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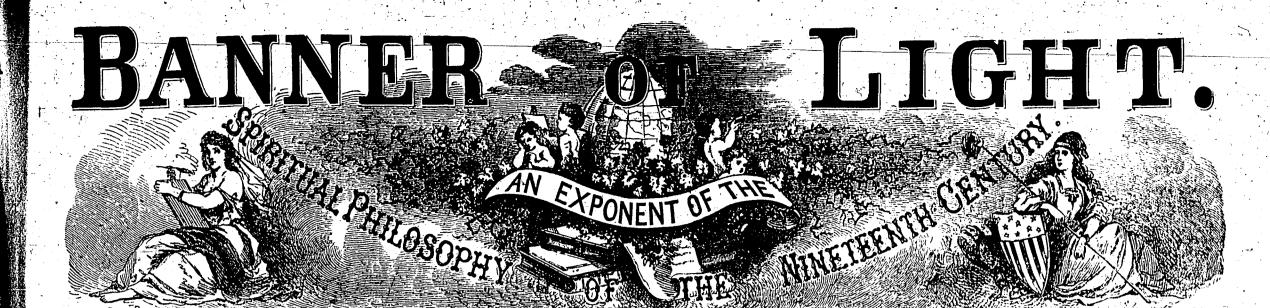
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Original Essay.

SPIRITUAL GIFTS. NUMBER FOUR.

Written expressive for the Banner of Light, BY EMMA HARDINGE BRITTEN. Apparitions.

In continuing our analysis of the many ways in which spiritual intervention is manifested upon earth, none more universal or more striking come up for consideration than the different modes in which the unbodied soul is perceived by the embodied.

The attributes of spirit and matter regarded as original elements are so totally at variance, that the author of these papers has always inclined to the opinion of her spirit-guides, to wit: that spirit, matter and life, are three distinct, original. coëqual and coëternal elements, not mutually convertible, but entirely distinct, although mutually dependent on each other for organic existence.

To this opinion we shall have occasion to refer In future papers, and we only introduce it now to lieve. Reserving our views of the other different point to the entirely diverse functions of material opertuni existence, as well as that of material and spiritual sight. The human body, with all its organs of sense, that of sight included, is composed of matter in its three several states of solid, fluid and gaseous. The "vital principle," whatever that may be, and the element of intelligence vaguely called "the soul," constitute the spirit, and this, as we shall presently show, is composed of elements in no one particular related or analogous to matter ..

'The general properties of matter," says Arstructibility, extension, divisibility, impenetrability | ing, about ten years ago, Miss Keizer was sumand inertia.

itual existence. The spirit cannot be manipulated after the fashion of matter, or changed into Keizer was at home. different states. Take, for example, "impenetrability." One atom of matter cannot occupy the space filled by another atom, but each, however fine or sublimated, must occupy a definite is busy about her house-work.' position of its own.

No such law affects spiritual existence. The anatomist has never yet discovered the "spaces" which spirit once filled in the living organism, door or solid wall, no less than a great variety of other illustrations furnished by the physical force manifestations, proves conclusively that matter is no obstacle to spirit, and that the laws which govern matter do not apply to spirit. In inquiring into the nature of apparitional appearances, then, we must start with the proposition that the thing observed does not come within the category of physical existence, and must not be guaged by physical laws; also that the laws of "optics" do not apply to spiritual Sight, and whatever sense is called into play by "clairvoyance," it is not, as the literal interpretation of the word signifies, clear sight, but should be more properly designated "spiritual perception." The philosophy of apparitional appearances involves two propositions. The first is, that spirit is a the weird girl. distinct element from matter, and requires spirit to perceive it; next, that we as human beings to enter, and the kind-hearted seeress, dropping have senses of a far more sublimated nature | her necessary employments, gave them upwards than our material senses, and that these, under of an hour's scance, during which she described, certain conditions not yet known to us, or under our control, can be so exercised as to perceive purely spiritual existences.

That we may the better apprehend the various ramifications of the subject under consideration, we shall endeavor to classify some of those phases

of spiritual sight most common amongst us. In the first place, when a spirit is perceived by one observer alone, and others present see nothing. the manifestation is most likely produced by a joychological impression on the mind of the observer; when, however, more than one person perceives the same object, it is to be inferred that something analogous to a material substance is present, and this proposition is clearly demonstrated when, as is the case in what are now pop ularly termed "materializations," all present can behold the same form, with the material eye, and equal distinctness. There is still another class of apparitional appearances in which the spirit acknowledge - provided she could only have is not materialized, nor yet beheld through psychological impression. In this case there is no doubt that the form seen is clothed upon by a | phasis. Instantly the spirit appeared in the act spiritual body and observed by the spiritual eye. The next branch of our subject which claims at-

that range of phenomena known as visions, symbolic, prophetic or otherwise, also the perception of the spiritual part of things distant or present, a faculty inherent in certain individuals not always recognized as spirit seers, and commonly called "clairvoyance."

Of the appearance of spirits through psychological impression the examples are world-wide, and can be drawn from all time past and present. The modus operandi, too, admits of the most simple explanation, and analogous cases are to be found in the ordinary experience of every one familiar with the demonstrations of electro biology; for instance, a certain individual endowed with strong magnetic power and a positive will, projects his life forces upon a susceptible subject with a negative will. No sooner has the operator's magnetism brought the subject under physical control than the mind becomes a blank, and he thenceforth sees, hears, smells, tastes and feels only what his operator wills him to do. Now, if we recognize that the operator's magnetism is his life, and his will is his spirit, and that both these elements survive the shock of death, and become the real man after the magnetizer has put off his material body, we are at no loss to account for the phenomena of electro-biology from the spirit-world nor question that its exercise can become just as universal and potential for impressing the mind of susceptible mediums as it is whilst performed by earthly operators on susceptible subjects. It has often been alleged by the writer's spiritteachers that it was in this way many of our most eminent spirit-seers and secresses were impressed to behold and describe the appearances of spirit forms, things and places. The late Messrs. George Redman, J. B. Conklin, Mrs. Sweet, Mrs. Kellogg, Miss Laura Edmonds, Miss. Keizer, the writer of these papers, and numerous other seeing media, have, without doubt, often been impressed to perceive and describe spirits under psychological impressions. We must not be understood to say that this is the invariable or only method of seership, but that it is one of its most effective phases we have good reason to besome illustrations of what we assume to be psychological demonstrations. Miss Lizzie Keizer, a German girl residing in the family of Mr. Beck, of Covington, Ky., has been justly esteemed as writer has heard described with unfailing accuracy over forty spirits at one scance. The folmoned to the street door by a ring at the add our emphatic belief that the rationals of these Now if we follow out the analysis of chemistry bell. Arrayed in the simple costume suitable for apparitions is given by the spirits to the writer came to consult, and therefore asked if Miss

"She is," was the answer.

"Can I have a sitting with her?". "No," replied the young lady, bluntly; "she

"But I have come so far, and am so anxious to have a sitting with her," pleaded the lady.

"Oh, she can't be bothered that way at all hours," rejoined the medium, "She has her and the apparition of a spirit through a closed thusiness to attend to as well as other people-so good morning, Mrs. Oxford !"

"Dear me!" cried the lady, " do you then know my name?"

"I don't know you from Adam," replied Miss cross a little stony piece of river such as folks use as a ford, and that 's the way I knew the name of the | accepted as tests of that spirit's agency? We person ringing at the bell was Oxford, and nowjust stop a bit—I see a great rooster behind you with a pea-shell in his mouth, and his head keeps bobbing up and down, which means, I think, something about one Bob Peacock—who's Bob Pea

"My brother!" exclaimed another lady who accompanied the first speaker, and who now stepped forward in eager expectation to question

The result was that the ladies were permitted sometimes by the direct appearance of a form, and sometimes through the same curious modes of symbolism mentioned above, twenty-one spirits, all of whom were recognized as near and dear relatives of the visitors.

Some years ago, when the writer, impelled by her zeal for the cause of Spiritualism, sat free for the public as a test medium, a lady from Hartford, Conn., called on her, to whom descriptions of several different spirits were given, with tests of identity perfectly satisfactory to the inquirer.

One spirit appeared industriously knitting a pair of mittens, and that in a pattern so peculiar that the visitor fairly screamed with delight, recognizing in this act and the pattern presented a sign of identity impossible to mistake. Presently the lady begged that one of the communicating spirits whom she seemed well satisfied to another test-would favor her with his name-"his true name," she added with marked emof directing a rifle at a mark-a bull'a eye was shown, into the very centre of which, on a sud-

to exclaim, when something seemed to choke were permitted to follow their own bent, turn on the travelers two or three times in a peculiar her utterance and compel her to reverse the their path and rush away from the scene, that way, and said very loudly, "Tell them all I'm words and say "shot well!" "That is correct in one sense," said the visitor; "my friend's, ful government. Even then they had to be carename was Shotwell, but-" "Stay!" exclaimed fully driven home, nor did they recover from fits the battle-field, attending to the sick and dying the medium, "I see a number of green peas of trembling, (evidently induced by the fear they falling to the ground-what does that mean?" had endured,) for several days. "His Christian name was Green," said the in

take the testator's name of Pease," party given at Judge Edmonds's house, Miss visited the scene-no surprise was expressed at a He only means to tell you that some one here, in spirit, mimics you." On another occasion Miss Edmonds being with the writer on a visit at at such an hour of the day?" "Very," was pression. the reply; "but-why do you ask?" "Because about such an hour I saw Tom standing at the footof a bed on which you were lying; but he had on a grenadier's dress and cap, with a musket over his shoulder, as if he were a sentinel on writer to stretch herself on her bed. As she was expected to lecture just about that time, the everfaithful spirit promised that he would look out would awaken her. On still another occasion Miss Edmonds said, "You are going away immediately, for I perceive Tom stands dressed modes in which spirits present themselves to the as a peddler, with a pack over his shoulders, a can over of the seer, we shall now proceed to give of provisions, a staff in hyphand, and one foot a spirit, and we expressed to each other our surthis too was true, as the good hostess was even ingly cool resolve to bar our further approach. then preparing a lunch for the traveler, who but for this spirit warning had intended to steal one of the best descing mediums to of the away without any leave-taking from the other der, and yet our way home lay directly in his age. In the presence of this young lady the guests of the house. Now although we could path. My companion called loudly to him to been repeatedly heard to express a wish that he multiply these experiences by the hundred, and stand aside, but, though he looked steadily up todoubtless other mediums, especially those who lowing incident will serve to illustrate one of the | have the faculty of seeing and describing spirits, | step.

bid any further examples, and we have only to do n't move?" understood that a "sensitive" under the influence of an earthly psychologist would and could believe that the same mode of influence is successfully exerted by psychologizing spirits, than to suppose that the ox, ford, peacock, grenadier's view of the phenomena in question never affects the question of a spiritual agency; on the contrary it proves it, for does it not demonstrate the act of an invisible intelligence, and one that belong to the communicating splfit, and will be must now turn to the subject of such apparitional manifestations as cannot be accounted for

by psychological impression, and yet do not come under the category of "materializations." Whilst visiting in an excellent family of Spiritualists in Indiana some eight years since, the writer acompanied her hostess in a delightful ride amongst some of the dim recesses of the Wabash Valley. At a certain turn of a very secluded and romantic road the carriage suddenly stopped at the head of a steep hill leading to a ravine, crossed by a very narrow path resembling an Indian trail: The carriage stopped here, not by the will or intention of the driver, but evidently because the two fine-spirited horses were arrested by some extraordinary impulse of

It was a bright, sunny morning, but amidst the deep gloom of the ravine in which the path terminated, a soft blue misty vapor seemed to roll in surging waves, through which was plainly visible to the writer a long procession of red Indians trotting with that peculiar gait common to some of the tribes on a quick march, in single file, plumed and painted as if on the war-path, and each carrying his tomahawk or hatchet, ready apparently to hurl at an expected foe.

The procession was a long one. The forms moved steadily on, neither turning to the right nor to the left, except in one instance, when a gigantic form turned his head, gazing up the hill; and meeting the eyes of the spectator with a look so ghastly and full of pain that the memory of it can never be effaced from the mind.

Meantime the poor horses snorted, trembled, and manifested a terror agonizing to behold. Their eyes seemed to be starting out of their heads; they became covered with foam, and by the time the last of the phantom band had disaptention is the apparition of the "double," or the den, a visionary bullet seemed to pass so swiftly, peared they were almost unmanageable. Any

they could be reduced to order by the most skill-

The explanation rendered of this weird scene quirer, "and by his godfather's will he inherited | was, that many years ago a frightful massacre thandsome legacy on condition that he should for Indians by the whites had taken place in that valley. A party of Indians, it was said, had Miss Laura Edmonds, once the very queen of been betrayed into an ambush, and cruelly despite the apparent density and maturalness of seeing mediums, used constantly to describe for slaughtered. Many persons had witnessed the the figure, that it was a spirit. Surprise for some the writer the appearance of a young man who same phantom line of march visible to the writer time kept her silent, whilst the apparition conwas recognized as her dearly-loved only brother, | ter, and many a deserted cottage in that vicinity | tinued : "I'm so glad you've come; you will but the strange part of the presentation was this; bore witness to the terrible manifestations of The spirit always appeared to the medium in vengeful spirit presence that report affirmed some scene or act typical of what his sister, of made the place too dreadful for mortal habitawhom he was the guardian spirit, was interested | tion. As the massacre had been enacted at noonin at the time. For example, at an evening tide-and that was the hour when the writer Laura said, "Mrs. Hardinge, I see your spirit mid day visitation of the phantom victims, at brother very fashionably dressed, and imitating though the generality of the traditions alleged you in every action you make." "What can that night was the period when the manifestathat mean, Miss Edmonds?" "Oh, simply that tions of awe were chiefly rife in that possessed some of the folks here think you are too fashion- place. Now, it must be apparent that the appaably dressed, and that your emphatic way of critions visible to the medium must either have French gesturing is affectation on your part, been seen or felt by the horses; and this proves that some element was substantially present eapublic of affecting the physique alike of the animal and the human, thus placing the manifestaa country house, said: "Wore you ill last week | flon beyond the realm of mere psychological im-

On the occasion of another drive, the lady who entertained the writer pointed out another piece of road said to be ! haunted." and asked if any spiritual impression seemed to arise from the scene. Almost simultaneously both ladies, ex? duty." Truly he might have been, for just at claimed: "See that man!" when immediately that hour a very severe headache compelled the there appeared a man dressed in a plain suit of black standing in the middle of the road and holding up a warning hand as if to wave the carriage from advancing. In notes of travel for the time, and if she overslept herself he addressed to a European Spiritual journal of the period Mrs. Hardinge writes of this occurrence; It was sunset, but not yet dark. In the dimness of approaching twilight we both believed the form we beheld to be a veritable man, not forward in the attitude of marching." And prise and annoyance at his apparent and exceed-The road was so narrow, and the woods so thick on either side, that we could not pass the intruward us, and waved us back, he never moved a

nott, the great authority on Physics, "are: inde- Keizer's gift was exercised. On a certain morn- a similar kind, the limitations of our space for- petuous friend; "are you blind or deaf that you thon, he would select that as his office of minis-

in relation to these propositions, we shall not find her domestic avocations, the visitor never thought when they affirm that such pictures are "psycho-sprang forward with a frantic bound, hurfing he was in the habit of running down his garden one of them apply to anything we know of spir- of addressing her as the renowned secress she logical representations." It would be readily himself and our light buggy full against the im- into the road, and hailing any passing conveymovable figure.

> see just such pictures at the desire of the ope- which, in the extreme terror of that moment, medium, inquiring news of the war, which was rator; would it not seem more rational, then, to The next, we were far in advance, the horse then in fierce progress. plunging forward and snorting, foaming, and | Finally it was added that before his death he rearing like a possessed thing, but we both liad insisted that his family should not permit a looked back, and beheld the man still standing uniform, peddler's attire, shot, target, green in the centre of the road over which we had peas, etc., etc., were actual creations, manufact dashed, absort filling it, and still waying us tured at the time for the purpose of being exhib- back, but his face was turned to us as it had been ited for one single moment's use? And this before, so that at least he must have turned ever comes will perform a service for my memoaround to gain that position.

We soon left the phantom far behind, but our experience was that of many others, and the legend of a violent death and unconsecrated bur-Keizer, "but when you rang I saw an ox trying to knows the particular facts, scenes, or things that fall on that spot, were recited to us as sufficient the pious neighbors, who denounced them as reasons for deeming it "haunted ground."

On many occasions whilst traveling over this vast continent, the writer has had conclusive have seen the spirits she has herself beheld.

Spirits themselves claim that in the purely psychological mode of seeing apparitions, the presence or direct contact of the psychologizing. power is not necessary.

Thought and its effects they affirm travel and act rrespective of distance, hence the psychologist may in point of space be millions of miles away from his subject, and yet produce precisely the same results as if he were actually present; but the method now under consideration involves the presence of the spirit whose apparition is beheld. and it is with a view of showing the character of the manifestations which prove the last-named position, that we propose to add another item of well-attested personal experience.

In 1863 the writer quitted Sacramento, California, to proceed to a village about thirty miles distant, where she was engaged to deliver a course of lectures. She was driven to her destination in an open chaise by a gentleman, who up to that period she had never met, whose name even she was ignorant of, but who had been sent to fetch her, there being no public mode of conveyance on that road. Passing a cottage with a long garden before it, which led into the road she was traveling, the writer observed an old man hastily coming out of the garden gate, and planting himself directly in the way of the carriage. The horse turned a little aside and reared as if frightened, and this gave time to observe that the stranger was about fifty years of age, wore a meetings related ad seriatim the list of tests loose coat from which his figure seemed to have which this little history involves. The widow shrunk-away, and a peculiar hat with a broad and children present confirmed the whole statebrim. He presented a singularly marked physiognomy, the principal expression of which on this occasion was that of joyful welcome. Rais- show how impossible it was that the least colluing his hat from his head, he disclosed his thin sion could have existed between parties who up spirit of one who still inhabits the mortal-form, | yet so distinctly, as almost to confuse the seer- attempt to urge them forward was resisted with | gray hairs, which seemed to adhere to the lining | to the last few hours had been total strangers to

and the last phase we shall notice, includes all | ess. "Well shot!" the medium was about | maddening efforts, and it was only when they | of the hat, then as the carriage passed, he halled pretty comfortable, pretty comfortable, and that I'm spending my time just as I wished to do, on soldiers.

By the time these words were uttered, the carriage, impelled hastily forward by the agitation of the horse, had driven on some paces, but to her astonishment the writer perceived that the old man still kept in advance, and she then realized, speak for me, won't you? I'm sure you will, for I've waited a long time for you; but then again I hope you won't charge them anything, for they 're so poor they can't afford to pay you. Say, lady! won't you speak for me for nothing? I should be so obliged."

Without knowing what the spirit required, the secress was so impressed with his carnest manner that she mentally replied: "You may command me; I will do anything I can for you, and that without money or price."

. "God bless you," replied the spirit; ? I knew you would, though they did n't believe me; tell them I said so, and be sure to say, I'm pretty comfortable. Good morning! Good morning! So saying the spirit seemed to float further on in the road, waving his hat to the carriage until he finally disappeared.

When he was gone the spell which seemed to have bound the secress was broken.

The horse, too, though an old and apparently very docile animal, had manifested the most unaccountable tendency to struggle away from the controlling rein, and shrink into the fence at the side of the road; but now he resumed his quiet trot, while the disenchantment of the medium permitted her to narrate the words and describe the appearance of the spirit to her companion.

The moment the description of the spirit was given, Mr. E. cried: "That must have been old Mr. Hawley, who died in that house about a twelvemonth since." The more minute the description became, the more evident were the tokens of his identity, even to the color and size of the loose coat which the poor old gentleman's shrunken figure in his last days was unable to

During his death sickness, -Mr. Hawley, who was a devoted partisan of the Union cause, had could recover, were it only to go to the buttle fields to nurse the sick and dying soldiers; and he was in the habit of affirming that when he did get to, curious and interesting modes in which Miss could add thereto thousands of illustrations of | "I shall drive over you, man," cried my im- the spirit world, if he could choose his occupatration. His last words to his anxious family No answer was returned. We had but one were: "I'm pretty comfortable, pretty comforthorse this time, and to our horror, the animal able," and up to the few days before his death ance with lifted hat, and in a tone and manner We passed through or over it, I knew not precisely corresponding to that described by the

> minister of any denomination whatever to officiate at his funeral. "Wait," he would say, "until some spirit medium comes along; I knowthere will be one in a year from now, and whory; but I forbid any other than a spirit-medium to utter one word at my grave."

> His dying request was religiously observed by his widow and children, to the great scandal of

When it was announced that Emma Hardinge, the spiritual medium, was coming to lecture in evidence that horses and even dogs and cats that neighborhood, Mrs. Hawley felt half disposed to ask if she would not speak a funeral address in memory of her husband, but the poor family being greatly reduced in circumstances, and fearing that the lecturer's terms might exceed their slender means, they resolved not to tender the invitation. One of the daughters was a medium, however, and on the night previous to Mrs. Hardinge's arrival, the father presented himself at the family circle, urged them to make the request, and when refused, said that he would ask her himself and get her promise not to charge them anything.

Under these circumstances Mrs. Hardinge determined, of her own accord, to tender her services, and for this purpose drove over to the widow's house next day.

She was expected. Old Mr. Hawley had been to a circle held there the night before, informed the widow and children of the interview he had had with the medium, adding, "As a test, I will bring her here myself, and she shall offer to deiver my funeral discourse for nothing." --

On, reaching the door Mrs. Hardinge, entirely maware of this arrangement, exclaimed, as she crossed the threshold, "Why, there is Mr. Hawley before me; he says, 'Tell them I have kept my promise of last night."

And now, as the *finale* of this strange drama, we may add that the funeral discourse was given to the whole assembled neighborhood, in whose presence some of the committee on the spiritual ment, and several parties came forward to bear witness to the accuracy of the descriptions, and each other, and whose characters' for veracity were beyond pugn the good faith of all those media through whom "mateauspicion.

The orator, in closing her address; observed that the father's spirit then sat between his wife and one of their children, facing the fostrum at that moment.

present at the widow. Hawley's circle the night before, grose and produced the minutes of the meeting at which the spirit; ahad made the promise to be present at the address, and to sit exactly in the place indicated.

narrative, and he will perceive that it involves an actual perthe eyes and ears of the medium, as well as at the circles, or ranged themselves in the category of science and philosof his family, where his communications were spelled out through the telegraphy of the table. ,

It would be scarcely reasonable to suppose that the whole of these scenes were simply psychological impressions. The restive horse, too, and its erratic motions during the spirit's conversation, should be taken into consideration, strengthening the belief that an actual presence produced the manifestations recorded, rather than that a psychological impression had been made by a distant operator.

In the appendix to Judge Edmonds's first volume on Spiritualism, etc., rive interviews with spirits are detailed by Mr. Edward Fowler, the celebrated medium of the New York Circle. At these visitations spirit men to the number of tenpresented themselves before Mr. Fowler's eyes in his normal waking state. That they were not merely psychelogical appearances was proved by the fact that they brought with them certain boxes of machinery, by aid of which they represented to Mr. Fowler the methods of producing sounds, movements and writing. Sometimes they lifted him in the air, and displaced articles of furniture, produced lights, and performed - by aid of his magnetic emanations-divers other phenomenal acts, the modus ope randi of which they seemed desirous that he should witness and report upon.

Mr. Fowler's record of these remarkable interviews will be found in the appendix to Judge Edmonds's work above alluded to-also in the published annals of the New York

Amongst other proofs of these spiritual visitations was, first, the fact that nearly every small article in Mr. Fowler's room was found displaced, and, next, that writings were left on the table in Hebrew, Sapscrit, and other oriental languages, not one of which Mr. Fowler was acquainted with, though the schölars to whom they were submitted for translation pronounced the construction of the phrases unexceptionable, and the writing perfect.

On one occasion a servant maid, approaching Mr. Fowler's room irrespectedly, beheld three men seated round his table, who upon her entrance seemed to turn over, backwards, and instantly disappeared.

The girl was so frightened by this apparition that she fell into strong convulsions, from which it required the most skillful medical aid to effect her restoration. On her asserting that she distinctly saw the figures tip over and their chairs fall backward with them, one of the family hastily ran up to Mr. Fowler's room, which he had quitted the instant the girl's shricks drew him like the rest of the household to her assist, ance, when the chairs were found as described, tipp d over backwards on the ground.

In these and other like narratives of Mr. Fowler's experience, the personal action no less than the immediate presence of the spirits seems to be involved. A similar hypothesis applies to the thousands of instances in which seers have described accurately the personal appearance and known identity of the spirits who purported to be making physical manifestations.

Innumerable examples have occurred at circles where two or more mediums have been present, when a seeing medium would anticipate the performance of physical manifestations by first promising their occurrence, and describe so correctly the appearance of the operating spirit, that no relative or acquaintance could fail to recognize its identity. Again, the direct presence of the spirit may be inferred from the number of cases where the apparition of persons who have just quitted the form have been seen by their relatives or friends, at or about the moment of physical dissolution. A similar explanation seems demanded in the multitude of instances' where the eyes of the dying have beheld the forms of spirit this other and said to me, "Judge, take a pencil and put friends waiting to usher them into their new sphere of ex. down the letters 1 give you, beginning on the wrong edge of

repulsive influences, and physical annoyances of various cated through him, unless the was writing himself, thereby kinds from the direct contact of dark, undeveloped spirits, whilst sensations of a not less marked though totally opposite nature have been felt and characteristically described, on the approach of radiant heavenly beings.

Some mediums are peculiarly sensitive to the influence of those spirits who have passed from their mortal forms through violent death. Severe muscular contractions, cold shiverings, and nervous twitchings, often give token of the contact of such spirits, and prove that some physical rather than simply psychological conditions are therein concerned.

In the presence of the Fox sisters spirits have been seen and touched in more or less conditions of density, varying from thin vapor to substance apparently as material as that which constitutes the human form. At the sittings of Mrs. Underhill, the eldest of the Fox sisters, spirits have frequently been seen by the natural syc of those present, and their appearance wits that of the human form enveloped in a shining mist, as if draped in a thin gauzy tissue, brightly illuminated from within.

To those who are curious to pursue the subject of apparitional manifestations further than the limits of this paper will admit of, we suggest an attentive perusal of Mrs. Catherine Crowe's inimitable and philosophic work, "The Night Side of Nature," Robert Dale Owen's admirable compendium of various forms of phenomena, "Footfalls on the Boundary of Another World," Howitt's translation of Ennemoser's "History of Magie," and above all, in relation to our present subject, Kerner's thrilling history of the "Secress of Prevorst." In the latter work we have the most graphic examples of unsolicited and uninvoked apparitional manifestations. Herein also all attempt to resolve the phantoms beheld into psychological impressions utterly fails. Madame Hauffe's spectres were seen and heard, not by herself alone, but in many instances by others. Knockings, crackling sounds and odors not unfrequently accompanied these gliostly visitations, and bore unmistakable evidence of a direct presence, and that of a more than mundane origin.

The student, too, is referred to the case of Mrs. Nellie Butler, of Sullivan, Me., whose apparition was seen, heard, conversed with, and familiarly "interviewed" by over eighty credible witnesses, between the years 1800 and 1806. Of this most wonderful visitation full accounts will be found in the first number of the "Western Star," and cotemporary numbers of the "Banner of Light." It is equally remarkable and significant that in the case of Mrs. Nellie Butler's apparition, as in many examples cited by Owen, Mrs. Crowe and Ennemoser, the witnesses beheld the spectre with different not promise anything to them to-night, for she felt so singus degrees of clearness—one perceiving the full form, another larly in the presence of so many persons. The table was only a small luminous figure, and still another, at the before her, and quite a number of albumen and other pieces same time, only able to distinguish a mass or column of white vapory light. The spirit often appeared half formed, often as a column of light, and at times plainly distingiushable in form and feature. There was always, however, some and all were satisfied. The members of the circle all then indication of the spirit's commencing to form out of "thin took hold of hands, when Mrs. Blake remarked: "By his erally attended by the same phenomenon, suggesting far that Col. Cross (who was present with his wife, the same Col. more of the nature and substance of the spiritual element Richard E. Cross who gave me the experiences at Mrs. that composes the visible body of the spirit than the dense | Compton's) should sit on one side of me, and hold my hand." "materializations" which pop up and down at the black openings in the modern cabinet. These look in many in- Mrs. Blake, and when he did so, he took one of the albustances so very like the masks more than once found on the men pieces of paper and cut of one corner of it a rectanpersons of "celebrated materializing mediums," that full believers and the unquestioning faithful should have some sympathy with those who are only familiar with the more acrial Mrs. Blake had said to him, from the spirits, that she saw with

rializations" are shown, nor throw a shadow of doubt on the possibility of such a wonderful phenomenon. On the contrary, our next paper will be devoted to this subject, and we take leave of the present phase of apparitions only with the When this declaration was made, a person who had been, promise to carry it forward in a succeeding article to a still more momentous and startling issue.

We make no apology for enlarging thus upon a theme old as the hills and familiar as a nursery rhyme. Spectres, apparitions, and so-called "ghosts" have come and gone in all Now let the reader attentively consider the details of this gages, in all countries, and to all classes of witnesses, but when have the narratives of such visitations ever before sonal presence, rapidly and continuously operating both on been given to the world with the heraldry of underlable-fact, more than a doubting Thomas, and even went so far as to ophy? The blundering innocence, or deliberate courage, in my office, that those photographic pictures were a delusion which was required to state a case of spectral manifestations up to even thirty years ago, is not demanded now.

A mightier change has come over the spirit of our life's dream in respect to the soul's powers, functions, and manifes- of her hand. The Colonel not only took hold of one of her tations, than has revolutionized public opinion in any other hands, after he had marked a piece of paper, but insisted on department of human history, and so far from shrinking and did take hold of both of the hands of the medium with back from such narrations lest the narrator should incur the the lady who sat on the other side, and thus held the charge of gullibility, lunacy, or mendacity, the best service medium, according to his own testimony before the circle, we can now render to science is acknowledged by the wise, during the darkness which now ensued. In about five thoughtful and candid of our age to be a classification of the facts and analysis of the philosophy which grows out of the large circle at the other end of the room, at least fifteen the observance of spiritual apparitions.

Spiritual Phenomena.

SPIRIT MATERIALIZATION. PART VIII.—Conclusion.

More Remarkable Tests and Proofs of the Spirit Photographic Pictures through the Mediumship of Mrs. Dr Jane C. Blake of Brooklyn; and Other Manifostations.

For the sake of evidence to the world in reference to Mrs. Blake and her medium-ship, I must certainly narrate the following most important and interesting particulars (for they are climacteries), in conclusive addition to the array of facts and tests already furnished. Dr. J. V. Mansfield arrived yesterday (Sunday) morning-

from Saratoga, on a short visit to his family. They told him about the remarkable photographic and flower demonstrations which had occurred at his house, a few nights before, through the mediumship of Mrs. Blake, and nothing would do but he must accompany his family and my wife and myself to a scance held last night at the house of Mrs. Blake. Accordingly we made an early start, and reached the house of Mr. and Mrs. Blake early in the afternoon, that acquaintance might be formed, and things as they were looked into a little. During the afternoon, after my article in yesterday's Banner was read to the company, that the matters and things which had already occurred might be particularly known, Mrs. Blake proposed that we should sit in circle in the light around a table and see what would come. Just before this she had said to Mr. Mansfield that there was a name for him coming on her arm, and she descibed to him the young lady to whom the name would belong. She then drew up her sleeve from off her arm, and the name of Annie in blood red betters appeared upon her arm. Mr. Mansfield recognized both name and description. At the table Mrs. Blake described several spirits, seen by her clairvoyantly, and among others, she described a young boy of about six years of ige, who had dued some three or four weeks ago in New York City, and on account of whose death his young in their was inronsolable, and she said, as if talking from the spirits, "This child will be here to night at the scance, and will have his picture taken for his mother, who will be present as a member of the circle.

Leaving this prediction here—of importance hereafter—I must now relate in the way of episode something of singular interest, occurring just after, through Mr. Mansfield himself, in our little circle. The spirits were evidently trying to say or do something through him, for the index finger of his right hand began to telegraph, and he took my hand with the paper and spelling backwards," adding at the time, to our Highly sensitive mediums have realized offensive odors, surprise, that this was the way the spirits always communishowing as a test that his own mind had nothing to do with

'Accordingly I took paper and pencil, and at his dictation I out down the letters backwards, which spelled forward the following names: "Andrew G. Burt," " Lemuel," "MgAdams," "J. W. Applegate," "Wheelock Sheldon." The first of these names I recognized as that of a gentleman recently deceased in Cincinnati, whom I had known from early childhood. He had been an extensive banker there, and had failedjust before his death. When the name "Lemuet" was coming backwards, I thought it was going to be "Samuel," the name of my brother in spirit world, but it turned out to be the name of my wife's brother, long since departed this life, and she of course recognized it. The name "McAdams" was a familiar one to be in Cincinnati, and when I was trying to recall it, the spirit said he had been a commercial editor there. The name "J. W. Applegate" I at once recognized as that of a brother lawyer who died about a year ago in Cincinnal. The name "Wheelock Sheldon" none of us recognized, and trying tö recall such a name, I remarked I knew a gentleman by the name of "Selden," who was a long time a friend of mine, and departed this life some two years ago in Cincinnati. I recollected him well. At this, Mr. Mansfield took the paper and pencil from me and immediately wrote on it as follows: Yes, Judge. I recollect you well. Do you recollect my system of book keeping, used by all the banks in Cincianati? Drink as one of the greatest wonders of the age. killed mc. Cha's H. Selden."

"What a test," said I. "Yes, Selden, I do well recollect you and your system of book-keeping, which was used in all the banks," and I told the circle he had died by drink. Mr. Mansfield again took the pencil, and added in writing, addressing me: "Where is Lib-second wife!" Another curious test! I told the spirit about "Lib, his second wife, " the best I could; I knew her well too; her name was Elizabeth, and I as a lawyer procured addivorce for her from her first husband, before she married Mr. Selden. How remarkably certain and sure as to tests is the mediumship of friend Mansfield. This was the first time that Mr. and Mrs. Blake had ever seen him, or witnessed the power of his gifted mediumship, and they

were more than grateful. Nightfall coming, many visitors assembled in the large parlor, to attend the scance of Mrs. Blake. There were some twenty five ladies and gentlemen-more than ever attended any of the scances before-and Mrs, Blake was very nervous in their presence, and when the large circle was formed she expressed herself to them, saying that she could of paper upon-it. Before the light was turned off, I requested Mr. French, of the circle, to examine all the papers upon the table, and show their blank faces to the audience. He did so, white vapory matter," and her disappearance was gen- own particular request, I wish, for the sake of a test to him, Gol. Cross accordingly left his place and took a seat beside gular small piece. I shall here remark that Col. Cross had attended a séance some weeks before, where I was present, and

monstache, blonde hair and complexion, full face and features, and he had a white belt or strap diagonally from his shoulder to We waist. "I can't get his name," she said, "but he says the next time the Colonel comes to a seance he will hyre his picture taken for the Colonel." The Colonel thought at the time of his military brother, who appeared to him at Mrs. Compton's scances; "but no," he said, "it cannot be him, for he wore no diagonal white belt or strap; that is not the present United States uniform, and has not been since the war of 1812. It must refer to an uncle of mine who was in the war of 1812." But the Colone was so astonished and baffled at the photographic marvels of that former scance that he was pronounce to me the other day, in the presence of Mr. Blake, and deception, and he did n't believe in them; of course Mr. Blake told his wife, and this was the reason that she invited the incredulous Colonel to a seat beside her, and to take hold minutes Mrs. Blake called to her husband (who was sitting in feet from her and the table, each of his hands being held by persons of the circle,) to turn on the light. He did so, and to the amazement of us all, four beautifully-

executed and exquisitely-finished photographs lay among the papers on the table-yet moist from fresh execution. Every one of these was seen and examined by every person present-and all were satisfied that there had been no trick, device or friend, and so expressed themselves. And now to conclusive proofs: on one of the pieces of paper not marked, and not recognized, was a girl; on another was the picture of a young man, partly recognized by Mr. Bruce from Cuba, as his son. The third picture was that of a young lady-who was unrecognized, but the piece of albumen paper on which this was, on the unglazed side too, was the veritable piece of paper from the corner of which Col. Cross had cut the rectangular piece five minutes before, and which was blank on both sides field having remarked that many people in Saratoga had been greatly exercised over my article about spirit-photography in the Banner, and he wanted proof to take with him. Mr. previous séance, the likeness of which, as that of his daughter, Mr. Bruce could and would affirm to.

But the fourth picture was the great test wonderment, and hen Colonel Cross took it from the table, he exclaimed in delight to me-" Judge, There got it-I have got the military man -it is not, however, my brother nor my whele, but it is a brother familiar friend George Canning Williams, a deceased son of born and lived in Lancaster, New Hampshire, and died there doubt and misgiving about these photographic pictures coming from the spirits through Mrs. Blake, vanished at once from sembly when they heard his ejaculated testimony. The picture was handed around for all to see. Sure enough there was the picture of the person of the Masonic Knight Templar Knight Templar Commandery uniform of George Canning Williams L

But I must tell more particularly of this marvelous picture. Just now Col. Cross came into my office, and placed the picture in my hands, and it is on my desk before me. The piece of albumen paper is in size three and a half by two inches, and on the glazed side-filling up the whole space of the paper, standing upon his feet-in full form, and Knight Templar uniform in all its beauty of details-is the likeness of George Canning Williams. On the top of a columned balustrade beside him is his *chapeau*, adorned with cross signet, white straps, and beautiful white ostrich feather. His black-colored uniform is buttoned to the chin, on his shoulders are the straps indicative of his rank, on his left side hang a badge and medal insignia, around his waist a belt, and buckle in front, across his breast from right shoulder to left side at the waist a broad white belt, lined on the sides with stripes of black velvet, and adorned about the middle with a large silver star and jewel and motto on it. Attached to this is a beautiful sword in silver scabbard, which the Knight Templar holds before him in his left hand. On both of his liands are the large buckskin gauntlet gloves, each adorned with an embossed cross, in black, and everything belonging, as Col. Cross tells me, to the uniform of the North Star Commandery of Lancaster, New Hampshire, to which Mr. Williams and he himself belonged, as brother Knights Templars-every Commandery having a different uniform. But these are not all the wonders of this picture. Some especial wonders there are. Beside the usual red or carmine color on the picture, there is yet a new color, one not had before. It is that of deen blue, and is in spots all around the person of the Knight Templar. So it seems that the curious spirit "George," the colorer, has been at work on this remarkable picture. The red color is on one side of the picture, over the balustrade, and there is also a yellow color, and all of these sipe through on the other side of the paper. What are the chemicals these spirit artists use? They have got five colors now-black, white, red, yellow, and blue; they will soon have the seven colors of the rainbow, and put them properly on these their pictures. I have thus been-particular in the details about this picture, because of the promise, prediction, and fulfillment to Colonel Cross, and altogether we regard it

But there was still another miracle of photography at last night's séance. After taking a rest from the experiments just mentioned, Mrs. Blake exclaimed: "That child of Mrs. Anderson's who died three weeks ago is here, and says he will have his picture for his mother. Come, Mrs. Anderson, go with me, taking this piece of albumen paper in your hand, into the cabinet; the picture will be taken in the darkness of the cabinet, while the lights are on outside." Accordingly Mrs. Blake and Mrs. Anderson, taking a carte de visite piece of albumen paper in her hand with her; went into the improvised cabinet together, and by request of the spirits the circle commenced singing as usual. Those who were close to the cabinet heard a spirit, through Mrs. Blake's voice, say, "Mamma, my hair has grown long enough that I can have it parted." In a minute or two the two ladies came out of the cabinet, Mrs. An derson still holding in her hand the piece of albumen paperbut behold ! now in the light of the gas there was the picture of a young boy six years of age apparently, full size and form, dressed in short white cout or freck, legs and stockings showing, and slippers on feet; and as a peculiar test of identity, a ring on the finger next to the little finger of the left hand, which the mother said her son wore, and which she had at this time on her own little finger of her left hand. But the hair, longer than it was in life, was parted on the right side of the head in the picture; and this troubled the mother, for it confused the identity and the recognition. "But," says Mrs. Blake, "did n't the child tell you that his hair was now grown long enough so that he could part it?" Still, however, the mother was not entirely satisfied; but the company regarded-the execution of the picture, and the picture itself, as a most conclusive as well as miraculous test. Just think of it, ye scientists of earth! a beautifully finished photographic picture of a boy, in his whole person and dress, executed almost in the twinkling of an eye, on a bit of albumen paper, held at the time in the hands of a lady! Can there be anything more marvelous than this?

After this demonstration Mrs. Blake went into the clotheshorse cabinet extemporized in the middle of the parlor floor, class of spirits above referred to. Not that we desire to im- him a full-sized military-looking man, with side whiskers and on the carpet, and there were materializations of several

faces, and all sorts of hands; but of these I will not give a description now.

. But Colonel Cross has just come into my office, and with the aid of a large magnifying glass we have discovered a most. unique and singular fact in the Knight Templar picture, in addition to what has already been said of it. It is no more or less than this: Behind the person of the Knight Templar is a regular photographer's normal or usual head-stand, the base and pole of which are readily seen, the base or pedestal of four extended outcomers on the floor, and the pole running up by the ide of the right leg of the person of the Templar!

What in the name of all the spirits and the angels does this mean? . Is it possible that a spirit getting his photograph taken in full form, has to stand up against such a spiritual machine to steady himself, so that his likeness may be taken without flash or blur? What does it mean? Do the spirits in the spirit-world take these photographic pictures exactly in the same mode and manner in all respects, even to a stand to steady by, as do the photographers on Broadway? Surely this world is but the outer of the inner; the ultimate of the esse, as Swedenborg has it; the effect of the cause; the exterior of the interior; the material of the spiritual; the model of clay around the form of the spirit; all this earth is but the clay covering of the spirit-world, as it were. The clay crumbles and returns to dust from whence it came; the spirit-form lives and endures forever; what is of the earth, is of the earth, earthy; what is of the spirit, is of the spirit, spiritual: and mere earthly and earthy science will never reach spirit, or spiritual science; and not until we ourselves reach the spirit-world, will we be able to do, or understand, what the A. G. W. CARTER. spirits do. -

New York, Aug. 9th, 1875.

Postscript.—I must speak of another singular and marvelous proof-test of the wonderful facts and phenomena occurring through the mediumship of Mrs. Blake-especially and particularly so, because last night with my friend Mr. Lucius A. Bigelow of Boston, 1 sent on the picture to the Banner of Light office, to be seen and inspected. I have told about my cutting out of my own albumen photographic paper oval or lemon-shaped pieces, and preserving the frames from which they were cut in my own pocket. A remarkable picture, that of a midshipman, and my fitting the frame to it, when he had it in his hands. This picture at the request of has already been described. A larger oval piece of mine, Mrs. Mr. Mansfield was given to him by Mrs. Blake to take to Blake has had in her possesion a little over a week, and I Saratoga with him, as one that could be sworn to-Mr. Mans. had the outside or frame of it in my pocket. Last Wednesday night, my wife and Mrs. Berry attended a scance at Mrs. Blake's residence in Brooklyn. I was not present; but my wife tells me what occurred, as well as other persons. The cir-Blake also gave to Mr. Mansfield another picture taken at a cleconsisted of some nine or ten persons, ladies and gentlemen. They surrounded the table, and the albumen pieces of paper were on the table before them. These the company examined, and all were satisfied that they were blank on both sides. · Mrs. Blake held in her hand an oval-shaped piece of · albumen paper, and said to the company, showing the blanks both sides of it, "I do not wish any one to touch this piece of *Mason—a brother Knight Templar—in full form and regulia—* paper I hold in my hand; Judge Carter gave it to me, and the white belt across the breast, and all. It is the likeness of my spirits say they are going to put a picture on itto night." My wife was sitting next to Mrs. Blake and held one of her Ex-Governor Jared W. Williams of New Hampshire. He was hands, her other hand being also held by a member of the circle. All things ready, the light was turned down, and about eight years ago. I knew him long and well;" and all singing ensued for about five minutes, when the light was put on again, and Mrs. Blake was seen in deepest trance with her head reclining on the shoulder of Mrs. Carter. On lookthe mind of Col. Cross, as well as from the minds of the whole | ing at the papers on the table, two photographs on albumen paper and two red-colored pictures on common paper were discovered. One of the photographs was of the medium herself still entranced—and a singular and novel appearing picture in the fullest regalia-to the amazement of all-the picture in it was and is-Mrs. Blake's face and bust, exquisitely executed in black and white, are on one side of the face of the paper near the edge, while the other part of the albumen face of the paper is covered with red-colored, uncouth faces, hands, etc., and the red colors siping through on the unglazed back of the paper, seem to form the outlines of a head and face in profile; there:

Next day, last Thursday, Mr. Dioko brought this curious

picture of his wife to my office, and more than surprised at the picture itself, I took from my pocket papers the outside frame of it, which in his presence I fitted exactly and precisely in every cut line to the oval-shaped piece of paper, on which the picture was. This then is more evidence which would be taken in any court of law or justice. The picture and the frame I took home to my wife and Mrs. Berry, and both affirming the picture they saw at the scance the night before in their presence, I closely fitted the inside and outside pieces of paper, to their gratification and astonishment.: Look at this picture and closely fitting frame now in the hands of Mr. be convinced.

I think then that I have submitted sufficient evidence for the world of the honesty and genuineness of Mrs. Blake's mediumship, and the wonderful phenomena of those colored and photographic pictures produced through her by the spirits. I could produce more, and every new scance with her will undoubtedly produce some new and valuable evidences; but I will reserve what may occur with her for a future purpose. Those who at present wish to know more can attend Mrs. Blake's scances, and see and judge for themselves. Indeed, this is by far the best way of knowing and being convinced. The facts and phenomena themselves, in any kind of light considered, are beyond anything that has yet occurred in the demonstrations of Spiritualism, except perhaps the wonder of Mrs. Compton's de-materialization; AND IN THE ABSENSE OF EARTHLY SCIENCE TO EXPLAIN THEM, HE MUST TAKE THEM DEVOUTLY AS DIVINE REVELATIONS FROM THE SPIRIT-WORLD, AND THANK GOD AND THE ANGEL SPIRITS FOR BESTOWING UPON US THE BLESSINGS.

A. G. W. CARTER. New York, Aug. 14th, 1875.

[From The (London) Spiritualist of Aug. 6th.] RETURN TO ENGLAND OF MRS. KATE FOX JENCKEN AND HER MEDIAL CHILDREN.

THE WRITING MEDIUMSHIP OF INFANTS-SEANCES IN NEW YORK—MISS BEECHER OBTAINS A TEST FROM A BABY MEDI-UM -A CHILD FOUR MONTHS OLD SPEAKING UNDER SPIRIT INFLUENCE - MANIFESTATIONS THROUGH, MRS. JENCK-EN'S MEDIUMSHIP AT BRANTING HOTEL, NEW YORK-NEWS BROUGHT BY AN APPARITION. O

Mrs. II. D. Jencken, through whose mediumship the manifestations of Modern Spiritualism first began in America, and who left London for New York, accompanied by her medial and singularly gifted child, in the autumn of last year, returned to Europe per steamship Wisconsin some few days ago, bringing back with her her eldest born, Ferdinand Loewenstein Jencken, aged two, and a second son, who promises, like the eldest, to inherit the mysterious gift of mediumship from the eldest, to inherit the mysterious gift of mediumship from his mother, Kate Fox. Epes Sargent says, in his recent workentitled "Proof Palpable of Immorfality," "that Modern Spiritualism was initiated by the action of the child, Kate Fox, seems to admit of no doubt," He adds further on, "the discovery made by Kate Fox, however, was productive of consequences that can only be estimated by the growth and future influence of Modern Spiritualism." This Spiritualism, with all its lighter and its darker phases, imperatively calls unon men and women to make and think, and this for the upon men and wonien to pause and think, and this for the simplest of all reasons, namely, that each and all of us are traveling onward to the realms of the undiscovered, the unknown, dreaded future; in fact, once proven, Spiritualism commands attention on the grounds of a universal common interest. It is this which gives importance to spiritual manifestations, and naturally tends to confer upon the history of Kate Kate New with whom the history of tate Fox, with whom this movement commenced, and her two baby boys, an exceptional character. Hence it may be of interest to learn how these mediums have behaved, and-what has happened during their visit to New York, so the particulars have been kindly furnished us by Mr. and Mrs. ncken for publication in this journal.

Of the doings of the eldest-born the following is a true account. From his earliest days he showed marked medial powers; when only five months old he wrote long messages in a clear handwriting; he was carried from one room to another by an unseem being; he was rocked in his cradle and attended by spirit-forms, to the horror of his nurse. Full details of these occurrences have already been published in The Spiritualist. The parents of this infant-medium, how-ever, fearing that his health might suffer, kept back all mehis a theria ers, ti life-co messa ill, re Mrs. pencl fused being son. word trol h

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V. CARTER.

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NCES IN NEW BABY MEDI-NDER SPIRIT YORK-NEWS

hip the mani-America, and y her medial last year, refew days ago, • and Loewenpromises, like lumship from s receñt work e child, Kate ther on, productive of growth and Spiritualism, ratively calls all of us are rered, the un-Spiritualism iritual manihe history of iced, and her ace it may be behaved, and York, so the

Mr. and Mrs. g is a true ac irked medial te long mesom one room in his cradle nurse. Full published in aedium, howback all, medial development, and tried to prevent the manifestations taking place; but, despite their efforts, the spirits had their way—the manifestations

Soon after the arrival of Mrs. Kate Fox Jencken and her first-born in New York, at the residence of Mrs. Jencken's brother-in-law, Dr. Underhill. Ferdy-for so he is called-wrote the following message in the presence of his aunt, Mrs. Underhill, the celebrated Leah Fox: "Grandmamma (that is, Mrs. Fox) is here," and then, throwing down the paper and pencil, commenced talking to her, and laughing and smiling at the spirit forms he alone could see. On several other occasions he wrote whilst staying at the house of his aunt. An attack of scarlet fever and diphtheria, however, for a time put a stop to his powers, the dread disease threatening to sever the life-cord of the poor little fellow. Slowly, however, he recovered, and with his returning strength his medial powers came back to him. He would speak to unseen beings—call his father by name. On one occasion he wrote a long message to the following effect: "Dear papa is ill, rery ill." This was true, and not known to

Mrs. Jencken at the time.

In the month of May last, Miss Catherine
Beecher, sister of Mrs. II. B. Stowe and of Henry W. Beecher, called on Mrs. Jencken, anxious to witness the writing of the infant medium. Miss Beecher had provided herself with paper and pencil for the occasion, but Mrs. Jencken re-fused her request to allow her boy to write, being fearful of trying the strength of her infant son. The child, however, got hold of the pencil and paper and wrote in a clear handwriting the word "Henry." Miss Beecher could hardly control her surprise. It appears that she had put a mental question to the effect that Henry, her nephew, the son of Mrs. II. B. Stowe, night communicate, and received in reply the written answer, "Henry." On another occasion, whilst sitting on the knees of Mr. Robert Murray, of New York (Mrs. Jencken was absent at the time), Ferdy commenced conversing with Mr. Murray, who is well known in New York, and told him that his son was there; continuing the conversation with Mr. Murray for some few minutes he gave him some most interesting informa-tion. In his own home the medium boy is, as might be expected, only the baby boy; but every now and again the wondrous powers of this strangely-endowed child manifest themselves; his luminous eyes, as once described by his father in these pages, brighten into quite a lustre of soft light; he will stretch out his hands to catch his playmates—the unseen—whom he greets with smiles and caresses. Frequently the spirits will take his little foot, as they years ago used to do with little Kate Fox, and make it stamp on the floor or knock against the table; or they will move his tiny hand. At first this mode communication was not understood, but 'on questions being put, the presence of an intelli-gent spiritual being was proven beyond doubt. To make certain, his mother requested that he should be made to rap seven, then five times, or answer questions. In reply to questions not addressed to him, but spoken in a low tone, which of course the little two year old could not under stand, he then with his feet would rap out an The fact that his hand and his foot were moved by spiritual beings was further proved by the dear little fellow showing his ankle and saying "There, there! Hurt, hurt:" pointing to the spot where a spirit-hand had grasped him. Instances of the power of this child could be multiplied, but enough has been said to all but justifier a build that part of the prophery given out tify a belief that part of the prophecy given out by the spiritual beings in the winter of 1869 may be realized. We quote from Epes Sargent, treat-ing on "The Proof Palpable of Immortality." In alluding to Kate Fox—her reliability, her powers and her child, he cites a prophecy concerning her boy which was given at the house of Mr. H. P. Townsend six years ago: "Kate will be married and will bear a child who will be the wonder of the world. Kate will be a cipher in comparison she will only be remembered as his mother." 'His mother?" said Mrs. Townsend; "it is to

A few words in reference to the second-born son of Kate Fox may perhaps be also of interest: Ever since the birth of Henry Loewenstein Jencken—for this is the name he is to bear—he has shown remarkable precocity; to see spirit-forms, and to laugh and smile at them, is of daily occurrence with this baby boy. When not four months old he was influenced to speak, and in reply to Mrs. George Taylor (the wife of Dr. G. Taylor, of New York), who asked the baby boy whether he saw the spirit-form of Mrs. Taylor's uncle, he said, "Yes, I do."

It will be asked, whether no record has been been that the mether in subject to record as the said.

It will be asked, whether no record has been kept by the mother, in whose presence spiritual manifestations are of daily occurrence. To render a faithful narrative of the phenomena through the mediumship of Kate Fox (Mrs. Jencken) even for one year, would fill a small volume. Only a few instances, as reported by herself, will now be mentioned. In May last Mrs. Kate Fox Jencken was standing at the window of a room at Branting Hotel, New York, when raps spelt out that a message would be given by direct writing. A sheet of paper and a pencil held in the hands of Mrs. George Taylor were taken by the spirits, and carried outside the window into the space beyond, and this in broad daylight. The same day, but in the evening, the sheet of paper, which had been previously carefully marked by Mrs. George Taylor, was brought back by an unseen agency, and placed in the marked by Mrs. George Taylor, was brought back by an unseen agency, and placed in the hand of Mrs. G. Taylor, Dr. Taylor being present: This document is now in the possession of Mrs. Taylor. The communication on the paper was in a clear handwriting, every "1" dotted and every "t" crossed. Exceptional interest attaches to this document, as containing information relating to private matters of Mrs. Taylor's.

on several occasions direct writing has been obtained. Since Mrs. Jeneken's return, a series of questions written out by Mr. Jeneken were answered by direct writing. One more instance of Miss Kate Jeneken's powers, and this narrative must come to a close. A few days before the departure for Europe, Mrs. Jeneken, who was staying at Mrs. Taylor's, was aroused by repeated knocks at her door; on opening it a lady stood before her, dressed in mourning, look-ing pale and lifeless; she said that she had called to see Dr. George Taylor, whose aid she urgently needed, as some terrible accident had happened. Little Ferdy, at this juncture, struggled to get outside of the room into the passage; on turning to stop the child, the figure of the lady suddenly vanished. A moment later a colored servant of Dr. Taylor's household came to the door and said that Dr. Taylor was sorry he could not come up, but that he was engaged. No message had in fact been sent, and Mrs. Jencken, by this time thoroughly alarmed, requested Mrs. Taylor time thoroughly alarmed, requested Mrs. Taylor to come up to her. No sooner had Mrs. Taylor arrived when raps spelt out, "Otto has been injured, and is now lying in a dying state at the hospital. I, his second wife, come to ask Dr. Taylog to go to his aid and save him." Mr. Otto was one of the inmates of the hotel. The same evening brought the news that Mr. Otto had been injured, was lying severely injured at the hospital, where he died a few hours later from the effects of the injuries he had received. No one at the time of the appearance of the spirit-form of the late Mrs. Otto knew of the acoddent. This instance is one of many which have happened to Mrs. Kate Fox Ofto knew of the acoment. This instance is one of many which have happened to Mrs. Kate Fox Jencken, and it so far of interest as affording evidence of the knowledge of facts by spiritual beings unknown to the medium, or any one near.

her at the time. But it is time the narrative of one short year's experience of this medium mother and her two medial children should be brought to a close. Whether the life of Ferdinand Loewenstein. Jencken, and that of his younger brother, will be spared, the future alone can tell; exceptional care, no doubt, will be needed to rear these chil-dren, but should their lives be spared, it is just possible the prophecy of 1867 may come true.

REMARKABLE CURE BY SPIRIT POWER.

To the Editor of the Banner of Light:

Please find room in your already crowded columns for the following statement, which not only bring into notice a poor young man of this city,

ope of Nature's healers. The facts are briefly these: A young lady, Miss Euphemia Williams, fifteen years old, four years ago was taken with spasms, lasting three or four days, which left her paralyzed and partially blind. The family physician, Dr. H. C. Linton, treated her for a number vain, left her as a hopeless case, which she truly her pillow, and with no use of her limbs. After the case with a treatment of painting and cupping on the spinal column for spinal meningitis, there being excruciating pain about the joints of the spinal column. But the case was as hopeless as ever. A few months after this I. II. Hassenplug, a magnetic physician, was called in. He also failed to give relief. A Dr. Thorp was then sure he could cure her. He also failed." Some time clapsed before the family had courage to try any more M. D.s. Then Dr. A. R. Finck, a distinguished physician of Virginia, was called, and pronounced the case an affection of the cocix, one of the lower joints of the back. He tried with great assiduity for some time to effect a curer but without success. Then he consulted with his colleague, Dr. Hunter, a gentleman who had traveled in Europe observing these cases, who proposed removing the affected joint so as to enable her to sit. He and Dr. Finck made preparations for the operation, when on further examination of the patient it was found it would not be of any avail. Science therefore had no remedy. In sorrow the family abandoned all hope, and having exhausted their means (being in poor circumstances), almost gave up in despair. A short-time ago Mr. William H. Young called on the family. He has been the instrument in the hands of the spirits in effecting some wonderful cures, but none so remarkable as this one. In a quiet manner he told the family be could cure their paralyzed and almost dead patient. They looked on him as a lunatic. But the father had not yet lost all hope, and allowed him to make a trial. In three weeks the young lady was walking about the room, and with tears in her eyes (eyes she never expected to see out of again), she thanked Mr. Young over and over again for restoring her from a situation worse than death. It was as clear a case of spirit interposition as has ever. been recorded, and the young lady's and her parents' thanks were the only reward or compensation Mr. Young received. Without money and without price was the water of life given unto

The following are the names and residences of a few out of many responsible persons who are willing to testify to the truth of the cure: William Nichols, 1033 Poplar street; Caroline Stepp, 932 North Thirteenth street; David Argue, 1231 Poplar street; David Halfpenny, 1321 Heath street; Charles Heckerly, 800 North Seventh street; William II. Nagle, 1321 Heath street.

Fraternally yours, Loudon Engle. 955 North Sixth street, Philadelphia, Pa. LOUDON ENGLE.

SCOTLAND.

Lecture on Spiritualism.

In a recent issue the Edinburgh Courant refers equitably to the first of a course of three lectures by Mrs. Cora L. V. Tappan at the Waverley Hall. The Rev. Dr. Macdonald (says the report) occupied the chair, and in introducing Mrs, Tappan said that while not committing himself to all that was said in favor of Spiritualism, it gave him great pleasure to preside at a meeting to be addressed by one who had attained a high position as an eloquent expounder of its doctrines and as an authoress. After the audience had joined in the singing of the Hundredth Psalm, Mrs. Tappan engaged in an "invocation." She then delivered an address, in the course of which she gave an exposition of what is known as Spiritualism, remarking that its facts were only twenualism, remarking that its facts were only twen-ty-seven years of age, while its philosophy had existed from all time. The manifestations had shown themselves in various forms, and she afshown themselves in various forms, and she affirmed that there were thirty millions living who had so satisfied themselves on the subject that its existence could be no more denied than this sunshine. She also argued that it had come at the time that was necessary. What with Strauss in Germany unlocking and battering down the very citadels of worship; with Renan in France usurping the place of ecclesiastical authority with words that sound like incendiarism; with even Colenso and others in England putting different constructions on words that had long been held as of one meaning; and with the prevailing powers of science-Tyndall, Spencer, Huxleythere was need that some word be spoken, not only in the form of speech, but, if need be, in the form of the handwriting on the wall, wherein, with the finger of fire, the throne of Materialism should be threatened, and the judgment of external reason be placed in its proper balance. At the close of the address, which was delivered with remarkable eloquence, Mrs. Tappan invited questions. One of the audience asked what new truth Spiritualism had given that was not in the Scriptures; and if she thought the statement of our Lord was not sufficient when He represented Abraham as saying that if they would not believe Moses and the prophets they would not believe though one rose from the dead? Mrs. Tappan stated that she had not said that Spiritualism revealed any new truth. It revealed old truths in a new way to those men who did not accept the truths of the New Testament. The questioner said he had read much about Spiritualism, but had failed to find a new thought more than he found in the Scriptures about the world to come. Mrs. Tappan replied that he was a fortunate man, and belonged to that class to whom Spiritualism had no message. But if there were those so blind as could not read, let them have raised letters whereby they might do so, and such raised letters were presented in the manifestations of Spiritualism. She then asked, if no other questions were proposed, that some one should suggest a subject for an impromptu poem. Several subjects were named and one, "The Occupation of the Angels;" be and one, "The Occupation of the Angels," op-ing preferred by a majority, she recited a com-position upon it. The Chairman, in moving a vote of thanks to the "speaker," stated that he was sure, from what he had heard, that if Mrs. Tappan was not influenced by a spirit, she was at least a profound genius. A gentleman in the gallery asked if they were to understand that the gallery asked if they were to understand that the poem recited by Mrs. Tappan was given under lipspiration? The Chairman said that he supposed they looked upon all genius as a kind of inspiration—(Hear; hear)—that they looked upon the genius of Shakspeare and Milton as inspiration. An appeal was made to Mrs. Tappan to answer the question for herself, and she replied that if the gentleman had asked the question when questions were invited, there would have been no delay about the answer. She would answer him now, however, although previously nave been no delay adout the answer. She would answer him now, however, although previously the spirit-control had been withdrawn. The lady who appeared before them did not speak of herself, but as she was permitted to speak by the spiritworld. They were not asked to believe that from her statement, but to make up their minds from

Bunner Correspondence.

BANNER OF LIGHT.

The Late Charles Noble, M. D. At five o'clock in the afternoon of the 29th of July, in the interval of showers, the remains of months, but after exhausting his remedies in of our esteemed and beloved friend, Charles Noble, M. D., of Philadelphia, were interred at seemed, not being able to lift her head from Fair Hill Cemetery. On reaching the ground, after a ride of four miles from his late residence an absence of some months Dr. Linton reopened in Germantown, through a driving rain that althe case with a treatment of painting and cupping most obscured the sight of the long line of carringes, the clouds, that had been lightened of their heavy load, broke away, and the sun shone down in splendor upon the drenched earth, and as the body was lowered into its narrow house and the friends gathered around the grave to take their last farewell a gorgeous bow on the one side spanned the heavens, and the glowing sunlight on the other gleamed and glittered from stanger on the other greathed and gittered from the wet pendant leaves of the trees and shrub-bery as from burnished silver. Amidst this scene of beauty so transient, when the heavens were opened and earth was yielding its richest fragrance, the heavy hearts of the mourners weighed down by the sudden rending of affec tion's chords, that were twined around congenial hearts of relatives and friends, could look upon these significant symbols of nature and read in them the expressed Joy and greeting—a mighty feast spread out for the newly-translated spirit

by the host of friends who had gone before, Dr. Noble lived a "man among men," not only esteemed for his worth of character, but beloved by all who knew him. In fortitude he was a shining example; whatever oppressed his mind or weighed heavily upon his heart, it was closely concealed there. Trials under which he labored and brought to successful fruition, perfecting his character, would have crushed many He was a man peculiarly adapted for his mis sion. Straight and creet be stood and walked in person, and just so in his dealings with men. Crowned with a cerebral development of symmetrical and harmonious proportions, he pos-sessed a keen intuitive intellect and judgment that was as quick and just as if from inspiration, and with a perception of the adaptability of things seldom in fault. He was untiring in his exertions. During his life as a student he wrote out from his notes all the lectures he heard while at college, and so correctly were they fre-ported that the professors would often refer to them in preference to their own. On the upper shelf of his large library may be seen many bound volumes of carefully written manuscripts. As a physician he was eminently successful. His patients' health was his aim, and the pre-The patients' health was his aim, and the prevention of disease was as much his charge as to heal. Although educated in the "old school practice," and while not ignoring quinine and hiercury, he reached beyond their realm and the text-books of his day. A trite saying of his, "keep your common-sense aboard," well illustrates his character, both in the practice of medicine and business. With him the most original method was nature closely copied.

Organically endowed with a superior spiritual nature, he was in constant search? for truth. It mattered not to him in what garb...or form it came. Is it true? was ever his question, and "search" was always his action. His early life was under the influence of the society of "Friends," and he was identified as a member of that society, speaking their plain language and attending their meetings. Through Spiritualism he saw Quakerism progressively, and his faith broadened, taking in the agency of spirits as the means of inspiration to mortals. Since the advent of the new disnersation he has been its earmattered not to him in what garb or form it vent of the new dispensation he has been its earnest advocate. He loved the true and the genuine, and gave generous encouragement, but hated falseness.

He related an incident in his practice which was to him an evidence of spirit communion. Upon one occasion he was called in consultation; neither the attending physician nor himself at first could determine from the symptoms the inture of the disease, but thought it was a case of intussusception of the intestine; how to reach it he was also in the dark. He called upon a friend who was a medium, and take when entranced, which was a medium of the carrier of th is a case of intussusception of the intestine, and is a case of intussusception of the intestine, and must be treated upon the principle of distension and retraction. Give the patient rye-flour water." "That will cause him to vopilt, for nothing can be kept on his stomach;" he replied. "Try it," was the immediate and emphatic answer. The patient was soon convalescent. He believed in making the most of circumstances, and, although fortune smiled upon him as her child, success neither elated nor made him aristocratic. He was the same to all men, always wearing the same pleasant expression.

ayay, and just four weeks before his body was laid in the grave ingina pectoris prostrated him upon his bed. In that same day, while in an exhausted condition, his spiritual consciousness was opened, his soul was exalted and seemed ecstatic with the wonders that met his sight. the order and symmetry of life in the realm of spirit, the occupation of the myriads of minds there, the department of duties, the adaptability of all things to all needs, each and all having their appropriate labor corresponding to their inclinations, with consequent joys and pleasures." On awaking from the trance he could recollect On awaking from the trance he could recollect nothing he had said or seen. He recovered partially, so as to occasionally visit his office an hour or more. But the absorbing interest he felt in his foundry led him at last to depart this life, suddenly in his office, in the presence of his wife and son, literally worn out. He died at his labors at the ripe age of seventy-four, a man active throughout his life.

Last winter in his house was painted for him by spirit impression a picture entitled, "The Haven of Rest," in which is represented the meeting between him and his dear ones "over there," also the labor and pleasures of spirit-life, of the reality of which he had a foretaste in his

of the reality of which he had a foretaste in his ision. Joseph John. 1234 Fairmount avenue, Philadelphia, Pa.

. Wisconsin.

MADISON. - F: W. Faulkes writes: This beautiful city-contains scores of liberal thinkers, a goodly number of Spiritualists; and a large number who have had one "peep" at the golden, shining light; are now exceedingly anxious to thoroughly investigate the subject. We hold regular developing circles, and are meeting with decided success. There are as good clairvoyant and test the subject is a supplied to the subject of the success. mediums here as I ever met, not excepting some first class mediums of Chicago. A society has recently been formed, called the "Liberal League," for the advancement of free thought."

for the advancement of free thought."

They are having good success, even at this stage touching upon spiritual things; and will doubtless eventually run into a Spiritual Association, which would be a move in the right discretion.

ciation, which would be a move in the right direction.

It is with great joy and pleasure your readers welcome the Banner of Light to their homes. Each page, column and line seems filled with kind, instructive, and cheering words, which were they heeded in full would disseminate the seed of truth, and truth itself faster than it now spreads. You are doing an incalculable amount of good to humanity, and it is the sincere desire of a large concourse of friends that the Banner will continue to visit them, loaded down as it always has been with precious words of consolation and advice. While traveling, I frequently see people for whom I have no small degree of sympathy, yet they will not accept the truth, come from where it may. Like all others, then, they must live and learn; but I am inclined to

July 28th, however, Capt. H. H. Brown, mis-sionary for the Iowa State Association of Spiritualists, and his lady, made their appearance amongst us. He quietly went to work; procured the Court-House, and an ounced that he would speak at that place, on S dritualism, July 30th, 31st, and Aug. 1st (Sunday), twice. He was greeted with fair audiences from the beginning, increasing in interest as he progressed. Heafter-wards gave two lectures more, making six in all, his addresses receiving goot notices in the col-umns of the Lynn County Pilot, published in Marion: Capt. Brown is an able, eloquent and fluent speaker; he has done a noble work here, and has left an impression that will not soon be forgotten. If ten righteous could not be found when he came, there are now over one hundred open and avowed Spiritualists here. His postoffice address for the present is at this place.

Missouri.

PLATTSBURG, CLINTON CO. - John G. Priegel writes: "We have now in this place three circles-one, a developing circle, denominated by our band as the 'Circle of Light, Truth nated by our band as the 'Circle of Light, Truth and Love.' Of that circle I have been chosen the medium, which position I would not exchange for all the riches on earth. The others are open circles, at whose scances either Mrs. Lively or my humble self preside as mediums. While the 'Circle of Light, Truth and Love' is select and closed, the other two are open to yistors, after are the circle of the content of the content of the circle of the cir getting permission from our band, to whom we have delegated the regulation of our circles. The

conditions are generally very strict.

These three circles meet in union and harmony every Sunday evening, undisturbed by any evil or fractions elements. The 'Circle of Light, Truth and Love' has met uninterruptedly every night, the interest is unabated and growing, in

ofte of opposition, scorn and abuse.

Believing in the adage that 'in union there is strength,' we have duly organized ourselves into a society, and thus established Spiritualism in a somety, and thus established Spiritualish the this place upon a sure footing, under the name and title of 'The United Circles of the Friends of True Progress.' The first officers elected were as follows: Charles V. Lively, President; John G. Priegel, Medium, Lecturer and Corre sponding Secretary; Miss Jenny Lively, Recording Secretary; Chas. Dietrich, Treasurer; Mrs. Rosa Dietrich, Mrs. Charlotte Priegel and Miss Mathilda Priegel as Executive Committee, with the assistance of others if necessary. Our mottoes and principles are: Free thought, free speech, free search after truth. The alms and purposes of our combination are : 1. Religio-philosophical investigation of our own nature and its relation to and sympathy with the great realm of spirit-life; 2. Scientific-theological search after the true comprehension and knowledge of God in his relation to the universe at large, and to us as a part of that universe."

Written for the Banner of Light. GOD IS LOVE.

BY HORACE M. RICHARDS.

The records of the olden time Give place to truths far more sublime; The mists and darkness roll away Before the light of dawning day.

God's mighty power, o'er all the land, Will break old Superstition's band, Till not one error shall remain, Or e'er be worn by souls again.

Truth's mighty flow is ocean-wide, Its power-as great as ocean's tide: Resistless as the march of time Its tidal-waveso grand-sublime-

Shall sweep old errors from its path, And, for the old-time God of wrath, Shall open wide the doors above. And show us there that "God is Love." Boston, Aug. 3, 1875

LIST OF LECTURERS.

(Tobe useful, this list should be reliable. It therefore behooves 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 electurer should by mistake appear, we desire to be so in-

formed.]
REV. WILLIAM ALCOTT, trance and inspirational lecturer, Buckland, Franklin Co., Mass.
J. MADISON ALLEN, Matfield, Mass.
MARY A. AMPHILETT, Inspirational, 27 North Halsted street, Chicago, Ill.
MIS. N. F. ANDROSS, trance speaker, Delton, WIS.
C. FANNIE ALLYN, San José, Cal.
STEPHEN PEARL ANDREWS, 75 West 54th St., New York, MIS. M. A. ADAMS, trance speaker, Brattleboro, VI. MRS, EMMA HARDINGE BRITTEN, 26 West 36th street.

MBS, Folia Danger, Glen Beulah, Wis, Rev. J. O. Barnett, Glen Beulah, Wis, Rev. John B. Beach, Bricksburg, N. J. MBS, S. A. Byknes, Wolfaston Heights, Mass., box 87, William Brenton, West Randolph, Vi. Will speak a Philadelphila during January.
MRS, NELLIE J. T. BRIGHAM, Elin Grove, Colerain, Inss. Mass. R. W. Scott Bridgs, West Winfield Herkimer

MRS, R. W. SCOTT BRIGGS, West winness hereamer. Co., N. Y.
Rey, DR. BARNAID, Battle Creek, Mich.'
BISHOP A, BEALS, Versalles, Cattaraugus Co., N. Y.
MRS, E. T. BOOTH, Milford, N. H. W.
MRS, PRISCILLA DOTY BRADBURY, Fairfield, Mo.
CAPT, H. H. BROWN, lecturer for the Iowa State Association of Spiritualists. Will altend weddings and funerals and accept calls in adjoining States. Address, Missouri
Valley, Iowa.
MRS, E. BURBR, Inspirational, 56x 7, Southford, Ct.
DR, JAS, K. BALLEY, Sterlingville, Jefferson Co., N. Y.
ADDJE L. BALLOU, Inspirational speaker, Box 666, San
Francisco, Cally
MRS, H. F. M. BROWN, National City, San Diego Co.,
Cal.

MIS. H. F. M. BROWN, National City, San Diego Co., Cal.
PROF. S. B. BRITTÁN, Newark, N. J.
WILLIAM BRYAN, box 53, Cainden P. O., Mich.
HERVEY BARRIER, Warwick, Mass.
W. S. BELL, Care Banner of Light, Boslon, Mass,
MRS. EMMA F. JAY BULLER. 14 Charles at, New York,
MRS. A. P. BROWS, St. Johnsbury Centre, Vt.
MRS. A. BRY N. BURNHAM, Inspirational speaker,
D. S. CADWALLABER will answer calls to deliver his
new and prophetic lecture "Monarchy the Road to a Freer
Republican Covernment," Also others on religious, social
and philosophical subjects. Address, 525 West Seventh
street, Wilmington, Del.
ALBERT E. CARPENTER will answer calls to lecture anywhere. Address, 685 Washington street, Boston, Mass.
JOHN A. CARPENTER, 129 Congress street, Troy, N. Y.
WARRIER CHASE may be addressed during August at
Banner of Light office, Buston, Mass.
MIS. M. L. CLEAVES, inspirational and trance speaker,
Lowell, Mass.

MIS. M. L. CLEAVES, inspirational and trance speaker, Lowell, Mass.
Dit. DEAN CLARKE, 121 Eddy street, San Francisco, Cal. Mirk. Amelia H. Coldy; No. 164 Warrenayenne, Chleage, Ill.
A. B. Chill, D. West Fairlee, Vt.
ANNIE LORD CHAMBERLAIN, 160 Warrenaye, Chleago, James M. CHOATE, Inspirational, No. 7 North Pine street, Salem, Mass.
HETTIE CLARK, trance speaker, 57 Dover street, Boston, John Collier. Address, lock box 157, Springfield, Mass.

HETTIE CLARK, trance speaker, 57 Dover street, Boston, JOHN COLLIER. Address, lock box 157, Springheld, Mass.

Miss. S. E. CROSSMAN, trance and inspirational speaker, Address, Paylilon, Tremont street, Boston, Mass.
DR. J. H. CURRIER, 36 Wall street, Boston, Mass.
Miss. J. Entert J. CLARK will answer calls to lecture in any part of the State. Address, 25 Warren avenue, Boston, Mass.
DR. THOS. C. CONSTANTINE, lecturer, Thornton, N. H. GEORGE W. CARPENDER, Clairvoyant and hispirational speaker, Kendalville, Ind.
Miss. Louan, Craig, Upper Falls, Vt.
M. C. CONNELLY, Louisylle, Ky., "Inspirational speaker, will answer calls to lecture."
Miss. MARIETTA F. GROSS, trance, W. Hampstead, N. H. Miss, M. J. Colduers, Champlin, Hennepin Co., Minn. Ira H. Curris, Hartford, Conn.
Miss. M. J. Colduers, Champlin, Hennepin Co., Minn. Ira H. Curris, Hartford, Conn.
Miss. Belle A. Chamberlain, Eureka, Cal.
Miss. J. F. Colks, trance, 735 Broadway, New York.
DR. JAMES COOPER, Belefontaine, O., will lecture and take subscriptions for the Banner of Light.
REV. NORWOOD DAMOS, 22 Tyler street, Boston, Mass.
DR. J. R. DOTY, Covingion, La.
W. M. DENTON, Wellesiey, Mass.
Miss Lizzie Doten, Payllon, 57 Tremont st., Boston, DR. E. C. Dunn, Rockford, Ill.
Andrew Jackson Davis, 22 East 4th street, New York, Miss. Nellie L. Dayls will speak in New Hagen, Conn., during August and in Lisle, N. Y., September 5th, Blue of a during August and in Lisle, N. Y., September 5th, Little Wasser, W. M. Little Wasser, M. M

5th, She n ay be addressed 235 Washington street, Salem, Mass,
Miss. Andre P. Davis, South Lowell, Walker Co., Ala. J. Hant Zydewey, M. D. Inspirational speaker, Wildmante, Coloit, for the summer:
A. E. DOTY-Will attend funerals in Herkimer County, N. Y. and vicinity. Address, Him, Herkimer Co., N. Y. Frank Dwight, Montana, towa.
Miss. L. E. Dirake, normal speaker, Plainwell, Mich. A. Bunges Davis will answer calls to speak on Spiritualism, the Woman Question and Health Reform, P. O. address, 135 Jay street, Rochester, N. Y.
Miss. C. A. Dela Pollie, Hartford, Conn.
Dit. D. D. Davis, inspirational, 66 Leverett st., Boston, Miss. S. Dick, 863 Washington street, Boston, Mass., R. G. ECCLES, Kansas Cily, Mo.
JOHN W. EVERTS, inspirational speaker, Centralia, Ill. JAMES FORM, M. D., Knoxville, Pa.
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Miss. Buster A. Willis-Fleetcher, 9 Montgomery-

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they must live and learn; but I am inclined to believe that sometime, and before long; they will see the "error of their ways."

Towa.

**MARION.—John Mitchell* writes that this place is the county seat of Lynn County, and contains about three thousand five hundred souls; among the people being found representatives of nearly every sect, but until recently none who dared avow any sympathy with. Spiritualism.

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Where Drunkenness Tells.

If the man who in an unthinking and social? mood put the glass to his lips, could realize the dangers that lack in what is more than likely to harden into a habit, there is little doubt that he would dash it to the floor and slee from the temptation with doorror. It is this silent but steady weakening of the will that constitutes the first stage of the habit, for which the devotee pays in the end with an agitation, a fearful struggle, and the deepest remorse. He likes the effect of stimulus on his brain, and finally stimulus is the condition of his brain's activity. The real temptation lies in the love of this exalted feeling which is temporarily produced, more than in any particular desire to gratify the appetite; but before a great while it becomes necessary to stimulate in order to prepare for the ex-a confirmed the sentence imposed by the first court. altation and make it at all possible. Then it is It is, however, a notable fact that the amount of that liquor has the man tightly in its nery grip. and it is a struggle with a demon to become free

At this stage and afterwards the passion for drink becomes a disease, and those who follow it are just like so many hospital patients, taking their potions with regularity. The question then comes up, whether persons thus in the control of artificial stimulants are to be freated as criminals or as fit subjects for hospital freatment. The enlightened intelligence and the larger and tender. Tary sense in continuing the struggle, can for er sympathies of the time diseard the formerplan, and declare positively for the latter. It is, at any rate, clearly demonstrated that the former has failed, and nothing is left but to try the latter. So far as the fruits of this experiment are. known, there has been a great gain in the number of reclaimed persons, in comparison with those saved by the criminal method of treat ment; enough certainly to encourage, further ex

But we began with saying that no man inghis right senses would ever drink the first glass if he could see before him in its distinct colors the picture which too often closes the record. That pleture is one of a ruined home; misery and and industry secure; pallid and wan faces of ment! once loved ones where in earlier days, it was alsmiles and happiness and hope; every light extinguished, every prospect vanished a loss of self-respect at first, culminating in the loss of friends and everything at last. If the drunkard could but have seen and studied such a picture there is no power on earth that could have everything from him and flung him in scorn

It is the household that suffers the worst from rum. The immediate victim runs his allotted interest in this paper; amid all the struggles of course, and disappears; but wife and children, to say nothing of relatives and friends, are scandalized, disappointed, and disgraced. Alas, nopen or tongue can begin to sunt up the miseries which this habit has visited upon human homes. The tunings or ans necessary with the by his son, J. Theodore Child, under that mis. ery continually before the mind. Men need to be reminded that when they find reflection giving way under the assaults of this foe of all hap piness, it is time, for them to take-warning and flee at once from their doom. If preaching is to be done, let it be done first for the wrecked and rufned households that are to be found all over the land. The contemplation of this picture would do more to reform and reclaim the drunkard than medical treatment or any form of pun-

Spiritualism treats this subject from an entire ly new side, on which it is possible to get a clearer. view of it than ever before. It teaches the most important fact, more and higher than any merely. scientific fact, that pre-natal tendencies are more powerful than acquired appetites, and hence that the victim of drink is to be treated from a spiritual-standpoint, rather than the physical view altogether, and much more than from the criminal. Until the whole case is studied, on all its sides, it is impossible to administer to it appropriate treatments. The appetite for stimulants is an inherited appetite, and in the patient it is usually to be so dealt with. Bars and prison cells will not drive it out from the nature; for it is a part of that nature itself. This is what neither judges nor philanthropists have ever seriously considered, yet they will have to do it before they can. make very much headway with the drunkard....

There are times, of course, when the violence that is bred of intoxication calls for summary restraint. But it is another thing when it comes to the question of punishing the individual whose passions drink has inflamed to the pitch where reason is dethroned. If any one ought to be punt that the Liberal Leagues throughout the country shed, it is the one who supplies the maddening are cordially invited to send five delegates each draught. After the spasms of excit ment, however, have spent themselves, the time has come to deal with the victim in a way not usually followed. As his feelings are then subdued, and shame and remorse come in to torture him with Liberals to convene next year during the Centheir cutting lashes, the spiritual influences de- tennial exhibition.

mand the right of exerting themselves, to work against those which were originally responsible for his diseased appetite. What method of apsay; it is enough to insist that they can do more

The Question.

·Do the Spiritualists of the United States desire their paper, the Banner, of Light, enlarged and rates. We respectfully decline all business opera- afforded at the present price of subscription? If so, are they disposed to make efforts to increase our subscription list sufficiently to warrant the extra outlay necessary to accomplish this desirable result ?

> It must be remembered that the Banner is the oldest Spiritualist journal in the world; that it it, of which an accurate record has been kept. has passed through many fiery ordeals; that it proprietors have worked patiently and long to place it on a firm basis; that they have given to it the best years of their lives; and that they have endeavored to perform their ardnous duties conscientiously. The truths it has eliminated are mighty, and the inhabitants of the world have felt and are feeling the influence it has uproofing of error and superstition and bigotry, in order that liberty, justice and truth may take

to humanity, and it is with great satisfaction we can record the fact that it is firmly planted in the hearts of millions to day all over the civilized world, and is still expanding with a force no antagonistic power on the globe can impede.

All this, however, has been achieved through tribulations innumerable. Being based upon the everlasting foundation of THETH and BIGHTPORS NESS its devoted disciples have persevered, and to diff they are blessed with the knowledge that their inforts have been crowned with success. Let'us, then still persevere in the good work, and we know of no better method of doing so than to expand our spiritual literature, to the end that all peoples shall be fully convinced of the truth of spirit intercourse, and likewise that immartality is the grand ultimate of all things.

M. Leymarie Condemned.

In our last issue we mentioned that a pause in the rendition of judgment had been ordered in the French Court of Appeal in the case of M. Leymarie, editor Revue Spirite, but the hope engendered by this action speedily proved a false one, and the judges of that astate organization fine and term of imprisonment were not increased, as is its custom, by the second court, proving a certain feeling on the part of the judges that their cause was a weak one.

 M: Leymarie has made a brave fight for truth and it is now reported that he will carry his cause through Counsel Lachaud to the Court of Cassation, where he hopes to obtain justice and the remission of the sentence. Those Spiritual ists in America who wish to aid him in a pecimi ward the amounts they feel to spare, to the address of F. Agramont, 406 West 28th street; New York City. The trial through which he has just bassed is not a new one, but merely a review of the first one; no fresh witnesses were allowed, save three; who merely testified to the character of Leymarie, while other very important one who were present in court were not allowed to

There is but little hope that the third court will prove more open to the cry of outraged trutl than the two which have preceded it in the treatment of this case. Language atterly fails us to express our heartfelt contempt for a system of judicature which seems like a reflection of the wretchedness unfold; poverty and want in place grim action of the Dark Ages upon the shining of the thritt and abundance which temperance disc of this century's civilization and enlighten-

Dr. A. B. Child, the well-known Spiritualist and optimist, author of "Whatever Is, is Right," Better Views of Living," "Christ and the People," etc., etc., passed, at a recent date, full, youd his own capacity; often also he was led to when he began his indulgence, could have fore; of years, like a ripened shock of wheat, to the seen, not only his own degradation but the woes grammy of the higher life. He was formerly a Greek-of which he had no knowledge, but he was to call down on other and innocent heads, resident of Boston, but some time since took up his abode at West Fairlee, Vt. He was one of the brought him to tamper with what at length took oddest and most active workers in the Spiritual ranks, and will speak through his books to many minds who are to come after him. In this confnection we desire to bear witness to his abiding its early days he was a firm and carnest friend. and the remembrance of his kindly sympathy and substantial aid are firmly fixed in our gratefu

date of August 17th, wherein he states: "Father had a third paralytic shock the night before last; and died this morning at 4 o'clock. He was un conscious from the time of the shock." Pass on brother, to the joys of the hereafter; the wornout shell has dropped from the soul that longed to rise! We linger yet a little while,

Mrs. J. H. Conant.

Letters of sympathy continue to arrive, bringng words of kindness for the friends of our ascended co-worker, and tributes of respectful memory to her worth and the value of the labor she gave forth while in this sphere of existence Among the number we note the following:

Belle Bush says August 22d: "The translation to spirit-life of dear Mrs. Conant caused us grief for ourselves and all who mourn her loss, but we the mansions of angels. Her life needs no eulogy —it praised itself."

Morris G. Higley, of Decatur, Neb., writes August 15th :

"It is truly a great loss to our cause, the trans-lation of Mrs. Conant to higher spheres. When a beautifully attuned instrument is laid aside to e used no more, a feeling of sadness arises in the heart to think that we shall not again hear through it the rich music of the spheres. She has done her work nobly, and may her transition from sphere to sphere and her life in the Great Beyond be glorious, and may we in coming time be humbly the recipients of heavenly knowledge

John S. Dye, Secretary Liberal League 2527 Brown street, Philadelphia, Pa., announces to a Convention to be held in Philadelphia on the 17th, 18th, and 19th of September next, for the purpose of disseminating their principles and of making arrangements for a general Congress of

-Witchcraft-Workers.

We have been permitted to examine the advance proof-sheets of a new book with the above title, or that of "Witcheraft Marvel-Workers," by Allen Putnam, of whose ability to treat such a subject with lucidity and exhaustive faithfulness it is quite unnecessary for us to speak. A perusal of his carefully-written preface explains to the reader the scope and purpose of the author's effort, and prepares him togenter into relations with him and his work at once. Mr. Putnam has selected for his special subject the manifestations which have in former times, or nearlytwo centuries ago, made a distinct chapter in the history of this country; the Salem witcheraft and the other similar demonstrations preceding

His purpose is, as he states in his explanatory introduction to the book, "to adduce strong evidences from the primitive records of American marvels, that lesser beings than the devil of Mather and Calef, and more powerful ones than the operators designated by Hutchinson and on the Seminary are discharged, a dividend not Upham, were actual performers of the principal manifestations that have been known as witchwielded for the good of the human race in the crafts. Those whom we shall present " - he adds-" were earth-born, on either this planet or some other, had previously passed out from eneasements of flesh, but obtained control of and Spiritualism is the grandest religion yourhsafed actuated physical forms belonging to embodied children, women and men." In other words, while an original recorder like Mather attributed the work of these children to the devil, and a historian like Upham referred the phenomena to the 'simple wills' of the children themselves, Mr. Putnam shows by the most searching investigation made in the bright light of Spiritualism, that these "afflicted" children were developing and other orders of mediums.

He opens his work with full notices of four men, to whom the present age is indebted for a knowledge of most of the facts and beliefs which are presented. Those men are Cotton Mather and Robert Calef, who lived in witcheraft times, Thomas Hutchinson, who lived in the last-and intervening century, and Charles W. Unham. who is cotemporary with ourselves. Holding that each of these authors either lacked or failed to use the light now available for comprehending the true meaning of those phenomena, which led to so many tragedies and produced such widespread misery, Mr. Putnam proceeds to supply the deficiency in a manner most satisfactory to all intelligent readers. For the first time he takes the phenomena of the seventeenth century and puts them to their true and proper service.

'After his preliminary notice of "these four annalists and historians, Mr. Upham furnishes a complete history of the several mediums or ob essed persons themselves, beginning with Margaret Jones and filling up the list with the names of Ann Hibbins, Ann Cole, Elizabeth Knap, the Morse Family, the Goodwin Family, all of whom preceded the Salem tragedy. Then he comes directly to that, and with facts carefully sifted, he makes it as plain as demonstration can, that it was but the appearance of Spiritualism among a superstitious, bigoted and unwilling people. Whoever would read a perfect history of the Salem Witcheraft, comprehend its dark mysteries, and be instructed by the story it tells in such errible characters, will do well to procure this faithful and intelligent history by Mr. Putnam. The whole scene is displayed again, but this time in the full light of the scientific, philosophic, and spiritual knowledge of the present day.

Paschal Beverly Randolph.

An item in a recent issue of this paper set forth the fact that this gifted me lium and trangely organized mind had passed over the order of physical existence, and entered into the experiences of the next stage of being. He was erratic as to temperament and action, but if the balance be struck will be found to have been good at heart, and the cause of Spiritualism has received advantage because of his life. He was a rapid and vigorous writer, and was many times under the most powerful inspiration, in that many passages in his numerous books, give eyidence of skill and comprehensive grasp much bewrite sentences in foreign tongues - notably which were found to be correct on their being subjected to the scrutiny of the student.

At the time of his decease, July 29th, Mr. Randolph was residing in Toledo, O., having recently removed there after a somewhat protracted stay in California. He has left behind him several important books, (beside the multitudinous brochures which he issued,) among which our readers will recognize the titles of "After Death; he Disembodiment of Man," "Pre Adamite Man," "Love and its Hidden History," and concerning his demise: "Let us remember him as the child of influences, one of the wonders of

The Advantages of Boston.

She has an open harbor and a direct ocean communication. She has a greater number of independent trunk lines of railroad terminating within her limits than any other city on the continent, and each of these lines is capable of indefinitely extending its connections north, east, south and west.

J. L. O'Sullivan, writing to the Spiritualst [London] of August 13th, says : " Little Mrs. Firman [wife of the American medium now im prisoned in Paris], who is living quietly with her mother, is developing in a very promising manner with Comte de Bullet as a materializing feel to rejoice that she has gone home to rest in medium. Hands and arms have been well formed, and once a brief glimpse of an imperfect head. Bullet has been directed by his spirits to sit with her for this purpose."

> Henry Hitchcock, of St. Louis, Mo., deires the concluding portion of his song "Ah, no! Not only a Dream," which appeared in the issue of the 14th inst., to read as follows: .

"Though dear ones cross over the river so deep In the boat of "the boatman so pale," Yet they often return, while zo sadly we weep, From their home in the flowery va'e."

Moses Hull's trips to Portland and Belfast, o we are informed; have been perfect successes and the capacity of the tent has been most thoroughly tested by the large numbers of people the charges against the agents and contractors who desired to listen to the words spoken by himself, Mattie B. Sawyer, J. H. W. Toohey and others who have aided in the exercises.

Is We have received and shall print in our next issue a report of the annual meeting at Detroit, Mich., of the American Association for the Advancement of Science, which has been furnished for our columns by Giles B. Stebbins.

Belyidere Seminary.

An appeal is made to the liberal classes in the country to contribute the sum of \$30,000 for the establishment of, the above Institution on a reorganized plan, agreeably to an act of the Legislature of New Jersey. A Board of Trustees has already been chosen, who in turn have elected the following list of officers for the ensuing year: President, S. B. Brittan, M. D.; Treasurer, H. J. Newton; Principal of the Seminary, Belle Bush. The broader purpose of the Seminary is well-ex plained in the Association's published pamphlet. It is to be a cooperative institution for the liberal education of both sexes, in accordance with the higher principles of life and progress. Spiritualists are appealed to with special urgency to contribute liberally for the establishment of this first institution which promises to embody their philosophy and reflect their faith.

The capital solicited will be divided into twelve hundred shares, of twenty-five dollars value each : and after all the legitimate expenses of carrying exceeding ten per cent, is to be declared to the stockholders; scholarships are likewise to be offered for sale. It is hoped and believed that gifts, endowments, and sums of money from a variety of sources will accumulate and strengthen the resources of the Institution. The Bush Sisters founded this Seminary several years since. The beautiful village of Belvidere is located on the Delaware, about midway between the cities. of New York and Philadelphia, in New Jersey. The first thing proposed is to add more buildings and extend and improve the grounds, besides securing all needed apparatus for the working of the new plan. It is a most worthy design for opening a liberal system of education to the people, and we invoke for it the hearty support of

Educational Progress.

To the Editor of the Banner of Light? Having recently returned from attendance on the National Educational Association at Minneapolis, I feel disposed to congratulate the friends of progress upon the spirit of improvement which was visible in the transactions of the Association. In my own paper upon "Full-Orbed Education." the same doctrines were presented which were brought before your readers in my lecture on "Moral Education," and the very cordial reception of these views indicated clearly the wide diffusion of advanced thought. One very important step was taken, in the organization of a section for "Industrial Education," which will hold its first meeting with the Association next summer, probably in Baltimore, at which I hope the friends of Industrial Education generally will. assemble in force. Industrial Education is the backbone of moral education, and the true basis of republican government, as well as the prospective source of a vast increase of national wealth, and independence for the laborer. J. R. BUCHANAN.

P. S.-I cannot find sufficient difference beween Mr. Wetherbee's views and mine to sus-

tain a discussion, though he is quite apt in misunderstanding me. I prefer not to be placed in opposition to Mr. Buckle, when I am an older and more thorough advocate than he of the claims of the imaginative class of faculties.

CHARITY.

Whaurever true religion is It aye sustains itsel', And where it isna, little odds How sune you ring its knell. Ye canna cheat the Lord ava, He kens your meaning well.

Wud it no be the better way, When ye hae funds to spare, To help the strugglin' widows whiles, And litchen a' their care? Ye'll sleep mair sound at night when bless'd By orphans in their prayer,

Waes me, the glitter and the gowd On whigmaleeries in our kirks,

To mak them look mair braw While Christian gifts unto the puir Are rare and unco sma'. The works o' charity 's mair bless'd-

Than sacrifice o' rams;
Hear what Christ says, and put an end
To these religious shams;
'Dost love me, Simon?'' 'Yea, my Lord.'' "Then, Simon, feed my tamber" —[Alex. H. Wingfield.

Mrs. J. H. Conant.

This estimable lady, and long-time spiritual conductor of the Banner of Light, has passed from this to spirit life, after a long and distress-ing illness. Nothing that we might say could add to or detract from the estimation in which the Discussed in titles of "After Death; the Discussed in the Country;" (Pré Adamite Man," "Love and its Hidden History," and 'Woman's Book." Truly says E. V. Wilson Should obtain and preserve a copy for future reference. We should be glad to publish it in full, but space will not permit of it.—Woodhull de

Magnetic and Electric Powders.

These powders are magnetized by the materialized spirit-hands of a band of spirit-chemists, who understand the laws of health and application of proper remedies. Those suffering from illhealth, can with safety give them a trial. See advertisement on our fifth page.

Charles H. Foster,

Whose mediumistic powers are too well known to need a notice at this time at our hands, will be in the city of Philadelphia, Pa., during the month of September, and seekers after spiritual light will do well to call on him.

A New Work, by Lois Waisbrooker, Author of "Helen Harlow's Vow," etc., etc. entitled "Nothing Like It; or, Steps to the Kingdom," will shortly be issued from the press of Colby & Rich. See advertisement in next week's Banner.

As we go to press the telegraph announces that the commissioners sent out to whitewash the Indian ring's action at the Red Cloud and Spotted Tail agencies have attended to that duty, and have returned to Cheyenne. The dispatch says: "While the commission are disposed to be reticent, the impression is left on the minds of those with whom they converse that are based on hearsay, and have not been substantiated. Their official report will soon be made public."

The fast line Westward bound train on the Baltimore and Ohio Raileoad was thrown from the track, Aug 19th, near Wheeling, West Virginia, by running over a cow. The the postal car totally wrecked, but the passengers escaped

Mrs. Hardy's Scances in Liverpool England.

To the Editor of the Banner of Light:

To day Mrs. Hardy, your esteemed countrywoman, and our beloved sister in the cause of Modrn Spiritualism and eternal truth, leaves our shores-the shores of misty Old England-returns to the old associations; faces and familiar scenes of her native country, the land of progressive liberty, the United States of America, vhere she has labored as a diligent servant of the angel-world in bringing immortality to light by the genuineness of her mediumship, simplicity of manner, and endearing geniality of disposition. Many reports have no doubt reached you of her successes while with us, especially in London. I will now undertake to describe, in some measure, her equally successful achievements in Liverpool. We are deeply indebted to America for the able advocates, trance and inspirational, that she has sent us; but if we are deeply indebted for these, we are much more so for those mediums in whose presence the facts, the remarkable phenomena known as physical, take place. These manifestations, though generally hedged about with conditions, mystery, and un. certainty-yet, when understood, so conclusive, indisputable and extraordinary as to attract the attention of the whole thinking world-have received an impetus through the mediumship of Mrs. Hardy that cannot be justly estimated. The cry, "Why not in the light?" has been well answered by her gifts; yes, in the light the spirits of your loved ones make, known their power. This lady availed herself of an invitation to give séances on her homeward route, and did so, to the eminent satisfaction of over eighty visitors who availed themselves of the opportunity offered. . Could Mrs. Hardy have stayed longer, her time would have been fully occupie l. On the 31st of July, and Aug. 1st and 2d, Mrs.

Hardy received visitors at the new offices of the Psychopathic Institute, which had been fitted up for the reception of Spiritualists, the holding of scances and curative purposes. Saturday evening will be long remembered as a "red letter" occasion among those who assembled to inaugurate the opening of the new premises and give a reception to the distinguished American visitors. Mr. and Mrs. Hardy. A social evening was well spent, being in deed and truth "a feast of reason and a flow of soul." Our first seance with Mrs. Hardy was entirely impromptu and unexpected, and might be justly termed a séance at the breakfast-table in the back parlor of the Institute. The guests, Mr. and Mrs. Hardy, Mr. Mahoney and Mr. Smith, of Birmingham, Mr.

Isaac and Mr. Meredith, magnetic healers in connection with the establishment, and Mr. and Mrs. Coates, the Principals, had just satdown to breakfast, and were enjoying a social chat, when suddenly the table began to move, and then rise, and for a short time defy the laws of gravitation by remaining suspended in the air about six inches from the floor, floating in that position with all the good things that were provided by Mrs. Coates for our comfort. Then came rapping, a quick succession of knocks, as joyously indicating spirit presence. How happy they were to make themselves known, and that unmistakably! The broad beams of the morning sunlight, streamed through the window all this time: the table cloth at its deepest was not a foot over the edge of the table, but even this did not seem requisite; the party, one and all, were frequently touched by invisible hands in the broad daylight.

Mr. Isaac asked the intelligence if it could shake hands with him under the table. Rans answered, "Yes." Putting his hand under, he had a hearty grip, as promised. The power seemed now nearly exhausted, and after a heavy volley of raps the invisibles bade us good morning, after spending an hour in our society: the verdict of the whole company being that it was one of the finest and most successful sittings we ever had the privilege of being at in the whole of our spiritualistic experience.

Several private sittings on Sunday and Monday gave abundant satisfaction, the majority of the sitters being utter skeptics and non-Spiritualists, as Mrs. Hardy's autograph and testimonial album-record.

On the evenings of Aug. 1st and 2d public-seances were arranged, the company sitting in two circles around the cabinet table, Mrs. Hardy taking-her place at the table as one of the sitters: sufficient light was afforded to distinguish everything and every person in the room; spirit-hands darted rapidly in and out of the aperture in the centre of the table, answering questions, gripping hands, making friendly and intelligent gestures; hands of all kinds and sizes were distinctly seen, and nearly all were known and recognized by those present. Pat, a powerful physical spirit, who held firmly a large pocket-handkerchief against all comers, must have pulled not less than thirty pounds, and sufficiently long for every one in turn (about thirty people,) to try and pull it from him; but they did not suc-

Mr. John Lamont, Vice President of the Liverpool Psychological Society, received correct answers to questions put in the Galic tongue, whilst Dr. William Hitchman, F. R. S., founder and President of the Anthropological Society, had ample demonstration of the presence, power and intelligence of beloved dear ones whom he had known in earth-life, who had gone over to the other side. Her scances were attended by the most prominent Spiritualists of this town, who; with me, sincerely wish to our newly-made friends, Mr. and Mrs. Hardy, continued success and a speedy return, to renew the acquaintance so auspiciously begun.

Yours sincerely, JAMES COATES. Psychopathic Institute, 74 Queens Road, Liverpool, Eng., Aug. 3d.

Novements of Lecturers and Mediums. George A. Fuller can be addressed at Sherborn, Mass.,

C. B. Lynn will lecture in New Haven, Conn., during September. He will receive calls in the East for the fall and winter.

J. M. Peebles lecture's in Troy, N. Y., during Septer per. Address him care of Benj. Starbuck, No. 18 Fourth

Dr. J. K. Bailey is at present lecturing in Nebraska. K. Graves will soon make a tour to Eastern Ohlo, to lecare some two or three months, in obedience to a call from

John Collier, from England, has the following Western Sundays 12th and 19th September: Omro, North Wisconsin Quarterly Meeting, Friday, 24th, Saturday, 25th, and Sunday, 26th September. Societies en route desiring Mr. Collier's services are requested to write promptly. Lock Box 157, Springfield, Mass.

Mrs. Rachel Walcott has been spending the summer months in Western Maryland on the Alleghany mountains soon to return to the lecture field. Her address is Balti-

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BRIEF PARAGRAPHS.

AUGUST 28, 1875.

The St. Louis, Mo., public experienced a ripple of excitement August 15th by the announcement that at least four out of eleven patients at the County Insane Asylum who had been made to partake of a sedative compounded by the resident physician. Dr. Howard, had died-the said compound proving too much for their vital powers, and the sleep produced being of a more lasting character—physically speaking—than that erudite physician intended. Com-ment is unnecessary. The coroner's jury has thrown the blame on the nurses.

"Sejentists have at last found out what tobacco smoke isa mixture of cyanhydric, sulphurated hydrogen, formic, acetie, propionie, butyrie, valerianie and carbolle acids. wonder that the humanitarians declare that it is killing

The Herzegovinian troubles are on the increase. It is sald that Austria has offered, under a guarantee of the northern European empires, to intervene for the pacification of the Herzegoviulans upon the basis of a reform in the administration of the Christian provinces of Torkey, but that the Porte has refused the offer,

A frog, said to be the size of a row's head, has made its appearance near Montreal, and has a voice as loud as a dog. Several unsuccessful efforts have been made to capture his frogship, but when pursued he dives into deep water, and keeps quiet for several days. Rwise frog that.

Danbury has the champion patient boy. He comes from a chronically borrowing family. The other day he went to a neighbor's for a cup of sour milk. "I have n't got anything but sweet milk," said the woman, pettishly. "I'll wait till it sours," said the obliging youth, sinking into a

"We catch the bleasant ripple from fields of yellow grain; We see the leaded wagon come rumbling down the lane; The sound of happy volces from rural homes is heard. Bleasing the God of harvest who keeps his plighted Word. Is ours the plenteous harvest? Oh, let us spare a sheaf For those who pine with hunger, or sit in lonely grief: And is the spod-celestial in our possession found? Oh, let us share the trensure with all our brethren round. Has God given us abundance of earthly, heavenly Bread? He points us to the needy, destring to be fed; And as our hands we open, He gives us more and more, And as our hoards we lessen, He multiplies our store!"

— Rev. Richard Wilton.

President Moreno of E mador, S. A., just elected to his

The London Telegraph charges that "the transatiantie infant has a meentlar mode of crying in a series of sharp, spasmodic yelps, very different from the sostenuto how! of

The following means of producing a rich gloss to shirt bosoms is recommended by an old Connectent laundress:
Take two owners of the white gum-nrable powder, put it in a picter and pour on a pint or more of water, and then, having covered it, let it stand all night. In the morning pour it carefully from the dregs into a clean bottle, cork, and keep it for use. A teaspoonful of gum-swater stirred in a pint of starch made in the usual manner will give to lawns, white or printed, a look of newness when nothing else can restore them after they have been washed.

A statue of the late Lord Mayo, who was assassinated while Governor-General of India, was unveiled recently at Cockermouth, England, by Lord Napler.

It was lively on the French ship Finisterro. There were twelve hundred persons, without counting a hundred gal-sley slaves in the hold; and off Denegal arose the cry of flie. Sure enough, there was fire in the hold. On the ship were five hundred pounds of powder and two thousand. bombshells. Every one reflected on eternity. But there was a brave captain and a disciplined crew-so they put the

A London dispatch dated Aug. 18th states that on the afternoon of that day the steam yacht Albert, carrying the Queen and royal family, while crossing from Osborne to Portsmouth, collided with and sunk the schooner vacht Misand sank immediately. A party of ladies and gentlemen ed, and one killed. None of the royal party were injured.

Gophers are destroying vegetation in Wisconsin, and the farmers wish they would go further.

THE DANCING BEAR.
Far over Elf-land poets stretch their sway
And win their dearest crowns beyond the goal
Of their own conscious purpose; they control
With gossamer threads wide-flown our fancy's play,
And so our action. On my wack to-day
A wallowing hear begged chunsily bis toll,
When straight a vision rose of Atta Troll,
And seems head witched intine gyes away.

"Meret, Mossien !" the astonished bear-ward cried,
Grateful for thrice bis hope, to me the slave
Of partial memory, seeing at his side
A hear immortant; the glad dole I gave
As none of mine; poor Heinfo'er the wide
Atlantic welter reached if from his graye.

As none of mine; poor riving J.

Atlantic wetter reached it from his grave.

- (J. R. Lowell in Atlantic for September. John Evans, steward of the schooner Harbeson Hick-

man, has just been brought home from Port Muchtas, Cuba, in irons, for endeavoring to poison the captain and erew (some seven in number) by pouring coal oil upon the provisions. He left a small quantity intouched, with the hope that the vessel would reach the high seas before the loss of foodwould be discovered, and then left in search of the American consults office. His crime was detected, he was arrested, and reached New York August 19th, after a close confinement between decks of forty-two days.

Mary Safford-Blake, in a letter from Salt Lake, says: "I met with a woman physician here who is doing a thit-ing practice. The specialty here in medical practice has always been entrusted to women. Now a class of twentyfive Mormon girls are studying medicine, preparatory to a more complete course. "

The American minister at Hayti is said to be in great danger, because of his sheltering a refugee of last May's emeute-Caral. Haytlen soldiers surround the place, insult the minister, and threaten to sack his house and shoot the one-in-hiding. An almost identical state of affairs ex-

"Come into the garden, Mand, With a brickbat and a stone; Here's the biggest cat you ever sawed, Gnawing a chicken bone; Run like the mischlef, Mand, I'm with the beast alone!"

General Doregary, the noted Carlist, is defeated-again; hone he will stay there.

The American rifle team received a public reception in New York August 234. Col. Gildersleeve agath- told the story of Ireland's hospitality before the Mayor and others, and he was followed by other members. The team was escorted to the Army and Navy Club by several military organizations, and there dined. The driving rain threw damper on the parade.

A well-known alderman gave a display of his great literary ability at the Mansion House barquet. He was asked by a lady the meaning of the initials S. P. Q. R. on the standards borne by the soldlers in one of the pictures on the wall. His answer: 'I believe they stand for Small Profits and Quick Returns.'' What would the 'Senatus Populusque Romanus.'' have thought of such barbarle intelligence? —London Hornet.

Commodore Goodenough, commanding the British squadron in Australian waters, was shot by the natives of Santa Cruz Island, August 20th, while endeavoring to oper intercourse with the place, and died from the effects of his wounds. Two seamen were also killed and several wounded. The British flagship Pearl afterwards shelled and burned the native village.

The Boston Land Company held a sale at Orient Heights, August 24th. There was a large attendance,

A. S. Hayward, magnetic physician, will return to Boston, September 1st, and will visit patients in towns and cities near, during the month. Address care of Banne

The grave of Horace Greeley, in Greenwood Cemetery. has been surrounded by an arbor vitie hedge, forming an enclosure fifteen feet in diameter, within which scraggy rose bushes are planted and tied to sticks, painted red white. A plain slab, with the name and the dates of birth and death, marks the grave.

Have we a Plimsoll among us? Secretary Bristow's refusal to remit a fine imposed on the owners of a New York excursion steamer for overloading suggests the inquiry.—
Boston Herald.

A complete set of the works of the sculptor Rogerssome thirty-six in number-will be placed in the Art. Rooms, Court House, Manchester, N. H. Rogers was once a clerk in the Amoskeag machine shop counting room in that city.

On a recent rainy day in Spencer a tramp meta bor who was carrying an umbrella, and, telling bim that "rain makes boys grow," coolly took it away from him, and pro ceeded with it on his weary march.

Pure lead in large quantities has been found at. Green field, Mo., and much local excitement has been cause thereby.

A youngster being required to write a composition upor some portion of the human body, selected that which unites the head to the body, and expounded as follows: "A threat is convenient to have, especially to reesters and

min'sters. The former eats corn and crows with it; the latter preaches through his n and then ties it up. This is pretty much all I can think of about necks.

A grand banquet was given the officers of the Amercan squadron at Southampton, England, Ang. 24th. The German war office has invited General Meigs, of the United States Army, to witness the military manageres in Silesia, next autumn.

AFTER READING "MORITURE SALUTAMES," *Ye, against whose familiar names not yet? The fatal asterisk of death is set,?

The latal asterisk of death is set. 'A
Be that sad year, oh, poet, were far
That proves thee mortal by the fittle star.
Yet since thy thoughts five daily in our ewn,
And leave no learcto weep or smile alone.
Since they are rooted in our soots, and so
Will live forever, whither those shad go,
Though some late asterisk may mark thy name,
It never will be set against thy fame!
For the world's fervent love and praise of thee
flave stared it first with immortality.

-I Charlotte F. Butes in Senfoner's for September.

Colon—preturee miles therefrom—by the insurgents, with 'oss of eight killed and thirty wounded. An excursion train, with 800 persons on board, was

The Spanish volunteers in Cuba have been defeated at

inrown from the track near Rockford, III. One passenger W. L. Jack, M. D., medlum of the Philadelphia Circle

of Light, is now at his office in Haverhill, Mass., and will be pleased to meet again with his friends and patrons, *Edwin Booth is yet at Cos Cob, but is convalescing rap-

"Man," says Victor Hugo, " was the commutation of the eighteenth century; woman is the commutation of the illustration that we can't guess her, but we 'll never give her up no, never!—Columbia (S. C.) Union Herald.

Dogs are not allowed to em-back in the South Roston

The Osage Indians have a \$20,000 wheat crop this year.

NEW MUSIC. - We have received from W. H. Ewald & Brother, 131 Newark avenue, Jersey City, the following fine musical compositions; ""The Heart Grown Cobl." ballad, words by Eugene O, Jepson, music by R. O. Phelps; "March," dedicated to "A" Company, ith Regiment, N. G. S. N. J., by J. K. Scaley; "Keep One Little Kiss for Me, 'song and chorus, words by George Cooper, music by Charles E. Pratt; ''Faithful,' ballad, words by Eugene O. Jepson, music by Frederic Intropidi *Only a May-Day Crown, ** ballad, music by ** C. F., * words by Eugene O. Jepson.

words by Eugene O. Jepson.

Whod & Holbrook, 15 Lalght street, New York, publish a little pamphlet by Mr. A. E. Newton, entitled The Better Way, being an appeal to men in behalf of human editire through a wiser parentage. It is a treatise the whole plan and execution of which reveal the earnest purpose of the author to serve his face by showing that by the intelligent exercise of mental and psychical forces the bent and career of the unborn child may be determined with falmost 1 meeting certainty. In general his probostions will meet with a hearty acquitescence, for the power of antest and induced is universally acknowledged, and if he carries his theory a little further than the popular thought, it is in the direction of continence and purity, and all the better impulses of one's mature and extred by the carriest and chaquent appeal. Portland Transcript, July 3, 1875.

For sale by Colby & Rich, No. 9 Montgomery Place, Boston, Mass.

Spiritualist Lectures and Lyceums.

MEETINGS IN BOSTON. John A. Andrew Hall.—The meetings at this hall, No. 14 Changey street, are tree to the public. Mrs. S. A. Floyd, trance speaker, will feature and answer questions from any persons in the audience at 24 and 74. Q cartette shuthor

from any-persons in the audience at 2% and 7%. Q factoff singing.

Rochester, Hall., 739 Washington street.—The Children's Priparessive Lycemus, No. 1, which formerly-metrin John. Al. Andrew Hall, will hold its sessions at this place overy Sunday, at 10% o'clock. Geo. H. Lincoln, See'y.

The Laddes' Ald Society will until further notice hold its meetings at Rochester Hall, on Tuesday afternoon and evening of cacheweek. Mrs. G. C. Hayward, President: Miss M. L. Barrett, Secretary.

Medium's Meeting at Temphars' Hall, 280 Washington street, at 10% A. M., each Sunday. All mediums cordially invited.

street, at 10% A. M., each Sunday. All meanings commony invited.

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Lurline Hall .- Frank T. Ripley gave well-aftended test sources at this place on Sunday, Aug. 224. He will be there again the 20th inst.

Spiritumlist Meeting.
The Quarterly Meeting of the Achighe Philosophical Society of Rockford, Kent County, Mich., will be held at their half on Saturday and Sunday, the 11th and 12th days of September, 1875. Mrs. Ameria H. Colby, as speaker, and Mrs. Olive K. Smith. Inspirational singer, are engaged to attend the meeting. Mrs. Parry, the materializing meeting, will half be but in attendance. All are cordially invited to attend. Friegids from additioner will be provided for front expense.

E. R. KEECH. See y. Rockford, Aug. 16th. 1875.

Iowa State Camp Meeting. The Second Annual State Camp Meeting for the State of Iowa will be held on the Fair Grounds at Nashua, Chickasaw County, Iowa, commencing the 224, and holding over sanday, the 26th of September, 1855. It is hoped that the Spiritualists all over the State will come with their tents, and make this meeting, 186 the one at Iowa Falls last fall, a good meeting and a grand success.

Arrangements will be made with the railroads to carry at reduced rates as usual.

Du. C. P. Sanford, Manager.

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From Naugatuck, Coun., August 224, Carrie Maude, wife of Charles Souther, and youngest daughter of J. P. Snow (formerly of Boston, now of New York City), aged

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ADDRESSED THROUGH THE MEDIUMSHIP OF THE TO THE COMPILER, THOMAS R. HAZARD.

My DEAR HUSBAND-I meet you upon the same usual grounds of love and confidence, and it is useless for me to reiterate my professions. I am as much and as irrecoverably your wife as though I was in the form occupying the old places, and taking the same privileges. I am much engaged—very busy—although there is no occasion for hurry, as time is illimitable. I would rather be a door keeper to any sphere or realm of inner realities than to be back in the form realizing so much of the shadow, so little of the substance. I then and there felt within me so many beautiful thoughts, which the superficial restraints of society and custom crowded back, unexpressed, and the riches of my mind had no proper oppor-tunities of expression. Here I can get to the end of all my capacities, can find avenues for em-ploying every talent, and the fullest development of every attribute is brought about, and I am essentially of more ratue to myself and to you and humanity as a spirit. Not that you regard me more lottily, but because I ain able to make myself serve greater ends, wider purposes. I shall do all that I can to make you serviceable in at d out of the body; and even as a ministering spirit I can cultivate your capacities and render you lit to deport yourself and to influence others. Do not be surprised if I myself write you the letter desired upon the subject of cruelty to animals. I am with you all the time, and am yours most

My DEAR FRIEND-I am as faithful to your interests as ever, and you must not be afraid to trust me. I give you the assurance, which come from a sense of conviction that you have faithfully worked for a cause which has been upper-most in my hopes, that you have not left unturned a stone over which you could effect any in-fluence toward advancing the principle that God is father of one manus much as another; that the law which operates for the good of a part is effective for the whole. You-have done what you thought Best to do, and every effort set forth for the substantiation of this great benefit to the human-race, you shall in the end, as far as the prophecy of my own lips are worthy, find comiensation for. Any good you have achieved for injuries. I know that in the grand archibe those who work hardest for the maintenance of virtue, the support of morality, the extension of truth, the promotion of order, and among them will be found the few who were counted greatest on earth, the many who were humbly clothed, humbly fed, and who held back seats in the arena of fashion. You shall find that many of whom you have heard as benefactors of the human race, are not to be seen in high places in heaven, and that some whom you have seen, picking rags in the streets hold the best positions and are the most highly esteemed. You are welcome in our midst, and at the close of this present year, as we used to count years upon earth, we will send you, through the pen of this woman a description of our climates; our modes of living, and a manifestation of our especial reare, and will give you all that we can toward advancing younfund of spiritual knowledge. must hear me and try to listen to me patiently. I am strong enough begive strength, and I esteem you for your liberality, your good will and per-sistent search after truth.

I am yours in faith and love, THEODORE PARKER.

The friend you ask for and have helped to at tract, has been here, and walked about the rooms with the ladies (Alice and Phebe Carey,) who occubied the dwelling. They brought him here to how him that they could and did communicate intelligently. You will hear from him. Others will hear in his old quaint way.

Kindly, Theodore Parker.

It is not a privilege which is accorded to all, and one which I esteem in full as being conferred upon me. I mean the privilege of communicating with curth-friends as often as I have been permitted to correspond with you. An the first place, I give you my love from a heaft which has no turning, nor even a shadow of turning; and in the second place I send a blessing to my children. The maternal fount is not dry because the grave intervenes. The milk of my brea t runs fresh and copious for my babes upon the earth as well as for those with me here. I make my nest warm for all, and shall not shut up a chamber in which warm for all, and shall not shut up a chamber in the consequences of mistaken action. I recompensation is large-handed, and will atone for all. I see the tired faces, the weary-looking, jaded hearts that throng the thoroughfares, but belonging to each there is one angel (among many others) who tempers the blast, who wards off or my house, but leave them wide open for the re-ception and entertainment of cach and every one when the signal is given for their transfer from their present location. I do not mean to say that every one will come into my sphere immediately after their exit from their bodies, for it cannot be; but whenever the occasion allows, my home is ready for them. In the third place, I wish to tell you, that so far as you ever could imagine your duty to lead you, you have not failed in a perfect discharge of parental careful guar-dianship of our children, and that I am entirely satisfied with your stewardship. In the fourth-place, I must not flatter, you, darling :- I must tell you, that you have left waste places in your own spiritual culture uncultivated, barren of beautiful experiments, which would have brought you forth immortal fruit of greater value than he gratification of animal tastes, the indulgence of material sense. Dear, dear husband, it is enough that the body be fed and not pampered, that the limbs be clothed without extravagance, that the appetite be indulged without surfeit, that the passions be tempered and not over-heated. All of the things of good taste are not for the palate alone but for their significance, and to whomsoever there comes an undue desire for gratification, there should be an antidote in the character of the indulgence itself, which should give worldly wisdom sufficient to prevent a repe tition of excessive use. You have been brought into the light of knowledge, and will forthwith cut a notch for every consecutive day, gain a degree for virtue attained, for a principle resolved, for a temptation overcome, until your temporal life small become a white carpet for your soul to tread upon before entering the vestal purity of

I am so anxious to give you a glimmering of our orbits before you may pass from the shell of your body. I am trying with all my night to bring with the aid of others a chemical condition around your body through which we may work spiritual or spirit electricity, combine it with your own magnetism, and in this way develop you impressionally, and to see us. Dear one, how I have abored for this thing, how I have made scheme after scheme or the restriction. made scheme after scheme subservient to my great ambition and brought forward advanced spirits from different zones to help me, and in consequence of inharmonious atmospheric, men-tal, social and prejudicial conditions, have failed to effect my aim. You must not despair of seeing me yet, for I am still at work, and after the present winter is past the summer will be more favorable for me. I am correspondent to one of our daily papers which goes the round of my sphere. I report my visits to the earth, my manifestations of recognition by my friends, and then give an essay upon the modis operandi of spirit and mortal intercommunion. I could tell you much about our beautiful typography, our stenography, and the press itself; and then how the uses of such things are valuable and not contradictory of the often represented fact, that thought is a tangibility, and the spirit mind transparent. But I must not all at once bring up before you what is termed among the sorting a material school "transcendentalism," is not itself non-existent. Imagination is real, for what can be seen is, and what can be felt was, and what affects the fine realm of every

sense shall, be forever and forever in the future

infinite existence. I wish that I could go back to earth as a woman endowed with my present

fund of experience, and be your wife over again, the pet of your love and the mother of

your children. I should make a mark!!! But as a spirit out of its old flesh I may through impression undo much that others have done. I thank this dear woman for being patient with me 1 go; be of good cheer.

My FRIEND-You make your mark and we have made ours, and if you fail in many points you will in the long run finish your mission as designed by our guardians and your own spirit. designed by our guardians and your own spirit.
I give you credit for all that you have done in
our behalf, and shall try to fortify you for a new
field of work. It which you shall light with fresh
weapons; and shall have a helmet through which
the keenest blade of criticism shall not pierce; and you shall make the gospel a herald before you of peace and good will, and this gosnel is the revealed will of angels and spirits who are inter prefers of the divine law. You are now under a band who will give you the new electrical absorption which mediums are now being gifted It is that the magnetism and the appropriate conditions which are necessary for perfect devel-opment can be given you through this band, who wish you to be an instrument for a good purpose. This purpose will invest you with a power, and will be governed by this law of electricity. You must bring your whole will forward to bear upon subject, so that there will be no conflict between your controllers and your own inclination: I have interest in you and in all that concerns you, for you have been a hard worker in the new school of progress, and have the interest of our philosophy at heart. You must think of what I say for years. I give you my word that you are now being written to by

Maria Lydia Childs.

Thou áit one among the many who have caught the disease of spirit rapport, and when thou art better acquainted with thy own powers thou wilt find that the very essence of heaven will come to thee through thy own senses, so that thou wilt not require to go to any medium but thyself. For years thou hast sustained the mediums' cause, and for this kindness thou shalt, be rewarded by soul-sight thyself... I am thy secondwelf in spirit, and thy cooperator also, and I am one who was the Quakeress. Ann Murray.

I would that I'were a bird as beautifully embodying sweet graces as the dove that sat upon the head of Jesus. I might then more emphatically prove my identity, and could also speak as the spirit did who entered the dove's mouth. I would declare to editors and preachers that the words of love—the ministry of angels—should be kindly delivered. But the time has not come for us to open and shut, as we please, the gates between heaven and earth or between mind and

I give you very cordial welcome, my friend, and beg you to consider me as one of the ad-vanced guard who contribute rations to the staryvine dresser until the stocks be strong and hardy enough to stand the winter, and shall help little by little to overcome prejudices and reconcile

Be faithful. We wait around you, and many are here who will welcome you with outstretched arms and open hearts. I am truly your friend, EEIZABETH FRY.

My Dear Husband-You have not been left alone, but have entertained unawares within the past three weeks many strangers and friends. unctimes the atmosphere has been too damp for any very positive demonstration, but usually we have been able to fix our positions and control the currents. We have impressed your mind and alded in the getting out of such ideas as seemed cramped behind your indispesition to write. There is nothing, however small a matter, connected with you but has its interest for me, and when the proper time arrives you will be made cognizant of my ministrations. I am sorry that the annoy-ances in financial matters should have reached you. I feel to my own sorrow the privations, and the necessity for restriction brings my sympathetic nature more warmly into play. To some who have been comforted by your generosity I have to turn and endeavor to impress their minds that they are not receiving stones instead of bread. Their sensitive minds are on the alert for slights, and can scarcely help being pained at the withdrawal of kind ministrations at your hands. I am mediator between you and two of these, and will clear their apprehensions away. I am active in every department of usefulness, and I hope to be able to bring such holy influences to your departing moments as may be able to translate you without much pain and without any doubt or fear. God is good. Distress and mortification fall as consequences of mistaken action. Yet comstays the fall of the last stroke, which would have been too much for mind, heart and body to bear. I know that you are on safe ground, that my beloved children are coming to me before very long, and I have no especial anxiety for either of you. Yet I must try to take care that you give me attention, nor curtail my opportunities to speak to you through this channel There are many spirits present, and among

them T. H. He begs to say—if you will welcome him—that he would be glad at some time to write you a full communication through this medium, and that as his wife vill not care to listen to to say nothing to her about it. Judge Edmonds says I must tell you that the fundamental basis of the science of Spiritualism is in existence in every man's individual organism, and only needs the taper of inspiration to lightle it into a burning philosophy suited to each believer according to the constitution of his mind.

Messrs. Greeley, Sumner and Fillmore, stand together, exercising powerful control over the national interests, and trying to conceive of a plan by which the old rights, privileges, immunities and interests of the once glorious Constitution may be resurrected in new shape and applied to the people whose needs cry to heaven for redress. I am, my own darling—who is to be with me forever-your own ...

MY BABY.

BY MARY B. DODGE.

Oh baby, my baby, my darling! As I ponder my newly won bliss, As I bask in thy beautiful being, And kiss thee with kiss upon kiss; I wonder how earth ever charmed me How its joys to me seemed so divine; Those joys I now measure as human, Since this one I know is divine.

Oh baby, my cherub, my darling! Whose "coo" is the sweetest of things; I wonder if ever such music, So perfect, was born without wings; And I tremble with rapture to listen, So dread I the pinions—ah, me! But no! the good God is no mocker,

And he gave thre, sweet baby, to me. Oh baby, my queen and my darling! Thou rulest and liftest me so, Exalting my soul to its highest, God gave thee thy sceptre, I know; From his throne in the uppermost heavens Thou hast come to our home like a star, And the light of it leadeth me upward And onward as leadeth a star.

On baby, my baby, my darling! Queen, cherub and star though thou be, No sign to express thee seems worthy, When thou art all sweetness to me! In thy voice is the song of the morning In thy smile is the glory of sunshine; In thyself—oh, thyself is delight!

Dear baby, my baby, my darling! Love, love is incarnate at last— The love that was thrilled into promise The love that grew strong as it passed Into blossom so mystic and holy;
We give it the sweet name of child ayo beings in one made completer, A baby—our darling, our child! -[Christian Union

The Reviewer.

The Heathens of the Heath.* In a recent issue of the Religio-Philosophical Jeurnal, Hudson Tuttle thus speaks of this in-

* * The plot of the story is well laid and developed. It opens with a pleasant descrip-tion of Pendell Church, in England, the foundathe Danes. This Church was presided over by ligious professors of India into sects, for he did the Rev. David Meade, a kind, benevolent man, unskilled as a child in the ways of the Werld, receiving 260 a year from his rector—the Rev. Vishnutes, Like Christ, he was a religious reference Morton when a sector of the Rev. tion of Pendell Church, in Emparin, increaming the retions of which were laid before the invasion of or to call thin a Brahmin, when arranging the rethe Danes. This Church was presided over by ligious professors of India into sects, for he did George Morton, whose income was £800-for making semi-annual visits. Mr. Meade has a son in fudia, and a daughter, E-ther, sweet, beautiful, and devoted to be father. The mother long since departed this life. His life is a monotones round of attention to his duties in notonous round of attention to his duties, in which he is seconded by his attentive daughter. The rector, the Rev. Morton, is unprincipled, and is annoying in his attentions, which furnish days to the first second of the secon nishes opportunity for a rich development of the private-life of the clergy, exhibiting a depth-of depravity and licentiousness almost unbelievable. Near the Church is the vast estate of the Val

iants, which has become involved in chancery deserted, and a wilderness -a vagabond race o upying its broad acres, and gypsies undisturbed pitching their encampment. These were the pitching their encampment. These were the 'Heathen of the Heath'—"British Heathen,' No member of the clergy went among them, and tawless violence reigned. One of the Valiants returns from India, where his has accumulated a fortune, just in time to purchase this estate, and, being a liberalist, sets to work reforming his yagabond tenants by providing them with comforta-ble houses, schools, and treating them as men. The contrast between his method—that of comsense-and the church method of prayer and exhortation, is admirably drawn, and one of the finest passages of the book.

In India Mr. Valiant had a friend, in whose wife's care he placed his youthful son at the death of his own wife. This friend became

bankrupt through the rascality of his partner, who fled to England, whither he pursued him, caving his wife to follow when she heard from him. An Indian named Mahul, whose love he had rejected, took this opportunity to wreak her revenge by stealing his son, and joining a missionary, who, disappointed by his ill-success in converting the heathen, was about leaving for England; she pretended to be converted, and he conveyed them to England for the purpose of exhibiting his wonderful success under the Lord's guidance; but they had no sooner touched English soil than she fled with her stolen charge, joining a gypsy camp. The wife of this friend, sailed for England, bringing the son of Mr. Val-iant. The ship was wrecked in a fearful storm on the coast of England overlooked by Pendell Church. Impelled with generous bravery, without knowing aught of the ship in distress, Mr. Valiant gathered some courageous men and launched a life-boat. As they left the shore a woman sprang into it and seized the helm. By her dexterity they breasted the waves and res-cued all that could be brought to shore. Meanime a line had been carried to the ship by a rocket, and the passengers began to reach the shore by its means. On landing Mr. Valiant recognized among the rescued his own son and who sprang into the boat, and there on the stormbeaten shore she and Mr. Vallant met under these strange circumstances. The rescued lady and his son were conducted to Esther's home, and it afterward transpires that his friend is her father's son, who soon after returns, having caught his partner and recovered his loss. Through the gypsies his missing son is returned, and the family happily united. Mr. Vallant's experiments in civilizing the Heath prosper anazingly. Its wild hours are made to blossom imazingly. Its wild bogs are made to blossom and its savage people become excellent and trustworthy. Mr. Valiant and Esther, who loved at first sight when they met on the beach, are married, and remain among the people they are reclaiming from barbarism as they reclaim the savage lands. Mr. Meade absorbs the office of preacher in the better one of teacher.

The sluners all get their just deserts with truly poetic justice. The reverend rector, Morton, in crossing the lake for the purpose of pressing his suit on Esther, meets a squall which capsizes his boat, and is drowned. One of his confreres is burned in his own barn, and another falls down dead. Mahul, who stole the child, in her despair throws herself from the summit of a precipiee into the sea. Such is our outline of the story. Its episodes

of curate life, of the ways of rectors and bishops, of gipsy life, and the manners of the lower classes, are instructive and interesting. That of Aunt Sarah and old Stephen the sexton, forcibly illustrates the fatal power of superstition over the ignorant classes. the Ignorant classes. They were to be married in their youth, and Stephen went to the village to purchase a ring. Unfortunately on his way home, while passing the graveyard, he lost it. It was on the 2d day of May. He searched four weary days, but could not find it. Sarah was overwhelmed by the dreadful omen, and would not consent to the marriage. They consulted a fortune teller, who said they must not search except on the 2d of May, and they would find it. All that day Stephen would search, and, unsue cessful, await the passing of the weary year. He constantly visited the cottage, where Sarah resided; they were ever devoted and expectant yet, as neither dared defy the terrible omen, the years went by and they became old in their love. Then, on one bright May morning, the ring was found, but alas! broken in two! Stephen saw at once all his hopes were blasted. If the loss of the ring prevented their marriage, its broken circle was the knell of any expectation of her consent. In tears, he exclaims:

"Poor, poor lass! What a sad story! maun

bring thee after thy long, long waiting! We mann noo wait till we get to that tother

It was the last anniversary of the loss, and they were buried side by side in the quiet church yard by kind and sympathetic friends. Oh! how powerless is man before superstition!

Aside from the story the book is deeply interesting, and abounding in information. This portion alone would make a goodly volume. The liberalist will find it a magazine of effective facts, many of which are drawn from sources not read-

Placing the exposition of the Hindoo religion in the mouth of a gypsy, may not be justifiable, yet it is thoroughly done, and the most prejudiced Christian must confess his darling belief suffers by the comparison with that older faith. We are not of the critics who pronounce this work as greatly inferior to "Exeter Hall." They are very similar, and both merit to be widely read.

*THE HEATHENS OF THE HEATH. A romance, by William McDonnell. New York: D. M. Bennett, publisher. For sale by Colby & Rich, No. 9 Montgomery Place, Boston, Mass.

A Singular Dream.

An Amesbury man had a singular dream, under the following circumstances: His father and mother had recently died within a few weeks of each other, and one night in a dream he saw his mother standing by his bed, and a little distance away he saw a cot bed, with a peculiar coverlet, on which lay a man, with his back turned toward him. His mother called him by name, and said, "Here are seven dollars." He attached no significance to the dream until, when he went to the post-office, he received a letter stating that his brother, who was on a western railroad, had been badly crushed, and requested his presence immediately. On arriving at his brother's home he was struck with sur-, when he found him lying on a cot-bed, with the same kind of a coverlet as he had seen in his dream, with his back turned toward him. The brother died, and the gentleman was still more astonished when on settling his affairs the first bill presented was just seven dollars in amount. Strange as the story may seem, it is told by the man himself, and he is a gentleman whose veracity no one would impeach.

A Historical Explanation.

It was stated in an article published in the Banner a few weeks ago that the Hindoo Gode Chrishna was a Brahmin. But this is only true in a general sense, when all the disciples of the Hindoo religion are arranged into two classes, (known as Brangins and Buddhists,) as has been done by many writers. But, strictly speaking, it is not correct; that is, it would not be prop-Vishnuites Little Christ, he was a religious re-former, and departed from the more ancient faith He inaugurated so many important changes in the Brahminical creed, that he excited the hostility of that sect, as Christ did the Jews, and each fell a victim to the inimical sect, and had finally to pay the forfeiture of their lives for their temerity. In this and several hundred other respects their histories are strikingly. similar, as shown in "The World's Sixteen Crucified Saviours." It was also stated in the article referred to

above that Tuttle's "Christ Idea in History" is, to some extent, a compilation of "The Progress of Religious Ideas," by L. M. Child. But this statement is only designed to apply to the historical department, as most of that work is occupled with the examination of the Deityship and Messiahship of Jesus Christ, which does not appear to be a compilation. And although the names of the authorities quoted are not often given, the well-known and established reputation of the writer is a sufficient guaranty that the citations and statements are correct, for the most part. I think, however, he errs in one statement. In the "Christ Idea" he says, "Nothing is known with certainty with respect to the history of the Hindoo Buddha Sakla, only that he lived more than a thousand years before our era." In a later atticle published in the Religio-Philosophical Journal, he says he died 543 B.C. This statement, I think, is the nearest correct, as Higgins fixes his advent near that period, though it must be admitted that all dates appertaining to that era are, to a considerable extent, conjectural.

And here I desire to notice a statement from 'The Common Sense," recently published in the Banner. The writer, after enumerating a number of facts found in "The World's Sixteen Crucified Saviours," says they are not new. The statement so far may be correct; but if he intended the inference to be drawn that the work contains nothing new, I should beg leave to differ with him. The account of the crucifixion of nearly twenty Gods, taken alone, I venture to say can be found in no public or Christian library in the world. And the hundreds of historical citations found in the work tracing the popular religious dogmas to their origin and elucidating their meaning, I will venture to say can be found in no other work now extant, and the truth of this statement is already subscribed to by a number of persons who have read the work. I make ber of persons who have read the work. these statements in vindication of the claim set and extraordinary revelations in religious history." But as the writer confessed at the outset he had not read the work, he can readily be ex-cused for his ignorance. K. Ghaves. Richmond, Indiana

PUBLIC MEETINGS, ETC.

Eighth Annual Convention of the Minnesots

Eighth Annual Convention of the Minnesota

State Association of Spiritualita.

Notice is hereby given that this Convention will be held in the city of St. Paul on the 17th, 18th and 19th of September, 1876. Arrangements have been made with the Railroads for a reduction of fare to those going to the Convention. Persons wishing to avail themselves of the reduced fare will call for Convention Tickets at their respective deroits. Home talent is cordially invited to be present, and will be duly recognized. Arrangements have been made to have present good, reliable test mediums. No pains will be spared to make this Convention a grand success. Arrangements have been made with the hotels to keep persons coming to the Convention at reduced rates. It is distinctly understood that this is to be a Convention of Spiritualists, having no affinity with social freedom or any of its champions.

This Association is fully alive to the fact that there must be a distinct demarcation between the demoralizing and debasing incubus of social freedom that has endeavored to attach itself to the body of Spiritualists, and the high-toned and elevating teachings of the new philosophy. So then, with malice toward none, we say to any and all those thermal the property of the second of the convention of the convention of the paid octrine of social freedom, you are not invited to our feast.

GEORGE WALKER, See'y.

Vermont Annual Spiritualist Mass Convention.
The Vermont Annual Spiritualist Mass Convention will be he'd at the Wilder House, in Plymonth, on Friday, Saturday and Sunday, August 27, 28 and 29, 1575, at 9 o'clock. Lecturers and Spiritualists in and out of the State are cordially invited to attend, as there will be business of the utmost importance brought before the convention relative to the free and liberal school which is to be established at this place. Let us all unite and it will surely go, with all tams blotted out in toto. Come one, come all, and let us have an old fashioned Vermont Convention, a genial flow of soul and a good time; and Brother Wilder's is the place to have it.

Board one dollar perday, and accommodations for all. It is expected that the Central Vermont will carry those who attend the Chivention for half fare.

CHARLES WALKER, HARRY DICKERMAN, Committee, SABIN SCOTT, Vermont Annual Spiritualist Mass Convention

The Annual Convention of the American Free The Annual Convention of the American Free Dress League
Will he held at Lincoln Hall, Philadelphia, Sept, 15th and 16th, commencing at 11 o'clock A. M., the first-named day. Believing the object of dress is to protect and adorn the human form without constricting any organ, and that the style imposed by fashion and accepted by woman is fatal to her, health and the high interests of humanity, this League invites the friends of general well-being to meet with it and reason together on the nature and removal of existing evils in dress, hoping to elicit truth and advance the idea of individual choice and kindly jolerance in forms of costume.

the idea of individual contents.

Able speakers will be present, and full freedom given in discussing questions germain to the subject. Entertainment near the hall at reasonable rates. Editors please copy. Inquirers address

M. E. Tillorson, Vineland, N. J.

Excursion from Philadelphia. To Atlantic City, August 23th, 30th and 31st, tickets good to go and return either day, \$1.50 cach.

Children half fare on all the above excursions.

J. II. RHODES, M. D., 918 Spring Garden st.,

for the Committee.

Passed to Spirit-Life: From the Chapin Home for the Aged of both Sexes, in New York City, August 19th, 1875, Peter P. Good, Sr., in

the 86th year of his age.

The deceased was for many years an adherent of the Harmonial Philosophy, and passed on cheered by its fullest light. The remains were buried in the family lot in Greenwood, L. I., N. Y.

From Ashtabula, Ohio, July 20th, Donnie G., Infant son of Don O. and Mary E. Allen, aged 8 months and 11 days. One more reselved gone to bloom and brighten in the ummer-land. From Wolcott, Vt., July 28th; Georgianna H. Fleet,

aughter of William and Julia Fleet, of Cambridgeport Mass., aged 8 months. Passed on to join his only brother in spirit-life, from West Avon, Conn., (where he was visiting friends,) or Wednesday, the 11th August, 1875, at 10 o'clock P. M., Al-

bert Hubbell Wright, Jr., of the city of New York, son o Albert H. Wright, aged 19 years 1 month and 14 days. In terment in Greenwood,

terment in Greenwood.

The burdens and trials of earth-life are many and grievous—its bereavements strange and hard to understand, Scarcely has the turf grown green above the head of one beloved child before it is again broken to make room for another son—the only surviving one—the first born.

Unlike his brother, he was quiet and calm in temperament, but under a cold exterior was concealed a loying and sensitive spirit, self contained and strong. His intellectual capacity was of the highest order, and he possessed in an uncommon degree that keen analytical, critical facility which sees clearly and judges dispassionataly all subjects in controversy.

which sees clearly and judges dispassionately all subjects in controversy.

These endowments, with his already admirable scholarship, and his remarkable elocutionary gitts, pointed to a brillant and successful future. And who shall say that it, will not be fully verified in that better land he has but just entered?

With him all the young and growing life of the old line dies out. Like ploneers they have gone before, it may be, to smooth the path, and make ready the way for the weary and tired feet that still stumble along the stony earth-road, only sustained by the echo-of-fie dear voices from the better life; only comforted by the thought that the time is slowly and surely coming when the broken circle shall once more be rounded into fulness, and the dissevered reinited.

New Kooks.

Life--Health--Happiness. Mental Medicine:

A THEORETICAL AND PRACTICAL TREATISM

MEDICAL PSYCHOLOGY. BY REV. W. F. EVANS, Author of "The Mental Cure,"

Author of "The Mental Cure,"

One of the best, clearest and most practical treatises upon the application of psychie or mental force to the cure of the sick. Its clear-minded author has focalized what light upon this great subject he could obtain from accessible sources, and herein so illuminates the subject that persons of ordinary intelligence cannot only understand the theory, but become qualified to practice the healing arr, enabling parents to be their own family physician. And to those who desire to lift the heavy burden of sickness and debility from their suffering fellow-beings, this book is as a light shining in a dark place, and a guide to usefulness. The mature of the force employed—the qualifications of the practitioner—the methods of applying the force—and the results to be obtained under varied equilitions—are clearly stated, and in a manner that renders this treatise a standard work of study and reference by students of practical psychology.

Price \$1,25, postage 8 cents.

The Mental Cure. BY REV. W. F. EVANS.

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Banner of Light.

BOSTON, SATURDAY, AUGUST 28, 1875.

The Camp at Lake Pleasant - Tent Dedications-Lectures by Lyman C. T.Brigham, John Collier, Francis E. Abbot, William Denton, and others.

Reported for the Banner of Light by J. J. Morse.

Monday, August 16th, opened fair and pleasantly, and a continuation of previous good weather favored the campers. Among the items, set down for the day were a dedication of the cottage occupied by Mrs. Davenport Blandy, a confer-conservatism, and as a result it dwarfed every ence at the stand morning and afternoon, and a mesmeric entertainment by A. E. Carpenter in the evening, while circles were held by the various media upon the grounds, Arthur Hodges, David Brown, the "Allen Boy," and others contributing in this respect. The dedication of the cottage of Mrs. Blandy evidently proved superior in attractive power to the conference, for while the first was well attended, comparatively few were present at the latter. Dr. H. B. Storer conducted the exercises, and several ladies and gentlemen, including Charlie Sullivan, enlivened the proceedings with yocal music. Mr. Dayenport, father to Mrs. Blandy, and the world re-nowned mediums of that name, was the first to respond to the chairman's call. His remarks traced out the rise and progress of the phenomera in his own tandly, his own experiences as a moslium, and the trials he had encountered. Mr. Robert Cooper, of England, then followed, speaking of his association with the Davenport mediums in Europe, bearing the strongest testi mony to their sincerity, truthtulness and integrity. J. J. Morse then made a few remarks of an apropo character, and concluded by a power-ful plea for sympathy and love for all our mediums. Dr. Taylor then said that at all times, and in all places, he was the mediums' friend, since he looked upon them as steps in the great ascent to spirituality. At this point a beautiful floral presentation was made to Dr. Storer by Mr. J. P. Greenleaf, for Mrs. Charter, who had arranged, subject to the desire of her spirit triends, two portraits of Mrs. Conant, a cabinet one in the centre with the little spirit "Vashti" upon it, a carte upon its left, and a carte of William White, the good upon the rights. The pictures were literally framed in flowers in a most artistic Mr. Greenleaf, in a speech replete with truth, pathos and poesy, presented it to the doctor, who, upon replying, was so profoundly stirred that he could with but great difficulty control his voice. Indeed the entire company were visibly affected. J. William Fletcher followed with a characteristically carnest speech, most favorably received. The emotions of the friends were, however, roused to the most complete sensibility by the address made by Susic Willis-Fletcher, and at its conclusion eyes were indeed "windows out of which souls did look; and gladness of soul distilled itself in pearly drops;" a feeling was induced at the above dedication that has contributed not a little to the happiness of all who were present.

At the conference in the afternoon "Mediumship "awas the subject considered, remarks, being offered by a variety of speakers, much interesting matter being effected. Dancing in the pavilion closed the day's proceedings.

Tuesday the 17th brought quite air increase of visitors, contributed by a Unitarian excursion. At 11:30 A, M, the stand was taken by that good brother and able speaker, Lyman C. Howe, of Fredonia, N. Y., the subject of Mr. Howe, re-marks being "Nearer, my God, to Thee," in the course of which he said: We live to approach God. He being infinite, we finite, we shall for-ever approach and never reach the consummation. Physical agencies engage our first efforts. Physical education is first in order, and involves a large share of our labor and time. The body is the crucible in which spirit elaborates individuality, and comes in contact with the objective universe. There are various methods of approaching the Infinite; every step fits us for another, and extends our yearning for the unattained. We grow most where we Tel most. All the serieses are embraced in feeling. We feel the vibrations of light through the eye, the waves of sound through the ear, and the chemical muster of love through many channels, varying with the about health. Individuality is, the rejected the object loyed. Individuality is the pivotal well kept. L.P. Greenleaf conducted the cere-note around which the inusic of eternal life re-notes around which the inusic of eternal life re-volves. To perfect this individuality and evolved and Dr. T. B. Taylor made brief and appro-its latent possibilities is the labor of eternity, priate remarks. In the name of the friends who Struggle and triumph are infinitely better than had arranged the surprise, and with appropriate innocence and repose; an infant is the most beautiful of all objects; it holds all forms in prophetic combination; if an infant could never be more its beauty would not be seen; did it ever remain an infant it would prove an unwel come burthen, and all its charms would fade the promise of manhood or womanhood it cons the secret of all its wondrous beauty, and this profuse implies struggle and failure, with its lessons, wounds, sears, discipline and danger—the inevitable road to maturity—which is growing "nearer, my God, to Thee." For purity of thought, sweetness of diction and general spirituality, this address has had no superior on the ground. In the exening quite a striking incident oc-

curred - one, too, combining the conical and grotes ue so intimately as to render it diffisay which predominated. Supper over, the dusk of evening closing down always lends but when added thereto, phantoms, draped in white, appear flitting through the trees; ordinary folk's nerves are apt to be a little bit unstrung. The concourse of heeted dea—no, ghosts—converged to one point, the dancing pavillon! A closer acquaintance, with the spectres revealed their formanity, and the fact that a sheet and pillow case ball was about to be open-Among the habiliments of the French follies, the amusing disguises of cunningly-arranged. drapery, the elegant florally trimmed dresses of the ladies, and the almost utter impossibility of detecting who one's neighbor was, there were found abundant elements of mirth and amusement. Everything passed off most harmoniously, and daheing did not terminate until a late

A conference, or rather a "Mediums' Experience Meeting," was called for Wednesday morn-Ing, and was opened at the speaker's stand, Dr.
J. Beals in the chair, who called apon David
Brown, test medium of Boston, who continued to
speak for some time in an interesting strain; toward the end of his remarks the "old enemy the rain, came on again in torrents, and the meeting was adjourned to the dancing pavilion, where Mr. Brown closed his address. Mrs. Dearwhere Mr. Brown closed his address. Mrs. Dear-born, Mrs. Maggie Folsom, and Dr. Storer of Boston, each related some exceedingly interest-ing personal experiences, after which the meet-ing adjourned. Again it rained in the afternoon, ing adjourned. Again it rained in the atternoon, and in consequence Prof. R. G. Eccles's lecture was postponed until the next morning. About four P. M. the rain held up, and its inky reservoirs rolled away, and pursuant to a previously issued notice a numerous company assembled in the pavilion, when upon a stand covered with chaste and beauteous flowers was seen a magnificent lyre, constructed by the skillful fingers of Mrs. Charter out of some of the choicest products of the floral kingdom. J. William Fletcher took the floor as the chairman of the meeting, announcing as its object an expression of sympathy for and interest in the life and labors of an old friend and co-worker. A. E. Carpenter followed in the same strain, and N. Frank White in a felicitous speech revealed the plot to the audience and the recipient of the floral tribute, I. P. Greenleaf of Boston—which was supplemented by a substantial evidence of regard in the shape \$52,00, gathered through the instrumentality of Mr. and Mrs. J. W. Fletcher, Mrs. Folsom, and other friends. Mr. Greenleaf made a most feel-

ser, who were his physicians during his late severe illness, was alluded to and elicited the hearty applause of the audience; after which a brief Scientist, Boston, stepped forward and remarked speech from Dr. Taylor, and then one from the Chair, closed the proceedings. The activity and searrey of Mrs. Folsom, Mr. and Mrs. Fletcher and other ladies, in promoting the above, are worthy of all praise.

BANNER

Thursday morning dawned bright and fair, and Oid Sol shone warm enough to make amends Howe; Professor Eccles, Mrs. N. J. ofor his absence on the day before, all promising well for the exercises of the day, which opened with a lecture by Prof. R. G. Eccles, of New York, Dr. Beals presiding. Quite a large andi-ence assembled, and, after reciting Miss Doten's poem, "Peter Maguire," Mr. Eccles announced the "Mistake of Christianity" as his subject for the "Mistake of Christianity" as his subject for som, he commended her to the friends freely, the occasion. It was claimed that the origin of the mistakes he would discuss arose from the ciation and relation with Mrs. F., and a brief fact that Christianity had coased to be authorite. fact that Christianity had ceased to be catholic | speech from J. J. Morse terminated the proceed -universal-and had been narrowed down to a lings. proposition it enunciated down to its own level relations of "God" to this uncatholic religion and to modern thought were then discussed, the absurdity of the Christian Orthodox idea being cleverly illustrated. The Orthodox claim the ability of God to do anything. The lecturer urged it was just as impossible for God to make himself, as it was for him to turn a grindstone in opposite directions at the same time: the impos sible could neither be done by man nor God. The character of Jesus was next discussed, and a noble enlogy prenounced thereon, added to which was the emphatic declaration that all the good ness and purity in him belonged to humanity at Jesus came to fulfill the law-not one jot or tittle should pass away until fulfilled. shadow of the past is the prophecy of today, and as truth dawns clearer upon us-as we gather in more of it-so the shadows disappear, and the prophecy is fulfilled. The more of light, the less of shade, A powerful pleat for a more rational treatment of the unfortunate or criminal classes was here introduced, the idea of which was that our love of self-egoism-caused us to punish and restrain those who did not act. beak or think as we desired it. The position of esus, who required us to throw away all self love, was forcibly contrasted with the lives of the Orthodox Christians to day, who evidently believed in the *lex tillionis*, and, said the speak er, prove themselves to be not followers of Christ hristians-but followers of Moses-every one of them Moseians! -Ably delivered and forcibly expressed, the lecture was listened to with the epest interest by a thoroughly appreciative au-At 1:30 o'clock P. M. the strains of the band

again invited, attendance to the rostrum, and a large audience assembled, the attraction being Mrs. Nellie J. T. Brigham, of Elm Grove, Mass. A song, "Bread Cast on the Waters," was very sweetly rendered by a lady, at the close of which Mrs. Brigham announced as the subject of her discourse, "Whither Are We Dritting?" An address full of sweetness and poetry was then delivered; the rise and progress of our cause in connection with the churches was sketched out, in which it was shown so long as we left hell and the devil alone we were all right; but so soon as we touched them the church raised up its opposition and woe for us was predicted—our work was devilish, or foolish, and would soon die out! It had not done so: it had grown with such marvelous rapidity and luxuriance that we ourselves seemed hardly able to realize its magnitude. We were not drifting into creeks or dogmas; we had no time for formulating such matters, but we were drifting on to a most glorious success, wherein we should see humanity purified and elevated nearer to all that was sublime and beautiful. Full of thought, and combined with a certain grace of delivery, the attention of the audi-ence was closely attracted to the lecture until the

A mysterious notice read from the stand, announcing a meeting at "opposite headquarters" for 7 P. M., caused quite a large concourse to assemble at that hour, when it was discovered that another of those very pleasant and inspiriting "dedicatory meetings" was about to be heid -the recipients of the attention being prised? for the purpose. A band of friends had decorated the tent, and enlisted the services of Mrs. Charter again to construct a floral tribute in the form of an anchor, which was placed on a stand in front of the tent. Led by a lady friend, all unsuspectingly, Mr. J. W. and Mrs. Susie Willis Fletcher were then brought to their tent and installed in the place of honor, evidently as much surprised at the proceeding as were many of the assembled guests, for the secret had been words concerning the beautiful emblem on the stand, as indicative of the steadfastness and truthfulness of the lives of the presentees, J. J. Morse presented the same to Mr. and Mrs. Fletcher, with every good wish for their peace and happiness. For himself, he desired to bear witness of his esteem and-regard for them, and he personally joined in the God speed of the friends. Mrs. Susie Fletcher then replied, speak-ing in a highly appreciatory manner of the tribute just presented, and seeing in it an evidence to urge her forward in her duties to her own soul and its truths, let the consequences be what they might. Willie Fletcher also offered it few words in response; though kindred might forsake and persecute him, yet the gathering of friends there proved to him that he was not quite alone, and nerved him to go on his work despiteall difficulties. The large audience slowly dispersed, many crowding round to sympathize with and congratulate the recipients of the dedicatory

Friday morning one of the most interesting meetings yet held at the stand took place, Dr. Taylor delivering a lecture on the "Objective Evidences of Spiritualism," at the close of which Mrs. Blair, the renowned water-color painting medium, gave an exhibition of her mediumship. A committee of two lades blindfolded her with sixteen thicknesses of moistened linen upon each eye, and then bound her eyes with a handkerchief folded several times, the whole being featured by whole being secured by a band of tape. Four blank sheets of card-board were then exhibited, and in a little time Mrs. Blair commenced to paint. Four pictures of flowers were done, in cleven, nine, seven and a half, and six minutes respectively; the result being hailed with ac-clamations by the audience. The pictures were subsequently disposed of at excellent prices.

In the afternoon the Rev. John Coller, of England, occupied the stand and delivered a thoroughly sound, practical, and radical dis course, his subject being the "Necessity of Mak ing Spiritualism Practical in Daily Life." For breadth, comprehensiveness, and clear under-standing of the ideas involved, it was equal to any that had been then delivered, and as it is probable it may be published at some time in extenso in pamphiet or some other form, it were un-wise to introduce an abstract that could only fail

to do it justice. Saturday the 21st dawned fair and bright, and the day's proceedings opened with a conference at the stand, various speakers offering remarks the burden of which were, the force-principle

as opposed to the peace principle.

In the afternoon, Austen E. Simmons delivered the regular address, after which still another of those little ceremonies that have been so interesting transpired, the occasion being the presentation of a floral and pecuniary offering to Mrs. M. J. Folsom, of Boston. The friends had kept the matter a secret from Mrs. Polsom, with the intention of surprising her, in which they succeeded. The proceedings were marshaled by Dr. Beals, and the speeches were enlivened by Dr. and Miss Bailey, and Dr. and Miss Bailey, and Dr. and Miss Beals. H. S. Williams, of Boston, spoke in prajse of the recipient, commending her labors and urging her forward in her good deeds. Mr. David Brown, to whom had been delegated the task of presenting the before-mentioned to-kens, then came forward, and after a highly other friends. Mr. Greeniear made a most feel-ing reply, speaking in the most cordial terms of the—to him—utterly unexpected act just con-summated. An incident of great kindness and generosity upon the part of Mr. and Mrs. Fletch-an envelope containing upwards of \$39. Mrs.

which, E. Gerry Brown, editor of the Spiritual Scientist, Boston, stepped forward and remarked that he felt impelled to do so to bear witness to Mrs. Folsom's kindly disposition; our mediums model of the second s arts, r orsone's kindly disposition; ours mentums needed sympathy and to be sustained; we should give them the utmost charity. He, the speaker, had known Mrs. Folsom for some considerable time, and he had never known her to speak an unkind word about another medium; he believed that the mediums stood in more danger from in-ternal bullousing them they did from overland ternal jealousies than they did from external criticism; the speaker had seen much of Mrs./ Folson, and he felt called upon to state that hearly all-the public portions of his career had hear the result of his recognition with Mrs. Rol. been the result of his association with Mrs. Fol-

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The evening fell clear and calm; the afternoon trains had brought quite an accession of visitors, the grounds presenting quite an animated appearance, the young folks—and older ones, too —enjoying themselves in the dance, chatting in shady nooks or wandering by the margin of the pellucid lake, the surface of which was silvery by the moon's bright beam.

A cool breeze, tempered by an occasional burst of sun-warmth, awaited the campers when they arose, on Sunday morning, the 22d. As the morning passed on, visitors crowded in "from all the parts round about," upwards of one hundred cars depositing their human freight upon the grounds. When the numbers were highest there could scarcely have been less than ten thousand people scattered throughout the grounds. The morning services were introduced with several very fine instrumental selections, performed by the Fitchburg Cornet Band, after which the quar-tette, under Robert Cooper, rendered "Two tette, under Robert Cooper, rendered "Two Little Shoes," and other selections. Dr. Beals then introduced the speaker of the morning. Francis E. Abbot, of Boston, who announced as his subject; "Rome in America." He compared the Romish Church to a huge polar iceberg sent down the ocean to southern latitudes, where, re-sisting the disintegrating influences of the mighty Gulf Stream, it still nearntained itself, though crumbling and rotting beneath the solar blazea danger greater than when in its native waters to passing vessels. This iceberg of Romanism had floated down from the polar regions of me-dieval ignorance and superstition, resisting, by some seemingly inscrutable law, the influences of the gulf stream of modern thought and intel ligence. It had drifted here, to free America where it was initiating, its tactics of aggression to which it is ever true in all countries and at all times! A prince cardinal is but one link in the chain Rome hopes to bind around the United States. Universal education: the taxation of all property, civil and ecclesiastical; continual agi tation, to rouse the people from their indifference were among the remedies suggested, and if these matters were not attended to, there would be religious warfare of the greatest magnitude, and that, too, ere long. The speaker was most heartily applauded, both at the close and during his emarks; indeed, his cogent reasonings and forcible illustrations could hardly fail to carry conviction to his hearers, and fully call out their hearty sympathies.

Having had an intellectual feast, there was a general stampede for a feast of another character, rendered quite a necessity by the bracing breezes from the surrounding nountains; the boarding-tents of Austin and Dunklee being taxed to the utmost extent of their resources by he numbers patronizing them.

At 2 P. M. the band again invited the people to the stand, but judging from the audience assempersuasion needed. At half past two an immense audience was packed and wedged into every available spot around the stand, upwards of six thou-and persons being within sound of the speaker's voice. The quartette then sung "For-give and Forget," after which the President introduced as the speaker of the hour William Denton, of Wellesley, Mass., who, upon coming forward, was greefed most enthusiastically. His lecture was prefaced by the reading of a poem en-titled "My Religion." He, then announced as titled "My Religion." He then announced as his subject "Rational Religion." The absence of rationality in religion was attributed to the fact that the reasoning powers of man were not fully developed, and able to control and direct the animal attributes of his being. Allmentiveness, unless controlled by judgment, caused men to become gluttons, and the manner of eating among savage tribes was cited as evidence, since these savages gorged themselves whenever rape the rule among savage tribes. ness and secretiveness were also dealt with in a similar strain, each of which without reason simply wrought out violence and injustice. It was no better in the domain of the higher sentiments, conscientiousness, usually spoken of, said the speaker, as a high moral organ, was just as blind in its operation and injurious in its results as any lower organ when unfilumined by reason." The Hindoo mother easts her child into the Ganges to appease the gods; children were sacrificed by the Jews-to-Moloch; creedists burnt heretics and persecuted dissenters, in each case because consci-entiousness urged them—to—do so—but in no case did that organ explain to them the right, it only kept them to the line of the inherited convictions if it did it would have made the mother revile the gods that demanded such a sacrifice, and have caused her to preserve, instead of destroy, her offspring: Moloch would have been hurled to the earth, and persecutions for faith's sake would never have occurred. And such things could never have transpired had the religious elements in man's nature been directed and governed by reason. Through the absence of reason men got false ideas of God. The speaker's idea of God was, that "all there is is God;" nothing can exist butside an infinite being, consequently we must "live and move and have our being in him, and he must live and move and have his being it Temperance in all things, argued the speak r, must be the rule, temperance in eating, it drinking, in life and action; the lower element

must be subordinates to the higher. At times it was said, when an ugly, vicious feeling crept out of an individual, that the "old Adam cropped out." It was not so, said the speaker; it ante-dated Adam, did the peculiarity, it came from the "Old Brute," which we were outliving and getting beyond, going up the corridors of being nto that element of rationalism that would bles all mankind.

The immense audience remained attentively istening to the close, scarcely a dozen having eft during the lecture. A hearty burst of ap-plause was given as the speaker resumed his seat. Beautiful Bird, Sing On," by Miss Bailey, con

cluded the exercises.

At four o'clock Dr. and Mrs. Brigham, of Fitch burg, Mass., held a public reception for the pur-pose of dedicating the cottage they are occupying on the camp. The cottage is of wood, and built in sections, so that it can be taken to pieces and stowed away during the winter months, if so desired. Tastefully decorated with flowers, ferns grasses, oak and pine boughs, it presented an ex ceedingly beautiful picture, one reflecting alike the judgment and taste of the decorators, the chief the judgment and taste of the decorators, the chier of whom were ladies. Dr. Storer directed the services, which were opened by a sweet song from Miss Bailey, after which the chairman called upon J. William Fletcher, who spoke in an appreciatory manner of Mr. and Mrs. Brigham's life and, labors, and claimed that it was in such persons that we found the reality of true religion and the good of Spiritualism. Mrs. Susie Willisguards are proceeded, her remarks bearing the services and the good of Spiritualism. Mrs. Susie Willisguards are proceeded, and the bag was also examined by me, disturbed, and the bag was also examined by me, disturbed, and the bag was also examined by me, and found perfectly whole as when placed upon her.

I can only say, in conclusion, that I express the conclusion, that I express the science was a perfectly whole as when placed upon her.

I can only say, in conclusion, that I express the two research was a perfect success, and entired by free from any intention or appearance of deception, and can heartly endorse the manifesta-Fletcher next responded, her remarks bearing upon the goodness of the brother and sister they were then with, who had not scrupled to go ou into the world and bring in the sick and unfortunate, finding their jewels even in the gutter and on the street. J. J. Morse then made a few remarks in keeping with the occasion, after which Dr. H. P. Fairfield closed the meeting with a hearty tribute of esteem and respect for the doctor and his wife.

Still, after all, that the campers might not feel | Mrs. Mellen, 112 Chester Park; Mrs. Smith, 321 | things.

they had not had enough, yet another-meeting was held at 8 P. M., at the speakers' stand. The auditorium was quite filled at a little before eight, when just at that time the traveler down Broadway would have observed a curious cavalade assembled. It seemed as though a tribe of the dead of one hundred years ago and been ma-torialized, and had come back to view with astonishment that curiosity, to them, a Spiritu-alist camp meeting! The band struck up and alist camp meeting! The band struck up and "Ye Olde Folkes" filed down the central avenue and took their places on the platform, proving themselves far too real to be visiting shades from the misty land. Soon the leafy grove resounded to the music of ye olden days as the old folks concert commenced, Deacon C. Methuseleh Sullivan being director of singing. The "Song of the Old Folks," by the choir, followed by "Shir-land," also by the choir, opened the way for "Within a mile of Edinboro' town," by Miss

LIGHT.

Amanda Bailey, who, upon an encore, sang "Bother the men." "Dedham," by the choir, "Bother the men." "Dedham," by the choir, was succeeded by a solo from Deacon Sullivan, "Old Uncle Joe," rendered in his usual inimitable style. "Ode on Science," "Turner," and "Silver Street," followed by "Strike the Cymbal," solo by Miss Bailey, closed the first half of the concert. The second part opened with a quartette "Tommie, Don't.Go," Deacon Sullivan, Dame Fletcher, Damsel Dunklee, and ye young Daniel Coffin rendering the parts; after which Deacon Alexis Gustavson sang a Sweedish song. Deacon Alexis Gustavson sang a Sweedish song,
"Arv jag född so vill jag lefya," ("I am born,
I will enjoy"; "Celestial Watering," "Sound
the loud timbrel," "Northfield," a duett by the
damsels Dunklee, and a spirited rendering, which fairly brought down the house, of the duo "Mr. and Mrs. Snibbs," by Deacon Sullivan and Dame Fletcher, were then severally placed before the audience, "Coronation" being the concluding piece, rendered by the choir. The promoters of the affair and the participators therein deserve great credit for their junited labors, and they must have felt amply repaid by the continual and hearty plaudits that greeted one and all. The Fitchburg band, and the organ, presided over by Deacon Fletcher, combined valuable assist-fance with pleasing strains. Ye ancient dames, damsels and deacons were observed going homeward and, ere a little time was past, the resollection of the amusement they had afforded

was all the evidence of their late career.
On Sunday, 29th, Mr. R. G. Eccles, of New York, will speak in the morning at 10:30, and William Denton will deliver another lecture at 2:30 in the afternoon. The camp breaks up on

Cest Sennces.

Seances with Mrs. Seaver. To the Editor of the Banner of Light: In 'my letter of July 31st referring to the so-

called exposé of Mrs. Seaver's séances for materialization, you will remember I stated that she had resolved to go on with her-sittings as soon as possible, and that she had given me an invitation to be present at the first one, in which she would submit to any reasonable test conditions the friends present might see fit to impose, in order to prove the genuineness of the manifestations given through her modiumship. In accordance with this agreement, on Monday

would do for us. The atmosphere was extremely oppressive, and this, combined with other circumstances—such as being in new quarters, and her somewhat nervous condition—did not warrant me, at least, in expecting much satisfaction.

But we proceeded to business by first requesting two ladles present to retire to an adjoining, room with Mrs. Seaver, and by a thoroughly critical examination of her clothing satisfy them-selves beyond the possibility of a doubt that she had nothing upon or about her person in the form of masks, or anything which could be used for purposed of deception. This was done by them, and Mrs. S. was led into the room where we were assembled dressed in good Shaker costume, minus the color of her dress, which was

A bag, constructed of coarse, strong netting, was then brought me to inspect. It was firmly sewed and fastened, and in the open end was drawn a strong cord to tie around the neck. The bag was then placed over her entire form, and I drew the cord up as tight as I dared to without obstructing the circulation. I then tied a series

In a few moments there appeared at the aper-ture a small hand, and at the opening in the curat the same time; then came several, and two faces at the aperture at once, neither of which resembled the medium. We then were shown a most beautiful naked foot, resting upon the carnails were visible, and the whole foot presented a self-luminous appearance, which seemed to illuminate the immediate surroundings.

The curtain was then parted at the opening

and a large hand thrust out, waving back and forth. I asked the privilege of grasping it. which was freely granted. It seemed to be a much larger hand than we are used to seeing, and it gave me a good hearty shake

Then my hand was drawn within the opening and firmly grasped between two large hands, the palms being against each other, and shaken-

firmly.
While I was thus empaged, I cast my cye through the aperture and saw the medium sitting through the aperture or five feet distant. Furthermore, whenever there was any hand,

foot, or face visible to the company I immediately addressed the spirit Willie (who controls Mrs. S.), and was instantly responded to by him, often in a humorous way.

By this means were we able to satisfy ourselves of the position of the medium in the corner

of the cabinet. By no means could we have been deceived in this without assuming that Mrs. S. is possessed of excellent powers as a ventriloquist.

Then the Indian spirit, "Larookah," announced herself, and quite to our surprise passed

her baby through the aperture, holding it in dif-ferent positions that we might have a good view A spirit purporting to be the renowned John King announced himself, and, through the medium, carried on conversation with Mr. Blank

This, in the main, is the substance of the kind of manifestations we were favored with. The exact number of hands and faces I made no min-

and another gentleman. But as this relates more

to the future than the present I will not note it

After the scance was closed the curtain was drawn aside, and we all saw Mrs. S. in her chair, entirely unconscious, and covered with profuse perspiration....I did not try to untie my knots hen, but in order to relieve her as quickly as pos sible from her uncomfortable position I cut the string and drew it out, taking my own time to examine it. I found the six different knots un-

ception, and can heartly endorse the manifesta-tions, as given through Mrs. Seaver, to be genu ine and truthful.

I-have endeavored to give a straightforward account of what occurred, free from exaggera-tion or color. If I have made any mistake, I shall with pleasure ask to be corrected by any of the parties who were present, whose names and residences I will give below by their request:
Mr. and Mrs. Libby, Parker street; Mr. Foss,

Postscript.-Since writing the above I received an invitation from one of a number of friends who had arranged with Mrs. Seaver to hold another test scance on Tuesday evening, August 17th. We met promptly at 8 o'clock, and in addition to the tests applied by the other parties at the Monday evening sitting, Mr. Brown had sup-plied himself with a strong cord, which after. Mrs. Seaver was enveloped in the sack was ted around her waist, and then passed through the back of the chair, up over a pulley and outside of the cabinet, through a ring in the wall, and the ends were left hanging, with a white haid-kerchief attached, so that the medium could not move in the slightest degree without drawing the cord in full sight of all present. This was a very good addition to our former experiments.

Suffice it to say that there immediately com-menced the finest display of hands, of different sizes, that we had ever seen; also, several faces -and partial forms-were made manifest to us. There was also convertation carried on by parties present, by means of the heaviest raps I have ever heard—they being produced in the furthest corner of the cabinet.

When the manifestations were occurring, there was no motion of the cord, which, together with the conversation carried on with the medium at the same time, assured us that she took no part in their production. We were all well satisfied ith what we saw, and although not equal to what we have seen at previous séances, yet we believe that with favorable conditions in the future some very fine materializations will be witnessed at her scances. I have liberty to give the names of the parties present at this last scance as follows: Mr. Brown, jr., and wife; Mr. Brown, sen.; Mr. Mansfield and wife; Mr. C. C. Mead, and your correspondent,

H. WESTON. Boston, Aug. 18th, 1875.

To the Spiritualists and the Provisional Council of the Universal Association of Spiritualists of America.

At the Annual Convention of the American Association of Spiritualists, held in Chicago, in eptember, 1873, which was the largest delegate onvention at which I had been present, the subject of reorganization was largely discussed. The result was that the committee raised to specially consider the matter reported, and the Convention, with a few dissenting votes, adopted, with some few, eliminations and emendations, a constitution which I had prepared for, and pre-sented to, the Convention in Boston the year before, with the view to spread the idea of organizing upon bottom principles before the Spiritnalists generally.

At the latter time named, I saw that the Spirit-ualists were not ready to enter into any organic form in which anything approaching to common interests was the foundation; and when the matter was proposed in Chicago I was still fear-ful that but little approach had been made to-ward such readiness. While it is true that nearly all the delegates recognized the need of such an organization, very few, I think, were prepared to go out into the public field and advocate it. When I saw that the propositions contained in my plan for organization were likely to be adopted. I also saw that to adopt it as it stood would Aug. 9th, I called at her new residence, No. 31 be to virtually adopt all organization out of ex-Bromley Park, where I found nine ladies and istence, since I knew it would be impossible for gentlemen in waiting to see what the spirits anything like an organization to grow up in a year under its provisions. Therefore, the only way to preserve the form of organization was to appoint a provisional Council to hold over until such an organization could grow up. Such a council was provided for, to consist of twenty-five members, to be appointed by the Board of Managers of the old organization, who were to be exafficio members of the new council.

But the division that has sprung up among Spiritualists over the question of woman's right to be her own sovereign controller in her social relations, has prevented me from positing the subject of the organization, and even from taking the necessary steps to form the proposed council; while the bitter personal opposition that has been made to myself as the representa-tive of that principle, and the foundationless and vituperative abuse of which I have been made the subject by some prominent and really useful Spiritualists, has persuaded me finally and formally to withdraw from the Presidency of the Board of Managers, and the proposed Provisional Council.

I do this now, thus early in the season, in of peculiar knots in such manner that I should order that, if they wish to do so, the Spiritualists know if they had been tampered with. She was since these savages gorged themselves whenever an opportunity presented itself; amativeness undirected by the reason runs riot in the individual and society, and the lower in the scale of exclusion of the chair, and the curtain to the cabinet drawn out. The lamp was placed upon istence the more was man under its domination, is tence the more was man under its domination, is tence the more was man under its domination, is tence the more was man under its domination, is tence the more was man under its domination, is tence the more was man under its domination, is tence the more was man under its domination, is tence the more was man under its domination, is tence the more was man under its domination, is tence the more was man under its domination, is the placed in the chair, and the curtain to the call a convention and perfect a new organization, under which all may come together and units the floor behind the circle, and shaded by a guitar agree upon, ignoring and limiting and expurgating the subjects that have been a source of discord and dissension for three years. For my tain (some three feet distant) a large hand—both, part I cannot consent to any participation in any organization that in any manner encroaches upon the fullest and freest consideration of all subjects, or especially that which ignores the most vital of all questions, and to reach which I pet, thrust out beneath the custain, which re-mained in sight some two or three minutes. The until children are bred and born properly there can be no slight improvement in the race me this is a more important matter than Spiritualism per se, and I do not hesitate to withdraw from active participation in the latter, in order that my interest in the former may not longer, even seemingly, embarrass anybody who differs with me upon the respective importance of the two questions.

In taking this step, I also desire, as far as I can, to make it further unnecessary for anybody to travel over the country opprobriously, unjustly and untruthfully denouncing the cause of social freedom, and putting contumely and dis-grace upon a divine thing, by reason of their per-sonal dislike of me. In other words, I wish so to act that the cause may be permitted to go before the people upon its own merits, divorced from the reputation which has been pretendedly borrowed from me with which it has been clothed and presented to them. Of whatever injustice I may be still made the subject, I do not wish it to be reflected through me upon the general cause.

I would not, however, have it inferred from this that my interest either in Spiritualism or in social freedom is at all abated; or that my active exertions in my own individual way in their behalf are to be lessened at all. On the contrary, I would have it, this act of mine, regarded as it ought to be, as an evidence of increased interest in both subjects. Indeed, I shall never feel like saying with Simeon of old, "Now lettest thou thy servant depart," until the former shall have culminated in the visible resurrection, and the latter shall have so far prevailed that there shall be no more unwilling motherhood to replenish the ranks of misery, vice and crime.

Moreover, I feel that the time for special labor

in any single branch of reform is passed, and that all reforms ought to be blended together into a general system for the reconstruction of society; indeed, I believe that this will become disintegrating influences at work in all departments of the social structure, which cannot do otherwise than undernine it. Who can observe he constant stream of evidence of corruption in political, financial, industrial, social and reli-gious circles, and not feel that the end of present things is nigh? When chaos comes, as come it must, no one or two reforms can be the basis of reconstruction: all must be blended together into a common system, and it is in this field that I prefer specially to labor. I was hopeful that I could make the Spiritualists of the country see this as I see it, and to come to some outspoken action in the right direction; but as I have not been able to do this, I do not wish to stand in the way of their doing whatever they may wish to do in a less comprehensive way.

I therefore respectfully resign the Presidency of the National Association into the hands of the

managers of the Association of Spiritualists of the country, to leave them and the board free to take such initial steps as they may deem proper and right, only reserving to myself the right to join in-any such deliberations, and to advance and advance what seem to me to be the heat and advocate what seem to me to be the best things.

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