down the graces and the smiles of our young ladies into a burlesque of all that is natural, bends the knee of the bright-eyed Georgian, in the seraglio of the Sultan, and points the electric glances of the fair Circassian; and I know not that the principle has higher dignity here than there. Do not misunderstand me. I neither condemn the wish to please, nor quarrel with the art or the power of pleasing; for both are natural, and therefore right. I only deprecate the motive and the power which make paramount to and overruling of other and higher incentives to action. Let us not waste time by idly talking of our rights or our capabilities, but put the whole matter directly to the testing process, by commencing, each one of us, the work of self-elevation."

Mrs. M'Dougall's example was not less impressive than her speech. She practiced her principles with a blameless integrity. She regarded life as a serious matter, and never treated its interests and responsibilities lightly. The following extract will suffice to indicate the earnest manner in which she was accustomed to treat fashionable women:

"Ask for the definition of the word Lady, and you are answered, 'It is a female who, being placed wholly above the necessity of labor herself, may command the labor and services of others. What a dignity is here coveted! No less than that of complete uselessness. Now, in these cases the greatest danger is not in mere idleness, but the natural activity of the mind may cause its development in wrong directions. Surely very little moral consistency or dignity of character could be expected of one to whom the highest motive for excellence is to get a husband and a fine establishment. . . . To this end our young ladies are taught all that can fascinate—all that can charm the senses. They must dance gracefully, and glide more voluptuously through the spiral mazes of the waltz. The fair rounded arm makes a fine contrast with the dark rosewood of the gilded harp; and the belle must learn to murmur her Italian love sonnets with a more liquid and tender enunciation. The advantages derived from these superficial graces and accomplishments are soon discovered by their possessor as well as by her less fortunate companions. Even before she has left the nursery the theme of her beauty and probable conquests is rife in the mouth of every friend and visitor of the family. She will certainly make a great sensation in 'coming out'; and all her hopes, all her dreams, all her efforts, point to this as the Rubicon of life.

Strength and self-reliance are supposed to be incompatible with the power of fascination. Whether physical or mental power is implied, it is not presumed to be the attribute of a lady. This woman is made the mere parasite of man. She loses her own identity. In a vast majority of cases—in fact almost universally—she becomes hardly conscious of a self-dependent existence. She is made the mere appendage of her father, her husband, or her brothers. We have heard the cry of Woman, the tender, graceful, clinging for support around Man, the lordly, majestic one, until woman absolutely forgets that she is invested with the power to stand alone, if need be, endowed by Nature with all the physical, mental and moral energies of a self-dependent and self-accountable being."

In the interest of Abandoned Women, Mrs. M'Dougall's plea is eloquent and powerful. She appeals to a numerous class of her own sex in a manner which must cover many a fair cheek with a blush of shame, while she applies something like a lash of scorpions to the shameless authors of their ruin. The following will illustrate the spirit of the whole:

"For the honor of the sex, for the holy love of Virtue, for the crimson blush of shame, let it no longer be said that Woman, by making the disgrace of a single wrong inexorable, shuts out the female sinner from all hope of reformation, while at the same time she takes the libertine, upon whose guilty soul is wrought the crimson stain of that victim's first crime, into the sacred confidence of her bosom friendship! Let it no more be said that the personal sanctity of woman is sullied by the slightest contact with the vicious of her own sex, while it receives no blessing from the closest union with the vile and profligate of the other. Let us hear no more that pious and holy women—tract distributors, leaders of classes and prayer meetings, and members of benevolent associations—come into our churches flaunting in the garments from the making of which their own criminal vanity and covetousness has abstracted the price of virtue! Then and there to strike hands with the destroyer! Such women are accomplices in his crime. They may envelop themselves in the robes of ten-fold sanctity, but through all the dark plague-spots will appear, the crimson stains of immodest Purity, of the martyred Life, that was folded in every plait and wrought in every seam! Let Woman interpose the majesty of her Medusan shield, not to terrify but to protect the flock, and let her transfer her smiles and favors from the seducer to his victim.

But there is a better feeling in regard to this subject springing to life among us: thanks to the sainted Thomas Hood for his 'Bridge of

Sighs,' and his 'Song of the Shirt,' which have wakened tender and mournful echoes, now thrilling millions of bosoms, which, but for those sad strains, might never have known the wrong. Thanks to Eugene Sue, who has given us such vivid portraits of individuals of this class. Through these we get nearer to the human heart than the thrilling in their great anguish, deep—deep—below the wreck of virtue, and the broken fragments of happiness and hope. Does not the image of the gentle and tender FLATTE DE MARIE stand out amid the depths of prostitution and blackest crime, to rebuke with its angelic sweetness the doubt that there may be good—even there? Does it not invest the whole sisterhood with a kind of sanctity—the sanctity of human nature—the sanctity of Womanhood—which, however low its possessor may have fallen—however guilty she may be—is still divine?"

In 1848-9 Mrs. M'Dougall and the present writer were associated in the editorial management of the *Young People's Journal*, a monthly magazine designed to popularize Science, Literature and Art. To this work she was the largest contributor. While thus employed, three cantos of her *Namuntenoo*, a Legend of the Narragansett, were published in Philadelphia. This poem is every way remarkable. It exhibits the fruits of a careful study of the Indian character; a strong and intimate sympathy with Nature; a quick and accurate perception of the elements of beauty and the laws of poetic expression; great allience of thought and speech; at the same time it reveals a strong imagination, and powers of description which determine her place in the front rank of American poets. I can best justify this opinion by extracting a passage from the poem.

A SUMMER NOON IN NEW ENGLAND.

"Stillness of summer morn—over hill,
And deep down—down to the depths below,
Spread forth her downy pinions, scattering sleep
Upon the drooping foliage of the air.
No wind breathed through the forest, that could stir
The lightest foliage. If a rustling sound
Escaped the trees, it might be nestling bird,
Or the softest leaves were turning back
To their own natural places, whence the wind
Of the last hour had flung them. From afar
Came the deep roar of waters, yet subdued
To a melodious murmur, like the chant
Of maidens, as they take their morning rest.
A tremulous motion stirred the fragrant waves,
And from their silvery stems an utterance came,
So delicate and spirit-like, it seemed
The soul of music breathed, without a voice.
The anemone bent low her drooping head,
Mourning the absence of her true love,
Till the soft languor closed her sleepy eye,
To dream of roses from the fragrant south,
Coming to wake her with renewed life.
The glaucous-breathed perfume, and the rose
Cherished her reddening buds, that drank the light
Fair as the vermillion on the cheek of Hope.
When'er in sheltered nook or quiet dell,
The waters, the murmuring waters, found
A thousand sweet excuses for delay.
The clustering lilies bloomed upon their breast,
Love tokens of the maidens, when they came
To trill with the deep, impassioned waves,
The wild bee, hovering on voluptuous wing,
Saw murmured to the blossom, drawing thence
Summer with honey; then in the purpling air,
As if oppressed with sweetness, sank to sleep.
The wood-dove tenderly caressed his mate:
Each looked satiate with the glowing eyes,
Till outward objects melted into dreams.
The rich vermilion of the tanager,
Or summer red, as he bed and the green,
Like rubies set in richest emerald.
On some tall maple sat the oriole,
In black and orange, by his pendant nest,
To cheer his brooding mate with whispering song:
White hick and the loftiest hickory
Perched the languorous jay, his turquoise crest
Low drooping, as he plumed his shining coat,
Rich with the changeable blue of Nazareth.
And higher yet, upon a towering pine,
Stood the fierce hawk, half-slumbering, half-awake,
His keen eye flickering in his dark unrest,
As if he sought for plunder in his dreams."

Dr. Rufus W. Griswold, in his "Female Poets of America," pays a high tribute to the genius of Mrs. Green M'Dougall. I extract a paragraph in which he expresses his judgment of the poem under review:

"This is a work of decided and various merit. . . . In 'Namuntenoo' are shown descriptive powers scarcely inferior to those of Bryant and Carlos Wilcox, who have been most successful in painting the grand, beautiful, and peculiar scenery of New England. The rhythm is harmonious, and the style generally elegant and poetically ornate. . . . It is a production that will gratify attention by the richness of its fancy, the justness of its reflection, and its dramatic interest."

From the year 1852 to 1854, Mrs. M'Dougall was a highly valued contributor to the pages of the *Shelburne*, a spiritual magazine, edited and published by the present writer. In the first volume of that work will be found her "Time and the Ages," one of her finest poems. The subject is treated in an eminently original and effective manner. With a rushing sound, as of great pinions snitting the still air, until silence became voiceful, Time—in the character of a venerable sage—appears, mounted on

—a majestic car.

Borne by six eagles, black as Erebus,
The stately form, the lofty mien, and benign expression of the Sage, are described with remarkable force and poetic effect. His face, which bears the stamp of sovereignty, radiates the light of all ages.

"On that brow
Were the deep traces of all human thought,
Where every feature seemed a history
Of human disappointments, sorrows, joys,
Affections, hopes, and passions infinite."

Of all the daughters of Time, only the Present Age remains; and she is clothed with all the beauty and glory of the past. Reclining on the massive breast of the Father of all the Ages, she questions him:

"Oh, bless me, gentle Father, with the love
My heart so long hath yearned for—of the Dead:
Speak of my Sifters, that are sleeping still
In the deep tomb of Ages. With a smile
That passed o'er his stern features, leaving there
A trace of fairest sunshine, he embraced
The gentle creature with one massive arm,

And in the fulness of his love replied:
"The dead, sayest thou, my child? There are no dead,
His voice woke, surging, like the distant sea
Pouring its strong bass through some pearly cave,
That softened, while it deepened, the rich tones.
My children! It is true they all are gone—
All gone, but they are not lost and lowliest one!
Sing! they came; sing! they are still departed;
And when their work was done, lay down to sleep;
But never one hath died. Time, forms may change,
But spirit is immortal."
Darkness and death are but residuum—
The grosser portion of all human life.
Thought, struggles, passions, labors, and desires—
Whence the ethereal essence hath burnt out—
The ashes of the Past. Yet even this
Hath made soil for the Future. Not one trace
Of life can ever perish. All changes
Of Mind and Matter, every ray of light,
All hopes, all faith, all action, and all thought,
That has straitly within itself,
Lives for a fellowship with purer light—
With other action, thought, and hope, and faith—
Lives with an ever-concentrating power,
Which, as it strengthens, reaches outwardward."

Time evokes the spirits of the Ages, and they reappear. The Pastoral Age is represented, and the birth of Poetry and Music illustrated. The Muse inspires the songs of the Shepherd, Minstrels. Of these we can only make room for two stanzas, from a

SONG OF THE MINSTREL MAIDEN.

Gopak the Siva, and a Siva the Siva,
What an idyllic dream, and points the blue;
Said if the spirit dwelt there,
A voice comes, adding through the air,
"As only I, the numinous, 'Thee'—
Question the Spirit in thy breast,
That waking, sleeping, never hath rest,
It hath wings for soaring higher,
Thrilling as with a tongue of fire—
Shouts joy for Echo, 'Hither! Hither!'"

Among the works which illustrate Mrs. M'Dougall's scholarly attainments is an excellent class-book in Botany. She had been a faithful student of the science all her life, and her treatise was highly appreciated by eminent judges of its merits. From 1857 to 1859 she was a frequent contributor to the *Spiritual Age*, during that period she gave to the public, through the press of Thatcher and Hutcheson, a book of six hundred pages, entitled, "Shahmah in Pursuit of Freedom; or, the Branded Hand," translated from the original Shoviah, and edited by an American Citizen. As will be inferred from the title, the work was written in the interest of the anti-slavery cause. The essential facts in the story of Shahmah, as told in the brief historical sketch by the translator, may interest the reader. He is represented as belonging to the "Kabyries, a tribe inhabiting the high regions among the mountains of Algiers. Amid all the revolutions that have overrun and depopulated the surrounding countries, sowing the borders of sea and desert with the ruins of ages, they have still maintained themselves in their strong fastnesses, a race of unconquered freemen."

Shahmah Shah was the son of the Chief of his tribe. In early childhood he was taken captive, and for years lived as a slave among the Algerines, and subsequently as a serf in Bohemia. Having purchased his liberty, he returns to his native freedom among the mountains. At length, by the death of his father, he becomes Chief of the Kabyries. But he is dissatisfied. He wants more knowledge and a higher freedom. He is at once a philosopher and a philanthropist, and withal highly religious after the manner of his people. Having graduated from the highest school in his country, he makes the pilgrimage of the Holy Sepulchre, and then visits the famous Khâna, the pantheon of Mecca. He conceives the idea of a higher life and a nobler freedom than he can ever hope to actualize among the rude people of his tribe. He resolves to find the superior liberty which forms the subject of all his day-dreams. He has heard of the United States, and is assured that he will there find the practical form of his ideal conception. He comes to this country, landing at New Orleans, where he commences his observations. He visits different places in the hope of finding the object of his search. On the contrary, side by side he finds the Christian's church and the slave-market. In one, Jesus, the friend of the poor, is worshipped; and in the other, avarice and the auctioneer separate husbands and wives, and parents and children. Things are fearfully mixed. Hemp and the hangedman, the gallows and the cross, are expressive symbols of the national institutions. The prayer-meeting and the whipping post are presumed to be equally necessary to the glory of God and the welfare of his people. He finds that the marriage covenant is a cruel fiction; and that young womanhood is shamelessly desecrated is a fact that finds the form and color of its demonstration in the commingling blood of the races. The pursuit of freedom is vain. Shahmah finds nothing in the social life of the great Republic to illustrate his ideas.

The book consists of a series of letters supposed to have been written by Shahmah, during his travels in the United States, and addressed to his brother, Ahmed Hassan, whom he left in Algiers. The characters are fictitious; but the portraits of evil-doers, and the pictures of life, are sufficiently real. Owing to the peculiar method adopted in the treatment of the subject, and to the fact that Mrs. M'Dougall was not a member of the Church, it was much less popular than "Uncle Tom's Cabin"; at the same time the book exhibits a wider range of thought and greater power of dramatic expression.

I have not the space to even notice a number of her interesting contributions to our literature.

"A large weekly paper, published in 1857 in New York, and conducted by the present writer, with the late W. S. Cutler as assistant editor. In January 1859 the *Age* was removed to Boston, when the *Age* and *Spiritual Philosopher* were merged in it, after which the *Age* was continued under the editorial supervision of Mr. A. E. Newton and the writer, until 1859, when the latter resigned his place in its management."

Free Thought.

SPEAKING MEDIUMS.

NO. V.

BY C. O. POOLE.

To the Editor of the Banner of Light:

In the *Banner of Light* of July 27th appears a criticism on my articles by George A. Bacon. Now, "I think there be six Richmonds in the field"—without hazard (?) of contradiction.

The two columns of Mr. B. really make the majesty of Mrs. Richmond's discourse more visible by bringing into prominence her fanciful iteration of the mediumship of clairvoyance. In that discourse it is thus made:

"But his (Mr. Davis's) phase of mediumship as a phenomenon is not a new thing. It is a clairvoyance and in the fact of his uncluttered mind in youth, which, in weaver, did not prevent, and never has, the revelation of choicest forms of thought, of words of technical terms or scientific methods of thought, of accurate statement, and of much that the world has called his writings, showing a cultured mind behind the uncluttered face."

It will be recollected that in article No. 2, it was proved that the clairvoyance of Mr. Davis is not mediumship. But Bro. Bacon takes direct issue with the facts set forth in that article, and, imbued with the chimeras of his fair leader, dogmatizes thus:

"Let it be remembered that clairvoyance is as much (and no more) a genuine phase of inherent mediumship as the trance, or any other condition."

Surely, this *ex cathedra* declaration cannot be the result of any Baconian reasoning or logic. "The somewhat careful reading of that didactic (?) discourse," with the mental effort at unravelling its interminable and ambiguous sentences, must have confused my usually clear-minded friend. In his fatuous zeal to extricate the lady from her untenable positions, he has seized the other horn of the dilemma.

Let us see how this doctrine of the mediumship of clairvoyance will practically work. Somnambulism is the first demonstration of the independence of the mind. It is, in fact, clairvoyance in its first and undeveloped stage. Within and according to the two definitions above quoted, it is a "genuine phase of inherent mediumship," and, of course, a manifestation of super-mundane influence. Consequently the child-slayer mentioned in the following as of recent occurrence, was a medium:

"A Scotch murderer was acquitted two weeks ago in Edinburgh on the ground that he had been seized by his little child and dashed its head against a stone wall. The verdict was that the prisoner had killed his child while in a condition of somnambulism, when he was unconscious of the nature of the act. The judge urged him to sleep alone in future, and to take every possible means to cure himself of that horrible involuntary habit, which had already caused so much misery."

Mrs. R., Mr. B., and those who entertain like opinions upon this particular subject, will decide that this is a case of obsession or possession. It follows, therefore, that the jury erred in not convicting the guilty, obsessing spirit.

When Bro. Bacon asserts that "clairvoyance is no more a genuine phase of inherent mediumship than the trance, or any other condition," he is rather severe on clairvoyance, if we are to believe Prof. Denton, who has recently written thus:

"A large class of trance speakers are, however, I think, the victims of mere delusion, their sensitive and passive condition rendering them easy subjects to suggestions of persons on this side, of dishonest spirits on the other side, and to the inspiration of their own delusions. It is not necessary to say to the most mesmerized subject, 'You are a baby,' when heat once becomes 'impassable,' and more silly than a fool, say 'you are Franklin's baby-look vanishes, and that of the sage takes its place; words of wisdom superior to those usually uttered in the normal condition, fall from his lips, but unless the subject is a very superior person, they will not be equal to their professed source. The speaker thinks he is the veritable printer philosopher."

Ask the editor of a spiritual journal why the name of Robert Dale Owen is attached to a lecture on the worth of him, his answer is, 'I received it from the reporter.' Ask the reporter the same question and he replies, 'It was so announced by the speaker.' Ask the speaker, 'Oh, I know nothing about it; I am quite unconscious when in the trance state.' Who does know, then?

However, of clairvoyance as an innate principle in the human soul, this philosopher and scientist writes as follows, in his remarkable work, "The Soul of Things":

"To the clairvoyant, therefore, all things are transparent as air, because they are pervious to the light by which he sees; the rays proceeding from objects passing directly through the transparent soul—transparent to this light—to the brain."

With regard to the mediumship of clairvoyance, let us look at two practical illustrations: one, the ordinary or normal mode of becoming conscious of objects, and the thoughts of others, by seeing and hearing; the other, by independent clairvoyance. When in Boston, last June, I saw Bro. Bacon preside as chairman, in a pleasing and dignified manner, at a public meeting, and appropriately introduce several speakers to the audience. In a conversation with him I heard him say "that in 1862 Mrs. Cora L. V. Richmond gave a lecture full of pro-slavery and secession sentiments; that thereupon he wrote and published in the *Herald of Progress* a criticism upon that lecture, strongly rebuking her for such utterances."

In the exercise of the organs of seeing and hearing in this instance, there was clearly no mediumship.

By clairvoyance and clairaudience, which are the opening of the inner and spiritual faculties of seeing and hearing, the Seer is enabled to report the objects seen and thoughts expressed in the Summer Land. As an interesting illustration, the following is quoted from "Views of Our Heavenly Home," concerning the spirit-life of Horace Greeley:

"A gathering of remarkably familiar-looking women and men you see at the rear of the great assembly hall, there, with three strangers, is one woman I have certainly met years ago. For I recall the fluent glance of her blue eyes, and the delicate, yet downward-looking, studious, portiveness of her temperament. She stands near her husband, and she also stands for woman, she is graceful, intense, severe and earnest; yet quite pleasingly social and exultantly feminine."

Mark! There is a man whose great childlike face you may have seen in New York; he was not long ago one of the busiest popular editors of the great metropolis, and he is now a faded son. In an off-hand, earnest, conversational manner, he is now addressing the group.

There are objections to such clairvoyant institutions, he says: "and for nearly forty years I used my pen and voice against them. Institutional schemes perpetuating poverty, that over a century ago, a solemn cloud that leaves a sense of thunder. I have discussed this question with my divine palatine pastor, who is still at it to this day and another way. New York could support a lot of poor in luxury, but the money derived from licenses granted for the sale of intoxicating liquors. A million men, women and children in the metropolis taxed and kept in misery to sustain seventy-four hundred drinking saloons. The island, from end to end, is threatened with moral darkness and consequent social madness. Alcoholic bliss with the punitive fires that may blight religion and overtake an admittance corrupt government. Charity is an evanescent pyre expressing itself hastily in alms. Build hospitals for the increasing army of non-productive mendicants, and cover the idle and lecherous and drunken with benevolent institutions, and the result will be the poor and the indolent will forever remain on earth. Had I to repeat my busy life, I would rather consign myself voluntarily to a penitentiary, or work with lamp and pick in a coal mine, than lose an opportunity, if I had one, of putting a stop to the manufacture and sale of those poverty-generating beverages, ignorance and violence, incessant wretchedness in cold, hunger and rage, pecuniary embarrassments, miserable dependence, involving heartrending sacrifices of wives and husbands, children and homes, often ending in bloodshed and pestilence, or famine—all follow the daily use of Alcohol. Let those discuss the duty and the beauty of charity, either private or eleemosynary, it will do no lasting harm. It shall be my duty, however, to suggest and to insist upon an organization of the industries, with farms and manufacturing for Associations of the homeless, idle, ignorant, thriftless."

It is pertinently asked, in what conceivable manner this inherent transcendent power, of independent clairvoyance and clairaudience, becomes mediumship?

The medium state (or mediumship) is one of isolation to this world, and of passive receptivity to the influences that may come from supernal

sources. And the medium is the channel of lessons and manifestations the most glorious and convincing, and at the same time feels nothing higher than any other stranger to the truth.

On the contrary, reason and cumulated experiences teach that clairvoyance is as certainly a power of the human mind as is memory or consciousness—that it is not derived or borrowed, but is innate and natural; that by perfected clairvoyance the mind is not only exalted to the fellowship of eternal principles, where it can discern the essences and properties of visible bodies, but the faculties are active and conscious of inherent energy and truth. For many, many centuries it has been vainly struggling for popular recognition as an innate faculty of the soul—not as mediumship. At last it is so recognized, as I shall proceed to prove.

Our Judiciary only express the general intelligence and convictions of mankind in deciding that the testimony of an expert is the highest and best kind of testimony, and when relevant to the case must be invariably received. Scientists of every description, scholars and philosophers, as experts, formulate the results of their researches in all departments of mind and matter. Under the general operation and observation of the above rule of jurisprudence, such formulas are received by our learned professions, schools, colleges and mankind, for practical life, progress and education.

Modern thought relative to clairvoyance is being rapidly revolutionized by such well-known experts in psychology as Dr. Mayo, Baron Reichenbach, Dr. Gregory, Prof. J. R. Buchanan, Epes Sargent, William Denton, Prof. S. B. Brittan, Hudson Tuttle and Andrew Jackson Davis.

In consequence of the authenticated demonstrations of these, and other clear and logical thinking men, clairvoyance for the first time has taken its place of proper recognition in an American Encyclopedia.

The following, directly to the point under consideration, is quoted from Johnson's New Encyclopedia:

"Clairvoyance, from the French *clair*, 'clear,' and *voir*, 'to see.' It is a supersensory perception, depending on the spiritual nature of man, without which it would be impossible. The word 'clairvoyance' is a French term, perhaps may at some future time find its way into the English language, and will then be used to designate a faculty of the mind, which enables the clairvoyant to see, or to perceive, things which are invisible to the ordinary eye, and which are not subject to the ordinary laws of space, time, and matter."

Swedenborg, Zschokke and Davis are not peculiarities of modern times, but are repetitions of Socrates, Aristotle and countless others who deeply improved their personality on their times. . . . Clairvoyance must be regarded as a peculiar state of the mind, in which it is a greater or lesser degree of concentration, or of the mind, which enables the clairvoyant to see, or to perceive, things which are invisible to the ordinary eye, and which are not subject to the ordinary laws of space, time, and matter."

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con is mistaken. The due and proper exercise of this inherent, God-like faculty, when ultimately unfolded in independent or perfected clairvoyance, is the primal, the royal method of acquiring knowledge, progress, soul-growth, true culture and wisdom.

The forms of clairvoyance are, first, a glimmering perception of things as in somnambulism; second, a narrow and limited vision of disease, of personal acts, of metals, and of earthly things exclusively; third, a discernment of personal states and emotions, thence thought-reading, psychometry, fortune-telling and prophecy. But there is in reality no clairvoyance of much value until the perfected or higher phase is fully developed. When this takes place there is a practical and conscious growth of the intellectual and moral endowments. These faculties are opened and lifted to a higher degree of aspiration. They are then inspired by their own innate essences, and next, by conscious contact with the life and principles of things, by virtue of which they appreciate principles and analyze the reality of substances. The mind is not only exalted to the fellowship of eternal principles, where it can discern the essences and properties of visible bodies, but the faculties are active and conscious of inherent energy and truth. The result of such superior exercises is stamped upon the individual's character, and the ultimate effects are interior elevation and an education of the whole mind.

Prof. S. B. Brittan, one of our most profound thinkers and accomplished scholars, thus writes of this primal and inherent method of self-growth, self culture, and, in fact, only supernal path of eternal progression:

"We have yet to penetrate the inner mysteries of being. The faculty, as by a kind of introversion, begins to open in a new direction. . . . Clairvoyance is a faculty of the mind, which enables the clairvoyant to see, or to perceive, things which are invisible to the ordinary eye, and which are not subject to the ordinary laws of space, time, and matter."

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Foreign Correspondence.

SPIRITUALISM IN PARIS.

BY HENRY LACROIX.

To the Editor of the Banner of Light:

How Allan Kardec must have felt rejoiced at the action of his widow on earth, and that of the other directors of the *Société Spirite*, in transforming that society, established by him in 1825, according to his present enlarged views! On the 1st of May last the *Société Spirite* was removed from its old locale of No. 7 Rue de Lille, to No. 5 Rue Neuve des Petits Champs, at the northeast end of the Palais Royal, where the *Revue Spirite* is also removed. From its rather personal and authoritative character the *Société Spirite*, "for the promulgation of the doctrine of Allan Kardec," has changed its name, nature, and ways, and now, with new personal elements attracted by the reform, is established under the name (authorized) of the "Scientific Society for the Study of Psychology." Now, every so-called *Spirite*, or Spiritualist, or those advocating or rejecting the doctrine of re-incarnation, form in France but one body in reality. The new Constitution and Regulations, and the hand extended by the *Société Spirite* to all doctrines of the cause, in truly good fellowship, open a new era in France and on the Continent, which we gladly announce, and we have no doubt but what that step will eventually tell in bringing about near and far the most fruitful results. The new premises contain a good-sized hall, elegantly fitted up, where frequent meetings are held—the public and strangers being admitted gratis—and beside that a library adjoining filled with the choicest works and periodicals. With the newly established real personal system, which formerly existed but in a nominal sense, and scarcely so, the adepts of our cause have gained renewed life, and hopefully look forward to the time when it will be possible for them to adopt bolder and wider ways and means to extend the influence of the doctrine. As it is, there are yet many insurmountable drawbacks to impede the progress of our French co-laborers, and it will take some time for the liberal party, now at the helm of State, to remove the vicious and obnoxious administrative rules and laws that were established by the old régime to stifle

Vaccination Unjustifiable.

Dr. William Hycheman, an eminent London physician, prints an important article in the *Medium and Daybreak*, on vaccination, from which we take the following extract:

"Almost every day of my life children are brought to me suffering severely from vaccination in form of cerebral and gastric complication, persistent vomiting, intractable diarrhoea, severe convulsions, bronchial irritation, and scabious eruptions of a syphilitic or scrofulous nature. Pustules, moreover, are often visible in the mouth and pharynx, on the edges of the eyelids, and on the scrotum, and the loss of transparency to such an extent as to afford a lasting opacity, if not ultimate blindness.

I say vaccination, in the present state of our knowledge, is unjustifiable. For what does the above pathological condition indicate, except that calf-pox, jun., or cow-pox, sen., is a kind of small-pox itself, modified in appearance only by passing through the constitution of some of the domestic animals."

with great success, is a fine trance medium.

 The Spiritualists are organizing in Australia under the title of the Victorian Association.

For sale wholesale and retail by COLBY & RICH, a
No. 9 Montgomery Place, corner of Province street (lower
floor), Boston, Mass.

Advertisements.

BALTIMORE ADVERTISEMENT.

SARAH A. DANSKIN,

Physician of the "New School,"
Pupil of Dr. Benjamin Rush.

Office, No. 70 1/2 Saratoga Street, BALTIMORE, MD.

DURING fifteen years past Mrs. DANSKIN has been the pupil of Benjamin Rush, for a full and complete return postage stamp, and the address, and state sex and age. All Medicines, with directions for treatment, extra.

July 20 - 1878.

Mrs. E. A. CUTTING has taken rooms at 62 Village Street, Boston, where she will continue her business as a "Healing Medium." She has been very successful in her specialties, Ladies suffering from nervousness and general debility will do well to consult her and learn her mode of treatment and its favorable results. Mrs. Cutting gives Value and Medicated Baths at her house or at the residence of patients.

The American Lung-Healer.

Prepared and Magnetized by Mrs. Danskin.
Is an unfailing remedy for all diseases of the Throat and Lungs. TUBERCULAR CONSUMPTION has been cured by it.

Price \$2.00 per bottle. Three bottles for \$5.00. Address WASH. A. DANSKIN, Baltimore, Md. March 31.

DR. J. R. NEWTON.

The Celebrated Healer.

CURES all Chronic Diseases by magnetized letters. By the means of the "Magnetic" letters, which are sent to the patient, the disease is cured, and the patient is restored to health. In most cases one letter is sufficient; but if a perfect cure is not effected by the first treatment, magnetized paper will be sent at \$1.00 a sheet. Post-Office address, Yonkers, N. Y. July 6.

Dr. F. L. H. Willis

May be Addressed till further notice

GLENORA, YATES CO., N. Y.

Dr. WILLIS may be addressed as above. From this point he will be able to give a full and complete return postage stamp, and the address, and state sex and age. All Medicines, with directions for treatment, extra.

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DR. C. D. JENKINS,

Astrologer.

MEMBER OF THE MERCURI, AND OF THE BRITISH ASSOCIATION FOR

Astral, Cerebral and Mesmeric Science, No. 67, Dover Street, Boston, Mass.

TERMS.

For answering questions, \$2.00

Life-Reading, with advice for Future Direction, \$5.00

For a Full and Complete return postage stamp, and the address, and state sex and age. All Medicines, with directions for treatment, extra.

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Mediums in Boston.

Dr. Main's Health Institute,

AT NO. 60 DOVER STREET, BOSTON.

THOSE desiring a Medical Diagnosis of Disease, will please enclose \$1.00, a full and complete return postage stamp, and the address, and state sex and age. All Medicines, with directions for treatment, extra.

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Mrs. M. J. Folsom,

MEDICAL MEDIUM. Many remarkable cures have

been effected by her. Office 329 Tremont Street, Boston, Mass.

July 13.

DR. H. B. STORER,

OFFICE 22 Indiana Place, Boston. Psychometric ex-

amination of disease. All. Remedies adapted to cure all

forms of disease, sent at all parts of the country.

April 20 - 1878.

I. P. GREENLEAF,

Medical Clairvoyant and Homeopathic Physician,

Office at 8 1/2 Montgomery Place, Room 4, Boston, Mass.

Aug. 2.

Susie Nickerson-White,

THANCE AND MEDICAL MEDIUM, 130 West Brook-

field Street, Boston, Mass. Hours 9 to 4.

Aug. 17.

THE GREAT ENGLISH SEER AND AS-

TROLOGER answers all questions, 60 for 50 cents.

Lancaster, Pa. or call. Lucky numbers given. DR. LAMBERT, 61 Indiana Place, Boston, Mass.

Aug. 16 - 6.

MRS. V. M. GEORGE

Will give Magnetic Treatment at her office, Room 4,

No. 8 1/2 Montgomery Place, Boston, Mass. Aug. 3.

MRS. JENNIE POTTER

MEDIUM - Test, Medical and Business - 136 Castle St.,

near 380 Tremont St. 12th - July 6.

MRS. N. J. MOORE,

ELECTRO-MAGNETIC PHYSICIAN, 6 Hamilton

Place, opp. Park Church, Educational Vapor at

May 11.

MRS. A. C. WYLAND,

HEALING PHYSICIAN. How can I help patients at their

homes, or at her rooms, 15 Milford Street, Boston. Of-

fice hours 9 to 12, 1 to 5. 2nd - Aug. 17.

MRS. JENNIE CROSSE, Test, Clairvoyant,

Business and Healing Medium, Six questions will

be answered at 50 cents and stamp. Home office at 22

2nd Street, 3rd floor, Boston. Aug. 24.

MRS. J. C. EWELL, Inspirational and Heal-

ing, suite 2, Hotel Norwood, cor. of Oak and Wash-

ington Sts., Boston, (entrance on Ash St.) Hours 10 to 12.

July 6.

MRS. M. A. PORTER will give Medical and

Business Sittings daily, 11th Street, excepted. Let-

ters answered for \$1.00. 78 Kneeland Street, Boston.

Aug. 10 - 4.

AUGUSTIA DWYLLS, Clairvoyant,

Trance and Prophetic Medium, 23 Winter Street,

April 6 - 6m

CLARA A. FIELD, Magnetic Physician, In-

spirational Speaker, Pellet, Test and Business Me-

dium, 72 North Street, Boston, Mass. March 25.

SAMUEL GROVER, HEALING MEDIUM, No.

20 Dwyer St. Dr. G. will attend funerals if requested.

Mar. 2 - 25m

FRANCES M. REMICK, Trance Medium,

Spiritual and Physical Healing, 65 Clarendon Street.

Aug. 21 - 4.

DR. COOPER'S MEDICATED

PAD AND BELT.

Warranted to Cure

Rheumatism, Neuralgia, and other Kindred Com-

plaints arising from impurities of the blood.

THE PAD is designed to be worn upon the back, be-

tween the shoulders, the band next to the skin, this

locally being nearest to the vital organs and nerve-

centric system, and the belt around the body above the

hips, especially in all cases of Kidney Complaints, Lumbago,

and also to be applied on any part of the body where

pain exists. In addition to the Medicated Pad a Chest Pro-

tector may be attached; this, also, may be medicated, and

is very important in all affections of the Throat and

Lungs.

(Patented Nov. 4th, 1873.)

Pad for back and chest, \$2.00

Belt, extra large size, 2.50

Belt, large size, 1.50

Belt, small size, 1.00

Postage 5 cents extra

For sale wholesale and retail by COLBY & RICH, at

No. 9 Montgomery Place, corner of Province Street (lower

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New Books.

NEW WORK.

"M. A. (OXON)," ON

PSYCHOGRAPHY,

ILLUSTRATED WITH DIAGRAMS.

SYNOPSIS OF CONTENTS.

List of Works bearing on the Subject.

Preface.

Introduction.

Psychography in the Past: Goldenstubb - Crookes.

Personal Experiences in Private, and with Public Psy-

chics.

General Corroborative Evidence.

1. That Attributed by the Senses:

1. Of Sight - Evidence of Mr. E. T. Bennett, a Malvern

Reporter, Mr. James Harris, Mr. H. D. Jackson.

2. Of Hearing - Evidence of Mr. Sergeant Cox, Mr.

George King, Mr. Hensleigh Wedgwood, Canon J. H. H.

Barrow, Mr. W. G. H. Ashby, Mr. P. Ashby, Mr. E. H.

Valter, J. L. O'Sullivan, Mrs. Sargent, James O'Sargent,

John Wetherbee, H. B. Storer, C. A. Greenleaf, Public

Committee with Watkins.

3. From the Writing of Languages unknown to the

Payee.

Ancient Greek - Evidence of Hon. R. Dale Owen and

Mr. Blackburn (Slade); Dutch, German, French, Span-

ish, Portuguese (Slade); Russian - Evidence of Madame

Blavatsky (Watkins); Chinese - Evidence of T. T. Tim-

mons (Watkins); Chinese (Watkins) Preceding Previous

Preparation of the Writing.

Psychology Contrasted: Slade before the Re-

search Committee of the British National Association of

Spiritualists; Slade before the Committee of the British

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