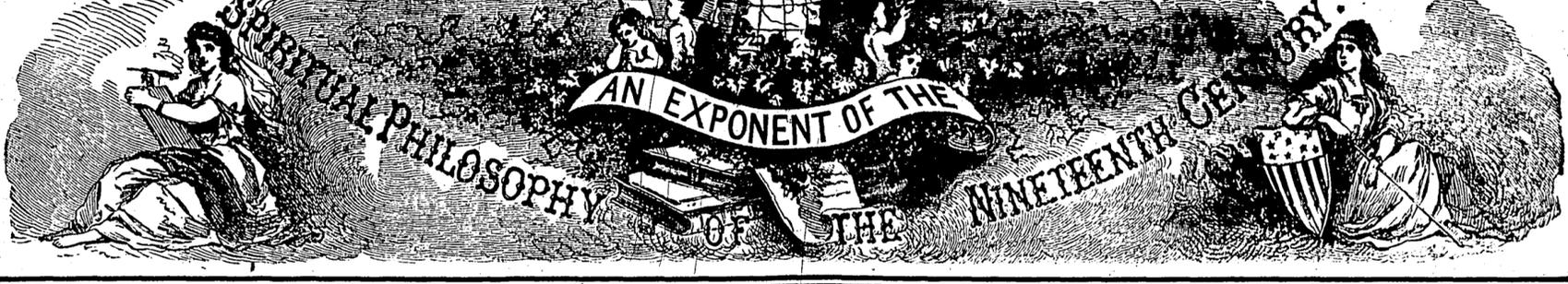


BANNER OF LIGHT.



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NO. 20.

Written for the Banner of Light.
LETTERS TO ONE AFFLICTED.
BY E. L. PAIGE.

The earth, the air, the sea and sky,
The beautiful works of Nature are;
All blend in perfect harmony,
And form this glorious world so fair.
The dwelling-places of men—the home
Of all these wandering children here—
A school where slowly they prepare
For duty in a higher sphere.

Each weary scene through which we pass
Is fraught with lessons rich and rare;
One day 't will all be shown to us,
And recompense shall come for care.
Not one lone tear, not one dark hour,
Through which we weary mortals come,
That shall not bring some added power
To gladden when we've wandered home.

Then filled with joy supreme and high,
Beholding all life's tortuous path,
Far distant shall each storm-cloud fly,
And hushed affliction's iron wrath.
Cool shadows cloak the blazing way;
Our pilgrim feet shall gain the land
Where smiles the Father's tempered day,
And Eden's flower-wreathed vales expand.

Free Thought.

DEFINITE PROPOSALS.
TO THOSE WHO BELIEVE IN PROGRESS.

"Faith without works is dead."—Ancient Spiritualist.

BROTHERS AND FRIENDS—In a previous article I offered some suggestions respecting the duties and obligations of those who seriously entertain the Spiritualist Rationalism of our time. That our ideas of human nature and its relations are destined to exert an important influence on the civil policies of States and to fashion the religious eclecticism of the future, I have little doubt. It may be difficult to comprehend the power that is lodged in our hands, much less have we attempted its practical application in any one of the chief interests of life. We are still looking after signs and wonders. As a community we think too much of mysterious sights and sounds—too little of fundamental principles and earnest work. Facts, to be sure, furnish the material illustrations of a scientific philosophy; but ideas have produced the greatest revolutions in human affairs. The governments of nations, and the religious systems of the world are but the organic forms of ideas. When the popular thought outgrows the existing constitutions, laws and rituals, then comes a period of revolution—peaceful or forcible, as the case may be—that recasts the institutions of society.

In such a period of transition we are called to act our part in the drama of history, to what end we shall know hereafter. The age is distinguished for the boldness of its conceptions, and we know that ideas are the silent forces that move the world. This truth is either overlooked or but dimly discerned by the multitude. The curiosity-seekers—a company that no man can number—seldom have any clear perception of principles, or any capacity to estimate the weight of ideas. It is not altogether creditable to our intelligence, that so many among us are merely interested in the constant recurrence of the phenomena they may have witnessed a thousand times. Such people remind us of the believers in some of the smaller so-called miracles of ancient times. There are men who imagine they see more of God in the mere history of one blasted fig-tree than in all the living trees on earth; but we recognize the divine presence in the living rather than the dead. Many professed Spiritualists are ready to go anywhere, at any time, spending their money freely, to see a table mysteriously turned upside down—perhaps for the fortieth time—when they would neither spend an hour in a rational effort to comprehend the philosophy of the fact, nor invest a single dollar in the practical application of the truth to any human interest. But the affections of men may possibly be inverted; and it is certain that there is confusion in the social state. If we have fairly achieved our own equilibrium, we may be profitably employed in looking after those who have wandered from the truth and fallen by the way. To merit recognition among reformers, we must see that we are not standing on our heads, and take care that society, of which we constitute a part, is "right side up" in its most important relations.

It is a standing objection to Spiritualists—I am sorry to say—that they are doing little or nothing to help the world along by improving its institutions. Many people regard us as an army of iconoclasts, determined to invade the domain of their religious faith, and chiefly employed in demolishing the cherished images of all sacred things. There is an excuse, if not a justification, for this inference. We may, however, disabuse their minds, and so vindicate the justice and beneficence of our aims as to silence and convince all opposers. I am reminded that it is sometimes necessary to remove the ruins of old structures, and to plow up their very foundations; but we must not rest in this as an end. The true reformer will go to work to realize the vision of Whittier:

"I looked: aside the dust-cloud rolled;
The water seemed the Builder too;
Expanding from the ruined Old,
Lave the New."

During the last twenty-five years, we have been doing a lively business in demolishing old theological dogmas and infidel speculations. We have been overturning the popular idols in the temples, revising the saints' calendar, pulverizing the ancient superstitions, and grinding up the very bones of the gods. In this, we have displayed unusual industry and audacity; but, in justice to ourselves, we should now pause in a work that inevitably quickens and strengthens

the destructive propensities. In the prosecution of this business, we have reached the bounds proscribed by reason, and need not go beyond. The image-breakers may now have leave to retire and make room for the peaceful artisans, who come to fashion the structures and to mold the institutions of the New Age. Let the Waster rest from his labors while we record the advent of the Builder.

Hitherto we have not witnessed the success of any organized effort to illustrate our principles in actual life. The intense individualism that obtains among us has prevented their practical application on any comprehensive scale. In this respect our movement has thus far been a failure not less conspicuous than the want of unity among the different churches. The self-styled Evangelical denominations by Protestant Christendom do sometimes unite for the furtherance of certain common objects in which all are interested. And have we no similar aims and ends in view, no kindred sympathies, to bind us together, no sacred interests, wherein all are concerned? Have we no philanthropic plans for ameliorating the condition of the unfortunate classes, no heartfelt desire for the perfectibility of the human race? Are we prepared to make no liberal sacrifices for the wide diffusion of spiritual truth, or otherwise for the common welfare? May we not have "the unity of the spirit" in an unselfish devotion to the principles of reciprocal justice? Shall we not work together to bring out the lineaments of the Divine Image in the universal Humanity? The patient ox bears his end of the yoke, and draws his part of the common burden without using his horns to gore his fellow. And shall it be said that there are so many acute angles, rough corners, and sharp points in our individual developments, that we cannot work together without crowding and scratching each other? Surely, the field is immeasurable; time and the world may not limit our aspirations; there is a season for every generous purpose under the sun; all around us are incentives to high thought, and opportunities for illustrious deeds.

Twenty-five years have elapsed since the present writer commenced the publication of the first Spiritualist paper ever issued from the press. It was near the close of 1847 when the first number of the *Intercourse* appeared. It was like a burning brand cast in among the combustible elements of an old magazine, and the thunder it awakened was not the smothered kind. Following the first appearance of the periodical evangel, a period of nearly eighteen years was devoted to spiritualist journalism; the development of the early literature of the movement; and earnest controversies with the sectarian church, physical science and popular skepticism. Those were years of uninterrupted toil, demanding constant sacrifices on the part of the public defenders of the new faith and philosophy. It was a protracted struggle against adverse circumstances; and at length our own varying fortunes forced a suspension of the work for a season. Our interest in the truth never diminished; but amid the gloom that so often gathered and deepened about the scenes of our retirement, it has been a light and a joy. And when, one after another, dear, familiar voices were hushed, it made heavenly music in the silence of the soul.

For several years I have been waiting in the hope that some strong mind might communicate the impulse to the people, and open the way for a more complete expression and practical realization of the truth that shall yet free the church and the world. While distrustful my own capacity for such a work, I have long been watching for an opportunity to return to the congenial sphere of my earlier labors—a field that is now "white for the harvest." To-day I am not wanting in significant intimations that the time and the opportunity are at hand. A quarter of a century has witnessed a silent but powerful revolution in the minds of men. We hail the promise of corresponding changes in our institutions. The laws require essential modification; the democratic system of government must be perfected by the political emancipation of woman; the boundaries of science should be made to embrace the soul, its relations and its functions; faith waits to be delivered from the foul dominion of superstition, and we shall learn at last that earnest work is effectual prayer. After long experience and patient waiting for institutional reformation it seems to me that the time has come, when the propagandism of our principles and ideas should assume a concrete form in our institutions. Entertaining this view I trust that my action will not be regarded as premature in now submitting the following propositions:

1. It is proposed to organize, in the city of New York, a Stock Company with an adequate capital, for the purpose of founding a Publishing House and Wars Rooms where the more important works on the main questions that concern the normal development of the body and mind, the proper education of the young, the philosophy of the true life, and all rational progress, will be published and sold. Among the works projected will here specify a series of volumes, of similar size and style, under the general title of the **STANDARD LIBRARY OF SPIRITUAL LITERATURE**, which will embrace Choice Selections of the best things, in prose and verse, that have appeared since the advent of Modern Spiritualism, carefully edited with critical observations and explanatory notes. Also, Original Contributions from the most advanced minds in this country and Europe, including Scientific Disquisitions; Philosophical and Moral Essays; Critical Reviews; Biographical Sketches of the Seers and Reformers; with portraits; Artistic Illustrations of the powers of Spirits over the elements, forms, and phenomena of the Material World; Popular Speeches; Poetical and Musical Inspirations, &c. Thus the best thoughts of the most enlightened and liberal minds will be brought together, properly classified, handsomely illustrated, and preserved in a popular and enduring form. The

series will constitute a complete Standard Library, adapted to the present and future necessities of the free, progressive minds of all classes and countries.

2. It is proposed to publish a QUARTERLY JOURNAL, devoted to the discovery and exposition of the subtle principles, intricate laws, and curious processes of Nature; the more extraordinary and significant phenomena of the Human Mind, and the veiled mysteries of the Spiritual Universe. These subjects—with whatever else belongs to the department of Psychological Science—will be discussed in a dispassionate, rational and scholarly manner, with a view of promoting a faith that is more closely allied to science. Thus we may do something to make Religion really philosophical and Philosophy truly religious.

3. It is proposed to establish a National Association for the advancement of the Occult Sciences. It is well known that the present American Scientific Association persistently excludes all subjects not intimately related to physics. By thus restricting its researches to the sphere of physical objects and phenomena it aims to confine the conquests of science to the Material World. This growing tendency of accredited sciences and scientific men has been freely illustrated by the facts of their history. When, some years since, Professor Henry—at a meeting convened at the Smithsonian Institute—was requested to read a brief notice of a lecture on the facts and principles of Spiritualism—a gentleman who had already acquired a reputation at home and abroad—put the notice under his feet with an air of supreme contempt. Nor were the expressions of this scornful indignation confined to the treatment of men who had no special claims to indulgence. When the late Dr. ROBERT HARE, one of the most eminent members of the American Association, asked the privilege of being heard in a statement of his own observations and experiments—at its session in Albany, in 1856—his request met with a stern denial from men who were not worthy to be his peers. Professor Pierce insisted that if there were any such physical phenomena as were described, they must be attributed to *legerdemain*. Professor Davies expressed his profound respect for the gentleman from Philadelphia, but, at the same time, manifested a determination to stop his mouth; while Dr. Winslow—a volcanic light of the scientific world, in a state of fearful eruption—had the audacity to propose the consideration of the subject at a special meeting to be convened "in the first lunatic asylum!"

Among such men the profound and vital questions in which Spiritualists are most deeply interested can never be fairly investigated, and for this reason we propose the organization of a new Association that shall neither misrepresent the essential spirit and the true interests of science, dishonor its most venerable exponents, nor attempt to degrade the American name by imposing arbitrary restrictions on the freedom of thought.

4. In connection with the objects and institutions already suggested, it is proposed to form a Spiritualist Historical Society, the immediate and ultimate purposes of which shall be the collection—from every part of the continent—of concise accounts of the more important occurrences and peculiar developments, in each particular locality; the number of believers and other desirable information, to be preserved in the archives of the Society, and with a view of furnishing, from authentic sources, the materials for a comprehensive and philosophical history of the new Reformation.

5. It is further proposed to found a Public Library, Reading Room, Portrait Gallery of eminent Seers, Spiritualists and Reformers, and a Museum of the curiosities of Spirit Art and Invention. The authors and publishers of Books and Periodicals, having relation to Spiritualism and all cognate subjects; the Mediums who write in foreign and unknown tongues; the Artists who draw and paint under the control of a super-terrestrial influence; and the Spirit-taught Inventors whose models are already in the Patent Office, will, doubtless, furnish such contributions to the Library, Portrait Gallery and Museum, as will at once render them objects of peculiar interest and important means of instruction.

Breadth of thought, patient research and manly independence are eminently becoming the treatment of grave questions; and yet in nothing are we more deficient than in conscientious but fearless criticism. We have numberless teachers who have no just claims to scholarship; dispirited, who engage in controversies without so much as knowing what constitutes an argument, and whose limping logic would exasperate the patient ghost of John Locke; essayists, whose course of elementary instruction in their vernacular was sadly neglected, and who, like certain ambitious children, use many large words in doubtful relations; philosophers without wisdom, who not only do not know how to state a proposition in philosophical terms, but do not appear to have even mastered the simplest definition of the word; metaphysical speculators, without any capital in the business, whose writings, expose the reader to an attack of vertigo; poets, who never had the first clear conception of the laws of metrical composition; gentle natures, always pregnant with mental epigrams, bearing flowery disquisitions, and with mild rhapsodies breaking out, here and there, like the efflorescence of roses, but containing nothing for the mind to subsist upon. And then, our historians remind us of the people who manufacture *proverbia*, by throwing both corn and cobs into the same hopper. That we may do no injustice to the honest miller by our comparison, we must note the fact that he really does grind whatever goes through his mill. There are also multitudes of uneasy souls, unwilling to learn by patient study, but itching for instant notoriety. These mistake fanciful facts, and sensations for ideas, and they need a vermifuge.

Well, mother-wit is a good thing, especially for those who really possess it; culture, too, is as good for brains and thoughts as it is for souls and plants; and, on the whole, we see no good reason why philosophy should have the "blind staggers," or literature go slipshod into polite society. The office of public instructor is one of great responsibility, and no person should undertake the heavy and the fine business of literature, science and art, who is either wanting in the ability, the industry or the patience to do his work honestly and well. When this suggestion shall have become a deep and general conviction we shall have a less number of teachers, but those that remain will be qualified for their work.

I am sure that no public or private interest is likely to be infringed in the pursuit of the objects herein proposed. There need be no conflict among the true friends of the same cause. Every sincere and earnest man and woman is not only entitled to the utmost freedom of thought and opinion, but each has an inalienable right to embody his or her ideal in the best form that the mind may conceive and the hand fashion. Indeed, the world needs an *entirely new order of our convictions in our work*. Those who will be associated with this writer are not especially identified with any clique or party among Spiritualists and Reformers. We have outlived the era of theological dogmatism and theoretical hair-splitting. We have no idea of realizing the grand harmonious expression of human nature in a ceaseless repetition of crochets and quavers. Our conception of that harmony covers the scale of the divine life on earth. The principles of our faith and philosophy are broad and liberal, and our own particular aims and plans shall be no less catholic and comprehensive. We shall, therefore, gratefully accept the fellowship and cooperation of all friends, of both sexes, who can come—in the spirit of fraternal sympathy and mutual concession—to the aid of our enterprise.

Some time will necessarily be occupied in perfecting our plans. When we shall have completed our organization, the Stock Subscription Books will be opened in New York, Boston, Philadelphia, Washington, Cincinnati, Chicago, Louisville, St. Louis, Charleston, New Orleans, San Francisco, and, possibly, in several other places. In the mean time we shall be pleased to correspond with those who may be disposed to aid in the accomplishment of the work before us. All such persons are cordially invited to address the undersigned at their convenience.

FRIENDS OF PROGRESS! The occasion and the time for action are here and now. The angels of the Christian Apocalypse were the apostles and teachers of the churches. The heavens descended when the truth was spoken. Let us not materialize the grandest spiritual realities. We need no longer wait for an archangel to come down from the zenith, in visible shape, to stand like a Colossus on the sea and the land. Already the heavens are opened, and the trumpets of the angels are the voices of the Reformers.

S. B. BUTTAN, M. D.
106 Clinton Avenue, Newark, N. J.

THE STILL, SMALL VOICE.

BY JOHN HARDY.

It is said of the old prophet Elijah, that, when in trouble on a certain occasion, he wished to commune with the spirit-world; and the phenomenal manifestations of "a great wind," "after the wind an earthquake," "and after the earthquake a fire," "and after the fire a still, small voice," passed before him in succession; but the prophet recognized the presence of God only in "the still, small voice."

During my brief experience in investigating the subject of communion with spirits, I have had opportunity, in a number of instances, to note the superior power of "the still, small voice." On two or three occasions, when Mrs. Hardy, through utter exhaustion from frequent sittings, was, to all appearances, just on the brink of "the shining river," and gave no heed to calls in a loud tone, she would answer, instantly, on my speaking her name in a whisper. Recently I was called, for the last time, to the bedside of a dear sister, who had been unconscious a number of hours, and from which state she never rallied till the final separation. Her weeping children, wishing to hear that loved voice once more—once more to be recognized by their dear mother, raised her head in their arms, and, in the most endearing accents, called: "Mother! dear mother! do speak to us once before you go!" But it was of no avail; she failed to recognize the tender call. I also spoke her name in the usual tone, but received no response. It then occurred to me that Mrs. Hardy had heard the "still, small voice," when louder tones were not heeded by her; and I accordingly called my sister's name several times in the lightest whisper, my lips almost touching her face; still there was no response. But mark the sequel: Mrs. Hardy has been visited by the spirit-form of Mrs. Morgan—my sister—on four occasions since her departure, as distinctly and as tangibly as when in life. Mrs. H., on these occasions, was in her normal condition. On the fourth visit she came, she presented herself in the "séance room"—opening the door, entering the apartment where the medium was seated, and taking a chair opposite her. They conversed some minutes together, "as a man talketh to his friend," and among the questions propounded to her by my wife was this: "Were you conscious of what was going on around you while lying in the stupor?" and her reply was: "I heard John trying to call me back." I had never informed my wife as regards my calling her at all; and my theory is, that, though perfectly unconscious of other sounds, her spirit heard and recognized the "still, small voice," given in the gentlest whisper. Perhaps it might be beneficial to have the experiences of others on this point.

Isinglass quarries are operated in Heard Co., Ga.

IMMORTALITY PROVED. BY THE TESTIMONY OF SENSE: In which is Contemplated the Doctrine of Spirits, and the Existence of a Particular Specter.

Addressed to the Candor of this Enlightened Age.

BY ABRAHAM CUMMINGS.
SECTION III—CONTINUED.
TESTIMONY IV.

Testimony of Capt. James Millar.

August 7. Mr. Blaisdel came to my house, and desired me to go to his own, where I might hear and see for myself. He also went to Capt. Samuel Simon's with the same request. Capt. Simon and his wife, S—B— and N—G—, who were there, came with him to my house, and we all went to Mr. Blaisdel's. When we had been there some minutes, Capt. Simon, by desire, prayed. His prayer was immediately followed by a knocking, and we all went into the cellar. Mr. Blaisdel asked what was wanted, and who it was. It answered, "I was once N. H." I asked, "How was man made?" "Out of the dust," said the voice; "dust thou art, and into dust shalt thou return. You have the Bible, and that is God's truth, and do you abide by it. Love God and keep his commandments." After some conversation with Mrs. Simon and others, she said, "I must go," and we heard no more. It was now broad daylight, the outer cellar door being open, and utterly impossible that any living person should be there but those whom we could see and know. The voice was about six feet from me.

August 8. I went to that house with many people, among whom I observed much disorderly behavior. The spirit spoke but little, and I returned with a resolution to go no more to that house on such an errand.

August 15. Just before daylight, I heard singing, as I lay in bed, approaching to my house. Presently, by my leave, my house was filled with people, and I heard knockings on the floor. By the desire of certain persons, I went into the cellar with Capt. P—B—. After some discourse of the voice with him, which I understood not, I heard sounds of knocking near me. I asked, "What do you want of me?" It answered, "I have come to let you know that I can speak in this cellar as well as in the other." "Are you convinced?" I answered, "I am." "Now," said the voice, "this company must be solemn and stand in order before your door; I am going to appear. Now, do you remember that I was once N. H.?" We went up and complied with his direction, and I saw a personal shape coming toward us, white as the light. By the Specter's order, as I was informed, Mrs. Butler went toward her. "Lydia," said the Specter, "you are scared. You must sing." Then she sang a hymn. The spirit came almost to us; then turned, and Mrs. Butler with her, and went several rods toward Capt. Simon's, and appeared to take her by the hand to urge her on further, and disappeared in our sight.

Mrs. Butler returned and informed the company—as I was told—that, if they would walk to Mr. Blaisdel's solemnly as to a funeral, the spirit would walk with Mrs. Butler behind them. The company did so. But I, being far forward, saw nothing. Mrs. Butler had expressed her unwillingness to go to Capt. Simon's, and was excused, as she afterwards told us.

JAMES MILLAR.

TESTIMONY V. Of Mrs. M. G.

On the 11th of August, 1869, about two hours before daylight, while I slept in Mr. Blaisdel's house, I was waked by the sound of knocking. I got up, and, with about twenty others, went into the cellar. There I heard such a voice speaking to us as I never heard before nor since. It was shrill, but very mild and pleasant.

Mr. Blaisdel, in addressing the voice, said that several persons (of whom I was one) had come from a distance to obtain satisfaction, and desired that she would tell us who she was and the design of her coming. She answered, "I was once N. H., and after I was married, I was N. B." After much conversation upon the design of her coming, she appeared to us. At first, the apparition was a mere mass of light; then grew into personal form, about as tall as myself. We stood in two ranks, about four or five feet apart. Between these ranks she slowly passed and repassed, so that any of us could have handled her. When she passed by me, her nearness was that of contact; so that, if there had been a substance, I should have certainly felt it. The glow of the apparition had a constant tremulous motion. At last, the personal form became shapeless, expanded every way, and then vanished in a moment.

Then I examined my own white gown and handkerchief, but I could no more see them than if they had been black.

Nothing more being now seen or heard, we were moving to go up, when the voice spake again, and desired us to tarry longer. We did so, and the spirit talked with us another hour, even till broad daylight.—She mentioned to us the ill-treatment which Mr. Blaisdel's family had suffered by reproach and false accusation, and told us that they would, on her account, be more despised and ridiculed in time to come than they had been already.

Her discourse concluded by a solemn exhortation to the old, the middle-aged and the young. The present life, she said, was but a moment, in which we must be renewed, or be miserable forever.

In her address to the youth, she observed that it was now the Lord's Day, and that we must retire to our homes, read the Bible, pray, and keep the day holy. It was then she uttered those lines of Dr. Watts:

"He had said that Mr. Blaisdel's family could not raise the spirit anywhere but in their own house, as several have testified."

"This is the day when Christ rose... After speaking much more which I cannot remember, she sang praises, and left us."

TESTIMONY VI. Testimony of Mrs. Sally Wentworth. On the 21 of January, 1860, Hannah Blaisdel came to Mr. Butler's house, and informed me that the extraordinary voice which had been heard had declared itself to be that of my sister, and that I must go to her father's house.

I told her to her face that I did not believe it. The next day, I received the same message by three other persons, two of which belonged to two other families, and returned the same answer. Nevertheless, to give satisfaction, Capt. Butler, Mr. Wentworth, and I went with them to that house. Capt. Butler and I examined the cellar with a candle, and in a few minutes after, Lydia and I went down there, but none of them stood before us. While I held Lydia by the arm, we heard the sound of knocking. Lydia spoke, and a voice answered, the sound of which brought fresh to my mind that of my sister's voice, in an instant. But I could not understand it at all; thought it was within the compass of my embrace, and had it been a creature which breathed, it would have breathed in my face, and I had no impediment of hearing. But Lydia told me that it said, "We must live in peace, and be united."

Then we came up; but Capt. S.—, with Lydia and others, went down again. I passed through the room which led to the cellar, into another room; and there I was "much surprised when I plainly understood, by the same kind of voice, still speaking in the cellar, these words: "I am the voice of one crying in the wilderness, and his sentences which I cannot remember. This is testified by several others who were with me."

From this, I cleared Lydia as to the voice, and accused the devil. August 8th; I was there again with about thirty others, and heard much conversation. Her voice was still hoarse and thick, like that of my sister on her death-bed, but more hollow. Soundness in her voice was clear, and always pleasant. A certain person did—in my opinion, very unwisely—ask her whether I was a true Christian. The reply was, "She thinks she is—she thinks she is. She is my sister."

August 13th, I heard the same voice in the same place, and did then believe it was that of my sister. She talked much with Capt. S.—, and exhorted the people. Mr. Sp.— asked her if I believed that she was my sister. The answer was, "She believes now." By the direction of the spirit, we went to Capt. M.—'s, but I never saw her.

Before I reached home that morning, the whole affair to me appeared a delusion; for she had said that she must go to two houses, and went to but one. My real sister, I trust, is incapable of falsehood. Her countenance, expressive of heavenly peace, consoled me in her last hours.

Some time after this, Mr. Butler brought to me from the Spectre the private conversation which I know I had with my sister—in her lifetime, at a certain hour when we were alone together, and which he declares he never knew before, as a token that I was her sister. It is true, I had never revealed it to any person, and I do not believe that my sister ever did; but could not some evil spirit hear that conversation, and afterwards permeate my sister, and reveal it to Capt. Butler? For what purpose should my sister become visible to us? There was certainly no dispute nor difficulty in my father's family, or that of Mr. Butler, which could be any reason for her coming.

SALLY WENTWORTH. Mrs. Wentworth had now an opportunity to hear the voice of Lydia and the voice of the Spectre in the same time and place, that she might have the best advantage to judge whether or not there was the least agreement between them. And that Lydia had never learned to utter two voices in the same minute, the one her natural voice, the other the dying voice of this woman's sister, appears from the certainty that, through all the time of the Spectre's last sickness and death, Lydia was two hundred miles distant from her.

When Mrs. Wentworth heard in the east room that sentence of the ghost, "I am the voice of one crying in the wilderness," this was the only time in which the ghost uttered these words for that day, as several witnesses (nem. con.) declare. Hence it follows that this was the exact minute when Capt. Simson, in the cellar, with eight feet of the voice, and free from deafness, heard only a sound, while they stood by him understood the words plainly. (Compare this with a sentence in Test. 4, 2d part.)

The reality of the token appears from the undoubted veracity of Mrs. W., her inflexible opposition, and the oath of Capt. Butler, the reputed dupe of the whole business.

TESTIMONY VII. Testimony of Mr. Jeremiah Hunker. On August 9th, 1860, I went to Mr. Blaisdel's, where there were about twelve people.

After hearing the discourse of the Spectre, she appeared before us, and disappeared, several times. She came close by me and three or four others several times, so that each of us could have handled her. The personal shape, when it disappeared, first changed to a substance without form, and then vanished in a moment where it was; and after a short space, the full personal form appeared again in a moment. These changes I observed several times. I thought then, and ever since, that the whole was a deception; for I cannot see how there could be such a clear personal shape where no living person was. She was in the shape of a person as much as any person could be.

TESTIMONY I. Testimony of Mr. Abner Blaisdel. May 20th, 1860. The Spectre conversed with three of my family. To dispel their fears, she introduced her conversation by these words: "I have come again. Be not afraid; I will not hurt you."

I did not come to hurt you; I am a friend to you all. One of them answered, "I cannot help being afraid." "You need not be," said the Spectre—"you need not be. I never did hurt you, did I?" "No," it was answered. "And I shall not hurt you," said the Spectre. "Put your things in place." Conduct as formerly; for nothing will hurt you. To Capt. Butler the Spectre said, "Be kind to your wife; for she will not be with you long. She will have but one child, and then die." It was now that the Spirit sent a token to Mrs. Hooper, her mother, by which Mrs. Hooper declares she must have been her daughter.

August 6th. I had for some time heard that my father was sick, but had since received no news from him. I ventured to ask how my father did. "He is in heaven," said she, "praising God with the angels." I afterwards found, by other means, that my father died seven days before this. He lived two hundred miles from me.

When she spoke at this time, the voice sounded in the air further and further from us, uttering these words: "I am in heaven, praising God and the Lamb, with angels, archangels, cherubim and seraphim. Glory, glory, glory to God and the Lamb. I am going, I am going, I am going to Christ."

August 8th. About thirty people came to my house. That night the Spectre had much solemn conversation with them on religious subjects. Mr. N. H.— expressed his desire to handle her, and she gave him liberty. Sometimes the inimitable voice would sound ten or twelve feet from us, then close to our faces, then again at a distance; and these changes were instantaneous. After broad daylight, the outer door being open, when we could plainly see each other, the voice spoke to us all, and said, "Let any one who pleases come and handle me; for Christ says that a spirit hath not flesh and bones."

Some person then said to Mr. H.—, "Now, if you want to handle her, why do you not go?" Then he crowded through the people to the place where the voice was still speaking, and said, "I find nothing here to handle."

August 9th, 1860. We placed ourselves in order, according to the direction of the Spectre; and a white appearance, at first very small, rose before me, and grew to a personal stature and form. It stood directly before Capt. Butler, while he and his wife stood beside each other. I saw him put his hand on the apparition, and I saw his hand pass through it. Then it vanished. There were now about twelve persons here.

On August 11th, she discoursed with about twenty persons, of whom I was one. "I come," said she, "to warn you against sin; and if there is not a change before the soul leaves the body, you will be forever miserable."

After the Spirit had spoken many things of this nature, Mr. U. expressed his desire to see her. "You shall see me," said she; "I will appear to you all." She appeared and disappeared before us several times, and talked while she appeared. She came close to us, and some said they saw the child in her arms. My son P. observed it, and said, "Her child is now in her arms." "So it is," said she—"so it is."

When it was daylight, she told us that this was the day when Christ rose from the dead; that it was God's precious time, and must be kept holy, and that she must return to carry on the work of praise; and then sang praises, and left us.

Next morning, while I was at work in my field, I was told that the Spirit had sent for me. I went into my house, heard a voice, but saw nothing. This voice, which declared itself to be N. H., said, "Call for my parents, P. S. C., his wife, and others, who appear to you to know Christ, that they may hear and see; for they will tell the truth." I performed the errand, and those persons came, with more than forty others, that night. I went into the cellar, and asked who should come. "They must all come," said she; "leave not a soul behind." I gave the information, and they complied. The Spirit first asked her parents whether they believed she was their daughter; and they said, "Yes." "Do you want to see me?" said she. And they said, "No." She asked her father if he was ready to go with her, if the Lord should call him. "I am afraid I am not," said he; "but the Lord can make me willing." "That is right," she answered. Then, after conversing with her mother in a very affecting manner, she said to both, "You were my dear parents once; but now you are no more to me than others." Then to Capt. P. S. she said, "You have become hard against me." "So I have," said he; "do you love Christ?" "Yes, I do," said she—"yes, I do." P. S.—"Then you love me." "Yes, I do. Do you not remember that, soon after I was married, you told me that I was married to G. B., and how happy I should be if I was married to Christ; and I said I was not, but I wished I was?" P. S.—"Yes, I remember it very well." "Now I am married to Christ," said she; "now I am married to Christ—now I am married to Christ."

"You used to meet with us at my house, and once, at the time of a certain prayer, I observed you to be much affected." "Yes, I was," said she, "and the Lord was then breaking my heart."

Then she spoke to her myself, and said, "I never knew that you experienced a change of nature before you died, and I should be glad if you would tell when you experienced it." "It was," said she, "when I lay upon my death-bed." Then she spoke to her parents, and reminded them of the conversation which had passed between them at that time respecting the loss of her child. "That it was," said she, "that I received my change."

After much other conversation, which I do not remember, the Spirit said to us, "There is one of this family who is not here." Some person asked if we should go and call him. She said, "No; I am going where he is. They say I can appear nowhere here; but I mean to convince them that I can appear in other places. I must appear before you all this night, and go to the next house, and to another. You must all go up, and be ready to walk with me. But you must walk in order, two and two, solemnly, as if you were following a friend to the grave; for the Lord is a God of peace, and not of confusion. Sing a psalm as you walk, and I will walk with Lydia after you." We all went up, and, in about an hour after, we heard the token, and placed ourselves before the door; and, hearing it again, we walked on to Capt. M.'s, and the Spirit knocked under his floor. He and my son went down, and, after conversing with my son, she told Capt. M. who she was, and the purpose of her coming to his house, and asked him if he was satisfied; and he told her that he was. Then she directed him to go up and tell the people to stand in order before the door, and she would appear before them in the field. They did so, and she appeared to them, and disappeared, as some of them informed me. By her direction, we walked back to my house.

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house in the same order; and then I saw her plainly, about thirty feet from me, in the form and stature of a person, white as the light, and moving after us like a cloud, without ambulatory motion.

I have discoursed with all these persons, except two or three, whose names are mentioned in this testimony, and they all attest to almost all the facts which are here related, as being known to them.

TESTIMONY II. Testimony of Miss Mary Card. I am not only a witness to many things in the preceding relation, but I further declare that, on August 13th, about two o'clock in the day, while Mr. Blaisdel was gone for evidence, the Spirit knocked, and M. M. and I went near to the place of the sound, and asked what was wanted.

The Spirit answered, "I have come—I have come. Make room, for I am coming among you." I pleaded that she would not. "I must—I must," said she; "do not be scared." I answered, and we were poor, sinful creatures, and could not help it, and again earnestly entreated her not to come.

I now saw her plainly appear in shining white, and she asked me if any person in the house wanted to see her. I then called on Miss P. C., who in the same hour had said that, "though she had heard the voice speak, she would not believe it was that of a ghost." I asked her now to come and see her, and she did. "Now," said the ghost, "satisfy yourselves. Here I am—here I am; satisfy yourselves." Miss P. C. answered that she was satisfied. The ghost then spoke several other things, which I cannot remember.

TESTIMONY III. MARY CARD. Testimony of Miss Margaret Miller. I was present at the same time, and heard all that is here declared by Miss Mary Card. I saw the apparition, and heard her speak at the same time.

MARGARET MILLER. TESTIMONY IV. Testimony of Capt. Paul Simson. January 31st, 1860. I was at the house of Mr. Blaisdel. His son P. desired me to go with him into the cellar. I went down with him and his two sisters, and Mrs. C. M.

I heard a rapping, and asked in the name of Christ what it wanted. I heard a voice considerably loud, but could not understand it; but some who were present told me that it said, "I am the voice of one crying in the wilderness, Prepare ye the way of the Lord; make his paths straight. Seek ye the Lord while he may be found; call upon him while he is near."

After some silence, it rapped again. I spoke to it in the name of Christ, and said, if there was anything it could utter for peace, to utter it. It answered, "I am not to be trifled with. I am not to be trifled with. I am not to be trifled with. Peace, peace, peace."

Then they all went up except Lydia and myself, and I held her by the hand. She was much terrified, and said, "I feel so, I cannot stay. I must go up." "Stay awhile," said I; "perhaps it will speak again." "I cannot," said she, and began to urge me away. I consented; and when we had come up, she told me what I had myself perceived, that the cellar began to grow light where the voice was uttered, and that she heard a rushing noise.

Some time after, I was in the same cellar with a number of people, and heard a plain voice, clearly understood by others, but not at all by myself, though as near to it as others, and free from deafness. The voice appeared to me inimitable.

August 8th, I was there again with thirty others, and heard the conversation of the Spectre with several persons. Mr. N. H. mentioned his desire to handle her. "Handle me, and see," said she; "for Christ tells you that a spirit hath not flesh and bones."

Mr. T. U. said, "If you are a happy soul, intercede for me." The reply was, "None but Christ intercedes." "There are among us," said Mr. U., "several denominations of Christians: Presbyterians, Congregationalists, Baptists and Methodists. Which of all these are right?" The voice answered, "There are good and bad of all these sorts for the elect's sake."

In August 12th, while I was at the same house, the Spirit informed us that she could not speak freely in the night of August 9th, because the behavior of the people had been so rude, but expressed her joy in discoursing with Christians. "You know," said I, "a thousand times more than any of us." "Yes, I do," said she. Mr. Blaisdel said to me, "You stand too near her." Then I asked, "Do I stand too near you?" "No," said she; "stand as near as you please." I felt surprised, and said it was a wonderful event. "Yes," the Spirit replied, "it is a wonderful event, indeed. Do you not remember what you told me, just after I was married—that, if I was married to Christ, how happy I should live?" "Yes," I answered, "I remember it very well." She exhorted the young people, and told them that without a change they would be miserable.

After this, the Spirit expressed her resolution to convince us that Mr. Blaisdel and his family were clear of the evils alleged against them. "They say I am a witch and a devil," said she; "and they said that Christ was a devil." The Spirit said other things, which I remember not.

At last she told them she was about to appear in order to convince them. Then, by her direction, we went up, and, having prayed together, and heard the token, we walked on to Capt. M.'s, singing the eighty-fourth Psalm. I was one of the foremost of the company, and did not see it then; but the greatest number of those who were behind me said they saw it plainly.

When we were at Capt. M.'s house, we stood in the field while Mrs. Butler, in great fear, walked with the Spirit before us a few rods toward

These words were heard by eight persons. This answer she now doubts, but owns she saw the apparition.

These enigmatical warnings were some of the first words which the voice uttered, and they appeared strange to us all. They appeared void of instruction, impertinent, and utterly unapplicable to anything which was then remembered or expected among us. None were then trifling with her: all wondered, and many were solemnized. Nor was there any remarkable contention among us. But after a few minutes, her strange, unexpected, unheard-of message, our behavior soon fixed the meaning of these enigmas, and rendered them like apples of gold and pictures of silver. Her speaking so much in a by-place (a cellar) separated from the common dwelling of man, like John the Baptist in the wilderness, was offered us. If her paths were the Lord's, instead of making them straight, we have made them crooked by misconception, misrepresentation and falsehood. While the ghost was then speaking, one of the company was near the door, and repeated, "Seek the Lord while he may be found."

Capt. Simson's, and then returned and told us that we must walk back, two and two, to her father's house, singing, and the Spirit would follow us back. We did so. Mr. D. and I walked behind all, except Mrs. Butler, in order, if possible, to see the apparition. When we had walked about fifteen rods, I saw a white appearance forward of us, to the left hand. As we passed by it, it fell in after us, and walked with Mrs. Butler.

Mr. D. and I turned and looked upon them, and heard them talk. We walked a little way further, stopped and looked upon them, and heard them talk again; but they spoke with so low a voice we could not understand them. The spirit appeared in personal form, white as snow, about as tall as Mrs. Butler.

It was now daybreak. I turned my eyes from the object, and in half a minute looked toward it again, but it was gone. Mr. D. then told me he saw it disappear.

TESTIMONY V. Testimony of Mr. Samuel Ingalls. August 13th, 1860. I was at the house of Mr. Blaisdel in the evening, with about forty people; we went into the cellar with a candle, which discovered to us the whole cellar, so that no person here could be concealed from us. The light being put out, we heard a knocking. It was spoken to, and a voice shrill and pleasant, like what I never heard before, answered (and talked with us). Mr. Downing asked her if she knew him. She said, "Yes," and called him by name three times. She often uttered her sentences three times. He asked the Spirit if she had ever been at his house. The answer was, that she had been there once.

Capt. P. S. said, "You know as much as a thousand of us." "Yes, yes," she answered; "but it will not be long before some here will know as much."

Mr. Blaisdel asked the Spirit when she experienced her change. She answered that it was on her death-bed; and then uttered the words, "Glory, glory, glory. Alleluia, alleluia."

After some silence, some person asked the Spirit, "Are you about to leave us?" She answered, "I must go when Jesus calls. I must appear and walk with you this night; but you must walk in order. I will walk behind with L., and told us that she had walked with her before. "If you do," said Mrs. Butler, "I shall faint away." "No," said the Spectre, "you shall not faint again;" and then said to the people, "If she faints again, do not let her believe me."

Mrs. Butler never fainted after this. We went to Capt. M.'s, and stood there. Mrs. Butler walked—as I was told she was before ordered—several rods from us; and I saw something appear white by her side, but no personal form. I heard Mrs. Butler say that, when the Spirit was with her, and talked with her, she was not so much afraid as when she expected her coming.

TESTIMONY VI. Testimony of Mr. James Springer. August 13th, 1860. After much conversation with the Spectre, she told us that she must talk and appear at the house of Capt. M., because he had reported that she could not be anywhere but at Mr. Blaisdel's house. "And L. must walk with me," said she, "that you may all see that she is one person and I another."

We walked in order to that house, and I saw the Spirit as plainly as ever I saw any person. I saw the Spirit appear and disappear several times that night.

A part of this testimony is lost. [To be continued in our next.]

She had several times fainted before. Do not let her believe a word of all that I have told you, say some who heard it.

Illinois. BLOOMINGTON.—John S. Scribner writes, June 26th, as follows: It may be of interest to the readers of the Banner of Light to hear from this part of the "moral vineyard," so I propose, with your consent, to say a word or two. Our city has a population of about eighteen thousand souls, and noted for its enterprise and general "go-aheadness" and liberality in all business pursuits peculiar to the locality. We have of this population a large share of "liberal" religious people, and quite a good many outspoken Spiritualists, though of this latter we have not quite so many perhaps as we should have had if there had not been a fusion of the liberal elements of the people some years ago, which resulted in the formation of the Free Congregational Society. Still I think great good has come out of the fusion, though not so much perhaps as would have resulted from a bold, unmasked organization of Spiritualists; however in this I may be mistaken—it is simply my notion of things.

We have fine, well organized churches of the various denominations, which do, in their way, a certain work that is necessary to be done. Among the number of churches is the "Free Congregational" church or society, referred to above, vulgarly known as the "Broad Gauge Church," because of its comprehensive and liberal articles of association, the chief of which is that each member has a right to believe as he or she may elect, and to do all the good and as little harm as possible. The society has a minister, talented, and popular, and is doing as good a work as can be done in the sphere of action in which he is placed. Still there are those who are not content with the brilliant and eloquent sermons that emanate from the pulpit, and long for the more spiritual productions that come from the gifted lecturers of spiritualistic faith; and while, as previously intimated, we have no regularly organized spiritual society, there are many of our people who believe in the philosophy and many who are "searching for more light" on the subject. I know of several circles, which meet two or three times a week each, for investigation and development. Some of our best citizens are, from some silent cause, becoming interested in this great system of spirit-intercourse which all believers prize so highly.

I have been agreeably surprised to find men and women, in good standing in some of the Orthodox churches, "making inquiry" in circles, concerning the life beyond. The great question, "If a man die shall he live again?" has not been answered, to the satisfaction of many, by the popular religions of the day, and the people will, if they can, get that answer, and nowhere in the Scripture can that be obtained, to the satisfaction of all, save through the channel provided by the Great Father, who has made it possible for dear friends, in and out of this sphere, to communicate to the great work of those who have thus done spirit-intercourse which all believers prize so highly.

We have among us several good test and clairvoyant mediums, and more are being developed who do not care, perhaps, to have their names made public, but who are doing, in a quiet way, a vast amount of good, contributing much toward satisfying the minds of investigators. We have also several healing mediums located with us. The most prominent of those who have thus done the angels' work is Mrs. Dr. Mary Lewis, who came to this city about two years ago, since which time she has effected many cures of the most obstinate cases. There are numbered among those who are, and have been, her patients, many of the best citizens of this place and adjoining towns, some of whom have certified in print to the efficacy of the treatment received from her hands. She is a noble woman, doing a noble work, and, with the blessings of her angel troupe, she does succeed. Miss Helen Grover, too, we are proud to claim, though she is absent a good share of the time, and is now in Philadelphia, plying her ready hands to the great work she has undertaken. This sister has been in the field of healing and lecturing

comparatively but a short time, yet she has done and is doing a fine work, and has succeeded beyond our most sanguine expectations. May heaven bless all these noble workers who have cast their lot with the advance guard and have so much to contend and battle with! Surely their reward must be great.

And now, dear Banner, I fear I have written more than may be profitable, but one word for you, and I have done. I am indeed rejoiced that you have stood up so nobly and fearlessly for the cause of Spiritualism these many years; you took up the cause in its infancy, and have done battle through good and evil report, and you have established the philosophy as well as yourself in the hearts and minds of many thousands of people, and to-day you witness both a success. May heaven bless you in your future efforts for the right.

Massachusetts. LYNN.—A correspondent writes, July 21: A little episode occurred in our "good city," on the evening of July 21, which I think deserves a corner in your columns. I presume it will be well known to you that the Spiritualists of Lynn have held regular morning "circles" and conference meetings at their hall during the past "season." But perhaps it is not so well known that the interest in them has been greatly enhanced by the efforts and through the mediumship of our good sister, Mrs. F. J. Dillingham. Nevertheless, such is the case, and now for the episode. A few of her friends ascertained that herself (and husband) was about to depart for other fields of labor during the coming summer and fall, and feeling that some testimonial of our good wishes was due her, we concluded to "get up" a genuine "surprise party," which we just did. Accordingly about half past seven P. M. some dozen or more persons might have been seen emerging from the residence of our good sister, Mrs. Goldsmith, No. 1 South Common street, and under the leadership of one every way worthy and well qualified, (that excellent medium, Mrs. Bixby) proceeded at once to the residence of Mrs. Dillingham, and took peaceable possession, there, after depositing sundry mementoes, looking boxes, bundles, &c., for the truly surprised hostess that she was their prisoner, and her house their castle for the remainder of the evening. Others soon dropped in, until about thirty persons had assembled. The early part of the evening was spent in pleasant conversation, and listening to most delicious melody, as poured forth in song by Mrs. Melinda Johnson, soloist of the quartette of the Lynn Spiritualist Society.

About nine o'clock, Mr. Geo. N. Johnson called the friends to order, made a few pleasant remarks, and called on Mr. B. F. Chesley, who responded by reading a few resolutions, following with appropriate remarks. Dr. J. A. Thompson, on invitation, spoke next, and, in a very lively and forcible manner, made a few remarks of the nature that would arise from such friendly gatherings as this. Others followed with words of good cheer to Mrs. Dillingham and husband, interspersed with singing by Mrs. Johnson, when it was moved that the resolutions be adopted, which was unanimously carried. Mrs. Dillingham then stepped forward and, feeling that she had a few words to say to her friends, she said, "But before she could sit down, the Indian girl, Che-ne-wa-no, her spirit guide, took control and enjoyed herself, and amused the company to her heart's content. But now the mystery of the boxes and bundles was explained, as several ladies filed in; bearing a choice collation, consisting of lemonade, strawberries, cake, confectionery, &c., which was discussed amid great hilarity, and the friendly exchange of sentiment and good feeling, which was kept up till half twelve, when the company dispersed to their homes well pleased and cheered by angel blessings for their fraternal feeling. I had almost forgotten to state that quite a little sum in greenbacks, given by the friends as their departure. The following are a copy of the resolutions:

Resolved, Having learned with sincere regret that our sister in the faith and co-worker in the good cause, Mrs. F. J. Dillingham, is about to leave us for a season, and appreciating her unselfish efforts for the relief of suffering humanity, and her noble and devoted services to the cause of the medium and medium of communication between this and the world of spirits; therefore, We, the undersigned, unite in recommending her to all humankind, as one in every way worthy and entitled to their confidence, good will and esteem, having demonstrated during her sojourn in our midst that as a healer of disease and clairvoyant medium she has few equals; and Resolved, That the regret we feel in parting, is only exceeded by the pleasure we anticipate in welcoming her return in the future; and Resolved, That a copy of these resolutions be forwarded to the Banner of Light for publication. (Signed by all present.)

Too much of your valuable space has already been taken up, Messrs. Editors, to allow any comments from me. Allow me simply to say to all Spiritualist Societies whose meetings may be leaving them for other fields of labor, "Go thou and do likewise."

Utah. SALT LAKE CITY.—Walter Mansfield writes, July 1st: Dear Banner—Please again be kind enough to advertise our earnest call for one or more good test mediums, clairvoyants and development mediums. An announcement a few weeks back, stating that D. W. Hull intended going to California this summer. If this is true, he will be most cordially received at this city if he will come and stay awhile, on his road to California. Moses Hull would do a good work here. The last issue of the Banner announced that Mrs. Mary E. Weeks intends visiting Colorado this summer. We send a kind invitation to her to come a little further west after her visit to our Colorado sisters and brethren. And now we extend a general invitation to all traveling mediums and spiritual and progressive lecturers who are going from the East to California, or returning from California to the East, to write to us, stating the time and their terms, and they may be assured that the spirit of liberty and progress is largely enough diffused here to give them good patronage.

We have recently had a few weeks' visit from Mrs. P. W. Stephens, of Sacramento, Cal., who is an excellent clairvoyant, and a most motherly and kind lady. She has returned to her family, accompanied by the blessings of many of this place. Dear sisters and brethren, mediums and lecturers—come and see the elephant, "Zion," and help the grand reform in our midst. Here you will find a large per centage of all the people of spiritualistic and mediumistic natures. We have an organization, known as the "Utah Spiritual Movement," Dr. Congar, M. D., our President, who was an agent for the Sanport Brothers in their early career. We are justly proud of him as President. We have a beautiful hall, known as the Liberal Institute, where we hold meetings, and to which we shall be happy to introduce our friends. The good work is steadily progressing, and bids fair to stand second to none in the Union.

All correspondence to be addressed to Dr. O. H. Congar, or E. L. T. Harrison, Salt Lake City.

Ohio. CARRIAGE PAULDING CO.—Mr. Thomas Wentworth, now in his eighty-second year, in renewing his subscription to the Banner, pens the following note, the chronology of which is remarkable for one of his age: "My subscription for the Banner being nearly run out, I now close the amount, and, as you offer to send me two pictures to those who send three dollars before the first of August, I avail myself of that offer (understanding by the reading of that offer that it includes old subscribers as well as new), and would prefer the 'Spirit-Bride,' if I am entitled to one. I have been a subscriber for the Banner from nearly its commencement, and intend to take it as long as I live, for the means and ability to read it, which, however, according to the course of nature, cannot be a very long time, as I have entered on my eighty-second year; but I hope that it will be continued in the family after I have done with it. I became a believer in Spiritualism from nearly the commencement of its modern phase, and consider it to be the most correct system of belief that has ever been promulgated; and I confidently expect to meet the change which I must soon experience in full confidence in its glorious truths."

Alabama. HUNTSVILLE.—M. Ryerson says Spiritualism begins to show some signs of growth in this place, and a good test medium and lecturer, who meets with success, and do a considerable amount of good to many individuals in this section of country.

Autobiographical.

A Brief Narrative of the Life and Experience of Marcus R. K. Wright.

I am sorry to feel the necessity, dear reader, of taking my pen in my own hand to write concerning myself. The only justification which I can offer for so doing is the fact that my experience during the past three years and six months, has been so remarkable and so absolutely beyond all ordinary understanding, that I reluctantly accept the task of writing a comment upon myself.

Hume, the author of the History of England, says in his introduction to that scholarly and voluminous work, that "It is hardly possible to write concerning oneself without manifesting arrogance and self-esteem." While I am much inclined to agree with this too commonly verified statement of the great Scottish annalist, I hope in presenting a brief narrative of my personal realizations in life, to avoid any serious fault of this nature; although I must confess that I hold a very strong attachment for the person who is the subject of the following abbreviated biographical sketch.

I was born in the village of East Victor, Ontario County, in the State of New York, on the seventeenth day of December, 1831. My father was a clergyman, but closed his ministerial career when I was a mere child. He was a somnambulist from his birth, and during his early life frequently arose from his bed at night and wandered in sleep. This peculiarity of mind was inherited, to a greater or less degree, by all of his children.

The writer is somewhat reluctant to acknowledge himself an *absentee*, not because he is scrupulous about fathering his own nature, but for the reason that to lose oneself in reflection, so to speak, or to be called stupid and forgetful, is many times unpleasant; and moreover this state of mind is inimical to success in the pursuit of business, or those duties and occupations of every-day life which require close application and executive thought.

In my younger days, I was, as I well remember, a most incessant and annoying questioner, and was forever thinking upon subjects which were far beyond my ability to comprehend. During hours of sleep I was made the recipient of many singular dreams and beautiful visions, and I was often both surprised and delighted as a result of their vivid and extraordinary character.

As I advanced in years, these became more frequent and more impressive. I wondered why it was that the mind during moments of repose should be able to grasp thought, establish ideas, experience emotion, or hold to reason and observation. I could not but think myself a very singular person to be thus traveling about nights in my slumbers, visiting with friends, or meeting with strangers, being engaged in some sport or quarrelling with my boyish companions, getting into some bee's-nest to be stung by the soldierly little honey-gatherers, or what is still more unpleasant, seeking refuge from enormous serpents which I often met with in these midnight rambles of the spirit.

It was convinced that I was the object of strange solitude somewhere, and as I had what the good folks at home called the "nightmare," on several occasions when I was really quite well, I concluded that my mind was *played upon* by some psychologic process.

I was inclined to accept the idea of the presence and protecting care of some unseen being or intelligence, whose influence, while it was always experienced as more or less emotional, was ever palpably realizable to my sensitive nature. I was prompted to do this, and urged to do that, all by a process of *impulsive feeling*, and when I obeyed these precedent inclinations, I usually met with the most perfect success in my various labors and undertakings.

Speaking of my own characteristics, I hope the reader will be able to pardon me for any seemingly unhappy statement which I may make while cross-questioning myself. I have to say, and that much against my own wishes, that I am and ever have been very troublesome to myself. I suppose this is a general peculiarity belonging to human nature. "The weight of the body," it is said, "and the needs of life, are the burden of the spirit and the soul's remorse."

My mother often reminds me that when I was a boy I always insisted upon whistling in the house, and would have all the honey and good things to eat. In my studies I was not altogether inapt; yet I greatly despised going to school. I loved a caravan, circus, theatre, or any other kind of a show, and almost invariably attended them when I could command sufficient means. Perhaps it was for this reason that in after years I became myself a showman and traveled for a living.

My natural inclinations have ever led me to be strictly honest, but in this—differing not materially from others, I presume—I have to confess that the "struggle for existence" has occasionally frustrated my better desires, and left me a choice in favor of a service to wrong doing. No intentional design, however, to follow in the pathway of unrighteousness, or to pursue a mischievous purpose in life, was ever awarded in my personal ambition or experience.

My life has been very happy at times; at others full of cares and misery. From observation and reflection I have become fully satisfied that the "judgments of the Almighty," as found and paid in the struggles and trials of life, are foreordained in creation, and abetted by the activities of matter and mind under the influence of fixed and eternal laws. My nature has ever rebelled against abuse and discord in any realizable sense, yet I have ever admired a free and trenchant jocularity. I have found in my contact with the world that "truth and veracity," as expressed in the words, dealing and conduct of men, are always more to be depended upon—and this is a sad comment to make upon human sympathy, kindness and benevolence—when money and pressing individual needs are not involved in their manifestation.

To be myself as others have to be themselves, has been and is the constant purpose of my being; and in this, at the same time, I can only add that I never have, and never can, recognize aught in human character or conduct so gracious or commendable as the qualities of goodness, honesty, sobriety, manliness and true personal worth—any divergence from the practice of these standard virtues, resulting, in my judgment, in self-delusion, individual distress and unhappiness.

Although my joy has often been alloyed with pain, and my wants have found refuge in needful maneuverings and unpleasant contention, I have seldom transcended the rigid limits of conscientious desire, or wished for aught at the expense of the feelings or interests of others. My own hands and calculating forces of mind have enabled me to gain a tolerable sufficiency for the maintenance of myself and those who have been dependent upon my efforts for aid and the comforts of life.

In my own way I have undoubtedly been more or less obstinate and unyielding, as a free-thinker and advocate of somewhat unpopular opinions;

yet I think that I can safely say that I have not often thought to molest the adjuncts of felicity, as secured to others, through the sources of their own peculiar mental realizations, hopes, aspirations, joys, confidences, or more positive and reliable knowledge, as founded upon observation, reason, and practical or scientific demonstration. As I have been poor and cast about by ill-fortune, so have I benefited by the trials and troubles which I have had to encounter. As I have culled joy from sorrow, so have I received lessons of wisdom from the distress and discomfort which I have experienced. As I have found the "humanity of man" less genial than I had believed it to be in my younger days, so have I unforgettingly hoped that the law of Divine Justice might, in the future, commend us to some more exalted and satisfactory state of being.

I have been called a Pagan for writing and publishing "The Life and Moral Axioms of Confucius." I have been called an "Atheist," an "Infidel," because of an acknowledged disbelief in the plenary inspiration of the Scriptures. I have been called "insane" for accepting the principles of the Spiritual Philosophy as fundamentally true. I have been called "mischievous" as a consequence of my showmanly characteristics, and all to gratify the mental foibles, whims, prejudices and self-flattering views which pertain to a bantering intelligence among men.

Little regarding such opinions—opinions which result from impulse, hatred, dominant peculiarities, educational bias, popular inclination or conformable habit, I have endeavored to walk in the pathway of righteousness without selfishness or pretence, and have tried to emulate a worthy manliness in life, however much I may have fallen short of fulfilling my obligation to an elevated ideal standard of individual perfection, or have deviated a timely provision in my better personal interest.

The most singular features connected with my personal experience are those which belong to the *spiritual side of my nature*. My love for and contemplations upon the subject of a future life have met with a most singular reward. The principal facts I will here state for the benefit of the reader, and particularly those who may be interested in the study of mental phenomena.

When I was a boy only eight years old, my only brother, whom I devotedly loved, and who was six years older than myself, gave me a back-handed blow with a heavy ball-club across my eyes and the region of the perceptive faculties of my mind. I was felled to the ground, blind and senseless, and was at once carried into the house from the garden, where we were together with a fellow-companion, were engaged at play.

Several days elapsed ere I fully recovered my vision. My mind was injured. Time passed along; the circumstance was soon forgotten. I was young, and the vivaciousness of my youth prevented my thinking seriously of the matter; yet the effect of the injury which I had received was such that I could sense a change in the capacity of my memory.

Six years subsequent to the occurrence of this event my brother died, leaving me, the youngest child of my father's family, to mourn his untimely loss, and, in after years, to become the responsible agent of many household cares. My attachment to him, notwithstanding his decease, seemed not in the least degree out of or forgotten; but a constant yearning and aspiration to reach a knowledge of his condition or state of being, inspired my thoughts—and carried my reflections away, in fancy, to some heavenly realm, as I inferred, wholly beyond my ability to comprehend.

For many years after my brother's death it seemed to me as though I could sense his presence, or realize his nearness, through certain strange feelings and influences which descended upon me, as if to guide my efforts, or put me on my guard against personal mistakes and misfortunes. Indeed, I was the recipient of many evidences which tended to support a belief, in my mind, in the commonly received doctrine of "guardian watchfulness" and "angel ministrations." I was the subject of most singular impulses, and was many times compelled to yield to a sense of joy or sorrow; of anger or distress, of devotion, fear, hope, fervor or wretchedness, in a manner and at times almost wholly unaccountable.

In 1847 I began to investigate the phenomena of modern Spiritualism, and soon became convinced of their supermundane origin. In company with the Rev. Charles Hammond, of Rochester, New York, I visited the Fox Family, and listened to the "mysterious noises." Subsequently my father's residence was made the place of some most remarkable demonstrations. A tall stiletter period a medium for "physical manifestations"—than whom I have never seen a better—came to our house and remained in our family for several months. Upon this occasion I gained access to testimony concerning Spiritualism which encompassed nearly the whole subject in its external aspects.

In 1863, and immediately after the death of my father, I moved west and settled in Middleville, Barry County, Michigan, where I still reside. It was soon after locating in this place that, through a circumstance, I was thrown into the condition of trance, from which I did not fully recover within a year and eight months. During this period I passed through an experience in mental training which was as truly distressing at times as at others it was pleasant, agreeable and instructive. My mind was actually caught and imprisoned in psychology, by a wary guardian spirit—even a brother—who came in answer to my long continued desire to teach me the "art of letters," to instruct me in regard to his present state of being, and to aid me to a more perfect understanding of "Nature and her laws."

My mental faculties were played upon, during my waking hours, without cessation, even as a pianist would play upon his favorite instrument. So fully did the spirit possess control of my nervous system and thoughts that for months it seemed to me as if my body and brain were *actualized* in the very life and intellect of some unseen deity of the air. Every feeling, every desire, the emotions of my mind, every sense and ability which I possessed, was pushed into activity, or masked and unmasked in a series of realizations wholly beyond the power of language to express. I was compelled to utter words, sentences, prose, poetry, and language which I did not understand, for weeks and weeks together. A powerful pressure rested, at such times, upon the top of my head. A current of mental elements, from my invisible magnetizer, descended upon and entered the various labyrinths of my brain, grasping its very atoms, as if by an *astral* power, and causing it to act in a manner conformably to, yet very different from, its natural movements as appointed under the directing influence of my own will.

Gradually I began to hear a "still small voice" uttering words in my mind. This speech, or conversation, although given without vocal sounds, was the same in articulation, in every modulation of expression, in its address to the consciousness of hearing, as affixed in the soul, as that given by oral communication. Thus I could sit and listen to persons speaking to me from two worlds at once. The one was natural, the other spiritual. The one was sonorous, the other a silent yet conformable reverberation of thought and words. Both were the same in their effect, and gave the same result to my understanding. It was not until many weeks had passed, and I had endured much pain and suffering, that my *spirit hearing* became perfected. I lost forty-one pounds of flesh in the transition to this singular state of mind. The pressure upon the top of my head became so great at times that I was obliged to wear a heavy mask for protection. In this I became very angry in spite of myself, and abused the agents who so persistently demerced over the action of my senses. I honestly confess that I harrowed up the "king's English" and forgot every "Christian precept" while in this peculiar mental state.

The spirits gave me a punishment which greatly distressed me. While being educated, I was likewise being cajoled. I knew my own *fit*, but was unable to gain relief. In my passion I concluded that I would respect the spirits no longer. I was sad and subdued. In my anxiety I took up my pen and appealed to Andrew Jackson Davis for advice and counsel by letter. An ominous silence reigned. One day, several weeks after, I received a letter from Mrs. Davis. It was a pleasant comfort, but not my relief. At the time to which I allude, I would have torn the heavens down over my own head had I been possessed of power, to have gained my freedom from spirit-control.

Dear reader, did you ever see a tunnel? I mean a thing which is in nearly every household, and which is used to convey liquids into jars, decanters, barrels and smaller vessels. Imagine a tunnel set upon the very top of your head, and somebody unseen pouring the contents of indescribable mentality into your brain and understanding for weeks and weeks and months without cessation. This was my condition most of the time while awake; when I slept I became entranced, and my mind was carried into visions, the beauty and grandeur of which it would be impossible to describe.

Fifteen weeks after my note to Mr. Davis I was in a measure released from my sufferings. The laws of mind, the origin and destiny of man, the spirit-world (its place and position), and the future of the departed, were questions which had been answered to my entire satisfaction.

Thus the brother whom I had loved in my youth had spoken with me from his immortal home—had taught me by a severer lesson not only that his life was by Nature made eternally secure, but that to converse with me in open freedom of utterance, was a reprehensible offence against certain established principles of his being. His life was, however, mine in a degree to comprehend. I gazed through the darkness folds of outer Nature, and beheld an aerial state of existence. My brother lived, but he was greatly changed. A secret was on his lip. Why had he come back to speak with me? It was a knowledge which he had gained by watching my mind in its workings during many years, that the blow which he had given me by accident with the ball-club in my youth had left a lasting impression upon my mind. One day, as I sat musing upon my singular individual experience, he very kindly spoke to me and said:

"We are living in quiet and peaceful enjoyment in the *Re-mo-ni* of the superior realm. Your sisters Caroline, Jannet and Julia, together with myself, have remained in our respective aerial *Jot-tans* during most of the time since our departure from the terrestrial sphere. Sometimes we have wandered for a season over the heights of the atmosphere to view the various *Taces* and nations of the earth, but usually the home of our past worldly cares, friendships, attachments and devotion, is the sacred *Szyzgian* place to which we are confidently bound in the performance of guardian duties."

"I come back to you, my brother, through faulty to a principle of mind not understood by men. The unfortunate blow which felled you to the ground, and which temporarily deprived you of your consciousness when a boy, gave me cause for distress when I became a spirit. Some four years after my entrance into the bright realm of immortality, a friend and companion in whom I trusted, pointed out to me in the movements of your mind a *deflection* in the power of memory which was caused by that unhappy circumstance. My soul bowed down in sorrow when I realized what I had done, and I vowed that I would serve you with greater freedom for the *sad fate* which resulted from a blow."

"It was not this alone, however, which induced me to speak with you. There are still other reasons which time will reveal. Be peaceful, kind, happy, kind, generous and just, and you will be more contented and better blessed in mind. Do not make too many demands upon our condensation. When we deem it wise or needful, we will aid you. The spirit is a law unto itself. A familiarity with men is, by us, justly hampered by the ban of *mystery*. The light of our wisdom may not dawn upon the human world in a century. The felicitous privilege of existence, which we inherit—being unknown—is generally regarded as an insecure expectation by the self-wise of the earth. The turbid power of wealth, and the distinctions which money purloins from justice, are a sad comment upon human intelligence and practical righteousness, and a source of sorrow to the angels of heavenly spheres. In time the people of the earth will become better enlightened concerning us and our condition of being. It requires, however, more years to effect such a mental change among men than even the wisest prophets may foreknow. The work of reformation is slow, but sure. The enthusiastic and over-anxious are ever liable to meet with unlooked-for reverses and disappointments."

"To thee, my brother, there is no death: you hear my voice, and I answer to your call. Give yourself peace."

In concluding this sketch concerning my personal realizations in life—which of itself is necessarily brief and imperfect—I have but to add that, as I was born an *absentee* in mind, so by the aid of another have I attained to the condition of *natural clairvoyance*—am a seer with my eyes open, and a visionist with them closed, or when sleep attunes my senses to repose.

In all this I feel not different from myself. As all persons enjoy their own felicity of life, so have I the pleasures and displeasures of mine. Perhaps I am the only plow-boy who ever wandered up and down the earth as a showman, to eventually become the subject of a marvelous phenomenon of mind; to be able to listen to and speak with the "immortal," as a "man speaketh with a man" to be able to read the thoughts of others, or answer *mental questions* across a room or hall with accuracy and freedom.

It is now three years and better since I first listened to the speech of spirits. I have suffered much as a subject of psychology in unseen hands, and while I am not disposed to berate the good-

ness or wisdom of the departed, I am inclined to question the propriety of many things which are done by them, and I cannot see why they should escape the rigid tests of logical consideration wherein their acts, statements or manifestations conflict with truth, are abusive of human confidence, or patronize a *jeu d'esprit* in avoidance of our righteous desires, sincerity and love.

As a result of my experience, I have but to say that I am ever ready to serve the world of humanity or the dwellers in spirit-spheres, in any way that may seem "wise and well," for I have no personal prejudices to gratify in life; but to become the subject of caprice, deceit, or puffing from sources earthward or super-terrestrial, I cannot, and will not. As I have provided a wisdom in my own defence in dealing with men, so in dealing with the denizens of higher realms, I have found it needful to debar a hasty judgment in favor of the *paranormal* of spirit powers.

I hear the voice of a spirit-brother, and listen to the words of angel ministers in aerial life. I know where they live, why they live, and how they live. The law of Nature is perfect. The round of eternity is ours. While, in the language of the beloved apostle John, I would recommend every anxious soul to "try the spirits," as also to exercise ample discretion in all matters pertaining to belief, I would say, let us not go astray of that "divine light of mind" which promotes our personal happiness through self-ethers, advances our knowledge of the future through reason and reflection, or opens the way to immortality through actual understanding.

TEN YEARS AGO AND NOW.—VALUE OF FREE MEETINGS.

DEAR BANNER—We are in the midst of summer heat, which even the pure breeze from our broad, blue river hardly mitigates. A few evenings since, at a circle, a spirit said, through a medium, "It is too hot to say or do much, or for grave mental effort; let us be happy and cheery a little while, and then separate for the rest and coolness you all need." Good advice, whether from a spirit in or out of the body; yet your work must go on, in heat or cold alike; your "Banner" must bear a fresh and living inscription each week. Let all your readers remember this, and appreciate your toils in hot rooms far up stairs through these burning days.

Looking over my old papers I find a letter to you written years ago in this same month—"A Month in the Western World of Free Thought"—giving some details of several meetings attended. I have just been over about the same ground, and it may be well to note the changes ten years have wrought. At Waterloo, N. Y., I found the Yearly Meeting of Progressive Friends not quite so large, owing to removals and changes in the near population—but riper in thought, broader in scope, and with less superficial agitation. At our Sturgis yearly meeting the numbers have increased, and the frank and earnest expression of the views of each speaker, without controversy or carrying criticism of different opinions, was especially valuable and interesting, while the interest of the audience, and the spontaneous utterances of many men and women, gave life and variety to each session.

It was such an enthusiasm put one in mind of a Methodist gathering, but was lifted up into the realm of rational freedom and spiritual growth. A delightful and interesting interchange of spirit-presence and intercourse, with some feeling on the part of those who may not quite accept the facts that they may thus entertain "an angel unawares" and the spontaneity to such meetings, and reach the people as they are, never reached where a different spirit prevailed, and a due balance of criticism and intuition is of signal value.

At Farmington, twenty miles west of here, I was not able to attend an excellent grove meeting, where our friend, George W. Taylor, of North Collins, N. Y., presided, and the depth of a true and brave and tender soul, as he always does, and others took acceptable part. But I know there has been growth in that region, and the views of Spiritualism and the advocacy of reform have taken kindly root in that Quaker soil. The same two days was at Farmington, among the hills of the Catskills, where a thousand feet above Lake Erie. The great trees on a sloping hillside gave cool and delicious shelter from the sun; far away stretched beautiful valleys, with hills clad in richest green, varied with forest and field and farmhouse, rising up in great billowy swells, and the blue mountains in the dim distance. In our grove were met a goodly company of men and women, fresh and strong in spirit, from their farms and dairies.

It was indeed well to be there; for these people are receptive, intelligent and thoughtful, and meet to renew their strength and increase their wisdom for the better conduct of life. This is their second yearly meeting, with programs of more and better interest. In our grove were met a goodly company of men and women, fresh and strong in spirit, from their farms and dairies.

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ROBERT DAVIS, New Hartford, Conn.
J. M. PERKINS will spend July and August attending grove meetings in Wisconsin and Minnesota. Permanent address, Hammondsport, N. Y.
J. L. POTTER, trance speaker, Northfield, Minn.
LUDIA ANN PRINCE, Inspirational speaker, Iasco, Mich.
Mrs. EMMA L. PERRY, M. D., lecturer, 103 River, Mich.
A. AMOS PRINCE, box 87, Auburn, Me.
A. P. PRINCE, Inspirational speaker, Rochester Depot, Ohio.
Dr. H. P. PRINCE, Health Springs, N. Y.
Dr. E. E. PRINCE, Kansas City, Mo.
Mrs. HARRIET E. POPE, Stratford, N. H.
Dr. D. PAGE, Port Huron, Mich.
Dr. A. A. PEARCE lectures upon "The New and True Idea of God" at convenient distances. In Hanover street, Boston.
ANDREW PARKER, France, Kansas, Conn.
WILLIAM C. PIERCE, Boston, Mass.
MRS. L. H. PERKINS, France, Kansas, Conn.
Mrs. S. L. CHAPPELLE POLLEY, Inspirational, Boston, Mass.
Mrs. ANNA M. L. POTTS, M. D., lecturer, 103 River, Mich.
HENRY PACKARD, 377 Dorchester st., W. P., South Boston.
Mrs. E. N. PALMER, France speaker, Big Flat, N. Y.
Mrs. SATTI PRINCE, France speaker, 103 River, Mich.
Mrs. J. PEPPER, France speaker, North Hanover, Mass.
Dr. P. H. RANDOLPH, 89 Court street, Room 20, Boston, Ms.
Dr. H. RANDOLPH, Health Springs, N. Y.
Mrs. S. A. ROGERS, trance and inspirational, Cambridge, Me.
Mrs. ROSE, M. D., Inspirational speaker, 103 West Jefferson street, Louisville, Ky.
Rev. A. B. RANDALL, Appleton, Wis.
Mrs. M. C. REYNOLDS will answer calls to lecture and attend funerals. Address, Bellevue Falls, Vt., care Dr. M. A. Davis.
Mrs. HATTIE E. ROBINSON, 45 Carver street, Boston.
Mrs. JENNIE S. RICE, 4 Myrtle street, Providence, R. I.
Mrs. PALMIRA J. ROBERTS, Carpenterville, Ill.
Mrs. C. A. ROBERTS, Leicester, Mass.
Mrs. ELVIRA WHEELER REGOLDS, Havana, Ill.
A. C. ROBINSON, Lynn, Mass.
LARRY ROBINSON, Albion, Mich.
Mrs. FANNIE DAVIS SMITH, Brandon, Vt.
Mrs. H. T. STANLEY, France speaker, may be addressed Sunbury, Penn.
ALBERT E. SIMMONS, Woodstock, Vt.
ALBERT E. SPANLEY, Leicester, Vt.
Mrs. M. S. SPOONER will answer calls to lecture on temperance—its theoretical and practical establishment—and on liberal subjects. Address, 103 River, Mich.
JAMES D. STILES, Montpelier, Vermont.
ELIASH H. SWACKHAMER, lecturer, 76 1/2 Pine street, N. Y.
Dr. C. S. STROVE, Sandown, Cal.
Mrs. S. J. SWARTZ, normal speaker, North, Conn.
Dr. H. SWARTZ will lecture on the science of the soul at any distance over 100 miles from home. Address, corner Main and Elm streets, Buffalo, N. Y.
Mrs. H. M. SWARTZ, France speaker, 103 River, Mich.
Dr. E. SPAHR, Brownville, N. J.
JAMES H. SHARP will answer calls to lecture and attend funerals. Address, North Acworth, Ga.
Mrs. LUCIA C. SMITH lectures in Tompkins, Michigan, N. Y., during August, in Providence, R. I., during September; in Springfield, Mass., during October; in Worcester during November and December; in Albany, N. Y., during December. Permanent address, 19 Female street, New Haven, Conn.
JAMES SHOLL, Inspirational speaker, 21 North 11th street, Philadelphia, Pa.
Dr. L. SUTLEY, Havana, Portage Co., O.
Mrs. C. A. SHRYVEN, Townsend, Conn.
Mrs. ANNE M. STEVENS, Inspirational, Clarendon, N. H.
Mrs. CAROL A. SCOTT, Inspirational speaker, 10 Chapman street, Boston, Mass.
Mrs. A. F. SWAIN, Inspirational, Union Lakes, Minn.
MRS. VAN SICKLE, Greenbush, Mich.
Mrs. J. H. STILLMAN SKRZYNSKI, M. D., Milwaukee, Wis.
Mrs. NELLIE STALL, Inspirational speaker, Sturgis, Mich.
J. W. STANLEY, Inspirational speaker, Byron, N. Y.
Mrs. M. E. B. SAWYER, Sandown, N. H.
Mrs. S. STANLEY, 103 River, Mich.
Mrs. MARY LASSON STROVE, 20 Jefferson st., Dayton, O.
Mrs. ALMELDA H. FOWLER, 35 Clarendon st., Portland, Me.
Dr. H. B. STURGEON, 103 River, Mich.
Mrs. CORALIA V. TAPPAN, care Mrs. Reipstadt & Fall, No. 36 Humboldt street, Boston, Mass.
Mrs. H. TAYLOR, Inspirational, Providence, R. I.
Dr. J. H. W. THOMAS, Providence, R. I.
Mrs. SARAH M. THOMPSON, Inspirational speaker, 161 St. Clair street, Cleveland, O.
Mrs. ANNE W. THOMAS, Portland, Me., care Jos. B. Hall.
A. THOMAS, M. D., Fenwick, Ind.
Mrs. ROBERT THOMPSON, Mexico, Aztlan Co., Mo.
Mrs. ANNE THOMAS, Fenwick, Ind.
Dr. F. L. H. WILLIS, M. D., Willimantic, Conn., box 302.
N. FRANK WHITE's address during July, Seymour, Conn.; August and September, Boston, care Banner of Light; S. V. WILSON, Lombard, Ill.
E. S. WHEELER, care Present Age, Chicago, Ill.
Dr. C. W. WHEATLEY, Inspirational speaker, Rock Grove City Floyd Co., Iowa.
Mrs. R. A. WHITE, Inspirational, address during July and August, in Lincoln street, New York.
Mrs. A. WILLIAMS, Oriskany Falls, N. Y.
Dr. H. WORTHMAN, Buffalo, N. Y., box 1484.
Mrs. S. E. WOODRICK, 103 River, Mich.
Mrs. L. W. WOODRICK, box 18, Battle Creek, Mich.
Prof. E. W. WHIPPLE, Clyde, O.
Dr. W. W. WHEELER, semi-trance and inspirational, Utica, N. Y.
WILLIAM H. WILLIAMS, Albion, Orleans Co., N. Y.
ELIZABETH WOODRICK, Inspirational speaker, Leslie, Mich.
A. C. and Mrs. ELIZA C. WOODRICK, Eagle Harbor, N. Y.
WALTER WOODRICK, France speaker, Hastings, N. Y.
Mrs. MARY J. WILSON, 103 River, Mich.
Mrs. ESTER A. WILLIS will lecture in Essex, July 7 and 14; in Missouri during September, October and November. Permanent address, 249 Broadway, Lawrence, Mass.
MAY J. WESTWORTH, Newport, Me., box 40.
VANCE WRIGHT, Inspirational speaker, Watertown, N. Y.
Mrs. S. 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, 41 Broad street, New York.
DANIEL WHITE, M. D., Vinon, Ill.
Mrs. MARY E. WITHER, Marlborough, Mass., P. O. box 521.
Mrs. MARY WOODS, France speaker, Burlington, Vt., care Col. S. N. Brown.
Mrs. J. J. WILLIS, 40 Windsor street, Cambridgeport, Mass.
Mrs. A. WHEELER, Cleveland, O., care American Spiritualist.
Mrs. JULIETTE YEAT will speak in North Scituate, Oct. 22. Address, Northboro, Mass.
Mrs. FANNIE T. YOUNG will answer calls to lecture; also will perform the marriage rite and attend funerals. Address, Centre street, N. Y., care Dr. P. H. Randolph, N. Y.
Rev. JOHN S. ZELLER, Burlington, N. J.

LIST OF LECTURERS

- [To be useful, this list should be reliable. If therefore benevolent Societies and Lecturers, to promptly notify us of appointments, or changes of appointments, whenever and wherever they occur. This column is devoted exclusively to lecturers, without charge. If the name of any person not a lecturer should by mistake appear, we desire to be so informed.]
JAMES MADISON ALLEN, Greenfield, Mass.
MAY A. AMPLRETT, Inspirational, care Dr. C. Bunkey, Dayton, O.
Mrs. N. K. ANDRONS, France speaker, Detroit, Mich.
C. FANNIE ALLEN will speak in Putnam, Conn., July 29. Address in New York, N. Y., care, during August, Worcester, during September. Applications for the ensuing fall and winter to be addressed care Mr. Thomas Hainley, 251 Washington street, Boston, Mass. No correspondence only take engagements in the Eastern States at present.
Rev

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

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

For Spirit Messages Department see Sixth Page.

Banner of Light.

BOSTON, SATURDAY, JULY 27, 1872.

Office in Glass Block Building, No. 15 WASHINGTON STREET, ROOM NO. 4, 7TH FLOOR.

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All letters and communications pertaining to the editorial department of the Banner must be addressed to the Editor, and not to the publisher, and must be sent to the address of the Editor, but not necessarily to William White & Co.

"A Plea for Materialism."

We find in the Index six or eight columns of an address by Mr. B. F. Underwood, a Western lecturer who seems to be fascinated with the bald materialism of Buchner, Molesechott, Vogt, Huxley, and the other one-sided scientists who choose to ignore the facts which Spiritualism offers. All that Mr. Underwood presents in the way of argument, may be found in Buchner's compendium of materialistic criticism, "Force and Matter." The eternal stupidity of Nature, no God, no individual mortality—such is the sum of his creed: "Furmentation and dissolution, progression and retrogression"—such is the cheerful view which Mr. Underwood, echoing the language of Molesechott, would preach.

To the obvious objection, "If there is no progression, what is the use of trying to do anything?" Mr. Underwood replies: "Oh, yes, there is progression within certain limits." But after you have reached those limits, there must be retrogression—everything must fall back into its old chaos, and there must be a new start. Such is the present last word of so-called "science," in reference to the destiny of man and the universe. To such base needs science reduced through its stupid rejection of the spiritual glow.

Buchner expresses Mr. Underwood's idea thus: "The cycle of matter sides, as a necessary correlate, with the cycle of force, and teaches that nothing is generated anew, that nothing disappears, and that the secret of Nature lies in an eternal and immutable cycle, in which cause and effect are without beginning or end."

"While we think," says Mr. Underwood, "the doctrine of absolute progress and the argument for a deity founded thereon untenable, yet we believe in real progress, within certain limits, and recognize not only the fact that the world and man are advancing, but the utility of such a view in the encouragement and hope with which it inspires the philanthropist."

All this advance, however, according to Mr. Underwood's notion, is destined inevitably to be reversed, and things are to be put back where they were ages and eons ago, at any time when the eternal stability of Nature may see fit. Truly a charming prospect for the philanthropist! How encouraging to a worker for humanity!

The arguments of Mr. Underwood have been repeatedly answered. "If all is matter," says Gustave Franck, "then thought is likewise a product of matter—an accidental conglomeration, as Vogt says, of atoms in the brain." Each sphere of thought is, therefore, an accidental phenomenon; each lacks the character of logical necessity. If two men think the same thoughts, it must be owing to the accidental sameness of the substance of their brains. Universal and necessary truths—that is, truths which each and every one has by necessity to recognize—there cannot be. But if this is so, what right has the materialist to proclaim his idea of the world as the only true one, and what interest prompts him to attack opposite views? If he is consistent he cannot do anything else than complain bitterly of fate or accident, by which, in the brains of others, atoms conglomerate in a manner so vastly different from that in his own.

"Now what is the position of materialism, when tested by mathematics? Are its propositions and axioms universal, and necessarily true, or are they accidental? To admit the first part of this question, involves a denial of the very first principle of materialism; and to assume the second, is absurd."

Philosophically, neither proved nor capable of being proved, materialism falls back on natural science, and professes to find its stronghold in that. The materialist reasons thus: "The most minute and thorough examination and observation of Nature has not yet been able to discover a spirit, and there is, consequently, no spirit." But with the same reason a man may say, "I have never seen music with my eyes, and there is, therefore, no music." All that a man of science has a right to say is, "With the means at my command, I cannot discover a spirit."

To the materialist's assumption that there has never been any scientific evidence of the existence of spirit, modern Spiritualism comes forward with an immense array of facts and phenomena, and declares that the assumption is not consistent with the experience of many thousands of intelligent persons, including many men of admitted scientific qualifications. And all that materialism can say in reply to this is, "Pooh! pooh!" and then to do what it can to malign the character and ability of the witnesses.

The time is near at hand when spiritual facts can no longer be dealt with in this manner, or put aside with the affected inquiry, "What phenomena occur?" Before another quarter of a century is at an end, science will have to face the facts fairly and squarely, and either admit or explain them. Dr. Buchner, in his famous book which seems to have been the corner-stone of Mr. Underwood's materialism, denies even the admitted facts of somnambulism, clairvoyance and mesmerism—regarding them no doubt as fatal to his system. What can be said of the science of that anthropology which in this age of the world rejects these well-known phenomena? It is about as much entitled to the name of science as would be the smattering of that electrician who should deny the fact of the electric telegraph.

As Mr. Underwood is a young man we have some hope of him; but Dr. Buchner is too deeply stuck in his old rut of materialism to render it probable that he can ever be made to realize that there is such a thing as clairvoyance. Meanwhile the world moves, and spirits live and make themselves felt, notwithstanding the false science which would shut its eyes to the testimony that proves it.

The Spiritualist's Faith.

What Spiritualists believe, in the confusion of statements made by their opponents, is nowhere more impressively stated than by Robert Dale Owen, in his "Debatable Land." He says that Spiritualists unite on the following leading principles: that this is a world governed by a God of love and mercy, in whom all things work together for good to those who reverently conform to his external laws; that there is, in strictness, no death, life continuing from the life which now is into that which is to come, even as it continues from one day to another—the sleep called death being but a brief transition-slab, from which, for the good, the awakening is immeasurably more glorious than in the dawn of earthly morning, the brightest that ever shone, so that, in such cases, where the life is well spent, the change which men are wont to call death is God's last and best gift to his creatures here; that the ethereal phase of life is an essential preparation for the life which is to come, its appropriate duties and callings being neglected not without injury to human welfare and development, both in this world and the next, and its very enjoyments, if temporarily accepted, being fit preludes to the happiness of a higher state.

The Spiritualist further believes that the phase of life which follows the death-change is the supplement of that which precedes it, in the strictest sense, having the same variety of avocations, duties, enjoyments, corresponding in a measure to those of earth, but far more elevated, and its denizens having the same variety of character and of intelligence, existing, too, as here, in a state of progress; and that, though wiser and more dispassionate than we, they are nevertheless fallible, governed by the same laws of being, modified only by corporeal disencumbrance, to which they were subjected here. Our state here determines our initial state there, the moving spirit of man deciding his condition on entering the next world. We do not, either by faith or works, earn heaven, nor are we sentenced on any day of wrath to hell; but in the next world we simply gravitate to the position for which, by life on earth, we have fitted ourselves, and we occupy that position because we are fitted for it. There is no instantaneous change of character when we pass from the present phase of life but we are essentially the same as when the death-slab came over us. The sufferings there, which are the natural sequents of evil-doing and evil-thinking here, are as various in character and degree as the enjoyments, but they are mental, not physical.

There is no escape from them, however, any more there than here, except by the door of repentance. There, as here, sorrow for sin committed and desire for an amended life are the indispensable conditions of advancement for a better state of being. In the next world, Love ranks higher than what we here call Wisdom, being in itself the highest wisdom. There the humble are exalted, the merciful obtain mercy, there is no respect of persons, deeds of benevolence far outweigh professions of faith, and simple goodness rates above intellectual power. A truthful, childlike spirit is the state of mind in which men are most receptive of beneficial spiritual impressions, and such a spirit is the best preparation for entrance into the next world. There have always existed intermundane laws, according to which men may occasionally obtain, under certain conditions, revelations from those who have passed to the next world before them. A certain proportion of human beings are more sensitive to spiritual perceptions and influences than their fellows, and it is usually in the presence, or through the medium, of one or more of these, that ultramundane intercourse occurs. Spiritual phenomena, in their highest phases, furnish proof of the reality of another life, better and happier than this, and of which this is but the novitiate.

They bring immortality to light under a blaze of evidence which outshines, as the sun the stars, all traditional or historical testimonies. For surmise they give us conviction, and assured knowledge for wavering belief. The chief motives which induce spirits to communicate with men, appear to be the following: a benevolent desire to convince us, past doubt or denial, that there is a world to come; now and then, the attraction of unpleasant memories, such as murder or suicide; sometimes (in the worldly-minded) the earth-binding influence of cunning and trouble; but far more frequently, the divine impulse of human affection, seeking the good of the loved ones it has left behind, and at times perhaps drawn down by their yearning cries. Under unfavorable or imperfect conditions, spiritual communications, though honestly reported, often prove rapid and valueless; and this chiefly happens when communications are too assiduously sought, or persisted in, brief volunteered messages being the most trustworthy. As men here sometimes yield to the infatuation exerted by evil associates, so imprudence, inexperience and silliness, or the idiosyncrasy of the recipient, may occasionally result in arbitrary control by spirits of a low order. And in all this body of spiritualistic faith, there is no speculative divinity.

Brooklyn, N. Y.

The Spiritualists and other liberal minds of Williamsburg district now hold weekly meetings for free discussion. The Daily Times says, "The Progressive Library Association is the name which has been selected by a debating society recently organized in the rooms of the Progressive Library, 179 South Fourth street. This Association has grown out of the meeting, week after week, of a number of persons of advanced ideas—regular patrons of the Library, who finally arranged to have regular meetings, under the above name, at the rooms of the Library, every Saturday evening. The scope of their discussions may be gathered from the subject of debate last week—'Whether the teachings of Christianity or of the other philosophies were best calculated to promote the cause of truth and virtue?'"

A correspondent, speaking of the above association, says: "The subject under discussion the past few weeks has elicited some interesting remarks. The text—if it may be so called—taken on one side of the house, seemed to gain by far the greatest number of adherents. It was read from one of A. J. Davis's books, [The Great Harmonia, No. III, p. 222] as follows: 'The laws of the land are superior to the jurisdictional methods of popular theology. Our best institutions and modes of government—our republicanism and general charity, are founded not upon the infallible teachings of any religious chief, but upon good wholesome maxims—such as have been derived from the moral philosophy of Confucius, Lycurgus, Jesus, and Dr. Franklin. The Christian system, as a system, has not improved the heart and the life of man. It is the best idol in the world for the weak and the morally debilitated to look up to and devoutly worship; but, considered as a system, it is absolutely detrimental to the progress and happiness of humanity.'"

Female Suffrage in England.

The London Examiner has discovered that, in sixty-six municipal elections in England, out of every 1000 women who enjoy equal rights with men on the register, 516 went to the poll, which is but 48 less than the proportionate number of men. And out of 27,946 women registered, where a contest occurred, 14,416 voted. Of men, there were 166,781 on the register, and 94,080 at the poll. The Examiner draws this conclusion: "Making allowance for the reluctance of old spinsters to change their habits, and the more frequent illness of the sex, it is manifest that women, if they had opportunity, would exercise the franchise as freely as men. There is an end, therefore, of the argument that women would not vote if they had the power."

Dr. J. R. Newton in Cleveland.

Dr. Newton, the healer, is meeting with such success in Cleveland, Ohio, that he has decided to keep his office open there until August 16th.

Spiritualist Picnic at Abington, Mass.

Dr. H. F. Gardner inaugurated the picnic season at Island Pond Grove by a pleasant reunion on Friday, July 12th. The trains along the route of the Old Colony Railroad, and carriages of all descriptions from the adjoining country, contributed to the attendance. The dancing, which proceeded unintermittently, despite the excessive heat of the day, was apparently much enjoyed by the participants; the boats were at all times passing to and fro over the pond, hearing those who thus sought pleasure, and the audience gathered at the stand evinced by frequent applause their appreciation of the remarks offered by the various speakers.

The meeting was called to order by Dr. Gardner, who made an introductory speech, in the course of which he stated that he had, for seventeen years past, carried on a series of Spiritualist picnics. He earnestly presented the necessity of organization for practical work among the Spiritualists. He was followed in a similar train of argument by A. A. Wheelock, editor American Spiritualist, who spoke in high terms (as did Dr. G.) of A. E. Newton's new book for Lyceums, and hoped it would receive a full hearing at the hands of all interested in progressive views. He also called the attention of the people to the paper he represented, and the spiritual press generally. Remarks were then made by A. E. Newton, who detailed the plan and scope of his new volume, also his preliminary experiences in Washington, D. C., as superintendent of colored schools, which had taught him the radical defects in our educational system as generally found in institutions of learning. The work of spiritualizing this country must be done through the rising generation; and his book was intended to act as an aid in the work among the children, to be followed by other volumes in the series; if encouragement was offered. After further remarks by Dr. H. F. Gardner, in endorsement of the previous speakers, the meeting adjourned till two o'clock for dinner.

The time till 2 P. M. was pleasantly spent in discussing under the trees the contents of will-fitted baskets, or in the patronizing of the regular dining hall, who is honored by frequently summoned all hungry ones to repair thither. Dr. Gardner called the meeting to order, and made a strong appeal for the Banner of Light. Mr. Wilder of Hingham, brought up the case of the temporary suspension of Lou H. Kimball's Lyceum Banner, and called for assistance in its behalf. I. N. Harrington, of East Abington, read William Doner's poem, "To the True Reformer." Dr. Ed. Mead traced the history of his Psychopathic Institute from its inception to the present time, and hoped that it would be sustained by the friends. Characteristic remarks followed from Ed. S. Wheeler, who advocated better support for the spiritual press; and favored A. E. Newton's new book, Dr. Meade's Institute, the Boston Spiritualists' Union, and work generally among Spiritualists. Less indifference and selfishness, and more cooperative capacity and earnest zeal, were needed to advance the cause. Further remarks on organization were made by Dr. Gardner. Dr. H. B. Storor also favored all movements for the spreading of the truth; among others the establishment of a National College. He was pleased at the advance made by Spiritualism in the past, and entertained high hopes for the future.

It was on motion, voted by the audience that the Trustees of the American National Association of Spiritualists be invited to call the Annual Meeting of that body at the grove in East Abington, Mass., in the early part of September next. After listening to some further remarks by Dr. Gardner, and Messrs. Wheelock, Wheeler, George A. Bacon and others, the assembly repaired to the cars, and the festivities of the happy occasion were brought to a close.

A Cozy Jamb.

A round trip to Philadelphia by sea and return to Boston by rail at this season of the year is delightful. One has only to secure a state-room on board the stanch steamer "Norman," and put one's self under the care of Capt. Nickerson, the most kind and accommodating of officers, and in forty-six hours after leaving Long Wharf, the passenger finds himself in the Quaker City, whose salubrious, vitalizing climate (notwithstanding the heat) is unsurpassed. The drives about the city and vicinity are pleasant, particularly "Prospect Hill," where hundreds of elegant turnouts may be seen every pleasant evening. The notable places to visit are Independence Hall, the Mint, Girard College, and the Fairmount Water Works. Returning, one has only to secure through tickets to Boston via the "Shore Line" from New York in a palace car, and he can speed homeward as jauntily as it is possible to travel by rail. Talk about an excursion to Saratoga, Niagara Falls, or the White Mountains! Why, it is not to be compared, for a moment with a trip to Philadelphia. Then, again, the people of the Quaker City are very affable, especially those whose faith is fully grounded in the sublime truths of Spiritualism. Our soul, therefore, responds in love to these friends for their many kindnesses vouchsafed us and party during our brief visit to their beautiful city. Dr. H. T. Child, particularly, has our warmest thanks.

A Curious Scroll.

Through the politeness of Mrs. Emma Harding-Britton, we have received a curious scroll, entitled the "Ten Spiritual Commandments" and "Ten Rules of Right," to which is appended "The Creed of the Spirits." It is a large-sized lithograph, colored. The design is most excellent, bearing the old superstitious idea that spiritual beings have wings. The figures, in other respects, are well done. The miniature picture of Mrs. H. is especially to be commended for its vivid likeness of the original. The statement of principles given was spoken through Mrs. Harding during the delivery of an inspirational oration on the influence of the religion of Spiritualism, at Cleveland Hall, London, in 1871. The scroll comes from the publishing house of J. Burns, London, Eng. Copies may be had at the counting-room of this paper.

Female Suffrage in England.

The London Examiner has discovered that, in sixty-six municipal elections in England, out of every 1000 women who enjoy equal rights with men on the register, 516 went to the poll, which is but 48 less than the proportionate number of men. And out of 27,946 women registered, where a contest occurred, 14,416 voted. Of men, there were 166,781 on the register, and 94,080 at the poll. The Examiner draws this conclusion: "Making allowance for the reluctance of old spinsters to change their habits, and the more frequent illness of the sex, it is manifest that women, if they had opportunity, would exercise the franchise as freely as men. There is an end, therefore, of the argument that women would not vote if they had the power."

Dr. J. R. Newton in Cleveland.

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Temporary Suspension of the Lyceum Banner.

It is with feelings of sincere regret that, on opening No. 14, Vol. 6, of this spicy and progressive little sheet for the children, we find on its pages an article headed, "A Few Words with our Readers," in the course of which the editor and proprietor—Lou H. Kimball—announces that "The Lyceum Banner will be suspended for a few weeks, until arrangements can be made with parties, with whom we are corresponding, to publish it, whom we expect to retain our position as editor, without attending to the details of publishing."

The editor traces the history of the enterprise from the summer of 1871, when it was commenced, through the five years of uncomplaining labor during which she performed "the duties of publisher, editor, mailing clerk, office-girl and contributor, besides doing all the work that must be done in handling one's self" through the great fire, wherein everything was consumed and insurance lost by failure of the company—and its subsequent struggle to the present hour, when she finds herself physically "broken down under the heavy load," which "must be lightened or thrown off entirely," and says, pithily, and to the shame of the great body of the spiritualistic believers: "By our publication we have shown what has been done by one woman without health or capital, with a sincere desire to benefit your children, and thus benefit the world. Now let us see what eleven millions of Spiritualists in this country will do! Will you let one of the most needed allies in our cause suspend for want of aid? or will you support one paper for your children—the children who, in a few years, will govern the country?"

When a woman fails in any enterprise, it is said, "It is because she is a woman." But in retiring from the publishing business, we have this satisfaction: We owe neither printer, paper-dealer, engraver, nor any other man or woman, a single farthing, and could easily get credit to any reasonable amount in Chicago. Can any man say more?"

We are amazed that, among all the various Lyceum organizations and Spiritualist societies, there are not to be found friends of the children in sufficient numbers to support this worthy sheet, with its choice illustrations, lively stories, and admirable selections. While the fossilized "children's papers" of the church find men to bestow while living or bequeath at death funds for their publication, so that they can be virtually given away at the street corners, the only Spiritualist paper exclusively devoted to the good of the rising generation is allowed to pine and die of slow pecuniary marasmus. It is to be hoped that the friends will make an effort for the benefit of the enterprise which Mrs. Kimball has striven so nobly to sustain, and enable her to re-commence its issue, thus proving to her that ingratitude is not a quality peculiar to the followers of the Spiritualist-faith.

THE FAIRFIELDS, by Mrs. F. M. Lobell, Lou H. Kimball, publisher, Chicago. Price by mail, 75 cents. A recent writer says that novels that have a purpose are not born lucky. We sincerely hope the Fairfields may prove an exception. It has a purpose—a noble one—that of showing that truth, virtue and fidelity bring blessings that riches cannot purchase; while wealth, ill-used, entails a curse in the end. The plot is a good one, and the story is told in the most charming manner. Indeed, we have not met a domestic story of more interest since we read Alice Cary's "Cloverbrook."—Ladies' Own Magazine.

Illinois.

The Spiritualists of Northern Illinois met in conference at Wheaton, May 17th, 18th and 19th, and organized "The Northern Illinois Conference of Spiritualists." Arrangements have now been completed for a second session of the Conference, to be held at St. Charles, Kane Co., on the 16th, 17th and 18th of August next. We understand everything promises fair for a large and successful meeting. Messrs. E. V. Wilson, Lyman C. Howe and D. P. Kayner will occupy the rostrum. Our Western friends mean business, and are resolved to make bigoted Orthodoxy give way. Success to the active workers! The Call is printed in another column.

To be Re-set in New Type.

Our list of lecturers and also list of spiritual meetings are soon to be re-set in new type, hence we desire all those immediately interested—lecturers and lecture committees of the different societies in the United States—to send us at once a corrected statement from their respective localities, in order that our lists may be as reliable as possible. And we also desire the friends to bear in mind the importance of keeping us fully posted in regard to any changes of appointments, or other matters connected with public meetings, Lyceums, etc.

Dr. Fred. L. H. Willis.

Desires us to inform the public that he will be in Boston August 7th, 8th and 9th, at No. 11 Dover street, where he may be consulted in regard to all diseases of the blood and nervous system, etc., etc. The Doctor claims especial skill in treating epilepsy, paralysis, cancers and scrofula in all its forms. He has had extensive practice in New York City for several years, where, we understand, he met with remarkable success in the treatment of the various diseases which frail humanity is heir to.

Aid the Needy.

"Mr. J. H. Powell is in a very sad condition. He is laid on his back, without power to help himself. His 'Invalid's Casket' will be ready in a month. He is exceedingly grateful for all the kindness he has received from friends during this last year of severe trial."

So says the London Medium and Daybreak for June 28th. Any brother or sister desiring to assist Mr. Powell can forward funds to the office of the Banner of Light. Said amounts will be acknowledged in our columns, and sent to the suffering brother. See Mr. P.'s advertisement in another column.

Moses Hull.

By a private letter from the above named gentleman, we learn that he has given up his engagement with the Lovellville Society, and has decided to settle his family in Vineland, N. J., the first of August. He is therefore open for engagements for the coming year. As Mr. H. is everywhere popular as a speaker, all that is needed, on our part, is to inform lecture committees that he is accessible.

"An Invalid's Casket."

The above is the title of a new volume of poems, now in press, (as will be seen by reference to an advertisement in another column) to be issued in London, England, by our invalid brother, J. H. Powell. Those who desire a copy of this book, and care to help a worthy brother in his hour of greatest need, will never regret having sent the price (\$1.00) to Mr. Powell's address, 179 Copenhagen street, Caledonian Road, London, N.

Nothing can be hid long, in this age, from the researches of enterprise and science. The burning equator and the frozen poles alike must give up their secrets.

Alpena, Mich.

The following extract is taken from a private letter to our associate, Mr. Wm. White, dated Alpena, July 4th: "I am glad your great jubilee is over, and that you can now get out of that hot city during these terrible hot days, and come to this far away place on the shore of Lake Huron. To be sure, we have some hot days here in the sun, but if we are in the shade looking out on this most beautiful bay, we always have a cool breeze in the middle of the day, and what is more, cool nights. This week we are getting into our new hotel, which surpasses everything out West; even larger and better than any house I saw in Newport or other watering places I visited last summer. I am astonished to see what has been done since you were here, nine months since—a three-story house capable of accommodating two hundred guests, with rooms large, ceilings high, and most of them looking out on to the water, and with over four hundred feet of beautiful garden around the house, lighted wholly by gas, and more than all, a landlord who means to please his guests without exorbitant charges. For a quiet, cool and healthy place for summer resort, there is none better; and beyond all this are the wonderful magnetic waters. Hardly a day passes but some poor paralytic or invalid patient thanks the Lord that he was directed here. It is perfectly wonderful to see men brought here unable to walk a step, made well in a few days. Do not fail to come out and see us; take the cars to Bay City, where you will daily meet the boats for Alpena."

Contents of this Number of the Banner.

First Page: Poem—"Lines to One Afflicted," by E. L. Paige; "Definite Proposals, to those who believe in progress," by S. B. Britton, M. D.; "The Still, Small Voice," by John Hardy; Continuation of "Immortality Proved by the Testimony of Sense," Second: Same continued; Banner Correspondence. Third: "A Brief Narrative of the Life and Experience of Marcus R. K. Wright," by G. B. Stebbins; List of Spiritualist Lecturers. Fourth and Fifth: Editorials on current spiritual topics, etc. Sixth: Message Department; "Minnesota—Convention of the State Association;" "Obituaries; Convention notices. Seventh: Business Announcements. Eighth: "Editorial Correspondence," by Warren Chase; "Letter from New York—Jennie Leys's Lectures."

New York Lyceum.

The following preamble and resolutions were unanimously adopted by the Children's Progressive Lyceum of New York, at a session held at Apollo Hall Sunday, July 14th: Whereas, The Children's Progressive Lyceum of New York has been the recipient of the magnificent sum of sixty-five dollars, donated by Mrs. Slade and Simmons; therefore, Resolved, That this Lyceum, through its officers and leaders, hereby tender to the said Slade and Simmons their heartfelt gratitude for this substantial manifestation of their love, assuring them that in the years of decay that are to come to all, the memory of Mrs. Slade and Simmons will remain ever green in the oasis of our hearts.

Resolved, That copies of the aforesaid proceedings be furnished the Banner of Light and the American Spiritualist for publication.

(Signed) C. I. Thacher, Conductor. Mrs. A. E. Mearns, Guardian. T. H. Merritt, Treasurer. E. C. Townsend, Secretary.

The Great Test Medium.

Charles H. Foster, is still in town. His rooms are located at 18 Ballinck street. The spiritual manifestations through him are as convincing as ever. Those who would converse with their loved ones "over the river," should lose no time in visiting this medium.

Movements of Lecturers and Mediums.

Dr. George W. McClellan, magnetic physician, now making a short tour through the eastern part of Maine, will return in two or three weeks; will then make a tour through New Hampshire, Vermont and the northern part of New York, on his way to the Pacific Coast, where he will remain permanently.

Emma Harding-Britton lectures in Portland, Maine, during July; in Ogdensburg, Watertown and adjacent places, N. Y., during August. For every evening lectures during August, apply to Mr. J. B. Armstrong, Ogdensburg, N. Y. Mrs. Britton lectures at Worcester through September, and Manchester, N. H., during October. For winter engagements address Emma H. Britton, 221 Washington street, Boston, Mass.

Mrs. Fannie T. Young, trance speaker, is on her way to California. She expects to arrive in Nevada about the first of August. She desires friends in Virginia City and on the route through Nevada, to make arrangements for her to lecture Sundays and week evenings. Address her at once at Ogden, Utah, care of John A. Jost. She would also like to speak on the route from Ogden to Nevada, along the Union Pacific Railroad!

N. Frank White, having returned from a successful lecturing tour West, will accept engagements for August, September and a part of October, in the East. Application should be made at once to his address, Seymour, Conn.

Mrs. M. J. Wilcoxson is tarrying for the present at Milford, New Haven Co., Conn.

A. E. Doty, of Alton, N. Y., is doing good and effective work in his own way, in attracting the attention of those who have had no previous knowledge of the beauties of the spiritual philosophy.

Miss Jennie Lays, of Boston, lectures for the Spiritualist Association of Plymouth, Mass., Sunday afternoon and evening, July 21st.

Miss Susie A. Willis will not go West during September, October and November, as before announced. Parties East desiring her services will apply immediately. She spoke in Hartford, New London and Plymouth, Conn., during June. She will speak the third Sunday of July in South Easton, Mass.; the fourth in Gloucester; the second Sunday of August in Scituate, and will attend the Harwich camping meeting.

Little Fowler, the American medium, is still giving satisfactory sances in London, Eng.

Mrs. Britton's lectures at Temperance Hall, Portland, last Sunday, says the Leader of July 13th, were well attended, notwithstanding the intense heat. She speaks again Sunday at the same place.

Mrs. Mary J. Wentworth is lecturing in the eastern part of Maine, in towns "where," she says, "there is not much organization, but more union than in some larger places," and finds the people "rich in charity and spirituality." Her labors will produce good results.

Thomas Gales Forster spoke in Troy, N. Y., during the month of June. We learn that his lectures were more than usually interesting and acceptable to the Spiritualists and liberal minds of that city. He will resume his labors in New York City.

W. F. Jameson is now in Chicago. He writes that the city is being built at a rapid rate, with more elegant and substantial edifices than before, and thinks it will be one of the most beautiful cities of the world. He spoke five Sundays (June) for the Spiritual Society of Olyde, Ohio; the first Sunday of July, at Lotus, Ind.; and will speak at the Schoolcraft (Mich.) grove meeting the 11th of August; is engaged also for the Painesville (Ohio) Society for the Sundays of September. Permanent address 139 and 141 Monroe street, Chicago, Ill.

The London Spiritual Magazine for July is for sale at our counter. Its contents are of the very first order of talent, and the matter of deep interest to humanity. It is surprising to us why the Spiritualists of America do not subscribe by the thousands to this excellent exponent of their faith. There is something unaccountably mysterious and radically wrong in the lukewarmness of Spiritualists generally in regard to the patronage—or, rather, lack of patronage—bestowed upon journals devoted to their cause.

Father De Smet, the Jesuit missionary, is writing a series of papers on his experience among the Indians for the Catholic Review.

ALL SORTS OF PARAGRAPHS.

Isaac Rich and Moses Clark, formerly two of Boston's well known merchants, have each a communication in the "Message Department" of this issue of the Banner, which will be read with more than usual interest.

A full account of the Barnes Will Case, prepared expressly for the Banner by our correspondent, Mr. Lynn, will appear in our next edition. The trial takes place November next, and will undoubtedly be of great interest to Spiritualists as well as others.

Extraordinary spiritual phenomena are occurring in Cincinnati, according to the Commercial of that city. A Bro. Jones, of the Religious-Philosophical Journal, has copied the account in full, and as our columns are exceedingly crowded just now, we refer our readers to the article in that paper, which may be had at our counter. The manifestations are given in the presence of Mrs. Mary J. Hollis, of Louisville, Ky., a biographical sketch of whom appeared in our last issue.

"Ye are the children of the devil," was the text of a divine in the morning, and in the afternoon he said, "Children, obey your parents."

The London Daybreak, of June 28th, says: "The Northern Echo, of Darlington, gives a leading article on Spiritualism, based on a number of the Banner of Light. It is amusing to see the people of Durham County gaining a knowledge of events in Bucks from an American source."

Some "port winess" analyzed at Liverpool lately, contained molasses, alcohol and sugar.

Gerald Massey, the English poet, whose lectures on Spiritualism attracted considerable attention in London, is still comparatively a young man, and looks much younger than he really is. He is small and slight, with finely outlined face, soft bright eyes, and smooth, dark hair thrown back from his high, narrow forehead.—Theodore Tilton.

A brief extract from a letter written by Edwin Gill, Esq., J. P., of St. Kilda, Victoria, Australia, published in the London Medium and Daybreak for June 28th, holds the following language concerning the expected visit of J. M. Peabody to that region: "I look forward with great pleasure to the arrival of Mr. Peabody about October next. I rejoice in my Spiritualism is making sure, but steady progress amongst thinking people in the colony, and Mr. Peabody's presence amongst us will do us good."

A little boy embodied his thoughts on theology in words thus: "I do not see how the Devil turned out so bad when there was no other Devil to put him up to it."

Teacher: "What bird did Noah send out of the Ark?" "Smallest boy in the class, after a pause: "A dove, sir." Teacher: "Very well. But I should have thought some of you big boys would have known that." "Tull Pupit: "Please, sir, that boy ought to know, 'cause his father's a bird-catcher, sir!"—Punch.

The Spiritualists of New York City hold a picnic on Friday, July 26th. See announcement in another column.

The Radical, founded and ably conducted by Rev. S. H. Morse, of Boston, as a journal of liberal religious thought, is discontinued. We regret that one desiring of cooperation as Mr. Morse, so conscientious and discriminating as a journalist, must relinquish the editorial post at which for several years he has rendered much self-sacrificing service of signal value to the cause of the true catholic religion.

Pat hands to the plow or endeavor. Plant flax in the deep-furrowed tracks; Set face to the future, and never One wavering moment look back. For none who despairingly centre Their thoughts on the By-gone, and ban The Present, are fitted to enter The on-coming Kingdom of Man.

The old library at Strausburg contained 700,000 books, of which not a scrap of paper remains. 200,000 have already been contributed to the new collection.

Our thanks are due Hon. Carl Schurz for public documents.

Mrs. Burns, the apostle of photography, will give a course of free lessons to ladies at the Cooper Institute, New York City, on two afternoons of each week through the summer, beginning July 10. She is an enthusiast, and whoever does not want to learn her art, would do well to keep out of the way.

Many persons think themselves perfectly virtuous, because, being well-fed, they do not distinguish between virtue and vicarious.

We publish this week the prospectus of the Banner of Light. This is an old and tried journal, principally devoted to the cause of Spiritualism. It has lived and prospered, while many of its contemporaries have "gone the way of all the earth." It is well managed financially, and is edited with ability, as well as having the ablest and best of correspondence in the United States. Its columns cannot but be read with interest by all classes, even if they are not believers in its peculiar theories.—The Strivings (Mich.) Journal.

A GOOD MEDIUM WANTED.—A lady of high moral character, who is a good medium clairvoyant, with good healing power, and a few hundred dollars to invest, is wanted as an equal partner in the Magnetic Movement Care, 329 Degraw street, near Court, Brooklyn. This institution aims at high and benevolent ends, and intends, as soon as convenient, to combine some educational and literary features with its other advantages.

Current Events.

A disastrous fire occurred at Alpena, Mich., Friday night, July 12th, which destroyed a large portion of the town. Among the buildings burned were the Sherman House, Burrell House, Union Hotel, Huron House, Eagle Hotel, Goodrich's jewelry store, Dow & Goodnow's general store, Potter Brothers' hardware store, C. Whitney's drug store, A. Auspach's dry goods store, Powers & Co.'s grocery store, Albert's furniture store, the County Clerk's office, and Albert Peck's residence. None of the mills and lumber yards were burned. The losses aggregate \$180,000. Insurance \$100,000. The most lamentable part of the disaster is the loss of the life of Mrs. Westbrook, who perished in the street in front of her store. George, her son, while endeavoring to save his mother, also perished. The day bodies of two men were found in the ruins. A sailor named Keely and G. R. Westby were badly injured.

The trial of Stokes for killing Col. James Pike, Jr., in New York, resulted in a disagreement of the jury; eight gave a verdict for murder, and four for manslaughter. They were discharged, and Stokes remanded to jail.

The New York Herald has letters from Stanley, its African correspondent, giving a history of his travels, his meeting with Dr. Livingston, and the latter's account of his explorations. According to Stanley, Dr. Livingston says the Chamberlain is the head waters of the Nile. The stories the Doctor tells of two countries through which the great river runs read like a fable. He tells of ivory being so cheap and plentiful as to be used for door posts, of the skillful manufacture of fine grass cloth rivaling that of India, of a people

nearly white and extremely handsome, whom he supposes to be descendants of the ancient Egyptians, of copper mines at Katanga, which have been worked for ages, and of a double and friendly people. Dr. Livingston and Stanley explored the head of Lake Tanganyika, and returned to Ujiji, where they spent the Christmas of 1871. Stanley says he found Livingston in a very destitute condition, robbed and deserted by his men. He looks to be only about fifty, and quite hale and hearty, and weighs about 160 pounds. In March, 1872, he began to organize an expedition to explore a few doubtful points, which, he thinks, will take about eighteen months, when he will return to England.

Manufacture of Salt—The "Monothermal System of Evaporation."

The recent reduction of the tariff by Congress will develop a sharp competition between American and foreign manufacturers of salt. The salt company of Onondaga has already broken down under the vigorous competition of British and American rivalry; and it is doubtful whether salt-boling can be profitably continued at the Syracuse works.

The inventive genius of our countrymen, however, bids fair to restore the manufacture of salt to a more prosperous condition than ever. A new apparatus has been patented in the United States, England, and Belgium, by Prof. J. R. Buchanan, (heretofore widely known as a medical professor, editor of Buchanan's "Journal of Man," and author of a new system of Anthropology,) which promises to revolutionize the manufacture. The new system, which has been matured by extensive and costly experiments, and a great amount of scientific research, has been tested by experimental trials, and will soon be put into extensive operation.

It embraces an improved furnace, which is not only capable of burning the waste material of coal mines, at present thrown away, but realizes a greater effect from the fuel than has ever been attained before—at least fifty per cent. more than has been usual in the manufacture of salt.

Its chief peculiarity, however, is the new method of evaporation called by Prof. Buchanan the Monothermal System, by which a pound of coal is made to evaporate from twenty five to forty-five pounds of water.

Having examined the details of the new apparatus, and calculated its evaporation capacity, consumption of fuel, and production of salt, we have no hesitation in pronouncing it one of the most remarkable improvements of the present age, and capable of more than quadrupling the ordinary production of salt from a given amount of fuel, thus rendering the weakest brines used in our country more profitable for salt production than the strongest brines in England are at present.

In fact, even the salt mines and salt mountains, of which we have lately heard in Louisiana, St. Domingo and Arizona, could not send their stock salt to market nearly as cheap as it can be made from brine by the new Monothermal System. To this subject we shall return again very soon; and shall not now add that Prof. Buchanan's remarks in the foregoing are of an important nature in many other arts dependent on economy of fuel—among these, the gas manufacture. This will be obvious when we shall have arrived at the point of placing before our readers complete specifications.

Prof. Wuriz, the editor of the Gaißigth Journal, and author of the above editorial notice, enjoys a high reputation as a chemist and an expert in the practical application of chemical and theoretical science.

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New Publications.

LESSONS FOR CHILDREN ABOUT THEMSELVES is a happy adaptation of useful, in fact of necessary, knowledge to the opening thought of a child, the First Part of which, treating of the Body, has recently been issued by A. E. Newton, a distinguished Spiritualist writer and lecturer. It is a neat little volume, written in catechetical form, and adapted to children under fourteen years of age. Mr. Newton was formerly superintendent of schools in Washington, D. C., and brings to his present task a familiar acquaintance with the needs of the young minds he undertakes here to instruct. The frequent illustrations give the book an increased value, for these instruct silently and permanently through the eye of youth. Well does he remark, in his suggestive preface, that children should acquire some definite knowledge of the structure of their own bodies, and of the conditions of health and usefulness in life, before injurious habits, the offspring of ignorance chiefly, become fixed. Unless this important work is done during the imprinted period of their school days, it is not done at all. And, since a small proportion of the children of our country ever enter the higher grades of schools, this knowledge should be included, as far as practicable, in the primary course of instruction. It is true that a work on anatomy, physiology and hygiene, for the use of children, can present but the mere outline of those branches of study, and so the author's aim has been to seize on those points which are of the greatest practical importance, while they likewise offer the most salient features of attractiveness to juvenile minds. There is no dogmatizing in these lessons for children, nothing but demonstrated truths being presented to the juvenile mind, and aiding it in forming correct opinions and theories of its own. Questions are interpolated for the purpose of drawing out diverse opinions from the pupils, and thus stimulating independent thought and inquiry. Standard writers on the different branches of knowledge treated have been consulted by Mr. Newton, so that all his authorities may be as implicitly relied on as any merely human authorities can be. In the work of love for the young, designed to instruct them in reverence for the living temples of their spirits, the author has performed a service which richly deserves to be recognized by all the committees on public instruction in the land. It should be in every public school in the Commonwealth. The work is published at 10 Brattle street, Boston, by Newton & Co.

THE YESTER: A collection of articles in prose and poetry, comprising a short essay on "Origin and Destiny," given through the mediumship of Mrs. M. J. Wilcoxson, is the title of a neat little book of nearly fifty pages, issued from the Religious-Philosophical Publishing House, Chicago. Mrs. Wilcoxson, the author, is well known all over the country where she has lectured, as one of the best inspirational and trance mediums in the spiritualistic ranks; and this is a collection of some of the finest thoughts that have been given mediistically through her brain. Thousands will peruse them with pleasure and profit; and we commend "The Yester" to the attention of all our readers.

Mr. J. M. Peabody has produced a highly readable, if not startling pamphlet, entitled "WITCH-POISON AND THE KNIGHTS"—a re-view of Rev. Dr. Baldwin's sermon on "Witchcraft, Spiritism, Hell and the Devil." Those who know Mr. Peabody's peculiar talent in exciting venturesome persons that assume "too much" especially on the one great subject dear to his heart, will be glad to read this reply from his pen to a malignant assault from a superstitious ecclesiastic.

SPORTS AND GAMES for July contains Full Instructions in Base Ball Playing, with the Rules and Regulations adopted by the National Association; a grand lot of Summer Games; Art Pastimes for vacation days; Magic Tricks, and how to do them; Laughable Dialogues and Recitations, and an immense variety of good things for everybody. Adams & Co., Publishers, 25 Broadway street, Boston.

The July number of THE AMERICAN FARMER'S ADVOCATE, devoted to the business interests of the farmer and planter, as represented in the National Agricultural College, reaches us from Jackson, Tenn. Its essays, reports, editorials, etc., on the subjects to which it is devoted, are comprehensive, well digested, and to the point.

THE JEWS IN ROMANIA; their recent persecutions; measures for their protection. The above is the title of a sixteen page pamphlet issued by the Board of Delegates of American Israelites, New York. M. S. Isaacs, Secretary, giving a history of the recent outrages perpetrated on the Jews in Roumania.

Loring, of this city, issues for summer reading two very attractive English stories, of positive merit, entitled "UNCLAIMED" and "FAIR WOMEN"; the former by an unknown writer, the latter by Mrs. Forrester. The former is printed on a fair, open page, and bound neatly in muslin; the latter is in double column, and paper covers. Both are just such light and easy reading as the weather permits one with leisure on his or her hands to enjoy at the present season.

THE NATIONAL QUARTERLY REVIEW for June has an excellent variety of contents, as follows: Herpet-Worship among the Primitive Races; Law of Equivalents; Henry Clay; Origin and Development of the Marriage System; Grant and Greeley; and Mr. Bryant's Translation of Homer; Circassians

and the Turks; James Oron Bennett; and Notices and Criticisms. There is vigor though healthy style and good scholarship visible on every page of this sterling exponent of modern life and literature.

CHURCH'S MUSICAL VISITOR, published at No. 60 West 4th street, Cincinnati, by John Church & Co., presents an attractive array of original matter, able correspondence and good music.

CHURCH'S, a repository of Music, Art and Literature, published monthly, at 120 Tremont street, Boston, Mass., by G. D. Russell & Co., is received July.

PETERSON'S LADIES' FASHIONS for August is early in the field, but richly laden, and with choice reading, engravings and fashion-plates.

ST. PATRICK'S EVE.—T. B. Torson & Bro., Philadelphia, have issued, "complete and unabridged," Charles Lever's popular novel of the above title.

SPIRITUALIST LYCEUMS AND LECTURES. MEETINGS IN BOSTON.—Elliott, corner Elliot and Tremont streets.—The Boston Spiritualist Lyceum held their regular meeting every Thursday evening, at 7 o'clock. The public are cordially invited to attend. Dr. H. F. Gardner, President; Mrs. L. F. Kirtland, Secretary. The Children's Progressive Lyceum meets at 7 o'clock every Sunday.

John A. Andrew Hall, corner Church and Essex streets.—Lecture by Mrs. B. A. Floyd, 28 and 29 p. m. The audience privileged to ask any propositions on spiritualism. Excellent music and singing. Free invited.

Temple Hall, 181 Boston street.—At 10 1/2 a. m., test circle, Mrs. H. H. Whitcomb, medium 2 1/2 p. m., circle open to all mediums; 7 1/2 p. m., conference Children's Lyceum meets at 7 p. m.

Boston—Elliott Hall.—A well attended session of the Children's Progressive Lyceum was held on Sunday morning, July 14th, the exercises consisting of answers to questions, the regular order of business, and remarks by A. E. Newton.

John A. Andrew Hall.—On Sunday afternoon and evening, July 14th, Mrs. Sarah A. Lloyd spoke to good audiences. The afternoon subject, given by the audience, was "Prayer—its effect in the earth-bound spirit-life." In the evening "The House of God, and the Good Shepherd." Questions were also answered by the lecturer. Good singing by a fine quartette.

Temple Hall.—We are informed that the Temple Hall and Children's Lyceum Association's people on Thursday, July 11th, was well attended, although the rain in the morning detained many from going. After the sermon was occupied by those attending, dancing, boating, etc. In the afternoon at 2 o'clock, as advertised, the Lyceum children were called to order by their conductor, Dr. C. C. York, officers, leaders, and a large portion of the children promptly responded. The exercises consisted of a few introductory remarks by Dr. York, singing by the Lyceum and speaking and reading by Able Patzer, Jennie Howard, Elsie Peabody, T. F. Moore, Mr. Brown.

The Lyceum exercises being concluded, Mrs. Stuart gave a poem, after which Mr. Patzer was controlled, and gave many satisfactory instances of spirit identity.

The people then dispersed to seek such amusements as they chose till the hour departed. The dancing was well participated in, with good music from Marsh's Band. Everything passed off with order and quiet satisfaction.

PLYMOUTH.—Lyden Hill.—A correspondent writes: "On Sunday afternoon, July 14th, the Children's Progressive Lyceum met, and after going through the regular exercises, Miss Jessie L. Robbins, Cora Lewis, Lydia Bradford, Hattie Robinson, and Mrs. Lucetta Blackmer gave readings; Miss Sarah Bartlett, the conductor, proposed several interesting questions to the Lyceum to be answered on the following Sunday, and Mrs. Minnie Durgin, a very interesting speaker, entertained the present with one of her selections. Remarks were made by L. L. Bullard, and Henry Anson, of Milford, the exercises closing with the Grand Banner March."

THE MASSACHUSETTS STATE SPIRITUALISTS' Camp Meeting at Lake Walden, Concord.

This grove will be opened for camping on Wednesday, Aug. 7th.

On Sunday, Aug. 11th, Miss Jennie Leys will deliver one of her popular lectures. A number of musicians, under the direction of T. M. O'Neil and J. H. Richardson, will be present on that day, to add interest to the occasion.

On Tuesday the 13th, regular camp-meeting services will commence, to continue until Sunday night, 18th. Prominent speakers have been engaged.

Thursday and Saturday will be devoted to Conference, in which all speakers, mediums and all others present, are invited to participate.

Dancing—for which there will be no extra charge—will be participated in on Tuesday, Wednesday, Thursday and Friday; music by J. H. Richardson's band.

The Committee have made all necessary arrangements for the furnishing of tents and helpings.

Tents for the entire camping season (fourteen days) may be had of the Committee at prices ranging from \$1 to \$10, in proportion to size. Those persons desiring the use of tents only for the closing week, can obtain them on the ground at \$3 to \$8.50, according to size.

Parties will find conveniences on the ground for doing their own cooking. Those who intend to remain, will do well to provide bed ticks, blankets and general camp equipments. Board and refreshments can be obtained on the grounds at Boston prices.

In order to assist in defraying expenses a small admission fee will be required of those coming to the grove, not holding railroad tickets.

Fare to the grove and return from Boston, Charlestown, Somerville, Cambridge and Watertown, \$1.00—Waltham 80 cents.

Until August 13th, trains will run as follows: Leave Fitchburg Depot, Boston, 6:15 A. M., 2:30, 3:35, Way, 4:15 and 6 P. M.

On and after Aug. 13th, in addition to the above arrangements, a train will leave the same depot daily, at 8:45 A. M., Sunday, Aug. 11th, trains leave Fitchburg Depot, Boston, via Watertown, 9:45 A. M., 1 P. M.

Sunday, Aug. 18th, excursion train leaves Boston at 8:30 A. M., main route; 9:45 A. M. and 1 P. M., via Watertown Branch.

Sunday, Aug. 18th, special train from Marlboro' at 8 A. M., Hudson, 9:12 Rock Bottom, 9:23 Waltham, 9:32 South Acton, 9:40 Concord Junction, 9:50, Mason, 9:59, Fitchburg, 6:30.

Sunday trains connect from Worcester and all way stations south of Ayer Junction.

A. J. Richardson, } Committee of } James S. Dopes, } Arrangements.

Picnic from New York. The first Picnic of the Spiritualists of New York and vicinity, for this season, will be held at Elm Park, 62d street, near 8th Avenue, on Friday, the 26th of July, 1872.

The exclusive use of this beautiful retreat, with its grand old elms, has been secured for the occasion. Eminent speakers have been invited and are expected to be present. Short addresses, songs, music and dancing, will be the order of the day and evening. Easy of access at all times by the 8th Avenue cars.

Tickets 50 cents each; children half price; to be had at Apollo Hall on Sunday, or at the gate of the Park on the day of the Picnic.

Committee of Arrangements—W. S. Barlow, O. R. Gross, R. Greenman, E. M. Clark, J. Cuzzano, M. G. Smith, Mr. Phillips, Mr. Thurler, Mr. Doubleday, Mr. Farnsworth, Mr. Keyser, Mr. Underhill, Mr. Thacher, Mr. Merritt, Mrs. Barney, Mrs. Merritt, Mrs. Baker, Mrs. Warner, Mrs. Byron, Mrs. Cuzzano, Mrs. Hemmer, Mrs. Ewer. New York, July 15, 1872.

Spiritual and Miscellaneous Periodicals for Sale at this Office.

THE WESTERN STAR. Published in Boston. Price 35 cents. THE LONDON SPIRITUALIST. Published in London. Price 25 cents. THE ASTORIAN. Published in London. Price 25 cents. THE MEDIUM AND DAYBREAK. A Spiritualist paper published weekly in London. Price 5 cents. THE ASTORIAN SPIRITUALIST. Published in New York City. Price 5 cents. THE RELIGIOUS-PHILOSOPHICAL JOURNAL. Devoted to Spiritualism. Published in Chicago, Ill. Price 5 cents. THE HERALD OF HEALTH OR JOURNAL OF PHYSICAL CULTURE. Published in New York. Price 20 cents per copy.

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SPECIAL NOTICES.

DR. BLADE, Clairvoyant, is now located at 210 West 43d Street, New York. —J. G.

J. V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 361 Sixth Ave., New York. Terms, \$5 and four 3 ct. stamps. Register all letters. —J. G.

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Example for the Ladies. Mrs. A. P. HALL, of Wellsville, N. Y., received 10 years ago a Wheeler & Wilson Machine as a bridal present, the most valuable of her gifts, not excepting a check for \$500; it has done all the sewing for her own, her father's and her sister's families, without a cent for repairs and but two needles broken.

Example for the Ladies. Mrs. A. P. HALL, of Wellsville, N. Y., received 10 years ago a Wheeler & Wilson Machine as a bridal present, the most valuable of her gifts, not excepting a check for \$500; it has done all the sewing for her own, her father's and her sister's families, without a cent for repairs and but two needles broken.

BUSINESS CARDS.

Best and Oldest Family Medicine.—Sawyer's Large Syringe.—A pure vegetable Cathartic and Tonic for Dyspepsia, Constipation, Debility, Sick-Headache, Bilious Attacks, and all other Disorders of the Stomach and Bowels. Sent by mail, or brought for sale. Address, BOSTON, Jan. 13—J. W.

ROCHESTER, N. Y. D. M. DEWEY, Bookseller, Arcade Hall, Rochester, N. Y., keeps for sale the BANNER OF LIGHT, and all other Spiritualist Works published by William White & Co. Give him a call.

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This great clairvoyant Liver Remedy and Blood Purifier was given Mrs. LORIE while in a chloroform condition, and numerous trials of this wonderful medicine have won for it a well-deserved reputation.

Mrs. LORIE also examines and prescribes for disease by means of her clairvoyant power, at a fee of examination \$1.00 and a 3-cent stamp. Send 3-cent stamp.

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MRS. A. E. CUTLER, Electro-Magnetic Physician and Healer, Medium, 72 Essex street, Boston, Mass., removes Cancers of various kinds, and all other tumors, without drawing blood, and with very little pain. Persons afflicted with Cancer, can have the remedies sent to them, with full directions for use, by giving a full description of their case.

All letters for advice must contain one dollar and stamp. Office hours from 9 A. M. to 4 P. M. —July 27.

MRS. M. SMITH, Healing and Developing Medium, and DR. M. DEWELL, LL. D., Magnetic Physician and Magnetic Healer, 251 1/2 Park Avenue, Chicago, Ill. —July 27.

DR. F. HAICH, Magnetic Physician, 65 Lafrance street, Boston, Mass. —July 27.

J. T. GILMAN FINE, PHYSICIAN, Pavilion, No. 57 Tremont street, (Room O) BOSTON.

THE DOCTORS

GIVE IN THEIR Overwhelming Testimony.

The following are letters and extracts from letters addressed to Prof. Payton Spence, M. D., by practicing physicians in various parts of the United States, giving their personal knowledge and experience of the merits of the Positive and Negative Powders.

Your Positive and Negative Powders are truly an invaluable medicine, and one of the greatest blessings to humanity. I must and can truly say that after about 30 years practice in medicine, I have never known a cure which is their equal. One year ago last March, I was afflicted with the Liver complaint. After using one box of your Positive and Negative Powders, I was cured. I had been afflicted with what I called the Gravel, being at the time very bilious and in constant pain; but by the use of your Positive and Negative Powders, I was cured. I had been afflicted with the Gravel, being at the time very bilious and in constant pain; but by the use of your Positive and Negative Powders, I was cured. I had been afflicted with the Gravel, being at the time very bilious and in constant pain; but by the use of your Positive and Negative Powders, I was cured.

Enclosed I send you for more of your Positive and Negative Powders. They are the best medicine I ever used in all cases of Female Weakness, and other cases of Abortion, and Child-birth. I would recommend them to every Physician, and there is no family but what ought to have them. You can see a notice of my Positive and Negative Powders in the Boston Herald, dated July 15, 1872.

DR. J. C. HOWELL, Valley, Iowa.

You do not doubt remember the history which I gave you of my cure of a chronic and severe case of Female Weakness, and other cases of Abortion, and Child-birth. I would recommend them to every Physician, and there is no family but what ought to have them. You can see a notice of my Positive and Negative Powders in the Boston Herald, dated July 15, 1872.

DR. J. C. HOWELL, Valley, Iowa.

I cannot do without your Positive and Negative Powders. I have used them in all cases of Female Weakness, and other cases of Abortion, and Child-birth. I would recommend them to every Physician, and there is no family but what ought to have them. You can see a notice of my Positive and Negative Powders in the Boston Herald, dated July 15, 1872.

DR. J. C. HOWELL, Valley, Iowa.

