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JOTTINGS ALONG THE WAY-THE EDDY BROTHERS, Etc.

BY J. M. PEEBLES.

To the Editor of the Banner of Light :

Not "dog days," but golden days, are these up in Colebrook, N. H., where I am lecturing the present month. Born, and spending my early years along the foot-hills of the Green Mountains, pleasant and even beautiful to me are these neat, quiet New England villages. The recent rains have given the hills and pasturelands the hues of the emerald, while the Connecticut Valley with its waving grasses and grains, and mountain scenery in the distance is absolutely magnificent.

When first starting from home I met several parties going off into rustic vagabondage and annual summer laziness. In New York, I called upon Dr. Babbitt and other friends. Dr. Bab-ton abuse, the contemptible lies and slanders rebitt's Chart of Health, just published, is really a tailed about these mediums-and the scars I yes, gem; and should adorn every home, to be studied if not memorized.

Friday, reached Troy, N. Y., clasping the hands of the Starbucks, Waters, Browns, Wilburs, Kelseys, and other devoted workers. The Trojans commence their Spiritualist meetings no harm."-Chron. xvi : 22. Some naturally talk again the first Sunday of September. Here we gold about other people, others talk silver, and met Mrs. M. A. Halsted, and her daughter Theresa, both zealous workers in the New York Soclety and Lyceum. They were on their way to the Eddy Brothers in Vermont. Accompanying another is the readiest way in which a little soul them we reached Chittenden Saturday afternoon. There were present some forty or fifty; and have never become a constellation but for the among them, believers and investigators, Spiritu- | courage it evinced in nibbling Hercules on the alists and Shakers: a quiet gentlemanly-appearing reporter of the Boston Herald, his friend, SUNDAY AT THE EDDYS-SIGNS IN THE HEAVENS. recreating and resting from cone the Rev. A. Gage, a Universalist minister of Lewiston, Me. This clergyman, a sound thinker and eloquent speaker, is decidedly an outspoken Spiritualist. Let none say hereafter, "All the olergy are cowards."

THE EDDY BROTHERS.

Before me lies a copy of the Banner of Light, containing a letter from my pen, dated Lowell, Mass., Oct. 7th, 1865. In this communication, describing the Eddy Brothers, I said: These mediums are modest, unassuming, and unpretending, utterly unschooled in the arts and wiles of the world. When confined as securely as a skeptical committee could tie them, music would be heard upon several instruments at the same time; hands, arms, and faces shown at the aperture; and all, too, while tied so tightly that the blood partially ceased to circulate. * * * During the materializing of faces, a young man sitting on the seat with myself, spoke out somewhat excitedly-"That's my uncle, it certainly was!" Again he shouted aloud-"That's my uncle, William Livingstone; he bowed to me!"

In a subsequent letter to the Banner I mentioned a prophecy made by the controlling spirits of the Eddys, assuring us that in a "few years spirits would be able to so control the aural envelones of mediums and the elements in séance-rooms as to materialize the whole form and speak in audible voices." Similar prophecies were made through the mediumship of Mrs. J. H. Conant, Dr. H. B. Storer, and several others. These prophecies have since been fulfilled—literally, unequivocally fulfilled in different parts of the country.

Meeting those Eddys, for the first time, some fifteen years since, I then and there fully satisfied myself that they were mediums. Attending their séances in Buffalo and other Western cities several times afterwards, and then investigating again, something like a year since, all confirmed what, to my mind, required no further confirmation—the genuineness of their mediumistic gifts! One evening last week, after several Indians, Mrs. Eaton, the "Witch of the Mountain," and four Shaker spirits, clad in the Shaker costume, made their appearance; the spirit-mother of Mrs. Packer and Mr. Pritchard came out arrayed in white. Conversing a few moments with these, her children, standing by her side upon the platform, she requested an introduction to the audience. Stepping forward, they introduced her. And then, while standing by the side of their spirit-mother, each holding a hand and looking alternately into her face, each solemnly declared, "This is our mother!" These people occupy a fine social position in Albany, and are well known to your regular and able contributor, Dr. Ditson. The question, therefore, is, Could not these people, while handling, distinguish their mother from William Eddy? If this retired merchant of Albany, Mr. Pritchard, does not know his mother, who does? If he and other

senses—their own eyes, whose can they trust?

WHAT IS SAID. "They are curt and churlish," said a visitor, while lounging under the shade-trees that front the door.

Effects have legitimate causes. Whatever else the Eddys may be, they are not hypocrites. Their mediumship, converting such determined skeptics as Dr. Miller, of New York, Judge Haynes, of Tennessee, and other noted persons, is established. Elder F. W. Evans, of Mt. Lebanon, and other persons of note, are also competent witnesses of the mediumistic powers of the Eddy

As yet there is much of the weird, the inexplicable in mediumship. All should carefully study the hermetic philosophy. America is getting just a smattering of the occult sciences, so well understood by the Gymnosophists of India and the Hierophants of Egypt, prior to the reign of the first Ptolemy. While purposely avoiding expressing any opinion as to the plane or spiritual status of the controlling intelligences at the Eddys, I feel free to say that spirits allied to the magnetic conditions of earth often personate other spirits. The law is, the nearer the earth the more power over material substance. The chemistry of the spheres—who can fathom it?

Some visiting the Chittenden mediums get little satisfaction, no tests, nor even a glimpse of their friends gone before; while others, and I most skeptical, are often recipients of the most convincing tests, as well as a satisfactory sight of those they had mourned as dead. "Why, how is this?" Aye, that's the question. How difficult to seize and probe those psychic forces! Introl them as they will. Let us tread cautiously, prayerfully, remembering the Pythagorean maxim: "The sage thinking much speaks but little."

Considering the slimy insinuations, the wanthe scars they wear upon their persons as seals of their mediumship-I really wonder that they have patience, or even a shadow of faith in humanity remaining. "Touch not mine anointed," say the Hebrew Scriptures," and do my prophets others dirt. It was a disciple of Swedenborg who declared that the "tattler outranked the murderer; while Edgar Poe said: "To villify can attain passing greatness. The crab might

To the truly enlightened all days are he all hours fit seasons for worship. True aspiration is worship—is genuine prayer. At the usual Sunday hour for religious worship the Eddy visitors and a few of the neighbors assembled in the esting meeting. The music, if not classical was cheering; and though there were present Spiritualists, Shakers, Universalists, Methodists and skeptics, there were no jarring nor discordant words uttered. The speakers were Elder F. W. Evans, Rev. A. Gage, Eldress Antoinette Doolittle, P. C. Tomson, Wm. Whittenmyer, a lady

poet from Texas and others. Leaving the spiritual exercises and phenomena of the scance-room and retiring to the street, we saw in the sunlit heavens a physical phenomenon seldom, and so far as I know, never before witnessed. At this clear, midday hour, there was a brilliant ring circling the sun, and afar in the south a rainbow, the reflection from a part of this circle.__To the right, and seemingly above this bright prismatic circle that surrounded the sun, there was a shimmering silvery circle intersecting the one that girdled the sun, and in the distance, a reflection from this silvery, yet exceedingly radiant circle. Think of it !-three circles, two of them intersecting, and all for some two hours visible; together with a beautiful rainbow-appearance, and yet no rain nor even a raincloud in sight! Elder Frederic, (the Daniel of the hour,) briefly interpreted "these signs in the

heavens." Strolling away in groups during the afternoon to Honto's cave, Santum's grave, old Indian Council-fields and other localities, all convened in the evening for a combination séance and conference. William Eddy retired to the closet for entrancement. After the usual singing, materialized spirits, coming forward one by one, occupied a part of the time, and the different speakers the other portion. The "Witch of the Mounfaip," purporting to be the daughter of the biblical Belshazzar, and other spirits, spoke earnestly and feelingly. Their teachings were fraught with exhortations to the spectators to live lives of justice, purity, and self-sacrifice. All the utterances of the evening, whether from the lins of mortal or spirit, were earnest and spiritually

It remained for the nineteenth century-for Sunday, August 1st, 1875—to witness in a scancehall spirits and mortals standing upon the same platform, and advocating the divine principles of the spiritual philosophy! Has not the "judgment set?" are not the apocalyptic books opened? is not the harvest already ripe? has not the new cycle commenced? and may not "Believers' sing the chorus:

"And the reapers shall come in their turn And gather the ripe and the true, With spiritual fire the teres they will burn, That the heavens and the earth may be new."

THE TRIALS OF MEDIUMS—TALK WITH A SPIRIT. In Old Testament times mediums were called

members of the family cannot trust their own | "men of God." In another country and at a sisters, walked about in the garden, and then after the last named hour arrangements were later period the most gifted among this class were denominated . "mystics." In all ages they were the watchers on the tower-the sentinels upon the hill top, and the palms that caught the first gleams of the rising sun. To day they are the message bearers that bring tidings from our loved ones who have passed through the west ern sunset-gate into the morning-land of eternity. Mediumship, having its uses, is subject to abuses. It is not to be trifled with. Few are organically fitted for it.

That it is exhausting is generally conceded, spirits using the odic auras and nervo forces of their subjects for the production of the manifes tations. Physical mediumship is the most called for. Normal mediumship is a higher phase, and yet the least studied. Genius is but another name for inspirational mediumship. To inductionists-to dwellers in the outer temple-physical mediumship is the most satisfactory, because affording tangible proofs of a future existence Mediums of the right stamp will not object to reasonable and even such crucial tests as honorable and right-minded persons may suggest. Gold is brighter from being tried in the furnace. Genuine mediums giving their whole time to the exercise of their gifts should be both protected and liberally sustained. This was the custom in Egypt, and also among the ancient Greeks. To trick, to deceive in mediumship, is not only foolhardiness, but heaven-daring sacrilege. It is may say a large majority and apparently the in fact trifling with the soul's dearest affections, and trampling upon all those sacred relations that pertain to immortality. And this remark is as applicable to diakka-to juggling spirits - as to mortals.

The Harmonial Philosophy is not based upon visible minds control these phenomena, and con-table physical manifestations. These are but the fints, the incidents along the way. If the Eddys, the Slades, the Youngs, the Comptons, and all others, should be proven tricksters, it would no more jostle my faith in Spiritualism than the storms, and whirlwinds, disturb my, belief in the immutability of law or the infinite harmony of the universe. I have the witness within myself. Angel hands often touch me, and the "still small voice" cheers me along the uneven pilgrimage of life.

While in my library-room a few weeks since reading the ancient Plotinus upon the "Subordination of the beautiful to the useful," I fell into a quiet, abstract state Winind, and the spirit Aaron Knight stood as consciously in my presence as did ever a mortal. During a conversation that can never fade away, I remarked, "It does not seem possible that you are so real, so materialized."

"I am not so much materialized," was the ready response, "as you are for the time being spiritualized and conditioned to sense my pres-

"But I did not know that you were such a glorified being."

"I have never fully revealed myself to you through my medium. Modesty is with us a virlarge scance-room, where we held a most inter-ture. I have but just entered the Pantheon of progress; the infinite stretches before me in golden radiance."

"What is the effort-the motto in your sphere of existence?"

"Ever pursuing—ever seeking to become.". "This sentence, so succinct, continues to ring and reverberate in my soul's council chambers.

Phe spiritual is the real. LEBANON AND THE ENFIELD SHAKERS.

Leaving the Eddys, after an evening's scance, for Rutland, our coachman, owing to the intense darkness, upset the carriage, pitching all five of us pell mell into the ditch. As there were no bones broken it was considered a "striking" episode - nothing more. Give me the rolling ocean for safety. Reaching Lebanon early the next day, we were soon very comfortable in the pleasant and cozy home of Mr. Durant and his excellent family. Here is harmony, peace, rest. Mrs. Durant is an excellent medium. Florence just home from a western academy, is a diamond. Her tongue talks itself, while her eyes fairly glitter with brightness and intelligence. Mr. and Mrs. Durant had recently visited the Eddys, and were charmed with the manifestations. So were the spirits that control this estimable lady. It was truly refreshing to hear Mrs. Halsted and Mrs. Durant talk of the manifestations, for there was soul, feeling and enthusiasm in their conversation. Mrs. Halsted preferred Horatio's séances, others William's, and so were different tastes satisfied. Whenever spiritual meetings are held in Lebanon, Mr. Durant has to assume the responsibility. In too many localities the few have to bear the burden.

Thursday, accompanied by Mr. Durant. we visited the home of the Enfield Shakers, and a delightful village it is, nestling by the shores of a crystal lake. Shaker settlements are comparable to spiritual oases dotting the desert lands of earth. As vice secretly pays homage to virtue, as heaven is more inviting than earth, so all Shaker homes should be made so spiritually artistic, so spiritually beautiful as to attract to their embrace even those who "dwell in the tents of wickedness." This was our thought when we saw the Enfield farming-fields, the handsome lawns, the capacious buildings, the garden, yellow, purple and crimson with flowers, the music-room with organ and plano, and listened to the singing of songs; that, first sung by the resurrected one hundred and forty-four thousand in the heavens, were inflowed to the different mediumistic minds constituting these communistic fraternities. All the Shakers are Spiritualists.

After tea, a party of brothers and some thirt

down by the lake-side, where the music of voices mingled with the music of the rippling waters. In the evening there was held a public meeting under the lead of Elder Abram Perkins, who inspirationally composed the song, "God is infinitely able." The Rev. S. C. Hayford, formerly of pleasantry, "looking for the ghosts," and, though the task was thus rendered more amusting the first that the state of the st a Spiritualist lecturer, now h Universalist clergyman, took part in the meeting. He is still a firm believer in the ministry of angels. In the morning I visited a Shaker medium-visionist as they often term those among them endowed withspiritual gifts. This sister often leaves her body and travels in the world of spirits. Her delineations of life among the angels are as marvelous as beautiful. A band of sisters gathered at the gateway singing as we left. The echo of their music still lingers-sweetly lingers in our mem-

COLEBROOK AND CANAAN. These northern New England villages, a little listance apart, are truly inviting in the summertime. The Spiritualists here are not numerous, but substantial and influential. Mrs. A. P. Brown was their first speaker—and subsequently Mrs. E. A. Paul, both giving excellent satisfaction. The orthodox editor of the Colebrook us so little acquainted with the finny tribe that Sentinel, whom to see is to pity, is terribly excited the demands were not numerous. Targe fishes were Sentinel, whom to see is to pity, is terribly excited just now about Spiritualism. He raveth! But modation in the rare bit of china on the table. Spiritualists, Universalists, Adventists, and Free-thinkers, all feel tenderly toward him, knowing chose gudgeon, as he said afterward, because of his many and truly painful life-failures. Sour the difficulty of conveying them any distance alive. Mrs. Richmond demanded craw-fish, but and dry, the poor man needs lubricating, anoint-Ing with the oil of wisdom. As an individual, I the name, it was so long since she saw any of like him—bless him—and have faith in his final them, and that in the far West. She was not salvation; because the bible encouragingly aware whether such a fish existed in this counassures us that "The Lord preserveth the sim-

THE GENERAL OUTLOOK OF SPIRITUALISM. As a fact—a science—a philosophy—it was never better. Not as an organization-not as one grand army; but as an enlightening power, a diffusive leavening principle, is it marching on dead; two gudgeous alive and brisk, two goldunto victory. The truth is always safe. The deliberate thinker has no anxiety as to its final deliberate thinker has no anxiety as to its final lobster, also enjoying the functions of motion triumph. It has an absolute existence un None of the specimens seemed to be more than harmed by traitors, untouched by impostors, un-affected by the belief or disbelief of men. It length. The can or pail which brought the waaffected by the belief or disbelief of men. It cannot, as Bryant sings, be "crushed to earth." The faith of a few of its votaries may be tempo, all were occupied with the thought that the identrarily shaken; they may be beguiled from their tical fishes asked for, and no others, had been desteadfastness, or entangled in the meshes of the psychological, peopling this or the other side the river of death; but, prodigal-like, they return again to their Father's house. Theological husks do not satisfy. Forms are but flittingshadows: Genteel society is too often a sham, shadows: Genteel society is too often a sham, the back window. During the opening of the while the most respectable churches are but window a message was given, "I will show mywarehouses for exhibiting the latest fashions, self on the window." Through the window a The times call for men and women all allame with truth. Speak, then, the divinest thought of the soul. No matter what the people say.

Jesus, says the apostle, "made himself of no Mrs. Richmond again on Mrs. Guppy's left. reputation." It is not reputation, but character, that endureth forever. Spiritualists need organization, order, harmony-more charity, toleration, devotion-more consecration, enthusiasm, religion! Call me enthusiast, fanatic, dreamer, if you will; still the dream, the hope, the knowledge of a present angel ministry, I carry in my soul as a seed of heavenly planting. Already' it is rooting, budding in a million hearts, to ere long blossom and bear immortal fruitage. Discipline awaits all. Swift feet press toward the goal.

"Everywhere I see a cross, Where'er the sons of God have breath; There is no gain except by loss, There is no life except by death,"

The future is not only fair and golden, but J. M. PEEBLES. rainbow-crowned. Colebrook, N. H., August 13.

A SEANCE AT MRS. GUPPY'S.

One of the most general demands of the present day is to have a scance with Mrs. Guppy. During the last few years we must have receive hundreds of applications as to whether we had to secure a seat at her circles. Since her return to London and the opening of her present residence a few weeks ago, we under-stand-Mrs. Guppy has booked some hundreds of names, the owners of which have begged to be allowed to be present at one of her scances. The privilege is a great one to many who are interested in Spiritualism, and, though we are pretty well acquainted with all that the spirit circle has hitherto produced, yet we responded to Mrs. Guppy's invitation with renewed interest, in the hope of witnessing something of more than ordinary importance

If Mrs. Guppy were the appointed and wellpaid agent of the movement, she could not more
signally, devote herself and her means to the
promotion of Spiritualism. Almost nightly she
has scances, at which the best mediums assist,
and attended by eminent persons of this and
other countries, who otherwise would not have other countries, who otherwise would not have any opportunity of witnessing the manifestations of Spiritualism.

From the high social position and well-known public character of some of her visitors, we are debarred from mentioning the names of those who are in the habit of investigating Spiritualism under the auspices of this lady. A list of the personages with whom she has met in the spiril circle would present an argument for Spiritualism which would astonish the public, who chair. All objects on the scance table were have no idea of the extent to which not only plainly visible to those who sat round it. Mrs.

Corner, where the collosal statue of the Iron The hands did not manifest well at first, as there Duke stands on his elevated pedestal; follow the was no covering to the hole, so that the light road leading close by the side of Hyde Park. There is the Albert Memorial on the right and the Albert Music Hall and International Exhibition on the left. Further down toward Kensington, on the left hand, is Victoria Road, the house, No. 43 of which, standing amidst a bower of trees, is the residence of Mrs. Guppy. Our visit table, and shown at the slit in the handkerchief, was on Wednesday of last week, July 7th, being The handkerchief was now removed, and, at Mrs. Hardy's first scance with Mrs. Guppy. Be-Mrs. Guppy's request, a fine, white lily was given Mrs. Hardy's first scance with Mrs. Guppy. Be-Mrs. Guppy's request, a fine, white lily was given tween eight and nine o'clock in the evening the by the spirit from under the table. This was a company assembled in the drawing rooms. Soon | present to Mrs. Hardy. Mrs. Guppy, who chat-

made for holding the scance by shutting and drawing the curtains of the front windows to ex-clude all light. Mrs. Guppy invited her guests to make free with the place and examine it ing than laborious, yet it was done so well as to preclude all distrust from that side of the question. The doors were locked and the circle formed in the back room. "Here we are thirteen again," said Mrs. Guppy; "a lucky mimber—we must suppose; we have had it repeatedly, and got good results." Ten sat round the table, and three toward the front room in an outer circle. Communication was established with the spirit guides by means of caps. We were told to wish—to wish for different kinds of fresh-water fish. "Oh, no, not fish, they will soil everything," some one-exclaimed. "If they bring them, what will they put them in?" "In that china basin," we suggested, pointing to a rare piece of crockery elevated into a conspleuous position on the top of the plano. The virtuosos present laughed at the thought of malking a fish-dish of such a fancy article, but a gentleman present placed it on the table with alacrity, and thorosit stood with graceful expectancy. Col. there it stood with graceful expectancy. Col. Greek, with a pencil and paper, noted the names of the fishes wished for. But we were most of objected to, as they might not find suitable accomin her attempt to do so could searcely femember try. The light was put out, and almost instant-ly the rattle of a small can with a bow handle, or a small tin-pail was heard. Mrs. Hardy Said-she felt something pass over her head. Slip, slop, stush! Something has been poured into the basin. The light is strick. Eager eyes peer from all sides on to the contract the fields and from all sides on to the centre of the table, and fishes swimming about, and the craw-fish, an ugly black thing, with spines and claws like a ter and its live contents could nowhere be found. The basin was removed to the front parlor, and posited in the circle as above described. If it was a trick, how did the trickster know that just these fishes would be asked for, especially gudgeon and craw fish?

Again we sat in darkness. By raps non-munication was established, and we were told to draw back the curtains and pull up the back the The writer sat right opposite to the window behind the Countess in the second circle. We all sat wondering what would be the result, as the irm of appearance had not been stated. there waiting the bell was rung and moved about under the table. It was heard first in one place, then in another, and ultimately came to the Countess. Soon an object like part of a skirt was seen on the outside of the window toward the right-hand top corner. It came downward in a diagonal direction, and had, the appearance of a woman's dress. It did not come far enough down to show the face, and no feet were visible at the bottom. The blind was pulled up to the utmost, and again the figure descended, and Mrs. Hardy, who occupied the best position for observation, declared that she saw a face. She was very much startled by something. The writer occupied a very unfavorable position for discern-ing this apparition. Nothing was seen distinctly but an outline against the window. Those immediately under the window would have the opportunity of more distinct observation, from the light faintly reflected from the front of the figure.

After the scance a gentleman demanded to know what kind of a room was over the window at which the figure appeared. He was told to go up and see. He did so. It was a spare room for odds and ends, and he could find nothing therein to account for the female form at the windows Even if a confederate had been up stairs, could be have known the exact time at which to lower the figure opposite to the window?

The window was again closed to exclude all light, and the spirits desired the use of the music-box. It was brought from the front room by one of the sitters and placed on the table. The spirits immediately moved it about the table, started it, stopped it, and wound it up. This was done repeatedly during the evening, the winding being performed at one time with great

In a very short time a powerful perfume was smelt like that of syringa. Flowers were suggested by this fact, and the Countess asked for roses. She soon had a handful. The lady in the outer circle was favored in like manner, and the writer was pelted with moss rosebuds, which he picked up and handed to the lady on his left. Others got flowers, some of which were found to be white lilies, the fragrance of which were apparent to the sense of smell. Some water was also sprinkled over the circle.

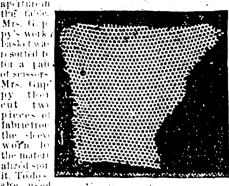
The voice of "Willie," Mrs. Hardy's spirit-

guide, was next heard, saying, "We'll come now;" and instructions were given to admit the proper degree of light. The lighted candle was placed in the front room and shaded with the Spiritualism but active mediumship has permeated modern society, from royal families downwards in the social scale, so called.

Pass westward along Piccadilly to Hyde-Park the hole was found to be opposite to Mrs. Guppy. streamed down into the space underneath. Mrs. Guppy tore a slit in her handkerchief, and placed It over the aperture, and the hands soon appeared at the fissure thus made. Various sitters put their hands in at this opening, and felt the spirit hands. The bell was rung by them under the

ted down the hole in the table to the spirit pretty freely, had her nose pulled at one time by the ma-terial zed-spirit hand, which repeatedly launch ed forth to the elbow in its endeavors to reach Mrs. Guppy. A his was handed by the spirit through the opening, which was identified as a manufestation for Capt. James. A variety of manifestations of a personal kind occurred, which we take anot space to record, and must content

cropiest was made that the spirits grant a pless of the lace which formed the sleeve to the spirit hand which appeared so frequently at the



both bands, holding the lace with the left hand and using the seisons with the right. One of the pieces is here figured by a photographic process. It is technically described by the ladies as net-

A variety of experiments were performed, to show the strength and dexterity of these hands. The spirit-tock hold of a lily by the stem and g the top through the opening in the table, switched it about so dexterously that no one. could grasp hold of it. Ultimately the shrit allowed it to be taken hold of by various sitters in succession, and though they pulled with considerable ferce, yet the spirit was more powerful

The scance terminated with presents from the spirits to some of the sitters who had not been specially layored with manifestations. Colonel Greek got a hly, and it was aumonifeed that something was to be given to Mr. Burns. He reached over the table to receive it, when an ob-Jeet like the end of a walking-stick was seen to elevate itself slowly through the hole in the table. "Is that a stick with which I amy to castigate natighty people?" asked Mr. Burns, at the same time taking hold of it. The surprise of all may be imagined when it was found to be a magnifi-cent spike of liftes. Nine buds and nine fullblown flowers on one stem, much larger than any that had been brought into the circle that even-"Oh," said the gratified recipient," the fragrance of love and purity of purpose will do maighty people much more good than a stick. I will apply to them that or which this superby flower is the emblem." The end of the stem appeared out in an oblique direction with some plant instrument. The flowers were quite fresh, but the wounded stem indicated that the plant had been cut for some time sperhaps a couple of hours or so. That flower is being preserved, and, when the process is concluded it may be seen by visitors at the Spiritual Institution

Mrs. Guppy, besides requiting her mediums generously, gives her visitors a sumptions re-past, after the manifestations are ended. Fruits and other of nature's simple bounties are not absent. The Countess at the head of table and the lady on her left were discussing what they had better wish for on being offered white currants for the first time this season. The writer, on the Countess's right, was also partaking of the truit. and suggested that the wish should be "Success" have bathed there, and recommended their min-to Mrs. Guppy's Séances." This sentiment was, eral waters, not "drunk," but "caten" in nature's unpolled Society ought to be good; for the lamented Rev. luted village, and recchood by all round that Dr. Thomas states that it was composed of the hospitable board, as it we rid no doubt have been by you, dear reader, if your good fortune had placed you in fleat happy group.— Landon Medium and Paybreak July 16.

THINGS AS I SEE THEM.

BY LOIS WAISBROOKER. Chieff.

SPIRIT PHOTOGRAPHS "They cannot be taken," says the skeptic.

"That which the human eye cannot see, cannot cast a shadow." Is it our shadow that is produced upon glass or paper by the photographic perienced teachers. art? I think not. A Shadow falls in an opposite other promising towns in this part of the state, site direction from which the light comes; but small tarms are held at from one to three hundred. here the light is in front of the object, as is also dred dollars per acre, according to quality, locathe instrument by the aid of which the likeness tion size and improvement. is taken. A shadow is produced by the intercontinued the hight shadow is produced by the interbeen formed, and one is now forming for the purception of the light, and so is a likeness in part; but the shadow is the Back of the intercepted light, while the likeness is formed by its intensified action as it is thrown back from the object and concentrated by the lens of the camera.

"Ah." says the skeptic, "we have you there, for that which cannot cast a shadow, cannot reflect the light:" Perhaps. Upon a close analysis of light we

find that it is complex. There is a portion of at twenty-seven dollars per thousand, and other it which the artist calls the chemical ray, which will not pass through orange-colored or vellow glass. Strictly speaking, then, it is not light, but an element that goes with though not inseparable from it, which is really the agent used in the process of likeness-taking; and this through its chemical action upon other chemically prepared material.

Now admitting that this chemical ray is necessary to a full clear light, is an integral part of it, If it alone is intercepted, will the lack of it give us a shadow? Take an orange-colored piece of glass, and holding it between the sun and some object upon which it is shining; see if it casts any more of a shadow than glass of the common kind will. I hardly think you will find that it does: You will find, also, that a lens constructed of orange colored glass could not be used in taking likenesses, for it would shut out this chemical ray, and without its action upon the chemically prepared plate within the camera box no likeness can be produced.

Now if spirits can clothe themselves in an element which will intercept and throw back upon the lens of the camera this chemical ray, why cannot their likenesses be taken by the same law that ours are? There can be nothing to prevent but a lack of the element with which to envelope themselves, or a lack of the knowledge of how to use it.

Give mortals the assurance that there is an element which if found and applied will produce as important results, and what can prevent the finding and the application thereof; and think welopments in that line. We have not lectures you that those upon the other shore are less per-· severing or less likely to succeed 2~

Mrs. A. B. Severance.

I would respectfully call the attention of all sufferers with disease in any form to the wonderful psychometric power, of Mrs. A. B. Severence, of White Water, Walworth County, Wis. Through this gift I have found relief from six years of suffering with asthma, scrofula and catarrh. My cure was brought about in the most gratifying manner, her directions being of the resented. I will give one example: Some time simplest nossible nature, with no expense what, ago a spirit, through a medium, stated that this ever for drugs. Parties afflicted, desiring to know more in particular about this lady, in regard to the manner in which I was cured, can address me, with stamp, and I will cheerfully give whatever information in my power.

Respectfully, GEO. W. SEIFERT. Lock Box 100, Lincoln, Neb.

Banner Correspondence.

California.

SANTA BARBARA.—This county is located in the southern part of California, on the coast, near a group of islands of the same name, and has become noted for its equable climate, attracting thousands from their northern homes to spend their winters where "December's as pleasant as Since Dr. Logan, President United States Medical Association, recommeded Santa Barbara the best sanitarium on the continent, our hotels and private houses have usually been crowded to their utmost capacity by the throng of invalids who are flocking to our evergreen

Climate. -Our summers are mild and pleasant, mercury ranging from seventy to eighty, and seldom reaching ninety. The evenings are pleasant, and the nights always cool. Our winter months are warm and genfal, like May and June of the East; trost is seldom seen, and every breeze is freighted with fragrance from our flow-

Soil -In this portion of the State the soil-varies from black clay, called adobe, to a light sandy loan, formed from decomposed tertiary rocks, of which our mountains are composed, and is rearkably productive, yielding sometimes wonderful crops of corn, barley, wheat, potatoes

and alfalfa.

Water.—The water is generally pure, not so ol as in higher latitudes, and easily obtained from wells, springs and mountain streams. In that land on the coast, near the level of the sea, it is sometimes brackish, but in all such cases pure artesian water, is usually found at reasonable depths:

Irrigation -In this and the adjoining valleys chave learned that deep and thorough cultivation, so as to save and economize the usual four-teen inches of rain fall, is better than flooding he surface. Eventually unerground irrigation brough wooden and carthen pipes for horticul-

tural purpose will be popular.

Pences:—The law restrains stock, and crops re-

quire no fencing.

Productions—These valleys are well adapted to the production of apples, pears, peaches, plums, nectarines, apricots, pomegranates, almonds, olives, English walnuts, oranges, lemons, limes, figs, grapes, wheat, corn, barley, Irish potatoes, sweet potatoes, and honey. Full-grown almoud trees should yield from seventy five to one hundred pounds of nuts, worth from twenty to twenty five cents a pound. One hundred trees are usually set to the acre, and should yield from fitteen to twenty-five hundred dollars worth of fruit per annum, in favorable seasons, when in full-hearing. Oranges, lemons and limes do quite as well.

Fuel.—There is a plenty of wood for present

purposes, but if our population continues to increase at its present rapid rate, within ten years there will be very little natural timber, and people will have to use the prunings from their vines, fruit and ornamental trees, or burn petro leum, which flows from springs abundantly, that hundreds of barrels are daily running to

Titles - Land titles are generally settled and founded on United States patents which have been issued to confirm old Mexican and Spanish

Hot Springs. - There are a number of hot springs in the mountain canons that have become quite noted for Their healing qualities, and are usually througed to the full capacity of their hotels. Senator Morton and thousands of others

cream of other communities. Rostrams: - The Spiritualists always engage the best hall in town, and usually have full houses whenever lecturers of note happen this way. The Congregational, Presbyterian, Methodist, Baptist, and Episcopal denominations, each bay; an elogant church oblice, and employablemen to do their Sunday talking.

Schools.—Santa Barbara boasts of a fine young

American college, with buildings that cost sixty thousand dollars, a Spanish Catholic San Fran ciscan college, in a dourishing condition, a St. Vincent school for young ladies, an excellent system of public schools, and an able corps of ex-

Homesteads.—In this vicinity, and about all

pose of purchasing new land in beautiful little valleys near the coast, where unimproved ranches as good as any that have yet been settled, can be purchased at from five to ten dollars per acre, on long time and at a low rate of interest, with a view of subdividing and settling the same as Vineland has done, making their own town, schools, public halls and churches, so that one thousand dollars will go as far as two or three usually do in securing a new home.

Lumber.—Rough lumber in town usually sells

grades in proportion.

Wages.—Labor is well rewarded in all departments, especially fema'e house servants, who usually receive from twenty-five to thirty dollars a month, and cannot be retained long even at that price, for the rich old bachelors are apt to promote them to the position of housewives. Mechanics receive from three to five dollars a day; and farm hands from twenty-five to forty dollars a month.

Tools, Wagons, de, cost about twenty-five per

ut more here than in the East. We have no chinch bugs, few grasshoppers, no mad dogs, no fly nets for horses, no musquitors bars for our beds, no lightning rods, no fever and ague, no poor houses, no deaths from sun-

stroke or tornadoes, no snow-storms, little frost, no ice to cool our lemonade, no sleigh-bells, no sleds for the boys, no woolen mittens, and no

We have fresh vegetables, new potateos, ripe strawberries, and ripe fruit fresh from the garden every month in the year, and always an analysis and beautiful abundance of spring chickens and beautiful Those coming to this coast should bring only

what they can pack solid, cannot sell for twothirds its value, and will need after they get here. O. L. Abnorr, Cor. Sec Com. on Imm. Cal. State Grange P. of H.

Kansas.

MANHATTAN, RILEY CO.-A. M. Burns writes: Until very recently I was not aware that there was so much liberal sentiment in this materialistic region. I regret that I cannot say more advanced or spiritualistic. I found three hired men in one establishment of this stamp, enough here—none for some time. C. Fanny Allyn, J. M. Peebles, T. B. Taylor, — Wilson and E. V. Wilson have been here; but living nine miles from my post office, I heard only the two Wilson's. The meetings are generally before investigators in the country hear of the appointments. Many of E. V. Wilson's tests were "stunners." If he would let subjects "germaine to Spiritualism" alone, he can always draw,a "big bouse" here. The people here, who go to a spiritual meeting, want to hear nothing but the spiritual philosophy discussed; with very few exceptions the mass are behind the age, and everything pertaining to Spiritualism is misrep year the banks of the rivers would be full of water and somewhere in the West there would be a great storm, property would be destroyed and perhaps lives lost; but it could not tell what particular section the storm would pass over. The story got among the Christians, then into the papers, with the church addenda that there

destroy the town, &c. Now these Christians think they have a "great joke" on the Spiritualists. I might here add that the storm "took place" as predicted, but the editors were not isked to correct the report as to location, under the belief that no correction would be made by

OF

The mass of the people here are under the influence of the preachers, and hear nothing on theological or spiritual subjects but what comes from their lips. These preachers take good care heyer to engage in a public discussion with a Spiritualist. If they did, their hearers would learn how Christianity originated; the kind of horral ways and the standard of th moral weapons used to spread the gospel; and that all the Christian ceremonies and sacraments were borrowed from the so called Pagans. This the preaches could not endure. It would ruin their occupation" if their hearers should learn that Christianity adopted "the only way under heaven" by which they can reach that place, from the Brahmins. That the life of Jesus is nothing but the life of Chrisna repeated. They could not give anything original; even the mur der of the children by Herod was cribbed from the story of the murder of the male children by Kausa, the ruler of Madura. The miraculous conception, the dreams, the worship by wise men, is stolen from the worship of Chrisna by Nanda and the "holy persons." Chrisna's feet was wiped by woman's hair, also Chrisna washed his discharge of Chrisna washed his disciples feet. Chrisna was transfigured, so was Christ; but enough of this. They had to borrow the idea of the creation of

the world, and Adam and Eve, from the Hindoo creation and the creation of Hadima and Heya, long before the Bible account of Noah's flood and the ark is stolen from the sacred story of Vadiwasvata's flood and the big "ark" he built under the direction of Brahma, and into which he took "the seeds of plants and a couple of

all animals, as had been said." Even the Bible story of Isaac's father going to murder him is plågarized from the record of Ad-jigarta, who was commanded by Brahma to offer Viasbagana, but was afterwards ordered to "cut the victim's bands" and offer a "dove," not a goat, in his place.

Sacrifice, confirmation, purification, confession nd baptism, are all borrowed by the Jews and Christians from the Hindoos.

I truly thank Mrs. L. F. Mason, of Baldwinsville post office, Massachusetts, for "The Ques-tion Settled," "Dawn," "Strange Visitors," and a large-file of the Banner of Light, for circulation among the prople here, all of them postage paid by Mrs. Mason. Such acts of generosity in order to enlighten the human race, really deserves commendation. Also thanks to Hudson Tuttle, as well as some unknown friend, for J. B. Angels book-perhaps Mr. A. himself. They are "going the rounds" of the neighborhood.

Missouri.

PLATTSBURG.-Mrs. Emma Lively, medium for the Circle of Truth and Love, writes: "We have organized a circle here, and so far have done a great deal of good. Many are anxious to come and investigate. The people here are all of the Orthodox school, and many that you would think well versed in the bible know nothing of it save a chapter here and there; and in their conversation they will repeat many things that their preacher has said to them. But when I tell them of our beautiful philosophy and of our dear friends coming back to us in spirit, they are so astonished that they keep asking me for more information. There are but few Spiritualists here, and I am the first medium who ever visited this town. Since we have commenced our circles one Methodist minister has become a convert, and is now a good medium. When I was in Leavenworth I held open circles every night for one year. I have visited a good many other places. Every day we can find something to do in this good cause. I can never tire in helping others to see and understand our religion. I have been a worker for two years, and something new and good comes to me all the time. I am a clairvoyant, test and france medium, and hope to do much more good..

KANSAS CITY. - A correspondent writing from this place, Aug. 30th, speaks highly of the mediumistic work which is being done there by Mrs. M. M. Jameson.

Vermont.

UPPER FALLS.-Mrs. S. A. Jesmer writes, August 11th, as follows: To-day I made my sec ond visit to the Allard Place, West Winsdor Vt., to examine the spirit ambrotypes on the my infancy; the hair and beard all showed dis tinctly, and was clearly to be recognized. There are also at a neighbor's house the same kind of pictures on five windows, four in a row on one side, and one on the other, which have made their appearance within two weeks. The pre-diction, made through a medium, that others would appear, seems to be in a fair way to come to pass, for we noticed colored spots on the in different windows similar to those in which the other pictures appeared, but which were always clear before.

Hundreds have visited Mr. Allard's, and also Mr. Taylor's, his neighbor. The skeptical behold the strange phenomenon as well as believers in Spiritualism. I am told these pictures are constantly changing, showing that they have not always been there, or that the glass was always stained, as has been alleged by some who have not been eye-witnesses of one of the great spirit manifestions of the day.

Utah.

SALT LAKE CITY .- C. Fannie Allyn writes, Aug. 18th, from this place, speaking in terms of the highest praise concerning the professional service wrought for her by William Walker, of that city, medium and astrologer, who, formerly a Mormon, has now obeyed the call of his guides and taken up the cross of public mediumhas permitted, I have had pleasant and successful engagements, and find that the Pacific coast s like a true friend; the more you know of it the better you like it.'

Florida.

FERNANDINA. - A correspondent writes, Aug. 19th, that Dr. D. S. Webster has just established in that city a Mental and Magnetic Cure, where he will attend to the calls of the suffering, and where evening circles for tests and spirit phenomena will be held. This institution is announced as the only one of the kind known to exist in the South.

Iowa.

WASHINGTON. - A correspondent, writing for. from this place recently, speaks highly of the test and clairvoyant developments of Emma Lively, a resident of that place; says she has decided to take the field as a public medium, and will go wherever desired.

"Throw Physic to the Dogs."

In his last Annual Report of the "Perkins Institution and Massachusetts Asylum for the Blind," Dr. Samuel G. Howe says: "The general health has been good. There has been no epidemic, no severe accident, no case of fatal illness in the household" "The household" consists of hearly two hundred persons, which presents a most remarkable instance of health that I was at a loss to account for, until I read the report through and found it stated in the latter part that only twelve dollars and ninety-eight cents had been paid during the year for " medicine and medical attendance." This it seems was not enough to destroy the life of a single pawas to be a storm at Manhattan, which would itient.

Written for the Banner of Light. TO THEODORE PARKER.

LIGHT

BY WILLIAM BRUNTON.

The right, the just, the free, the true, The man of noble mien and mind, With soul like flowers and heart like dew, These were thy claims for all mankind.

Thou wert upon the mountain's browy And saw the country far ahead, Thy hands did bring us grapes that grow Where God thy prophet-spirit led!

Oh wondrous man! oh earnest soul! I love thee more than maidens bright; Thy words and deeds like music roll, To teach our hands and hearts to fight. I love thy voice so full of grace.

And poesy's charm so rich and deep; I love thy brave and manly face, And in my breast its image keep. I love thy life so fair and bold,

So full of promise for our kind; I love thy words as writ in gold, And all the glory of thy mind! Within my heart I hear thee speak,

And straightway love the living right.; The bonds of slaves I fain would break, And men in freedom's love unite To other worlds thy soul hath gone, To bask in some more perfect bliss,

And works eternal good in this! God hath not left us in the dark, With nought of truth to guide our way: Such souls as thine like mori ing mark The march to noon and perfect day!

And yet thy spirit still lives on,

He sent thee, Parker, in our need, To plead the cause of progress dear, And show that words when wrought in deed Could bring the earth's redemption near.

My soul admires thy manly love For men of low or high degree; I wear the dress thy spirit wove-The robes of true nobility!

I live for men and truth and God; I live like thee to bless the earth, And walk the way thy footsteps trod, To righteousness, and peace, and worth!

We do not weep the change called death; . Thou hast ascended into life; The warrior parts with fleeting breath, But ne'er with honor's holy strife.

And thus thou art a spirit still, And wilt our spirits bravely guide; Like thee we enter life with will, And fight the fight whate'er betide!

Oh, may thy voice be heard around, And 'witch the world with love of right, Until the heart of man is found Arrayed in angel love and light!

free Chought.

REPLY TO "WHO SEIZED (P) SENECA." To the Editor of the Banner of Light:

Lwas surprised to see in your issue of the 24th July the following assertions made by Professor Anthony concerning the question of the seizure of the spirit Seneca, at a scance held for materializations by Mrs. Compton, of Havana, N. Y., last winter. He says, "I did not lay ruthless above stated, that I take little exception to the his article the learned Professor says also, "Mrs. Compton therefore knows from the lady herself who it was that seized her." He evidently believed the form before him was Mrs. Compton. hard that the spirit had to pull away from her knife, uttering a howl that was unpleasant to

Again the Professor says, "We did find blood on the medium's face and collar and hands; but the blood on her face bore unmistakable evidence of having been wiped off, no, on by the hands. There were streaks near the edge of the hair and around the neck, and also around the wrists that showed very plainly how the blood came there, and the nose had certainly been bleeding at the left nostril, which was sufficient to account for the origin of the blood." The medium's face was covered, literally covered with blood, but uniformly as if it had oozed from every pore, her hands also and her wrists were covered with blood in like manner. Her lace ship. She further says: "I leave with regret covered with blood in like manner. Her lace many friendly hearts in California. When health, collar, that reached three or four inches below her throat, was bespattered with blood, some of the spots as large I think as a Mexican dollar; but there were no streaks near the edge of the hair, nor around the neck, nor yet around the wrists, neither had the left nestril been bleeding. The Professor has undoubtedly forgoften that he stoutly persisted in the assertion at the time, that it was not blood that was on the medium's face, but paint. The only daughter the medium had sitting in the circle, was a little girl of twelve with which to clean the blood from her mother's face'; she ran down stairs, but was so frigtened that she could not tell what she had been sent

The Professor says again, in speaking of the lady, "She reached forward and seized Mrs. Compton's basque." Hundreds of persons who have attended those scances could testify that Seneca never came out in a basque. The idea is simply ridiculous. Let some one suggest to Seneca, or any other Indian brave, that he come out as an insult. Sencea always comes out in his red blanket, and when the lights had to be kept low, as was sometimes the case on account of the weak condition of the medium, he would, when requested "terialize," as he called it, a white blanket in which he could make himself more distinctly visible. I have spoken thus confidently, because I was present and saw and heard for myself. I washed the blood from the poor woman's face and hands and made her a couch of quilts and pillows on the carpet, as the spirits would not allow her to be removed from the room, and we watched by her three mortal hours before consciousness returned.

FLORENCE BEARDSLEY. 9 Harana, N. Y.

(From the New York Tribune for August 30th.) THE IMMORTAL LIFE.

A NEW VIEW OF SPIRITUAL PHENOMENA -A CARD FROM COL. OLCOTT.

To the Editor of the New York Tribut Sin: A most scholarly, dignified, and friendly review of my book, "Péople from the Other World," which appeared in the Tribune of July 13, opens with these words: "The student of necromancy will find nothing more marvelous in the works of Albertus Magnus; Cornelius Agrip-pa, Nostradamus, Paracelsus, Girolamo Cardano. or any other distinguished authority on the arts of magic, than the wonders which are related with such naive simplicity and good faith in this remarkable volume."

Permit me to join issue with you, by saying that in the works of these Occultists will found the very thing which the student will search my volume for in vain, namely, a philoso-phy to account for the strange phenomena of the ancient adepts and our modern mediums. If I had been familiar with those authorities when I wrote that book, my treatment of the subject would have been quite different, for I would not then have been quite thirterial. It is would not then have had to grope my way blindfold toward the truth, and be so constantly vigilant lest I should fail into a bog at either side of the path. What I say of my own book applies equally to

all others upon the same subject that have come under my notice. I have looked in vain these past twenty-five years in Spiritualistic literature for anything worthy of the name of a philosophy, I have watched the varying phases of the "man-ifestations" in the hope of seeing the elucidation of some law to explain their occurrence, and re-concile me to the same. Together with all other concile me to the same. Together with all other sensible men, I have deplor d their puerile, ab-surd, and often repulsive character, and been shocked at the disgusting fallacies of free-love, affinity, and individual sovereignty to which they have given birth. My incredulity as to the return of heroes, statesmen, genuiuses, and mar-tyrs to the sphere of their former labors, through the turgid atmospheres of most popular mediums, matched in intensity that of the most stolid donkey who ever wrote the initials, F. R. S. or A. S. (too often alas! convertible titles), after his name. Throughout this quarter century I have hoped against hope that some day a Newton might arise, deduce from the fall of one of these Sodom-apples of the circle the law of spirit-inter-course, and demonstrate with mathematical certainty the immortality of man's soul. I could see plainly enough that, however much faith I might have inherited, and howsoever well that might serve me in dealing with Christian theologians, it would prove only an incumbrance in a contest with one of our modern scientific skirmishers, who scale the bulwarks of Faith as nimbly and as remorselessly as a French zouave would the walls of a cathedral or monastery. Against such foes the sword of Fact must sup-plement the buckler of Faith, and it seemed to me that this modern outbreak of Spiritualism ought to furnish us just this weapon, if the whole thing were not a shameful cheat.

I could see nothing comical in the most pu-

erile of these phenomena, but on the contrary, reason for a vigilance and seriousness of in-quiry proportionately great, as they multiplied and changed face. My disgust, derision, and indignation were never for the manifestations nor the forces producing them, but for the credulity, the mischievous theories, and the prac-

The World, reviewing my book, calls me a "Spiritualist;" and so have other papers, whereas nothing could be more opposed to the truth. If to have long acknowledged that phenomena occur in the presence of mediums which are not the effects of legerdemain, and to admit that they rooted fast and strong my faith in God and my soul's immortality, makes me a Spiritualist, then I have been one for many years; but if to discredit nearly every theory of spirit communication, ex-istence and employment advanced by the recognized leaders of that people since the Hydesville epiph-any; if to dissent from their ylews upon social questions, to have no faith in the uniform integrity of mediums, and the truthfulness of their familiar spirits, is to be the opposite, then The World, the Graphic, and other journals, have falsely stigmatized me.
You will not wonder, sir, in view of what is

hands on the spirit-form." Near the close of general conclusions, resulting from a superficial ew of the subject, which you express in the fol-wing cloquent words: "Nor do the wonderful lowing eloquent words: "Nor do the wonderful phenomena related by Mr. Olcott appear to shed much light on the problem of human destiny, Admitting their reality, there is no connection VE, to examine the spirit ambrotypes on the windows of the house. Three pictures were visible, which I saw there on my former visit—one an aged uncle, that departed this life over one year ago, whose features I could not mistake, he having been an inmate of my father's house since my infancy; the hair and heard all showed dis with quite an effort. "The spirit form did not them may be ghosts, or genii, or gas, 'or the aery tongues that syllable men's names on rocks shrink all away, but returned to the cabinet in and shores, and desert wildernesses.' In no case full possession of its powers." Perhaps the are they guides to heaven, and probably quite as learned Professor will be kind enough to en- little leaders to hell. They teach nothing, they lighten us as to the manner in which he became possessed of the knowledge that the spirit repel no doubts, relieve no fears, inspire no hopes. The hints which are given by the spectres of turned to the cabinet in full possession of his powers? The spirit returned to the cabinet Instead of the yellow meads of asphodel which could down in the form of a half-shut lackcelestial symphonies on golden lyres, like the voice of many waters, which are dear to the Christian heart, they open a dreary waste of moral stagnation and mental poverty. conceptions and debased habits, of bad manners and bad grammar, compared with which even the extinction of being might be courted as a privilege. If the savages of the ancient forests and the harlequins of modern civilization are the best representatives of the spirits of the just, the amaranthine crown is a bauble and the music of

The prospect of existence beyond the grave in such a company would make one hail the idea of annihilation with the rapture which must seize a member of the Liberal Club at the sight of a tray of snuffers, whose contents are the fitting emblems of his faith.

But suppose all our smart pamphleteers have been upon a wrong scent, what a precious waste of wit has there not been! Suppose these ancient authors whom you name in your opening paragraph were right after all, and it should be found that they had pushed beyond the vale of Isis to where Nature lurks, and, standing beside her, had learned her secrets, discovered the clue to her labyrinth, and could teach us how to summon and master the "spirits of the vasty deep?" Suppose I should tell you that, in a most unexpected way and at a most fortuitous time, I had come into contact with living persons who could do and had in my presence done the very mar-vels that Paracelsus, Albertus and Apollonius are accredited with; and that it was shown to me years, whom I requested to fetch some water that all these seeming miracles of the circle are with which to clean the blood from her mother's no miracles at all, but natural manifestations of absolutely natural law; that man has dominion over the powers of nature by right of his immortal soul's divine parentage; that the "spirits" which produce nine tenths of the genuine "manifestations" are not the spirits of men or women from this earth, but something quite different, and something that does not inhabit our future world, nor stroll with us among the asphodels; that the wise, the pure, the just, the heroic souls, who have passed on before us into the Silent Land, cannot and do not come back to spout sapphies through scrub comen, nor swing through the air on a spir-itual trapeze at the bidding of porerty stricken me dressed in a lady's basque, and he would repel it diums, for the detectation of the gaping crowd as an insult. Sence always comes out in his What then? You see there are likely to be found some grains of wheat under this mountain of chaff. If the priceless treasures of the Alexandrian Library had not been used to heat the public baths, the "Lost Arts" of the ancients, including the art of communing with the dead and the power to look beyond the vail to our fu-ture home, might not be now "lost" to all but a select few in the Oriental fraternities, and it would not be necessary for so humble a pen as mine to rebuke so distinguished a critic as yourself for writing what you have about these people from the other world. HENRY S. OLCOTT. New York, Aug. 23d, 1875.

Any system of theology that shocks the mind of a child s a false system. - Thomas Paine,

The h Californ may ple not cap lady's l have se blosson It is s sounds wings. branche soms. bird. T chir-ehi bush fu The h

wings. the bre band at living, I ing her ered up and pu and a c I wor the dea the slav

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r August 30th.) LIFE. HENOMENA -A

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nd the grave in hail the idea of nich must seize a e sight of a tray the fitting em-

nphleteers have a precious waste ippose these an-in your opening rond the vale of standing beside covered the clue he vasty deep?' in a most unextous time, I had rsons who could ne the very mar-and Apolionius of the circle are anifestations of an has dominion at the "spirits" genuine "manimen or women ite different, and ur future world, hodels; that the c souls, who have nt Land, cannot apphies through the air on a spirerty stricken mee gaping crowd. re likely to be r this mountain res of the Alexused to heat the ig with the dead ie vail to our fuost" to all but a ternities, and it

he mind of a child

numble a pen as a critic as your-out these people RY S. OLCOTT.

Children's Department.

Written for the Banner of Light. OUR BIRDS.

BY MRS. H. F.-M. BROWN.

The humming-birds are numerous in Southern California. The soft winds and flowering shrubs may please the little things. And then they are not captured and caged, or killed to ornament a lady's hat. They come about in pairs; but I have seen six or eight diving together into the blossoms of an oleander tree.

It is said that they never alight, and that the sounds we call songs are but the flapping of their wings. Two mistakes; they often perch upon branches, while gathering food from the blossoms. And they do sing; but unlike any other bird. There is no trill, no twitter, but a low, soft chir-chir-up, just the merest bit of a song. Yet a bush full of the darlings make quite a concert.

The humming bird is the handsomest thing on wings. The glossy, green wings, the sheen of the breast, the many-hued crown, and golden band about the pretty neck, remind us of a bit of. living, flying prism. . Nature was, no doubt, doing her very best at fine work, when she gathered up materials for the little humming birds. and put the dainty colors upon their feathers, and a charming song into their throats.

I wonder how people can have the heart to kill the dear things, or why any one will encourage the slaughter by wearing their feathers. Son Diego, Cal.

THE ONE-STRINGED FIDDLE.

BY THOS. K. BEECHER.

" Hel-lo! here 's father's old fiddle, to be sure." We were up in the garret. What is a garret good for, unless it has old things in it? What are old things good for, unless you can go and rummage them, and "oh!" and "ah!" about thêm, when it comes a rainy day?

them, when it comes a rainy day?

''Well, well, here's the old fiddle. Many's the time you played 'Merrily, oh!' and 'Hunter's Chorus,' and 'Pompey Ducklegs.' I'd been wondering what had become of you and here you are! Well, well!' By this time the fiddle woke up and began to

want things. want unings.
"'Merrily oh?' Play 'Merrily oh!' Play on
me! Make me-laugh! I want something. I

aint happy."
"But," said I, "you are not ready to be played on. You have but one string, and that is a G string, green and good for nothing. There is no

Merrily oh!' in you, and I can't get it out."
"Yah!" yelled the fiddle, "I don't like it. I want to be waked up. I want to be happy. Play on me. Make me merry."
"I tell you I can't play on you. You have n't strings enough. The string you have won't bear tuning."

Yaw!" said the fiddle, like a cross baby. So I set the fiddle up on the button of its tailpiece, and put the bridge in place, and the G string, and as near as I could guess without a tuningfork, began to strain it up. Throom, thromo, thrum, thrum. And when it made a little noise something like music, I put the fiddle under my chin, and took the old bow and sawed away on G string, playing a slow tune with five notes

The fiddle was pleased, and said, "Do so some more.

So I played him again and again, just as you whistle to a baby to amuse him, or tell stories to little boys.

By-and-by the fiddle snarled out, "I'm tired

of that tune. Play something else."
"But I can't play much on one string," I said. "If you will have two strings, I will play six tunes; but on one string I can't play much."

tunes; but on one string I can't play much."

"Well, I want six tunes," said the fiddle.

"Very well, when you have two strings, you
can have six tunes; and with three strings, sixty; and with four strings, six thousand—all the tunes in the world. But you are nothing but a poor, one-stringed fiddle now. I can't do much with you unless you have more strings."

"Well, I want some more strings," said the

At that I put the fiddle back into the barrel, and went down stairs.

"What was that noise up garret?" asked the children.
"Oh," said I, "I was playing on father's old,

one-stringed fiddle!" Where is it? Bring it down," they said. -So I told my boy where it was, and let him bring it down. And I heard the fiddle say, "Now this is something like! I shall see something of life. Now I'll have a good time."

And as he came into the warm parlor he made a noise on his one string like the purring of a cat. The fiddle was contented for as much as a min-ute, and lay on his back on the table, looking round with its four black pegs of eyes on each side of its throat, and really seemed quite satis-

I talked with the children about the tunes that the old fiddle had played, and as long as I talked about it the fiddle purred. Then I played the five note tune to the children, and they said :

'Is that all ?" Then a young lady sat down at my plano, and played a splendid march. And the fiddle stopped purring, and tried to twist off behind a pile of

books out of sight, and said:
"Play on me. Make noise on me like that."
"Why, I can't," said 1. "Just see!"
So I opened the plano and showed the discon-

tented fiddle more than two hundred strings in the piano, and more than eighty hammers to strike these strings. "You haven't strings enough to sound like the plano. You can't be a piano if you try."
"Well, what can I be?"

"Only a fiddle. Am I a fiddle now?"

"Not much! You have but one string, and that's the lowest—the G string. You need a D string, and an A string, and an E string; and when I have time I will get them for you. But nobody can make much out of you as long as you

have but one string."

"Well," said the fiddle, "if I can't be a piano I don't want to be anything."

And snap went the old, rusty, rotten G string, and down fell the bridge, and there lay the fiddle, like a sulky boy that has just thrown his book into the corner and dow't went to be a

into the corner, and don't want to be a man.
"Well," said I, "some of the finest music in
the world I have heard from violins. For when a fiddle has grown up, and has four strings, and behaves itself, we call it a violin. One string is better than nothing; but if you choose to lie there, I can't do anything for you. Here, my son, take it up garret again and put it in the

As they went up the stairs, the sound post got loose and rattled round inside the fiddle, "I don't care! I don't care!" And so the fiddle went up stairs and was forgotten.

"Mamma, what shall I do? I don't know

'Don't you want something to eat?"

"No. I don't." "Well, do you want to play marbles?"

"I can't play marbles."
"Well, here, take this towel, and learn to sew, and I will give you two cents if you hem the towel."

'I don't want to sew. I aint a girl."

"Well, what do you want to do?"
"I want to do something. What shall I do?"
Then mamma burst out laughing, and said,
"You are nothing at all but a one stringed fiddle, and we shall have to put you in the barrel, up-stairs in the garret, unless you get more strings to your fiddle. The only things you like to do are to eat and sleep; and when you have eaten yourself full, you don't want anything

except something more to taste good. Now you

except something more to taste good. Now you had better get some more strings to your fiddle."
And the boy opened his big eyes, and said, "Strings to my fiddle? I wish I had 'em."
"Well," said mamma, "reading is one string. When people have learned to read, they can enjoy hours and days and weeks and finnths and your said have gentle must avery minute and years, and have gentle music every minute, and be just as happy as the days are long. Work is another string. If you learn to be a carpenter, or a mason, or a machinist, or a cabinet maker, and learn to do your work well, it will keep you contented as long as you live? Drawing is another string. If you learn to draw well with a pencil or with a pen, you can go through life and see pictures all day and draw-them all night. Writing is another string. Sewing is another string, cooking is another, and making garden is another. Every time you learn to be some is another. Every time you learn to do anything, and learn to do it well, it is one more string to your fiddle. And when you have as many strings as a piano, you will have a new tune for every hour in the day. But if you have but one string, a G string—a glutton string—you will soon get through that tune, and there is no place for you except the barrel up gar ret. The more you can do, the happier you will

Snap! goes his one string, and off goes the fiddle to be thrown among the rubbish. "I

Yes, but he does care. For it is better to be a violin, full of all music, than a one-stringed fiddle, thrown away and forgotten!

THE WAY TO DO IT.

I 'll tell you how I speak a piece :
First-I make my bow;
Then I bring my words out clear
And plain as I know how.

Next I throw my hands up so!

Then I lift my eyes— That's to let my hearers know/ Something doth surprise. Next I grin and show my teeth,

Nearly every one; Shake my shoulders, hold my sides: That's the sign of fun. Next I start and knit my brow, Hold my head erect:

Something's wrong, you see, and I Decidedly object. Then I wabble at my knees, Clutch at shadows near, Tremble well from top to toe: That's the sign of fear.

Soon I scowl, and with a leap Seize an airy dagger, "Wnetch!" I cry. That's tragedy, Every soul to stagger.

Then I let my volce grow faint, Gasp and hold my breath: Tumble down and plunge about: That's a villain's death.

Quickly then I come to life, Perfectly restored: With a bow my speech is done, Now, you'll please applaud.
—M. M. D., in St. Nicholas.

New Jersey State Convention:

Proceedings of the Third Quarlerly Convention for 1875 of the New Irraey State Society of Spiritualists and Friends of Progress, held in Cosmopolitan Hall, Vineland, August 6th, 7th and 8th

Reported for the Banner of Light by Sprague Holden,

The meeting was called to order Friday, at 11 o'clock A. M., by the President, Dr. L. K. Coonley. He said that it is not usual, when holding our three-days Convention, to do much more on the first day that get acquainted and ar-

range for active business the two following days.

Secretary Stanishery, being absent, Mrs. H. B. Coleman,
of Philadelphila, was chosen to that office pro ten. Re-marks and general conversation until the adjournment, at

of Philadelphia, was chosen to that office pro tom. Remarks and general conversation until the adjournment, at 12 0°C ock.

At 20°C ock.

At 30°C ock.

At 30°C ock.

At 40°C ock.

At 50°C ock.

At 40°C ock.

At 50°C ock.

At 5

among whom, as speakers, were R. W. Hame, of New York, D. C. Catwaler, of Whinington, Del., Mrs. Anthony, Mrs. Missel, Mrs. Cartle Spear, J. M. Spear, Dr. York, D. C. Catwaler, of Whinington, Del., Mrs. Anthony, Mrs. Missel, Mrs. Cartle Spear, J. M. Spear, Dr. Henck, Mr. Hiss and Mr. Atkinson, of Philadelphia, Mr. Vaughn, of Richmond, Va., Mr. Ladd, of Springfield, Mass, &c., the home, or Vineland folks, being clessly ongaged in attending to their trust until the evening of Saturday, and during Sunday the large hall was well filled and goneral enthusiasm was manifested.

Sunday Seastons.—On opening the meeting at 10 A. M., Presiden Coonley gave explanation as follows: "That the Secretary and himself, by the derive of other officers of the Association, had invited Brs. Woodhull to present her thoughts to the Convention in regard to the views entertained of the commencement of A New Era 'in the perceptions of spiritual revelation contained in the Bible. The circulars referred to were issued in New York, and it was supposed that everything was in good faith, but we arrived of Ars. W. All health too late to give the public gave the following statement:

It will be four years next November since! Was funanimously chosen Prosident of this Society, and at the first meeting of the Executive Committee therater, I'was also salected gent to make arrangements for bolding Quarterly Conventions in suid different places in the State and select such speakers as would attruct the greatest attention to the Spiritual Full and Outh in regard to all subjects pertaining to the weifare of humanity, by such means as night be judged best. Frem year to year I have, with but one dissenting voice at the annual election, been continued in charge of the Miscand and selection of the property of the dissemination of light and Outh in regard to all subjects pertaining to the weifare of humanity, by such means as night to judged best. Frem year to year I have, with but one dissenting voice at the annual election, been continued in charge of the

here's hair he departments of seing than the human race has ever known.

This resolve was discussed at length by Massrs, Spear, Henck and Wellman, and Mrs. Thilottson, Hewland and Bristol. On voting, the resolution was declared lost.

The following resolutions were reported at different times, and adopted:

"The Spiritualists of the State of New Jersey to their

times, and adopted:

"The Spiritualists of the State of New Jersey to their sisters and brighted greeting:

"The Spiritualists of the State of New Jersey to their sisters and brighted greeting:

Whereas, Recognizing the chaotic condition that at present exists in society on all the important questions connected with the welfare of the human family-industrial, financial, religious and social—thorefore.

Resolved. That we endorse the demands for reform on he above subjects, made more or less by a 1 the proples of the civilized world, specifying the positions we maintain as follows:

INDUSTRIAL REFORM.

business managements and the skill of our artizans and FINANCIAL REFORM.

FINANCIAL REFORM.

1. We hold that money ought to be the servant of man and not his master, and to that end we demand the with-drawal of all laws which invest it with the power to increase, per se, or recognize it in any other form than as a medium of exchange for labor.

2. We declare that the monarchical finance system is entirely unsuffed to develop the labor interest of America. Therefore, we, as true reformers and filends of human-justice and equality, do demand an American institutions.

tions.

3. We submit that if money is entitled to any interest for its use, it is not entitled to a higher two than the aggregate herease of the nation's wealth—three and one eighth

yer cent.

4. We demand at the hands of the general government
the enactment of such statutes as will provide the people
with enough money, at rates of interest not exceeding
three and one eight per cent., to enable them to transact
their business for cash. RELIGIOUS REFORM.

1. We assert that respecting our rights as human beings, which we claim to be admitted and endorsed by the Constitution of the United States, we condemn, and will repudlate any interference whatever with liberty of conscious

2. We object, like our fathers, to taxation without representation, and justly condemn the tytamy of the discordant but combined religious element in our nation, which robs us in order to sustain their various churches by securing the sustain their various churches by securing the sum occumulator from taxation. ing and accepting for the same exemption from taxation SOCIAL REFORM.

1. We admit the sovereignty of woman in the domain of the affections, and assert and will continue to demand be industrial, floancial, political and legal entrancialisement.

2. We object to all laws, ecclestastical or civil, which is any way interfere, either in woman or man, with the car dinal right of personal or individual sovereignty. DRESS REFORM.

DRESS REFORM.

Whereas, The greatest need of the present age is a physical basis in woman for whatever is elevating and nobic in humon nature; and

Whereas, Such basis can only be secured by improved habits, produced by acting from a sense of duty, and of the value of a useful and progressive life; therefore,

Resolved, That the first and most important work of reformers is that of agitating the subject of improved habits and health, and inducing women to cultivate that independence of soul which wittesable her totake her freedom, and use all the privileges in which the law cannot prevent her; and,

pendence of soil which will easible her totake her freedom, and use all the privileges in which the law cannot prevent her; and,
Mherears. The habit most necessary to this object is that of dressing her body physiologically; and the requisite for which every branch of reform varibates, is her self-reliant power mootainable in the cumbrons imposition of tashion; therefore,

Resolved, That workers for all reforms should make a specialty of this consulning slavery till enamelpation from self-accepted bondage prepares woman to fill her place in the watting issues of the suffering world.

Resolved, That two between the sexes is a bond and a religion; and that we desire in its interest not the abjogation of law, but a legislation and a public opinion that shall secure for it the fundamental right of religion, liberty of conscience and the rights of private ludgment.

Resolved. That the marriage relation, with its ignorance of thy shoogleal laws and its rislavel condition of woman hardeveloped a race of sexual didukants.

Also Resolved, That no genuine freedom of love can ever be realized until this tigher of abnormal amalyeness has been subdued and the normal possion traingal into obedience to an intelligent will.

The following resolutions of sympathy, presented by Mrs Spear, of Philadelphia, were unanimously, accepted and adopted.

Resolved, That we deeply sympathy, presented by Mrs Spear, of Philadelphia, were unanimously, accepted and adopted.

The following resolutions of sympathy, presented by Mrs. Spear, of Philadelphia, were unanimously, accepted and adopted.

Resolved, That we deeply sympathize with the family, friends and co-laborers of Mrs. J. H. Conant, who passed from her earthly tenement of suffering on Theosday incrning, and may it be their and our consolution that this great affliction and sad hereavement is her joyful gain.

Resolved. That the Banner of Light, through which her great usofulness was made world-whe. Is especially deartion our hearts as connected with the mene of this good, kind and loving woman; and that a copy of these resolutions be forwarded to that paper.

The Convention terminated with the reading of the following card of hanks presented to the citizens of Vinebard by the visitors and the officers of the Coavention.

Resolved, That, on behalf of visitors, we are commissioned to return that he to be introduced to the present of the coaventon.

At the closing session, Sunday evening, Mrs. Marin Squier, of Vineband, gave a very fine lecture on "The Squier, of Vineband, gave a very fine lecture on "The Squier, of Vineband, gave an original psem, entitled "On Both Sides the Guit; or, The Autobiography of an Unfortunate." It met with long and enthusiastic applance.

R. W. Hume read. "The Messiah," by Pojo, and the President thanked the pacple for general courtesies, and declared the Convention adjourned.

SOUNDS OF THE SUMMER NIGHT.

BY BEN P. SHILLABER.

At my window sitting, Darkness all around, Not a zephyr flitting Stirs the calm profound; I lean out and listen, In the shrouded light Of the stars' faint glisten,

To the sounds of night. Gent around the corner On a cornet thrums, Like another Horner Picking out the plums : There an old piano, Sadly out of tune, Jars in fearful manner, Crazy as a loon.

You are voices soaring, With sonorous swell, The "Oaken Bucket" pouring, Hanging in the well; Children very merry ound a de Orway Singing, blithe and cherry, Ditties of the street.

From a lofty attic wheezes o'er the tiles
Accordeon asthmatic
That the temper "riles;"
While a note appalling
Thrills the ear of night:
Toments enterwenting Tomcats caterwauling, Spoiling for a fight.

Mother to her baby O'er the way there hums, Sick, perhaps it may be With distempered gums. Lovers, walking stilly, Speak with bated breath,

Laughing low and silly, Tickled most to death. Dogs get up a chorus Further down the street. With a bark-songrous, Far more loud than sweet. Laughing girls and frisky Cachinate and race; Devotee of whiskey

Scuffs with tortuous pace. In the grass the crickets Show their minstrelsy; Nought to pay for tickets, All can hear them free. Snapping little poodle Gives a little bark; Whistling "Yankee Doodle," Boy there in the dark.

Fresh from Chelsea. Beaches Yelling voices strain, While afar off screeches

A night railroad train. Sternutation lusty Gives a hideous sneeze;

Neighbor's big dog, Trusty, Worries with his fleas. Hark! the town clock pealing, Tells the hours have sped; Little clocks revealing Time to go to bed. Here and there a mutter Faintly greets the ear, And a slamming shutter

Is the last we hear.

August 14th, 87°F.

Spiritualists' and Liberalists' Camp Meeting-Lake Pleasant. To the Editor of the Banner of Light: .

The following resolutions were passed by this Association: Whereas, By the recent translation of Mrs. J.

H. Conant from earth to spirit-life, the death-angel has taken from our midst a long-tried, faithful and consistent co-laborer in the spiritual vineyard; it is therefore

Resolved, That we recognize the loss which her physical departure occasions, as not only of un-usual importance to those of her immediate con-

nections, but one of universal regret to Spiritualists everywhere.

Resolved, That her life-work as a medium of intercommunion between the two worlds, was performed in a spirit memorable alike for its fidelity,

its charity and obedience.

Resolved. That while we recognize our loss to be her gain, nevertheless as Spir tualists we extend our warmest sympathy to her relatives and body.

personal friends who are bereaved by her carthly

Resolved, That these resolutions be entered upon the records of the Association, and a copy of them be transmitted for publication to the Banner of Light, Spiritual Scientist, and Religio-Philosophical Journal. J. H. SMITH, Sec.

A SPIRIT MESSAGE VERIFIED.

To the Editor of the Banner of Light:

While on a visit to Little Rock I was introduced to Mr. L. L. Cross, who informed me that during the past twelve months he has received such satisfactory evidence of spirit return, that with him it is not only a belief, but a positive . knowledge that spirits can and do come back to prove they are not dead, and that their love and sympathies are intensely attracted to friends on earth.

On the evening of 28th ult., I called at the artist gallery where he is employed, and during our conversation he informed me that he had mediumistic powers, but not as yet fully developed. I proposed that we place our hands on the table to try and get manifestations. In about fifteen minutes' time we heard several raps. We interrogated the spirits, and were tanswered by interrogated the spirits, and were answered by several of our friends, I getting a decided and Morley's Hallvery Smalay at 11% A. M. J. S. Morley, Conductor Mrs. T. X. Knapp, Guardian M.S. E. T. Coleman, Assistant Guardian, Harriet Daton, Secretary, about to adjourn, our attention was called by a APPLETOS, Wis. Meetings are held at Council Ha spirit who wished to communicate to us, and by calling the alphabet, the following message was

"Good night. I am glad of this opportunity to communicate. I am an old effizen of Arkansas... I lived in Little Rock, before I died. My daughter died a few days ago, at the Anthony House. She came here on a boat, sick. I do not think

nor did he hear of the death of any lady at the

Anthony House. I was not acquainted with either of the parties, and did not hear of the lady's death, it having occurred previous to my visit to Little Rock.

The following day I called at the Anthony House to ascertain if, such a lady died there. 1 inquired for Judge Clendennin, the proprietor. I was informed by Mr. E. Woods, the bookkeeper, that he was absent, and would not return for a week. I asked Mr. Woods if a lady had died in his house a few days ago. He stated that a lady was brought there by her husband on the evening of Friday, the 16th, and lived until the next afternoon. When she arrived he gave her a room, and that Judge Glendennin approved of it. In answer to my questions he stated that her husband's name is.Capt. Buchanan, that she was the daughter of Col. Faulkener, and that she came to Little Rock on a boat, and was in a dying condition when she arrived; that application was made to some of her former friends, who refused her admittance on the plea that they had no room at their houses.

Harter, Secretary:

MILAN, O.—Society of Spiritualists and Liberalists and Childner's Progressive Lycenn meets at 1 A, M, Hudson Nigy Your City.—The Society of Progressive Spiritualists and Liberalists and Childner's Progressive Lycenn meets at 1 A, M, Hudson Nigy Your City.—The Society of Progressive Spiritualists and Liberalists and Childner's Progressive Lycenn meets at 1 A, M, Hudson Nigy Your City.—The Society of Progressive Spiritualists and Liberalists and Childner's Progressive Lycenn meets at 1 A, M, Hudson Nigy Your City.—The Society of Progressive Spiritualists and Liberalists and Childner's Progressive Lycenn meets at 1 A, M, Hudson Nigy Your City.—The Society of Progressive Spiritualists and Liberalists and Childner's Progressive Lycenn meets at 1 A, M, Hudson Nigy Your City.—The Society of Progressive Spiritualists and Liberalists and Childner's Progressive Lycenn meets at 1 A, M, Hudson Nigy Your City.—The Society of Progressive Lycenn meets at 1 A, M, Hudson Nigy Your City.—The Society of Progressive Lycenn meets at 1 A, M, Hudson Nigy Your City.—The Society of Progressive Lycenn meets at 1 A, M, Hudson Nigy Your City.—The Society of Progressive Lycenn meets at 1 A, M, Hudson Nigy Your City.—The Society of Progressive Lycenn meets at 1 A, M, Hudson Nigy Your City.—The Society of Progressive Lycenn meets at 1 A, M, Hudson Milan Nigy Your City.—The Society of Progressive Lycenn meets at 1 A, M, Hudson Nigy Your City.—The Society of Progressive Lycenn meets at 1 A, M, Hudson Milan Nigy Your City.—The Society of Progressive Lycenn meets at 2 A, M, M, Milan N

. I then proceeded to Mr. Cross's gallery, and informed him of the correctness of the spluit-mes-While there I made the acquaintance of sage. While there I made the acquaintance of Mr. E. D. Betts, protrait painter, to whom I related the message we received. He stated that he would like to call at the Anthony House, and also on Capt. Buchanan, and get further proofs. We went direct to the Anthony House, and asked Mr. Woods if they had a likeness of Col. Faulkener in the office, and if any accident had occurred to it. He showed us the picture hanging on the wall, and stated that on last Friday the picture fell from where it was suspended and broke the glass. We then proceeded to the residence of Mrs. S. Tapell, on Centre, between residence of Mrs. S. Tapell, on Centre, between Thirteenth and Fourteenth streets, and inquired for Capt. Buchanan. We were invited into the house, and after stating the object of our visit, I gave him the message to read, asking if it was true what was stated therein; he said it was. The baby was shown to us by Mrs. Trapell. I asked her if they had given to the baby any sooth ing syrup, and if that statement in the message was true. She informed us that they had given

the child soothing syrup, and believed they had given it too much. Col. Faulkener was well known in Arkansas and throughout the South as the Arkansas Traveler, and was highly respected, having a large circle of friends.

I met with several professed Spiritualists in Little Rock. If some good lecturer and test medium were to pay them a visit I believe that a great deal of good could be accomplished.

WHERE ARE THE MIGHTY DEAD?

J. B. ADAMS. Malvern, Ark., Aug. 8th, 1875.

Where are the distinguished men and women of ancient and modern times who have passed off this planet? Where are the historians, philosophers, sages, poets, theologians, philanthropists, and renowned warriors? Can Philosophy, Science, or Theology tel? Alas! for all these sources of disappointment! they know not of that bourne whence travelers can and do return to earth again. The tomb closes the door of eternity, and the mourners go about the streets in sadness, still inquiring, "If a man die, shall he live again?"

Modern Spiritu lism comes to the front with the astonishing and soul cheering announcement that the so called dead still live, are immortal, progressive beings, and are able to return and dentify themselves to the full satisfaction of the living: Tears are wiped from all faces, and smiles of joy illumine the hearts of all believers. The Bible, as expounded by theology, does not

satisfy the longing souls of men of reflection and advanced views of human destiny. This age de-mands ocular demonstration to satisfy its earn est inquiry for truth. The Spiritualism of to-day gives the test required, in the materializations of spirits tangible to the senses and convincing to the mind. Such are the "proofs palpable" of conscious life beyond the tomb, in the nineteenth constitute beyond the tome, in the intervent century. We feel fortunate in having lived to know of this discovery in the new science of Modern Spiritualism. Life is now more remu-nerative and cheering than ever before. We feel encouraged, and with added strength can battle for the right against opposing forces in this unprogressed world. Whatever our destiny on earth, we are not a failure; viewed in the light of progressive immortality beyond the death of the

SPIRITUALIST MEETINGS.

CHELSEA, MASS. - The Hible Christian Spiritualists hold

CHELSEA, MASS.—The Hibbs Christian Spiritualists hold meetings every Sunday in Hawthorn street Chapet, near Bellingham street, at 3 and 7 P. M. Mrs. M. A. Ricker, regular speaker. Seats free. D. J. Ricker, Sup't.
HARWICH PORT. MASS.—The Children's Progressive Lyceum meets at Social Hall every Sunday at 125 P. M. G. D. Smalley, Conductor; T. B. Haker, Assistant Conductor; Mrs. A. Jenkins, Guardian; W. B. Kelbey, Musical Diroctor; S. Turner, Librarian; Mrs. A. Robbins, Secretary, SALEM, MASS. Lyceum Hall, The Humafiliarian Association hold meetings every Sunday, at 3 and 7½ P. M. H. M. Robbins, at Andover street, Secretary, Children's Propressive Line um. "Conductor; John Handatt; Chardian, Mrs. A. Waterhouse; Librarian, Jamos Foster; Secretary, S. G. Hooper; Treasurer, E. B. Ames, Conference Meetings connected with the Lyceum are held—every Sunday at Humon Hall, at 1 and 3 P. M.
Spiringitield, MASS. Spiritualist and Liberalist Sos

SPHINGRIFIELD, MASS. Spirlimatist and Liberalist Sos-clety meets at Liberty Hall Sundays at 25 and 75 p. M. Mary A. Dickinson, Corresponding Secretary. Sp aker eng gedi J. F. Baxter during september.

MATY A. Diskinson, a orresponding Sectedary. Spraker engiged: J. F. Baxter during September.

MARLHOROV, MASS.—Meetings are held every Sunday in Tennescance Hair by the Spiritualists and Liberarists. Siding Howe, secretary.

PLEYMOUTH, MASS.—Meetings are held every Sunday in Levden Hart. F. W. Robbins, Corresponding Secretary.

The Children's Lyceum meets at H.A. R. L. Carver, Conductor; Ms. M. C. Robbins, Guardian; Ms. Karver, Conductor; Ms. M. C. Robbins, Guardian; Director; Mr. Thos. P. Swift, Musician.

RockLASD, MASS.—The Children's Progressive Lyceum meets at P. P. M. In Phoenty Hall. F. J. Gurney, Conductor; Maria Bennett, Guardian; Henry Chase, Secretary.

each Sanday at 2 P. M.

ATLANTA, GA. First Association of Spiritualists.—
Officers: J. M. Ellis, Atlanta, President; R.C. Ketr, Martietta, Win, Coleman, Cuthbert, B. B. Alford, La Grange, Vice Presidents; Win, G. Forsyth, Atlanta, Secretary.

Vice Presidents; Win, G. Forsyth, Atlanta, Secretary,
BATTLE CREEK, Mr. H. The Eirst Society of Spiritual18ts hold meetings at Stuart's Hall every Sunday, at 105 A.
M. and 73g La.M. A. All. Averify President ask. V. Spencer,
Secretary; William Merritt, Treasurer,
BAYCTTY, MiCit. The Spiritualist Society hold, meetlings in Locenia Hall each Sunday at 10 g.A. M. and 75 g.P. M.
Hon, S. M. Green, President; Mrs. J. A. Webster, Secrelary.

She came here on a boat's sick. I do not think the people treated her right; at one time she had plenty of friends, when she had plenty of money. I thought I had better friends in Little Rock. I thought I had better friends in Little Rock. I thought I had better friends in Little Rock. I friends Jaty: Clendennin was kind to her; I want to thank him for his kindness, for he is the only one that would fake her in and give her a place to die. I impressed him to take her in his house, knowing that she would not live long. The little baby is sick; they are giving it too much of Mrs. Winslow's Soothing Syrup; that is what made it so stupid and sleepy. She gave it two tablespoonfuls at one dose. I thank you for your trouble; hope to meet with you again. Good night. Yours spiritually,

"AThat is "strange," remarked Mr. Cross, "Why, this must be the 'Arkansas Traveler."

The raps answered yes. I asked, are you Col. Faulkener, the "Arkansas Traveler," who died here last winter? Answered yes. Your name is heard of the last winter? Answered yes. Your name is

Faulkener, the "Arkansas Traveler," who died here last winter? "Answered yes. Your name is generally spelled Faulkener instead of Forkner. Answered yes. Then we received the following: Answered yes. Then we received the following: P. S. My photograph that hung up in the office, fell down the other day and broke the glass.

S. F. I asked Mr. Cross if he was acquainted with Col. Faulkener or his family. He stated that he had seen the Colonel, but was not personally acquainted with him, and did not know his family, nor did he hear of the death of any lady at the "Curits, Treasurer; J. R. Harits, J. P., Sectelary." Christ, Treasurer; J. R. Harits, J. P., Sectelary. Curits, Treasurer; J. R. Harits, J. P., Sectelary.

CLYET, O. Prógressive Association hold meetings every Sunday in Willis Hall. Children's Progressive Lycomm meets in Kilne's New Hall at II A. M. S. M. Terry, Con-ductorys, Dowy, (manilan).

auctorys, Dowy, Guardian.

HAMMONTON, N. J. - Meetings held every Sunday at 10V
A. M., at the Spiritualist Hall on Third stacet. Mr. W.
D. Whatton, President; G. Valentine, Secretary. Dyceum
at 118, A. M. James O. Ransom, Conductor; Mbs. E.
Brown, Guardian. Rown Guardian.

K (RES VILLE, Mo. - The Society of Spiritualist and Libingtiss most severy Spind vort 3 P. M. - E. B. Bowengton, President; Robert Harrison, Vice President; E.M. Gill, secretary; John L. Porter, Treasurer.

Secretavy; John L. Porter, Treasurer.

MORLE, ALA. Spiritual Association: Prof. B. A. Tatum, Prosident; S. Moore, M. D., 1st Vice President; Capt. P. U. Murphy, 24 do (C. Barnes, Secretar) and Treasurer; Offver S. Beers, Correlpointing Secretary. Regular meetings at H.A. M. Sundays, and scances Sunday and Tuesday evenings, at 7½ o'clock.

MILWACKFE, WIS. The First Spiritualists' Society hold meetings every Sunday at 2½ r. M., In Field's Hall, 119 Wiscousin street. E. W. Baldwin, President; H. L. Barter, Secretary.

New HAVES, COSS, "The DFree Lecture Association! Ingeres at Loomis Temple of Music, corner Grange and Center Streets. E. R. Whiting, Treasurer, 95 Dixwell ave. Services each Sunday at 2½ and 7½ P. M.

"Gewpourr, Ky. Leceum meets every Sunday at 2½ P. M.
At Barnes Hall, No. 51 York Street, John Johnson, Conductor: Miss Mary Marsh and George Morrow, Guardians; Chas, Donahower, Musical Director: Willie Johnston, Goard. Lecture every Sunday evening at the above halt at 7½ o'clock.

ton, Gorad. Lecture every Sunday eventing at the above hall at 75 o'clock.

PHILADELPHIA, PA.—The First Association of Spiritualists hold regular meetings of Sundays at 10% A. M. and 75 p. M., also on Thursday eventings, at Lincoln Hall, corner of Broad and Coalesstreets. Wm. H. Jones, President, No. 622 M of ket street; E. Addict Endle, Secretary, 265 North 6th street. Lyceum No. 1 meets every Sunday at 2% P. M. J. W. Tuller, Conductor, No. 223 Gaul street; Mrs. E. S. Choate, Guardian, No. 1015 Faltmount ave, (Lincoln Hall will be for rent Sunday and Thursday evenings during July, August and September. Address the President, Wm. H. Jones, 1621 Market street.) Lyceum No. 2 meets at Thompson street Church, Thompson street, below Front, Sundays, at 10% A. M. Geo. Jackson, Conductor, Wrs. Usztw. Guardian.

Spiritual Circle every evening at Circle Hall, 463 Vine street, with change of mediums. Free Conference Meeting every Sunday, at 2% o'clock.

PORTLAND, ME.—Arcuna Hall, Congress street.—Spiritual Fratemity meets every Sunday, at 3 P. M. James Furbish, Esq., President; William Williams, Vice President, George C. French, Secretary; William Thayer, Pressurer.

Sone of Transcrance Hall, 351/8 Congress street.—The

Ident: George C. French, Secretary; William Thayer,
Treasurer.
Treasurer.

Sons of Temperance Hall, 35b; Compress street,—The
Spirlinal Association meets regularly evely Sunday. Abner Shaw, Esq., President: George H. Barr, Secretary.

SAN FRANCISCO, CAL.—Under the pationage of the San
Francisco Spirlinalists' Union, a Children's Progressive
Lyceum is held at 10b; A. M., and a Conference at 2 r. M.;
also regular Sunday evening lectures are given at the Now
Hall, 91 Marget street.

The Son Francisco Spirlinalist Society meet every Sunday at Charter Oak Hall, Market street, near Fourth. Progressive Lyceum at 10b; A. M., Mediums' Conference at
2 o'clock p. M., Lecture at 7b; P. M. Miss, Ada Foye, Prosident.

Streetter, C. C. L. —Meetings are held at Hickman's Hall.

STOCKTON, CAL.—Meetings are held at Hickman's Hall, on Honter street, each Sunday evening, by the Spiritualist Society, of which Dr. Hudson is President, Mr. A. M. Strong, Vice President, and Messrs, Manchester and Sturgeon, Secretary and Treasuter SACRAMENTO, CAL.—Meetings are held at Central Hall, & street each Surdey evening, Messis, Wheatley, Van-

SACRADIENTO, CAL.—Meetings are held at Central Hall, K street, each Surdey evening, Messies, Wheaterly, Vanalstine and Butter, Lecture Committee., The Children's Progressive Lyceum meets each Sunday at the same hall.

Spritsoppen, O.—The Spritualist veclety meets at Mechalic's Had, corner of Math and Market streets, every sunday at 109 a. M. and 75 p. M. Jacob G. Diee, President; J. F. O. Is, Vice President; Mrs. Josie Klyer, Treasurge; J. W. Lundow, hecording Secretary; W. S. Tibletts, Corresponding Secretary.

St. Louis', Mo.—The Scientific and Philosophical Religious Society? The et al. Avenue Hall, Ninthand Washington avenue, on Sanday evenings at 75 o'clock. Seats Treey A collection taken up to delay expenses.

Thoy, N. Y.—The Progressive Spiritonijste Society

TROY, N. Y.—The Progressive Spiritodisis' Society meets every Sunday in Lycenin Hall, Nos. (2 and 14 Third street, Lectures at 10g A. M. and 7 g r. M. The Chidren's Progressive Lycenin meets in saine hall at 2 r. M. Speakers engaged: September, J. M. Peebles; next four noorlie, Neafe J. T. Brigham; February and March, 1876, N. Frank White.

FUREKA, CAL.—Mortings are held on Sunday of each rock at the Spiritual's II dl. Children's Lyceum meets the same place each Sabhath at 2½ o'clock P. M. Address F. J. Swasey.

VPS CENNES, IND. - Free lectures at Noble's Hall each Sanday evening at 75 o'clock, before the First Spiritual Association, C. W. Stewart, Lecturer, S. S. Burnett, Presidenty M. P. Ghee, Vice President; D. B. Hannaker, Sec-

carts of all believers, by theology, does not men of reflection and destiny. This age dean to satisfy its earn spiritualism of to-day in ematerializations of ematerializations of ematerializations of proofs palpable of proofs palpable of out, in the nineteenth te in having lived to the new science of is now more remuever before We feel distribution of Williamshorgh measurements at 125 p. 12. The Spiritual Progressive Association of Williamshorgh meets at 125 p. 12. The David W. Allen, Conductor; M.S. H. R. Ingalis, Gonadian Lacius (Conductor) and the new science of its now more remuever before We feel distribution of Williamshorgh meets every Sonday, at 30 clock who desire the promotion of all that is good, true and proven the reference to things both spiritual and temporal, are cordially ineffed to meet with us. J. H. Kollock, Sections, J. M. S. Latham's Hall, Ninth street, near Hope. Those who desire the promotion of all that is good, true and proven the feelence to things both spiritual and temporal, are cordially ineffed to meet with us. J. H. Kollock, Sections, J. M. S. Latham's Hall, Ninth street, near Hope. Those who desire the promotion of all that is good, true and proven the light of yound the death of the JAMES FLAGLER.

At our new location, No. 9 Montg-mery Place, corner of Province street, Boston, we have a fine where we keep on sale a large stock of Spiritual, Reformatory and Miscellaneous Works, to which we invite your attention.

Orders accompanied by cash'will receive prompt tions tooking to the sale of Books on commission, or when cash does not accompany the order. Send for a free Catalogue, of our Publications.

In quoting from the BASSER OF LIGHT, care should caken to distinguish between editorial articles and the

Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 11, 1875. PUBLICATION OFFICE AND BOOKSTORE.

Monigomery Place, corner of Province atreet (Lower Floor).

AGENT'S FOR THE BANNER IN NEW YORK THE AMERICAN NEWS COMPANY, 119 NASSAU ST

COLBY & RICH. PUBLISHERS AND PROPRIETORS

For Letters and communications appertaining to the Blorial Department of this page should be addressed to criters Colby; and all Business Letters to is sac-Bich, Banner of Light Publishing House, Bos-

Camp Meetings no Longer "Orthodox."

The evangelical church is noting with alarm the fast multiplying evidences on every hand which go to show that a tidal wave of liberalism Is now pulsing among the people, lifting men up from the shoals of bigotry upon which they have been so long stranded; and nowhere is its existence more clearly demonstrated than at times when the multitudes assemble in any place outside of the respective church edifices wherein they are accustomed to worship. The elergyman who can keep his flock always under the magnetic presence of his eye, perchance in the seats or beneath the roof where their fathers worshiped, can for a time, aided by the bias of their early education, and their fears of social ostracism, successfully combat the action among them of this disintegrating element, but so sure as the sheep escape, even for a day, from their old time Hmits, and assemble under the open 3ky at the camp meetings, whose surging thousands at Martha's Vineyard and elsewhere have made glad the hearts of the various Methodist and other committees of management, a spontaneous fire seems to run through all hearts, the restraint of dogmatic assumption drops like a riven chain, manhood and womanhood, and their duties, stand revealed in the true light of reason, and the creeds shrink back like spectres of the

The clergy, at least that portion of it which is progressive at heart (and there are some so circumstanced in its ranks), acknowledge the existence of this divine tire of universal brotherhood, and do not offend the ready ears and sensitive souls before them by absurd reiterations of ancient dogmas, but strive to fasten their attention on the living duties of to day as preparatory steps to those that are to come in the other life; but the "hard shelled" Ephesians, fearful for the fate of their goddess Diana, join in the shout of the conservative ministers, who are now condemning the camp-meeting system as not good for the church or the cause of religion. Hearthe recent wail of the Churchman, an American Episcopal organ :

"We are sure that to the outside world the effect is to make the religious part of it (the camp meeting simply one among the attractions, have felt and are feeling the influence it has to confound the camp exercises with the fishing and sailing and croquet, and to put all upon the same level of mere excitement. The religion will not stand the strain. It will be looked upon as a spectacle. It cannot be fervent, for it will have to be decorous, 'Conversions must be managed with an eye to effect. Spiritual appeals must be managed with an eye to effect. Spiritual appeals must consult appearances. The old, rough, but hearty to humanity, and it is with great satisfaction we summons to repeat the count be suppressed, for the world can take the meaning and carefully prepared world, and is still expanding with a force no anmusic will be the order of the hour, and the hotel tagonistic power on the globe can impede. keepers and agents and railway companies will get the management : and all will be pleasant, but the religious part will be—where?"

The real difficulty is that the religionists of the Churchman strine are made to perceive in a clearer light at the camp meeting than anywhere else, that this sentiment of liberalism is indeed increasing among the people, and that their hearers will not stand as in the past the hell-fire preaching which they are pleased to denominate "the old, rough, but hearty summons out that the camp meeting system has had its -immortality is the grand ultimate of all things. day of usefulness for religion, and must now be laid on the shelf. The clergy may dash in pieces the mirror that shows them this unpleasant fact, they may abandon to the Spiritualists and liberals if they will the custom of holding out-of-door meetings, but such a course will not help their fast failing cause. The tide of intelligent inquiry is coursing among the masses, and "the religion." that " will not stand the strain." of the proper demands of modern life and thought, will be swept into merited oblivion. \sim

Aid for M. Leymarie.

Our readers will, we trust, not forget the needs of the cause in France, which as we have demonstrated unmistakably of late, has been called upon to stand up in the person of M. Leymarie, editor of Revue Spirite, before earthly "principalties and powers," and give reason for the faith that is in it. M. Leymarie has been put to great expense in the course of these trials, and it behooves the Spiritualists of America, who have not as yet-thanks to the more liberal public sentiment which distinguishes this western worldbeen called upon in any great degree to feel the force of governmental opposition or legal prosecution, to aid our suffering brother in France.

To that end the Banner of Light donates one hundred dollars, and we hope those who read this paragraph may feel called upon to swell the amount to good proportions. Any sums sent to us for the purpose will be at once acknowledged residence, 10 Winthrop street, Bunker Hill Dispublicly in these columns, and forwarded to M. Leymarie's agent, F. Agramonte, 406 West 28th street, New York City.

D. M. Bennett, editor of that able and liberal journal, The Truth Seeker, of New York City, announces that having obtained what he he has become a convert to Spifitualism.

A Serious Social Matter.

If insane asylums and retreats exist at all, it is by the permission of the people through their band of plunderers that the famous "peace policy" Bookstore on the ground theor of the Building, authorized legislation; hence the presumption is in the administration of Indian affairs has failed that they exist for the service of the public, and miserably. This Ring, as corrupt and shameless not specially to enable a few persons to abuse as any that ever existed in the country, has captheir power and accumulate money. For many tured the Administration at least to the extent years past, however, the popular attention has of compelling it to silence and a passive attitude attention. We are prepared to forward any been directed to the extraordinary practices in reference to its plans. The letters of Mr. Wilof the publications of the Book Trade at usual, which are shown to be customary within the liam Welsh distinctly disclose the fact that the rates. We respectfully decline all business operate walls of these licensed institutions. From one Secretary of the Interior, Mr. Delano, ordered end of the country to the other complaints have the Indian Agents not to communicate to the arisen that the occupants of these places are, in Missionary Association Superintendent the inmany instances, confined there against their will, formation which was at once vital to the effectthat the most barbarous eruelty is practiced upon live prosecution of his work, and unsafe for the the inmates, that the protests of those confined are Ring to let go out of its possession. suppressed by violence, and that superintendents are in the habit of making money off of the hard, bility for the failure of the President's " peace necessities of the sufferers.

> The very name of an insane asylum has cometo be synonymous with cruelty and violent treat-partment. 'The Department's treatment of Prof. ment. People who once felt a relief to know. Marsh from the time he made known Red Cloud's that there were secure places with promises of complaints, according to his promise to that timely aid for parties so unfortunate as to be. Chief, is not less convincing of the fact of that overtaken with mental maladies, are now become connection. The story is thus made a straight ing skeptical of the whole system in consequence, and consistent one, and the American people of the exposure of so many abuses, made in diverse very naturally revolt at it. As Delano and Cowparts of the country. They question whether the en began with browbeating the Peace Commiscare of the insane would not be more prudently signers, so they began with Prof. Marsh. There assumed by friends at home than by brutes in has been perfect method in their conduct, and these insane retreats, especially in cases of mel-the Department has at no time been out of harancholia and the milder types of dementia. Such mony with the Ring. Nor is Mr. Delano as yet cases might be helped by the right treatment, disturbed in his official position. but by violence and brutality never.

But this hesitancy about committing an unforin them. The public is not to blame for it, be-But it is every day becoming more determined

One day it is a case of barbarity on Long Isl-Louis; and almost every day somewhere. Cattle are not treated as the insane are in many of these retreats; and besides this, the instances are common of the forcible abuduction of husthe false plea of insane conduct, for the purpose way; or, what is more common, of putting hands on property of which the incarcerated persons possessed. Let us all stop talking of our possible. The first whisper of such practices should start investigations in which every sane ally. There must be no pause till this damning abuse is made impossible.

To the Spiritualists of the United States:

Do you desire the Banner of Light enlarged and afforded at the present price of subscription? If so, will you unitedly bend your efforts in the direction of increasing our subscription list sufficiently to warrant the necessary extra outlay on our part to accomplish so desirable a result!

It must be remembered that the Banner is the lest Spiritualist journal in the world; that it has passed through many fiery ordeals; that its 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 arduous duties conscientiously. The truths it has eliminated wielded for the good of the human race in the uprooting of error and superstition and bigotry, in order that liberty, justice and truth may take their place.

Spiritualism is the grandest religion wouchsafed tagonistic power on the globe can impede.

All this, however, has been achieved through tribulations innumerable. Being based upon the everlasting foundation of TRUTH AND RIGHT-EOUSNESS, its devoted disciples have persevered. and to day they are blessed with the knowledge that their efforts 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 | Sometime amid the realms of fadeless beauty, end that all peoples shall be fully convinced of to repentance." They are therefore fain to ery the truth of spirit intercourse, and likewise that Find, with the dear ones who have gone before us

> The Editor of the Cape Ann (Gloucester) Advertiser, who has been on a pleasure trip in New York State recently, thus speaks of Dr. Willis, whose name is well known to our readers:

> "Saturday morning, again in carriages, we bid hearty good-bye to our amiable and kind-heart" d hosts and drive through the pretty village of Vatkins to the steamer Schuyler, Capt. W. T. Dey, for a sail the entire length of Seneca Lake to Geneva. As we step on board, all are introduced to the gentlemanly superintendent of the line, Com. D. P. Dey, who kindly accompanied the party, and also to Dr. Fred. L. H. Willis, a well known Boston man, who owns a glen and cultivates a vineyard on the shores of the lake, and from which, as we sail by, we receive a handsome salute. The Doctor owes his, present health to the grape cure, and his residence here was brought about by nervous prostration and a severe hemorrhage; and he told us it was re markable the quantity of grapes one can eat and the vast improvement arising from their unstinted use. Seneca Lake is a serene sheet of water, forty miles long by from two to five miles wide, of great depth and clearness, being in some places over one thousand feet deep and averaging three hundred feet, near the shore. Persons drowned in this lake never rise to the surface, and the water is too cold for bathing, yet it never freezes over entirely. Beautiful cascades come in view as we sail along, and numerous vineyards and pretty settlements dot the shore."

> Mr. and Mrs. George W. Foster celebrated the twenty-fifth anniversary of their wedding, on Friday evening, September 3, 1875, at their trict, Boston. A pleasant array of friends at tended, several valuable presents were proffered, and the exercises held were of marked

Lois Waisbrooker's new work, "Northing LIKE IT; OR STEPS TO THE KINGDOM," IS NOW considers to be convincing evidence of its truth, | ready for delivery at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston.

. The Indian Ring.

It is owing to the existence of this unhallowed

This single circumstance fastens the responsipolicy" upon the Indian Ring; and even more clearly connects that Ring with the Interior De-

Cannot the President clearly see, from these letters which Mr. Welsh has made public, that tumate relative or friend to the superintendent of Mr. Delano and Mr. Cowen are responsible for a retreat has to give place to the general wrath the nullification of his peace policy? And if so, and indignation over the stories which have of is he willing to show to the country that he cares late years reached the public ears from within more for them than for that much-beasted policy? the walls of these dreadful prison-houses. There The people certainly believe that he does, so is a feeling fast rising and collecting itself among long as he follows the course he is pursuing. the people, that it would require but a slight pre- Let him say no more about the failure of that tried to be the faithful defender of the persetext, at the right time, to put to fearful service policy, especially in the way of regret, since he against these social Bastiles and those who are does nothing even to show his disapproval of responsible for so many of the wrongs done with: those who were plainly the authors of its defeat. The very fact that Mr. Welsh abandoned the cause it is these abuses which have excited it. place which had been assigned him, where he could do the most service for the Indians, proves that these things shall be investigated, and that that he was thwarted by the power in the Interior some means or another they shall be ended. Department. Also that it was done for a specific purpose. What the object was, recent disand; another day in Washington; a third, at closures, but partially made, sufficiently apprise

us all: The Commission which is getting ready its report on the charges of Prof. Marsh, was in fact selected by Secretary Delano himself, and the bands, wives, parents, and other relatives, on character of its expected report can scarcely be inaccurately'foretold. There are five men on it getting an uncomfortable obstacle out of the in all; first, they were selected by the person accused, and second, they were clothed with no more power than any other five men to obtain information. They have taken none but volunboasted civilization so long as such things are tary testimony, and they have notoriously been in the hands of Indian contractors. The few officers of the army who were summoned to testify member of the community is interested person- were given plainly to understand that nothing was wanted from them which it would be inconvenient for the Commission to handle. People will declare the whole thing a farce, which it is. The Commission already makes complaint of having been prejudged, conscious of its shortcomings, Some day the whole story of this Indian business will be told.

> Written for the Banner of Light. SWEET REST AT LAST.

BY JOHN S. ADAMS.

Sweet rest at last-At last the hands are folded Upon a pulseless breast, And a soul tired, of earth's great burden weary, Hath found sweet rest.

Sweet rest at last-A long and faithful worker On life's broad, beaten road Reaching the confines of a life immortal, Lays down her load.

Sweet rest at last-No longer thorns are pressing Upon a care-worn brow, But from the heavens a fadeless crown of blessing Rests on it now.

Sweet rest at last-No more earth's fretting discord Disturbs the holy calm, But angel choirs chant to the list'ning spirit Their peaceful psalm.

Sweet rest at last! We clasp our hands in silence And inly hope to be sometime with those who enter at the portal And heaven to see;

Earth's toils and sorrows past. Sweet rest at last.

We have received from the publisher, J. D. Sawyer, Galveston, Tex., a volume of some two hundred pages, wherein are collected many of the songs which were so popular among the Confederate soldiers during the recent civil war. The eye glancing along its pages will readily perceive the well-known names of, "There's Life jn the Old Land, Yet," "Bonnie Blue Flag," "Wearing of the Gray," "The Conquered Banner," etc., etc. The songs are instinct with the spirit of the troops for whose encouragement they found a voice, and some of them in a humorous vein-as "The Brass-Mounted Army," etc.depict troubles which existed not only among the Confederate, but also among the Federal forces. Perhaps the most touching thing in the whole volume is the poem reciting the action of Maj. Gen. Patrick Clerburne, at the battle of Franklin, Tenn., who, seeing an old friend of his, a captain of infantry, marching into the fight with bare and bleeding feet, at once dismounted and obliged him to accept of his (the General's) boots, then mounted without them and rode into battle, intimating that he should need boots no more? He was almost immediately killed after this episode, thus making his words true. Was it obedience to an | Boston. impression from an unseen power which prompted his generous deed?

The Biography of Mrs. J. H. Conant is a work-of absorbing interest, and is full of passages replete with tender pathos and elevating sentiment. Those desiring to peruse the work will find it for sale at the Banner of Light bookstore, No. 9 Montgomery Place, Boston. The same remarks will apply with equal force to that excellent work, "Flashes of Light from the Spirit-World," which was compiled from the utterances of the invisibles through the mediumship of Mrs. Conant, by Allen Putnam, Esq.

Physical Mediums and the Banner of Light.

We printed last week an extended 'account of the mediumship of Mrs. Thayer, of Boston, which was given through the columns of the New York Sun by Col. H. S. Olcott, whose researches at the Eddys' and with Mrs. Holmes and Mrs. Compton have given him much prestige with the public as a keen observer of facts and phenomena. But we submit that he like all the rest of humanity, is liable to err, and in some points may statements put forth either by the mediums concerned, or by their friends. At least such a state referred to, as during the past week we have received, in consequence of publishing it, a personal visit at our office from Madam Barkers of with Mrs. Thaver, whom she most decidedly objected to be ranked with, on account of highly suspicious circumstances, which she says attended Mrs. Thayer's séances at that house-circumsiring to know more concerning the matter can their soil. apply in person to the Madam at the Deacon' House, where she still resides.

While we do not assume to judge between the respective reliability of the statements of Col. by Madam B.'s narrative that in copying that of whom he wrote. the Colonel we have been led into an error.

The public media, especially the physical, frequently call upon us themselves or through their friends to announce the results of their séances to the people, and as a matter of news we have always complied, at least in so far as our space would permit; for we have ever cuted exponents of spirit return in all phases made errors at any time, they have leaned "toward mercy's side" in behalf of these mortal ber. channels for invisible communion. We felt that the keen blasts of skeptical ridicule and churchial bigotry were severe enough upon them, and should not in all fairness be supplemented and denunciation among the Spiritualists themselves. But we submit we have rights in the case, and hereafter we are determined to editorially endorse no physical medium as genuine unless we shall personally test that medium under satisfactory conditions. We do not set up any claim to supremacy among Spiritualists by saying this; we have ever and shall always aim to be an impartial chronicler of current events; but hereafter, when we speak of mediums whom we impersonal manner—that is, we wish it understood that we give the facts concerning them as related to us, but that we cannot be expected to endorse or youch for their genuineness, in that we have of them no individual knowledge.

Woman Suffrage in Wyoming Territory.

The Laramie Sentinel bears, under a late date, the following testimony in favor of the operation of woman suffrage in this part of the country:

To us the novelty has worn off, and we have had time to coolly estimate the results. There are those who can remember the condition of things here six or seven years ago, and can compare them with the present, and, though we might differ somewhat as to the causes which have produced this change for the better, yet we shall be able to agree upon a few facts. We never had a term of court here, held in a decent and comfortable place, with its proceedings marked throughout with decency and decorum, and divested of everything pertaining to levity master mason, fell, on the 3d inst., from the steady of a church he was brilling in Nowton had several terms of court, but had scarcely been able to convict or punish a single criminal for any crime, however beinous, through the medium of crime, nowever nemous, through the medium of those courts, till we got juries composed largely of women. We did not have a single election here without drunkenness, rowdyism, quarrel-ing, fighting and bloodshed, until our wives, mothers, sisters and daughters were permitted to accompany us to the polls. We well remember the time when many a man stayed away from the polls, losing his right of citizenship, rather than encounter the danger and rowdy ism he must meet in order to exercise it. But all this is changed. Our elections go off as quietly as any other social gathering, no matter how heated a political campaign may be, or how important the issues at stake. And we all point with pride to the result, whether or not we agree as to the cause which has produced it."

The Belyidere Seminary.

Dr. G. L. Ditson, of Albany, N. Y., writes concerning this liberal school:

"The excellent 'prospectus' of the Belvidere Seminary has been sent to me. I have always understood that under the supervision of the Bush sisters this seminary had obtained a gratifying and well-merited success. Now, with Dr. S. B. Brittan as President, and with other able assistants, it must take high rank among our assistants, it must take high rank among our universities. Aid in money and material is solicited, and certainly at this high toned yet liberal New Jersey institution may be most advantageously contributed; for no purer germ at the heart of the nation than that which can here start in its virtuous growth and go on to its grandest development. Perhaps I may be allowed at this time to thank the 'Faculty' for honoring my name with a place among those of the distinguished persons elected as an 'Honorary Board of Advisers.'"

THE BETTER WAY, by A. E. Newton. The Christian Union says of this little book:

"The author does not write at length, his book containing but fifty pages, but in this limited space he treats delicately, fearlessly, convincingly and quite thoroughly the subject of the rela-tionship of the sexes. There are but few men and women so wise and pure that they cannot find needed inspiration in this little volume, while for the mass of humanity-excluding no class on account of refinement or intelligence-it contains information and warning which are urgently For sale by Colby & Rich, 9 Montgomery Place,

On our second page will be found, under head of Banner Correspondence, a letter from-Mrs. S. A. Jesmer concerning the wonderful pictures which are represented as appearing in West Windsor, Vt., upon the windows of the houses of Messrs. Allard and Taylor. These 'spirit-ambrotypes," as they have been called, are vouched for by numerous parties, and their coming is creating the most vivid interest.

On the eighth page of the present issue the reader will find a letter from the pen of Miss Lizzie Doten, concerning her experiences at the Eddy homestead, Chittenden, Vt.

Witchcraft Workers.

To the Editor of the Banner of Light:

Your notice of Mr. Allen Putnam's forthcoming book upon Witcheraft, quite justigeleads your readers to anticipate a very instructive and interesting work; but please let one say, who has read the advance sheets, that he found therein a continuous and rather effective effort to show that the people in witchcraft's day were far less extensive. ly under the sway of credulity and infatuation than prevalent explanations of old time mysteries depend, in making up his narratives, upon the imply. This new expounder maintains, essentially, that, even amid the terrific scenes of witcheraft, his fathers were accurate perceivers of of things appears to be indicated in the article | transpiring facts, logical reasoners from facts and creed combined, and philanthropic enforcers of law. You however say that "he makes it as plain as d monstration can that it "-witchthe Deacon House, Boston, who, during her call, | craft-" was but the appearance of Spiritualism earnestly denounced the effort to connect her and among a superstitious, bigoted and unwwilling the said Deacon House, by name or otherwise, people." He certainly sought to make it apparent, and on fair grounds too, that they were not "västly more under the sway, of superstition and bigotry than we moderns are; he however does show them to have been unwi'ling-yes, most stances and discoveries which finally led to her decidedly unwilling to have witcheraft's awful (Mrs. T.'s) leaving the premises. Any one dead devil gain and permanently occupy a homestead on

It is not surprising that almost omniprevalent thought and speech in reference to hangers of witches made you let some adjectives slip from the pen which one who accepts Mr. Putnam's Olcott and Madam Barker, yet it would seem view should no longer apply to people about

Cambridge, Sept. 1st, 1875.

English Items of Interest.

Our cotemporaries across the Atlantic are full of matter going to show that neither is the cause asleep in England, nor are its advocates wanting in earnest zeal for its advance.

The annual conference of Spiritualists under the auspices of the British National Association, of development, and if in the past we have it is announced in The Spiritualist, will take place this year in London, in the early part of Novem-

Mr. Hutchinson found that he could not continue his local journal at Cape Town, Africa, so says the Medium and Daybreak, and therefore abandoned it after a few issues. He has now by covert scorn and derision or open censure built a fine hall capable of holding several hundred people, and he is anxious for a lecturer or medium to visit the Cape and promote a knowledge of Spiritualism. It would be a good plan for any medium visiting India or Australia to call at the Cape.

On the 12th of August, Mrs. Elizabeth Guppy, the celebrated physical medium, (widow of the late Samuel Guppy of Calcutta and Bristol,) was united in marriage before the Registrar, Kensington District, with William Volckman, of have not personally tested, we shall do so in an Danes Inn, Bishopsgate and Stratford. Count and Countess de Wimpffen, Mrs. Margaret Fisher, and Hannah Warrilow, were witnesses to the marriage. Mrs. Guppy-Volckman is the name whereby this lady desires to be recognized.

News of Dr. Main.—Numerous inquirers wills e glad to learn that Dr. Main is now on his way to Vienna. He expects to return to London about the end of September. He has been among the Moors; in Africa, in pursuit of his mission. Re-crossing the Mediterranean, he has visited the chief towns in Spain, where he has held séances, at which the physical manifestations and communications have been of a very remarkable character. In this way Dr. Main has been doing in need of the physical phenomena of Spiritualism, rather than the dry, abstruse philosophy of the metaphysicians. — Medium and Daybreak,

and blackguardism, till our ladies were summoned to attend and participate in it. We never had a grand jury here who boldly and unflinchingly took hold to investigate offences against decency and morality, and hunt out and a well-known and respected citizen of Ward 19, and was to some extent identified with the staging of a church he was building in Newton, bring offenders to punishment, till we had a and was to some extent identified with the grand jury composed largely of ladies. We had old town government. For years he has been unswerving in his belief in the Spiritual Philos-

> M. T. C. Flower, Chairman Executive State Board of the Minnesota Spiritualist Association, writes Sept. 1st:

"Will you please call the attention of the spiritualistic public to the following, viz., that persons coming to the Annual Convention, on their arrival at St. Paul should repair to the Commercial Hotel, where will be found a person to assign. them quarters at the several hotels which have consented to reduce fare to \$1,00 and \$1,25 per day. Convention will be held in the Unitarian Church, Goodrich street."

Some writers on Spiritualism are prone to attack the devotees of Science in a most unmeasured way, a course in which, when all things are considered, it appears to us, the facts will not bear them out, as science has really accomplished a great work in liberalizing the world. Truly says The Spiritualist (London, Eng.): "Had it not been for the discoveries and influence of the scientific world, we Spiritualists should now be all roasting at Smithfield [or elsewhere] as witches and warlocks."

Read the article on our eighth page wherein the mediumistic labors of Charles H. Foster in Philadelphia, and Mrs. Maud E. Lord in the West, are interestingly commented on by correspondents.

Colby & Rich, No. 9 Montgomery Place, Boston, have just issued a new edition, revised' and corrected, of "THE WORLD'S SIXTEEN CRU-CIFIED SAVIORS," by K. Graves. Send for a copy—it is worthy the most extended reading.

As will be seen by their advertisement on our 7th page, Mr. J. Willie Fletcher and Mrs. Susie Willis Fletcher have returned to their rooms at the Banner of Light building, and will be pleased to meet their patrons and friends as in the past.

See Dr. O'Leary's advertisement on our fifth page.

BARBITT'S CHART OF HEALTH. By E. D. Babbitt, , Dr. E. D. Babbit has prepared a chart of health, a sort of guide-board to suggest the way to physical vigor. It is mounted on rolers, and is about thirty by forty inches, made so as to hang up and daily suggest certain topics. The type is large, and can be read many feet away. It is sold at the very low price of sixty cents, postpaid.—Herald of Health.

THE WORLD'S SIXTEEN CRUCIFIED SAVIORS.—We have received a copy of Mr. Kersey Graves's Book by this title, and we are free to say it is an important acquisition to Liberal literature. It contains not only the account of sixteen different saviors of man who were crucified hundreds of years before the existence of Christianity, but it is an exhaustive examination of the entire subject of Christianity, showing conclusively its pagan origin. The work is a very interesting one, and should be in the hands of every truth-seeker.—D. M. Bennet's Truth Seeker.

Exception Colby & Blob. No. 9 Montemper Place. Bos.

For sale by Colby & Rich, No. 9 Montgomery Place, Bos-

There has been a murder even in Hell Gate, Capt. Lawrence, master of a schooner, being killed there by his mate, a week since. Not even the sacredness of the place could save it.—C. C. Hazewell.

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SEPTEMBER 11, 1875.

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y E. D. Babbitt, art of health, a sort lysical vigor. It is ty by forty inches, est certain topics, ny feet away. It is postpaid.—Herald

ED SAVIORS.—We aves's Book by this portant acquisition only the account of were crucified hun-liristianity, but it entire subject of pagun origin. The uld be in the hands 7 Truth Seeker.

ll Gate, Capt. Law-d there by his mate, s of the place could

BRIEF PARAGRAPHS.

Hon, W. H. Drummond in his new work on the large game of South Africa makes the statement that in that country the "noble elephant" has a way of eating a cer-tain kind of fruit and getting drunk from the effects of the same, estaggering about, screaming so as to be heard for miles, and not seldom-baying tremendous fights with his companions) much like a whiskey-loving human.

This is the way an exchange halls the coming of the first

rins is the way an exchange halls the coming of the first of September:

''To-day, lovers of that most delicious of bivalves, the oyster, may eat thereof without a qualm, for doth not september bring the magical letter 'r?' Folks who spell August, 'Orgust,' have been eating their oysters under a misapprehension.''

The Rev. W. H. H. Murray is to start a religious weekly in Boston, to be called the Golden Rule, and the first num-ber will be issued Wednesday, October 6th. It will be the organ of no denomination, party, clan or elique.

"Gidedn Wells, ex-Secretary of the United States navy, is out with a defence of the good name and memory of Admiral Farragut, concerning the capture of New Orleans.

Gulbord-a member of the liberal Institut Canadienwhose burial on consecrated ground (he being a Catholic) has for some years been dealed by the church authorities been the means of much litigation, which has been carried through the Canadian courts, and even before the Privy Council of England. At the latter place the interment of his remains was ordered, but on an attempt being made Sept. 2d to bury him in obedience to the decree, a howling mob drove back the hearse from the gates of the cemetery filled up and closed the grave which had been prepared for him beside his wife, and tore the cross from the head of said grave.. The procession was obliged to retire, and up to date of our going to press no more attempts had been made preme. Justice to the priests, however, demands that we tate that they warned the Mayor by letter of the exciteed state of their people, and entreated him to have force of police on the ground to preserve order; but that astute individual paid no attention to them, and left the procession to fight or disperse as $t\bar{t}$ might decide.

Where is the Massachusetts officer who will distinguish himself and get his name into such a paragraph as this from the Connecticut papers? 'An officer took eight, children from the Dantelsonville mill on Monday, and ordered their parents to send them to school. Good move,''—Boston Herald.

A collision recently occurred in the British channel between the English war vessels Tron Duke and Vanguard, resulting in the sinking of the latter. No lives were lost. Both vessels were double iron screw ships, armor plated,

Chillan advices state that a serious loss of life occurred recently in the Archipelago of Chiloe. During a gale sever lighters were lost hear the Island of Quinchaco and thirty persons drowned. In two or three cases four and five per sons of the same family perished.

The anniversary of the battle and capitulation at Sedan was celebrated Sept. 2d throughout all Germany as a holi-

On the night of Sept. 1st, a heavily-loaded train from the national camp meeting at Wesley Grove, near Goshen, N. Y., while on the way to Kingston, broke through a rotten bridge near Showangunk station. Five cars went down an embankment and twenty-five persons were injured, a few

No one but a coward and imbectle will deliberately commit suicide in his same moments. Those who are insane are like the blind groping in darkness, and are as apt to fall into a pit as walk on sate ground, —Religio-Philosophical Journal.

C. C. Hazewell says that "suicide may perhaps be con sidered as a sort of mental apoplexy." Mrs. Lincoln has not yet been liberated from her forced

After a while is a beautiful day—
The storm will be ended and brighter the sun;
The weariness over, the task will be done;
Some sweet thing is coming to every one,
After a while.

residence in an insane asylum.

This [September [th]] is the last of the calendar dog days; but the calendar doesn't limit cat nights. -Ex.

Boston has 40,817 occupied houses.

One of the greatest of Irishmen and one of the greatest of Catholicasaid: "As much relation as you please from Rome, but no politics," They called him the Emancipator the Agitator. His name was Daniel O'Connell. It is known that the majority of the Catholic Church in America stand on this dearline. It is known that everybody else does, "Cincinnati Enquirer (Democratic).

Charles Joseph Bonaparte, a grandson of Jerome Bonaparte, was married to a Boston lady-Miss Ellen Channing Day-at Newport, September 1st. The gentleman is one of the Bonapartes of Baltimore, and a grandson of the lady commonly known as Mrs. Patterson-Bonaparte, who was married to Jerome Bonaparte seventy-two years agoand who is still living, being about ninety years old. ..

I have watched with keen interest, though from afar off, the sensation produced in England by that flery and unparliamentary protest of Mr. Pilmsoil against the abandonment of his merchants' shipping bill—the moral uprising of the people, before which sooner or later the power of corporations and capital must give way, and even government back down.—Grace Greenwood.

The Herzegovinian insurgents are in full cry for inde-

Spanish Carlism is at a heavy discount.

· The association for the reform and codification of the law of nations was formally opened at the Hague, Wednesday, September 1st. Delegates from the United States

"Any letters for Mike Howe?" asked an individual of a clerk at a post-office window. "No letters for anybody's

Mr. Benjamin Ginning some time since presented the poor of the city of Liverpool with £200, upon which a wag wrote "A good B. Ginning."

The captain of the Bremen, the scurvy-stricken ship-on which sixteen victims died of this terrible disease, has met with no punishment at the hands of the court of inquiry except a mild censure, for not putting into Honolulu.

An American clergyman, named David Kay, arrived in Italy recently with but a limited stock of knowledge of the language of the country. Strolling out, something about his manner attracted the attention of the intelligent (?) police. and he was demanded to give his name. He replied, of course, "Kay," but was misunderstood as saying "ohe," or "what?" He became excited and repeated his name, "Kay! Kay!!" quickly, which was at once interpreted by the irate guardians of the public peace to mean "che-che," an equivalent to the English "pool-pooh," and they at once marched the reverend to the lock-up, where he was detained all night for insulting (?) them. The affair was afterwards explained to the satisfaction of all parties, Better study Italian, Mr. Kay; your name is an unfor-

Millions of peaches are said to be rotting on the trees. Of course, beits let them rot than "give them away."

A popr, persecuted man, landlord of a seaside hotel, which shall be nameless, dropped his pocket memorandum book receitily, and therein was found the following mournful entry, a clear tribute to the *profitable* nature of a certain class of "customers" much in vogue in the com-

"12 M.—The people who landed one hour since have camped in three parties on the hill at the back of my house. They have already sent and borrowed plates, knives and forks, and some hot water. They are now singing, 'Shall we gather at the river?' I fear they are religious.''

Colonel William Dawson was brutally murdered at a wedding in Cincinnati, Thursday, Sept. 2d. An attempt was made to lynch the murderer.

An English clergyman has just been sentenced to five years! penal servitude for causing false entries to be made in the church register concerning the death of one of his

More than sixteen thousand eight hundred and eightynine persons were banished from Russia to Siberia between May and October last; 1,080 women and children over fieen years of age, with 1,269 young children, voluntarily

accompanied the exiles. Dr. Helmbold-of buchu fame-has been released from the Pennsylvania Insane Asylum.

The Mahaska Co., Iowa, Republican Convention the other day showed its progressive (?) tendencies by refusing to Mrs. M. G. Davenport, a delegate from Oskaloosa township, her seat in that body, although she was as much en titled to membership as any individual in the hall.

Frank Yates, a disgusted and disappointed miner, has arrived at Cheyenne from the Black Hills. He exhibits \$3.20 in gold dust, and says it was washed out by three men in fifteen days. It is reported that the President intends, in his next

message, to recommend the transfer of Indian affairs to A cat with twenty-five toes is one of the present attrac tions of Boston.

Movements of Lecturers and Mediums. James M. Peebles and J. H. Harter entertained the Spiritualists at Troy, N. Y., in the highest degree on

Sent. 5th, at the first Sunday lectures of the Society for C. B. Lynn opened his September engagement in New

Haven on the 5th last., meeting with excellent success. He is ready for work in the East. Address him, 95 Dixwell avenue. New Haven, Conn.

Capt, H. H. Brown will be at the State camp meeting at Nashna, Ia., Sept. 224, and will occupy the time on rail-road lines between Cedar Rapids and the latter place.

J. J. Morse commenced his September engagement in Bangor, Me. -the same being the second, welcome which has been extended to him by the Spiritualists of that city since his arrival from England-on Sunday, Sept. 5th, af ternoon and evening. His remarks called together good audiences, and the best of feeling prevailed. He can be adiressed during September in care of J. P. Wyman, Esq., 5 Brown street, Bangor.
Mrs. M. S. Townsend will accept engagements to lecture

for the coming season. She can be addressed at Stoneham.

John Coiller will lecture at Chicago, Ill., the 12th and 19th September, and at Omro the 24th, 25th, and 26th September. He goes to Cleveland, O., where he will lecture the first two Sundaysin October. He has also an invitation for San Francisco, but he wishes to engage east of Omaha, up to December. He solicits correspondence from all points on the road. Address Lock Box 157, Springfield.

Henry C. Lull, the young and popular lecturer and test medium, has returned to Boston after an absence of severa weeks, and is permanently located at 14 Albion street, be tween Chapman and Dover, where he will be pleased to meet his friends and the public, and will answer calls to tecture during the fall and winter.

William Brunton spoke in Plymouth, Mass., last Sun day, and will again next Sunday. September 19th and 20th and October 3d and 10th he lectures in Rockland, Mass. Susie F. Nickerson, the well-known test medium, he cturned from her vacation, and can be found at 628 Tre-

nont street, Boston.
Dr. T. B. Taylor lectures in Lynn, Mass., next Sunday, and at the clase of his remarks Mrs. E. A. Blair, the world-renowned spirit-artist, will paint under spirit controi, while thoroughly blindfolded. The painting will occur on the public platform in full view of all. This is one of the most wonderful and beautiful phases of medi-

miship.

Loring Moody will lecture in Investigator Hall, Apple. ton street, Boston, on Sunday, Sept. 12, at $10\frac{1}{2}$ o'clock A. M., ''on the souls and bodies of men, and the souls and bodies of animals, " and will show how the abuse of animals

Mrs. Jennie Goldsmith, having returned from her vaca tion, has resumed business at her residence, No. 241 Shawmut avenue. See advertisement.

Spiritualist Lectures and Lyceums. MEETINGS IN BOSTON.

MEETINGS IN BOSTON.

John A. Andrew Hall.—The meetings at this hall, No. 114 Chauncy street, are free to the public. Mrs. S. A. Floyd, trance speaker, will lecture and answer questions from any persons in the audience at 24 and 74. Quartette singing.

Rochester Hall, 730 Washington street.—The Children'r Progressive Lyceum, No. 1, which formorly met in John. A. Andrew Hall, will hold its sessions at this place every Sunday, at 10% o'clock. Geo. H. Lincoin-Sec'y.

The Laddies' Aid Society will until further notice hold its meetings at Rochester Hall, on Tuesday afternoon and evening of each week. Mrs. C. C. Hay ward, President; Miss M. L. Barrett, Secretary.

Medium's Meeling at Templars' Hall, 230 Washington street, at 10% A. M., each Sunday. All mediums.cordially invited.

Lurline Hall, No. 3 Winter street.—Free Public Circles are held at this place every Sunday at 10% A. M. and 21% P. M. by many of the best test mediums and speakers in the city. God musle provided. All are invited to attend.

The People's Spirifluid Meetings every Sunday at 22% P. M., at Investigator Hall, Paine Memorial Building, Appleten street, near Tremont. Good speakers always in attendance.

BOSTON. - Rochester Hall. - The following hamed per-Progressive Lyceum No. 1 on the morning of Sunday, Sept. 5th : Recitations, Mabel Edson, Johnnie Baich, Ella Carr Eddle Washburn; Readings, Miss Frank Wheeler and Conductor Danforth. 'A duct was also participated in by Miss Maria Adams and Miss Collyer, and remarks were made by A. E. Carpenter, W. A. Williams, Correspond-

Ing Secretary.

**Franchiscount of the Communication of the Communicatio 'A. E. Carpenter will give a mesmèrie séance in same hall, at 714 P. M.

John A. Andrew Hall.—A correspondent writes: "The

meetings at our hall on Sunday last were well attended. The lectures and answers to questions by Mrs. S. A. Floyd were highly interesting and instructive, and were fully appreclated. Good singing by the quartette."

Lurline Hall, - A grand farewell typicfit will be given to Frank T. Ripley, the trance test medium, at this hall, on Sunday, Sept. 19th, 1875. This is the last public séance that Mr. Ripley will give in the city for some time. A large number of mediums will be present at the séance

Investigator Hall .- Dr. E. W. Stevens, of Wisconsin, gave his first lecture in Boston at this place, on the morning of Sunday last. His subject, which was "The elements of progress and the evolution of mind," was well treated. A good andlence attended.

The Northern Illinois Association of Spirit-unlists

williams
will hold, their Thirteenth Quarterly Meeting in Belvidere, Boone Co., 111., commencing on Friday; at 10 o'clock
A. M., October 15th, and holding over Sinday the 17th,*
Meals will be furnished in the hall. A collection will be
taken up at each meal to meet the expenses of the table.
Bring with you blankets, builfulo robes and baskets well
filled with provisions for our tables.

"The following speakers are expected, and may be relled
on: E. T. Stewart, of Indiang, Mrs. Morse, of Iowa; J. H.
Severance, M. D., of Wisconsin; W. F. Jamicson, of Iowa;
Samuel Maxwell, M. D., II, E. V. Wilson, of Lombard,
III.; and others from various sections of the country are
expected.

III.; and others from various sections of the country are expected.
Spiritualists of Illinois, Wisconsin, Indiana and Iowa, we ask you to come to this Convention. See and hear for yoursefves. Our PLATFORM IS A FRIE ONE, and we are not atraid to hear the truth, with due regard to the use of language. The meeting will be under the direction of a business committee, and all persons wishing to speak hefore the Convention will please hand in their names to this committee on their arrival at Belvidere.
Spiritualists, is it not time that you determined for yourselves who are true and who are not? Come, then, to this Convention at Belvidere, in October, 1873, for there is work to do. Let us call an Inter-State Convention to be held at Chicago, III., some time in January, 1876, at which we will stand for the right whatever that may be.

E. V. WILSON, Sec., Lombard, III.

Grand Union Camp Meeting.

Grand Union Camp Meeting.

The Spiritualists and Liberalists of Northern Michigan will hold a Union Camp Meeting at Saranac, Ionia Co. Michigan, commencing September 15th, and continuing five days. Eminent speakers will be present to address the meeting. Among the number expected are A. B. French, of Ohlo; Mrs. Colby, late of Boston; E. V. Wilson, of Illinois; Dr. B. P. Barnum, of St. John's, and others. It is also expected that there will be present a large number of mediums, representing the different phases of mediumship.

We also expect to make arrangements with the Detroit & Milwaukee, and Detroit, Lausing & Lake Michigan Railroad Companies for Indifferent on these roads to and from the meeting, also with the hotels and others of Saranac, for reduced rates during the neeting. In short, the committees are making every arrangement in their power to make the meeting one of the largest and most harmonious ever held in Northern Michigan. Everybody is invited to be present, and lot us lave a grand fentecostal time. Committees will be in attendance on the grounds to give general information in regard to the wishes and wants of the friends periaining to the meeting.

By Order of Committee,

Spencer L. Shaw, Rec. Secretary.

The Eleventh Annual Convention The Eleventh Annual Convention

Of the Connecticut Association of Spiritualists will be held
in Bridgeport, commencing at 2½ o'clock r. m., Friday,
sept. 24th, continuing in session three days., The purpose
of the meeting is for the election of officers for the year
ensuing, to amend the constitution and transact such other
business as may come before it. Good, speakers are engaged. Prof. E. Whipple and A. Hope Whipple, Anna
Middlebrook, Agnes Davis Hall, Cephas B. Lynn, and
others are expected to address the Convention.

E. Anne Hinman, Pres.

E. D. HINMAN, Sec. West Winsted, Conn., Sept. 4th, 1875.

Spiritualist Meeting.

The Southern Ther Spiritualist Association will hold a Business Meeting at Horseheads, Saturday, September 18th, 1875, at 2 o clock P. M. to transact business relating to the Association. Two representatives from each surrounding village are especially desired, as announced at the Eldridge Park meeting. Also an address on Sunday at J. N. MAPES, President.

S. A. TALMADGE, Seevy.

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It suitable for the majority of diseases. WM. S. HOWE, M. D. Yours, very truly,

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For the Banner of Light. Inspirational Messages.

ADDRESSED THROUGH THE MEDIUMSHIP OF THE LATE MRS JULIETTE T. BERTON, OF NEW YORK, to the compiler, thomas $R_{\widetilde{\mathbf{x}}}$ hazard.

MY BELOVED HUSBAND -I am as much alive to your personal wants as I ever was. I was dead and baried to you, but I was alive to myself all the time, and I did not find myself lack-Ing in any single point of feeling or trait of dis-position that I had whilst on earth. Dear hus position that i had whitst on earth—from any band, talk to me as you would if I was sitting in the chair by your side—I amas torid of you and as devoted to your interests as ever. I often thinks I would be glad to have you with me, and it seems as it it was time that you were with your tamily here who are now a goodly collection. I wish you could see our dear Anna. She has come, out fairer than you could ever have supposed, and is as useful in her peculiar ap-pointments as you could desire. She goes back to earth and sees to all who are in her circuit, and continues to give as much real comfort prob meet me vet, but you are on the right road to get to me, and you may find me as happy as almost any spirit who reaches these spheres can be.

DEAR FATHER-Mother could not get herself. collected to give you all that she wished. But I, to day, can tell you that this is near to Christself after your own way. You may be sure that I am as close to you as any of the others, and can get to you any time you wish for time. I intend to manifest myself to you soon. You shall see two stars instead of one*—I and mother! I can control you so that you may find me for your-melf. You are not the first one who tried to get might of spirit scenes, and who had to wait and seemingly all for nothing, who afterward found all the developments that they need: I want to make you a good medium, father, so that I can come to you of my own accord, and give you an insight into our beautiful spheres and fet you, see how much our home here sur-passes anything that you or we ever had on earth. would like to make raps for you, but I cannot.

* * I am awake to all that can make my present life as exalted as the great universal provision of love ordains. I will sleep to night by your side, and keep off any symptoms of appo

I come to-day filled with great joy, my beloved father. I have had an interview with Jesus, and exquisite to relate in words. It is like the love in a mother's heart, the joy of a bride, all sweet fe licities combined. Teannot describe with what ocstatic ambition Fatn filled to climb on and on toward all altitudes of virtue that I may be like him. He is bright in exterior, there being a deep halo around him of diamoid-like justre. None penetrate this aura. He goes into spheres of iblimer magnitudes than any except archangels. His features are more beautiful than any artistic effort of man could ever conceive, much less por-3ray, and his voice has power to penetrate the heart's deeps. He works incessantly, and never allows the waste of a minute, and every word that falls from his mouth is a missionary achievement. We do not worship him, but we love him

Dear father, I can understand what is meant by a man-having the kingdom of heaven within him. It is when he is able to bry aside all malice; to forgive every enemy, to strive to do as Jesus did, and to revile not in return when provocation renders silence almost impossible; it is to be tolgrant in the midst of intelerance, and to look to the interests of the orphan nor let the widow

Dear father, when this beauty of inspiration again descends upon me, I will come and tell you something of the present life of Jesus. I am your affectionate daughter, ... MARY.

I am with you my son, and you must not Imagine that I could ever desert you, although scores of other spirits may come between us, and If Fanny and the children are more apt to com-municate with you than 1 am, let not this make. you doubtful of my love. I am your mother. This is sufficient attestation of affection; the relationship guarantees devotion. I am too sefforts halfow myself any superfluous prattle. I cannot dare to flatter you, and to promise more than I feel certain can be effected. Ven green was a superfluous practice. I cannot developed the super better than many who profess to be Christians that I am proud of the name of man for you. I want you to be loved for yourself, not through selfish motives. I know that you judge of things after your own ideas, and do not conform to the set oblinions of partial cliques or popular sects. I shall always endeavor to come between you and undue influence, and try to prevent the errors of misconception of truth which some have experienced. I am justified in speaking plainly, for am I not your mother? You must not confine yourself at home, but should stir out sometimes, and amuse your mind as well as exercise your body. I am now in a good position, from which I can disseminate light to the benighted. I am your own dear mother, MARY P. HAZARD.

I cannot call you friend until you have first told me that you recognize the Trinity, and I wish to remind Juliette (the medium) of her carly religious instruction, and to warn her not to leave the church which was mother to her. I am her Aunt Eilen.

I have come after the medium's call, not before. It is not necessary in some instances for any question to be asked of a spirit, or for any call to be made. The presence of the individual brought within the sphere of the medium being sufficient to attract and to assure rapport with the spirit. But, again, there are spirits who do not at any time or under any circumstances come near to the material, but stand outside of the Inner sphere, and cannot be brought contiguously to a medium. Under this condition, it is necessary that each should be called for personally, in order that the prevailing guide may in-duct the auricularies into conjunction with the outside or celestial spirits, and in turn be able to transmit their niessages to the medium, who again, through oral or mechanical means, translates for spectators. I am one who has reached the height from which I cannot again enter perthe height from which I cannot again enter porsonally into the material sphere, cannot control a medium solution must be inquired for, and when found, through the agency of the medium's guides, will report myself. I am Paul, who has been styled by men the orator. I preached Christ and him crucified, but I did-not preach, as L have been erroneously said to have done, that man was so totally deprayed that nothing within his own nature was fit to be worked up for his salva tion: pI myself was a man whose spirit was at times operated independently of matter or of corporeal structure. Such among you are now called mediums, or those who come into intermediate relation with spirit, and matter. I saw the spheres, for I visited them. I communed with intelligences who instructed me in the science of soul. I was prevented from relating my experiences to man because it was not the in which the inner sanctuary was to be laid bare, the eternal truth to be administered by angels the subtle, naked truth was to be covered under the theory of atonement until the generations had tultilled the time of moral superstition—had finished the penance of self imposed ignorance. I obeyed the law of time, and was silent as to what I saw in the seventh heaven, and successively down through each sphere backward to earth. I am not compelled to be mute at this

*Tels communication was written on the 22d of December, 1871, a few days before I want to Moravia, where I saw words which abounded with the hope that Christwas naturated on neg-25th of may "E even bays at Moravia"—two stats which were no doubt those indicated here, although I had forgotten this communication when I wrote that marrative.

7. R. H.

time, I can reveal the fact that man as apirit is and it aired her, darling husband. She was saved the same that the man was in-the-flesh; except to a consciousness of the good that was in her, that he is divested of the carease of flesh. The and she will yet be a light to her unfortunate silver that runs through the ore is none the less kind on earth and a grand spirit in the future, silver after it has been through the refining fire. leading souls to the true fountains of self-respect. The bare metals drop from it and leave it as it is, without hindrance or cumbrance just as the carease drops from the vital principle when the transformation called death takes place, which is in fact the condition necessary for the devel-

I am saved through a conscientious observance of the laws of right as Lynderstand them, and not through the blood of Christ, which is good only as far as magnetic conditions are induced by the ordinances which faith in it imposes. I see here that men corrawhere may advance or retard that although Christ is exalted far above millions, aptions of spirit inspirations white occupying a ntient phase of existence. I know that we all aspire to one grand centre which is called Jak, or God, and that by the love pivot on which we turn we are directed to the sublimest heights: vet I have never, from amongst the billions of seen one who has beheld the great Head. I give you the law which is engraved on the udicial books of heaven, which governs the spiritual and regulates the social status of us all, which is, "Do to they neighbor as thou wouldst be

I thank you for the interest which you manifest in mediums. They are the windows through swhich we may project light to the ignorant, being a little more in rapport with this medium peace to the miserable, sacrament to the faithful and satisfaction to the doubtful. I pronounce ma, and that we do not forget that our friends my-mission emphatically: It is to uncover superneed us, and we love to go to see them; and I settlem, to denounce Pantheism, to dissolve seetarianism, and to help all. In am the so called ST. PAUL.

> I know that the birds build nests and lay eggs and raise young, that lambs play, that serpents crawl, that eagles soar, that doves coo, that man povets, and that angels attract, yet I had rather that you understood one single rule in your own life than to be able to couple together the sci ences of motion, the philosophy of matter, or the religion of theology. The rule is "to know thyself," to understand your own motives, and to see your alms. I will help you to gain such per-teet mastery of yourself that you shall be glad of the day that sent me to you.

My DEAR FATHER-You have had many visitors, but I will come in here to say that I am just as eager to make myself known as ever, and that if you go to Moravia again I will be better able to materialize than before. I am so glad that I have all the while with a firmness and heroism seldom means through which I can impart to you items of intelligence instructive in themselves and suggestive of higher ends than mere physical phenomenon can ever present. I am always eager to learn and as willing to impart to others. I give you as much of my combined elements, magnetism and spirit-electricity, as is necessary for you. You have so many friends among us that it is impossible for you to become lonely or isolated; we would form a battery of sufficient strength to once; but we cannot all conveniently assemble at the same time. Father, my dear father, Un cle Joe would have been killed on the ice if it had not been for grandmother.* She is striving to take good care of him. She wishes you both to fill your full life-lease on earth.

I went to you on New Year and gave you some slight electrical touches which I was almost certain you perceived, but I have found since that you did not recognize me. Oh I do wish that I could walk before you all so as to be known. Mother is so beautiful, so holy and so sweet that you would almost take her for something which you must worship could you behold her. I am happy and delighted, I am so *rejoiced* that I can speak here. I am your darling

I have been greatly disappointed. I wished to write and tell you all about the great procession of spirits which did reverence to the Father on first of January. The medium has been and still is too ill to do much for us. She came near to the golden gates, and the influence moved her away for awhile. I ask her guardian mother's permission to write a little, while she is feeling omewhat rested from the fever.

I know that there has been a great shaking of

faith upon your planet in regard to spiritual manifestations, resulting from the defectiveness of the Holmes's, and that many Spiritualists are greaning at the failure, and feel in their grief al. into great error, which makes it necessary to bring a sudden crisis up proving the fallibility of mediums, and the resorts of spirits to make plain the truth and nothing but the truth.

I know that your belief in the eternal progress

of the soul is based on a rock which one tion of any kind cannot shake, therefore I do not only exhort you to believe in God, and in his power to fulfill all righteousness within youthat through the opposing phalanx of human in-fluence which beats against your hopes and best and sweetest wishes his arms uphold you, his everlasting protective care directs, and that through whatever means, whether by spiritual meditation or personal supervision, the same omnipotent head arranges for you—for all. The better the man the better the provision, because the equity of heaven does not allow that inequali-ties shall exist. It would not do to dress a laborer in fine linen and broadcloth, neither would it be suitable for the unkempt guest to take pre-

A man must be sufficiently experienced in the sense of goodness or virtuousaction, and its prac-tical application, to enable him to stand faithful and firm for the truth in every emergency.
MARY P. H.

My DEAR HUSBAND—The day is propitious, the hour is suitable, I am ready, and the medium is willing, so with your consent I desire to be presented in the name of mercy to those who come within your reach who have suffered and agonized. It is my mission to revolve plans by which I can comfort a poor man or woman. I acknowledge no law that could set a barrier between my disposition to conside and the object to whom my pity might be directed. It is the freedom from artificial restraints, the foolishness of society's whims, which separates a woman from her sister who happened to have been unfortunate. There is here nothing to prevent my fulfilling my desires toward bringing myself into rapport with hearts that long to break through the cruel bands of ostracism, and be recognized as deserving of love and recognition. Many women through the most adverse circumstances have been thrown into conditions at which their sensibility recoiled. yet which the public opinion would wall around them forever as sufficient to keep them away from the sweet ways of virtue and home comforts forever after, though their hearts nobly responded to every moral and virtu us attribute. Cruel this is, my husband! The heart which can be noble against all temptation to err is rare, and when the soul arises from the carry bed of mistake and error, and longs to cling to the white robe of peace and be covered in the soft folds of love again, it should be drawn into these condi-

tions by all. I am an evangelist in this direction, and as such operate. I have just returned from San Francisco, where there was a woman noble in heart, lotty in aspiration and beautiful in form, who, when a girl of ten years old, was launched on a sea of accident. She was compelled into a life disobedient to her instincts, and when at eightegn she found a friend in such circum-stances as made—her life desirable, the woman suddenly turned against her because her husband had become enamored of the girl. So she fled, and dropped fainting in the door of a church. I controlled the man who was preaching to utter

Everlastingly Enfranchised-A Brave Spirit Released from Bondage. At Newark, N. J., on the 15th of August, after a very protracted and painful illness, Harriet MARIA, wife of CHALMERS PAYSON LONGLEY,

of Northampton, Mass, calmly bade adieu to son to the vacant throne of the mind; rolled up this world, and cheerfully accepted her passport the dark curtain from life's evening horizon, and this world, and cheerfully accepted her passport to the Morning Land, where there is no night; sent the clear light of the spirit world through whose inhabitants never say, "I am sick;" and the rifted clouds, to illuminate the darkness, and december alone in the rifted clouds, to illuminate the darkness, and of the life on earth. The last mortal struggle for immortality-comes no more forever. Mrs. Longley was born on the 26th of Novem-

ber, 1830, and was translated at the age of fortyfour years, eight months and nineteen days. Thus, in the summer of the year, while the earth is covered with the manifold symbols of abundant life, and all Nature is aglow with the inspiration of God, this earnest, aspiring and unselfish spirit terminates her elementary studies on earth, and is worthily promoted. All life is a school, and the subject of this notice may be said to have belonged to the excelsior class in this world. And now, at the end of her preliminary course-matured by a varied experience, and crowned with the full developments of life's summer time-she admitted to the great Home University of the

Though Mrs. Longley assumed no spublic relation, and had no desire for recognition beyond the quiet sphere of her domestic life, she still possessed-great independence of thought, remarkable executive force, and inherent strength of character. These attributes gave her a strong individuality, and were active enough to have won disfinction for their possessor in the more ambitious walks and pursuits of life. But while they were not required, in the discharge of any public duty or obligation, her life afforded other occasions for their exercise. For years she was a great sufferer from disease; but she disputed the approach of the enemy, step by step, battling equaled by men of the most unyielding nerve and invincible resolution. The exhibition of her courage-which was little less than sublime-was replete with instruction and reproof. When disease became complicated and threatened the speedy destruction-of the frail body, she still calmly grappled with the hydra, day and night, with such unfaltering resolution and supra-mortal energy as stayed his progress. With her own hand she seemed to hold the balance of life; and for weeks her will kept its equipoise. It was not that she feared death, but because she was intensely individualized. Her love of life was strong; this world was precious in her sight; and so great was her vital and mental tenacity that her fearless spirit could not readily relinquish its hold on the body, or resign the conscious possession of its carthly temple.

In our experience as a clergyman and physician—and as a man who cannot be indifferent to human suffering-the writer has been called to the bedside of many dying persons, but never before witnessed such a contest. The struggle was long, severe, and at times painful to behold. It was but natural that such a life and death struggle should unsettle the faculties and derange the functions of the mind. For several weeks the state of normal consciousness, strictly speaking, was the ogcasional exception to the rule; and with this sad-derangement came the great trial of those who had the care of the patient. In this painful ordeal her husband was almost constantly with her, and his affectionate son, the naturally radiant countenance was a mournful blank, and we were all made to realize

The only prison that confines the soul, Is the dark habitation where she dwells As in a noisome dangeon."

But through all the long conflict, when the uncertain light of the mind, ever and anon, shone out through the drifting clouds, the strong marks of her individuality were still clearly manifested Alike in the fierce tempest of painful and delirious sensations; and in the brief pauses in the storm of conflicting emotions, her self-reliance remained. It was firm even when the world was passing away. On one occasion when there seemed a momentary cessation of the conflict and the patient was sufficiently lucid-to warrant an inquiry into the state of her mind, her husband asked her how she felt, and what she believed. It was at a time when doubtless to the patient the external world seemed unstable and partially obscured by the eclipse that dark ens the vision in the last hours of mortal life Mrs. Longley did not appear to regard the first part of this two fold inquiry as of any particular importance; but to the concluding portion of the same she responded with singular emphasis, and in words to be remembered. With a grave and thoughtful expression, she answered in a firm voice: I believe in myself and God!

Some three months since the writer made a professional examination of Mrs. Longley's case, and then expressed the positive conviction that the patient could not possibly live through the month of August. Three weeks before her death, we were strongly impressed that she would depart on a Sunday, and between the hours of twelve o'clock, noon, and midnight. This conviction was openly and repeatedly expressed, and was the subject of familiar conversation in the family circle. The writer even remarked to the patient, that should she finally leave us on Sunday, we might recognize a singular fitness in the relations of the event to the time. She seemed-pleased with the suggestion, and spoke with remarkable cheerfulness of thus entering upon the great Sabbath of her immortal

These impressions were verified by the event. It was on Sunday, August 15th, immediately after the sun passed his meridian, that a sudden change occurred in the pulsation and respiration of the patient. It was soon manifest to all that the process of the spirit's separation from the body. was surely going on. At length, when the limbs were cold and motionless, the eyes-fixed and glassy, and every faculty seemed lost in a total eclipse, leaving not the slightest indication of either sensorial sensibility or external consciousness, Mr. Longley-desiring to elicit some further and more consoling expression-made one last and earnest appeal to his wife, which seemed to call the parting soul back to its earthly relations. "Do you know us, Maria?" he inquired; there was a visible struggle and the answer came-

'Yes-all." Another question of greater moment succeeded the first, and was answered. "Areyou happy?" Perfectly - good by - let me go."

And thus, at the close of the Sabbath, came the change. It was at the sweet and solemn hour of vespers that the Angel of the deep sleep entranced the pale sufferer by his magic spell. We scarcely perceived the drawing of the final breath, so noiseless and peaceful was the last moment. And when at length all was still, we could but gratefully recognize the merciful Providence that, in the last tryingthour, restored rea-

S. B. BRITTAN

Passed to Spirit-Life: . .

aged 25 years.

A few days previous to his change of spheres he was in the external the picture of health. Mr. H. was a man of strict moral integrity and stering worth, a devoted and loving husband, a kind, affectionate son and brother; a respected neighbor and citizer, and a firm believer in spirit communion. As his remains reposed in the casket, wreathed with floral offerlings, it was almost impossible for his relatives and friends to realize that his spirit had taken its departure. He looked as though he was in health, peacefully resting in natural deep.

He leaves a wife, tather, mother and brother, and many other relatives and friends, who will miss his earthly genial presence, but who look upon the exchange as being the result of natural law.

Rev. Mr. Cudworth spoke fitting words at the funeral; he said that on such occasions silence seemed to be the most appropriate service. He compared death and trouble (as

Rev. Mr. Cudworth spoke fitting words at the funeral; he said that on such occasions silence seemed to be the most appropriate service. He compared death and trouble (as considered by persons living to the day of Job.) as being a special visitation of God for punishment, but in modern times such events were looked upon as the workings of discussed by and through a natural law-upon the human organism. Healss pake with assurance that this spirit could and would return from his spirit-home with power to give confort, strength and support to them in their sad affliction.

ion:
The body that contained the spirit was taken to Woodway. Cometery for interment,
Boston; Agust 31st.

From Vineland, N. J., July 4th, after a long and very Wadleigh, aged 64 years.

Sister W, was born in Worcestershire, Eng. Herparents were Wesleyan Methodists, in which faith she was raised, becoming a member of the church in early life. She with her husband, removed to New York City in 1842, where she came in contact in after years with mediums, through when flight dawned from the upper spheres, and became a thorough and intelligent Spiritualist. She with her husband moved to Vineland, in 1866, where he is now left to mourn the loss of her physical presence, but most sincerely believing that she in spirit returns to greet and biess. Sister W, was a woman of rare natural ability and good culture. The writer was called in February to brepare a will and become executor of a small estate, when she conversed very freely of her spiritual journey to the better life; she glying directions to have the file of the dear old rainer, which had accumulated, and which she prized above gold that perisheth, to be given to him for judicious distribution. In my absence the funeral services were conducted by Brother Wild.

Vineland, N. J., August 2:4, 1875.
(English papers please copy.) Wadleigh, aged 64 years.

From Osseo, Minn., July 15th, D. H. Shepard, aged 57

pears.

Deceased was a native of Vermont. In early life he removed to Michigan, thence to Minnesota. He was greatly esteemed by all who knew him for his genial manners and manly witnes. His house was a home for the missionary of progress, of Schatever name. He was by nature skeptical upon religious subjects. Often has he said he hope has portunablem was true, but the evidence in his case was wanting; this came, however, in his last sickness. The day he passed over he saw and recognized the loved ones from the other side, who were waiting to welcome him home. The funeral services were conducted under the auspices of the Good Templars, and remarks were made by Bro. C. O. Thomas and the writer.

MARY J. COLBURN.

From Piqua, Ohlo, Augus 29th, of softening of the brain

Philip S., Fay, aged 65 years.

He was a veteran in the cause of Spiritualism, ever withful to his highest convictions of right, and unrelenting in his pursuit of duty. He ever lived so fear-lessly that enemies dared not scorn, and friends loved and praised him.

MARY A. HENRY.

From Central Falls, R. I., Aug. 21st, Mrs. Beasley, wife f Richard Beasley, aged 59 years.

of itematic beasity, aged 30 years.

The deceased was for the last eighteen years of her life a firm believer in the gospel of spirit communion, and her family—husband, one 8 m and two diughters—are cheesed by this light, a faith in which they shared with her. The risen sister looked forward to her approaching chango with no fear, but rather with happy busings. She requested the writer to attend her funeral, which desire was complete with GEORGE MARRIOTT, Washington street, Central Falls, R. I.

From Sherborn, Mass., Aug. 11th, Mrs. Eliza E. Rittenhouse, aged 73 years and 3 months,

After a long and painful illness of many months, her spirit took its flight from out its carthly tabernacle to the heautiful beyond. Her life-work was well done, and now she will reap the reward which she has carned,

GEO. A. FULLER.

From her residence in Warren Co., Iowa, Mrs. Cathar-

She leaves a large family and a warm circle of friends to mourn her loss.

J. B. SMITH. From Norfolk, Mass., Aug. 25th, Mrs. Mary Ann Sarle, ged 69 years and 4 months-after six years of suffering (paralysis). Fifteen months previous to her depart-

ire the was not able to speak to as to be understood. Mr. Sarle's home has for years past been well known as the resort of mediums, where various manifestations have been produced. May be now realize the presence of his companion, and the children be comforted by the assurance of a reunion in the spirit home.

From Newton, Mass., August 12th, George E. Trowbridge, aged 6 months and 13 days, Services by Mrs. H. E. Wilson and the writer, music by Miss C. Hastings and Mrs. E. Brackett.

From East Boston, August 18th, Nettle W. Keep, aged 4 years and 9 months:

Is years and 9 months;
Only four months since I-was called to attend her father's funeral. Now only one brother remains of a family of six children—all gathered home to rest by the scourge consumption. Nettle looked forward to meeting her father and mother and sisters with calm resignation, and her last request was for me to officiate at her funeral. May the ministering angel comfort the bereaved brother and relatives till all are united in the spirit home.

From Ruggles street, Boston, August 21st, John H Swett, aged 8 months.

One little sister remains to comfort the sorrowing or From Harvard, Mass., August 21, John N. Taylor (formerly of Boston,) aged 31 years.

merly of Boston,) aged 31 years.

By this change a fond, devoted wife is left alone to mour her loss. May she be conforted by the assurance of his presence in spirit, and that she will meet him again buring his sickness his father, step father, wife and sisten were indefatigable in their efforts to a leviate his sufferings. His toneral service comprised first an invocation being the baptist clergyman at the parents house, then a address and invocation at the Congregational church be the writer, after which the Brotherhood of Old Fellow Laid the body to rest. 50 SAMUEL GROVER.

(Obituary notices not exceeding twenty lines published graduitously. Twenty-cents per line required for additional matter. A line of agult type averages ien words. Thus by counting the words, the writer will see at now tokether the manuscript exceeds the stipulated number of lines, and is requested to remit accordingly.)

PUBLIC-MEETINGS, ETC.

Eighth Annual Convention of the Minnesota State Association of Spirituali-ts.

State Association of Spiritualists.

Notice is hereby given that this Convention will be held in the city of 81. Paul on the 17th, 18th and 19th of september, 1875. Arrangements have been made, with the Rullroads for a reduction of fare to those going to the Convention. Persons wishing to avail themselves of the reduced fare will call for Concention Tukets at their respective dépôts. Home takent 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 spaced to make this Convention a grand success. Arrangements have been made to have presents coming to the 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 denarcation 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 ph losophy. So then, with malice toward none, we say to any and all those tine-tor-d with the said doctrine of social freedom, you are not invited to our feast.

George Walker, Sec'y.

Iowa State Comp Meeting.

The Second Annual State Camp Meeting.

The Second Annual State Camp Meeting for the State of Iowa will be held on the Fair Groundeng Nashua. Chickasaw County, Iowa, commencing the 22d, and holding over Sunday, the 28th of September, 1875. It is hoped that the Spiritualists all over the State will come with their tenta, and make this meeting, like the one at Iowa Falls last fail, a good meeting and a grand success.

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

Dr. C. P. Sanford, Manager.

Spiritualist Convention. The Spiritualists of Northern Wisconsin to the Spirit-ualists and Liberalists of the great West, Greeting: We would invite all believing in free speech and thought

to-meet with us in convention in the village of Oakfield, fond du Lac Co., Wis., on the 24th, 25th and 26th of Sept., 2875. The speakers engaged for the occasion are doint Collection of Engand and Etrifa Wheeleck Ruggies. The kind friends of Oakfield have generously offerent to entertunal free as far as they are able. Come, then, every free thinker, and show the world we are usither dead nor sleeping.

ISAAC ORVIA. President.

DR. J. C. PHILLIPS. Secretary
Northern Wisconsin Spiritual Association.

The Annual Convention of the American Proc

The Annual Convention of the American Free Dress League
Will be held at Lincoin Hail, Philadelphia, Sept. 15th and 16th, commencing at 11 o'clock & M., the first-named day.
Belleving the object of dress is to protect and adorn the human form willout 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 elleft truth and advance the idea of individual choice and kindly tolerance in forms of costume.

The New Hampshire State Association of Spirit-ualists will hold its Angual Convention on Friday, Saturday and Sunday, Sept. 24th, 25th and 26th, at Stoddard, N. H. Moses Hult, of Boston, and Geo A. Fuller, of sherborn, Mass., are the speakers engaged for the Conventio. All are invised to attend. A good time is expected. Let all the Spi Itualists of the State be, present and help to make this the largest and most interesting meeting we have ever had. Per order Committee, Mass. E. SHEPAIRSON, had.

COL. OLCOTT'S CREAT WORK, People from the Other World. Containing Full and Illustrative Descriptions

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

Rest is not quitting the busy career ; Rest is the fitting of man to his sphere. When we read we fairly we could be martyrs; when we some to act we find we cannot bear a provoking word .-

THUE REST.

How softly on the brusidal heart A word of kindness falls. And to the dry and parched soul The moist ning tear-drop calls? Oh. I tf they know who wasked the earth, Mid sorrow, grief and pain. The power a word of kindness hath. I were paradisc again.

We paint our dives in tresmy. The soft/and fusile plaster of the moment, har lense under every stroke of the brush

THE SOLE'S NOW ER BIRTH. We call mater at this fair world of ours, And sull seems to gross, material eyes, That see no beauty in earth's forest flowers No heavenly splendors in her sunset skies But are there not in vonder gorgeous scene Cheanty and a grandeur not of earth? A g'ory breaking from you cloudy screen Can things material such fair forms assume Oudoth the Spirit with its rays illume. Their immest depths, from matter new reffied. That man may thus with it communion hold, And learn of higher things than sense has told :

Influence, good or bad, comes not from the opinions? man possesses, but from the character he has formed, and the life he leads. Whipple.

> The outworn tite, the old abuse The plous fraud transparent grown, The good held captive in the use

These wait their doom, from that great law Which makes the past time serve to-day: And fresher life the world shall draw From their decay.

God works brall things; all obey His first propul-ion from the night: With morning light! Whittier,

Theology is but a science of the mind applied to God As schools change theology must necessarily change ruth Is everlasting, but our bleas of truth are not. The ology is but our ideas of truth classified and arranged.

Spiritualism Abroad.

REVIEW OF THE BANNER OF LIGHT'S FOREIGN SPIRITUALISTIC . EXCHANGES.

BY G. L. DITSON, M. D.

To the Editor of the Banner of Light:

Four numbers of the Rerye de Psychologie Experementale, of Paris, edited by Dr. T. Puel, Chevalier of the Legion of Honor, etc., are before me; but as they are all (though new to me) of the year 1874, L do not expect to obtain from them much that can now be quoted for, the edification of the Banner readers, however learnedly each article may be written in the original. A great portion of the work is given to a reproduction, with illustrations, of the famous and interesting report of the Dialectical Society of London, with which we are all more or less acquaint-.cd, but there are original articles by Dr. Puel; a series of articles on somnambulism; letters from Dr. Sexton; the published experiences of Mr. Crookes and Mr. Varley, and translations of "Reports" in the London Times, that have challenged the respectful consideration of the world at large.

In the January number of the above named Rerue there is a statement made by Mr. C. F. Varley, the distinguished English scientist, which is briefly this. In writing to Prof. Tyndall about indeed that the great guns of popedom are a couple of scances he had held with Mr. Home, brought with all their mitred prestige to bear Mr. Variev says that, on returning home, he and I upon it. This reminds me to note the "Pastoral Madam Varley had remained a while in their par- | Instruction "recently promulgated by the Bishop for, to compare notes and see that their records of Hayana, which is given at length in The were exact, etc.: that there came raps upon the wall; though five miles away from the medium; that on the following morning he received a note: from Mr. Home, in which he says, "that we ought to have heard raps in our own house (which had really occurred); that meeting him soon after and asking him how he could know this, he said that the same force which had produced the raps with him had caused them to occur with

hand. It first takes up (and caustically so) the grandest work, "History of the Conflict between proceedings of the Paris Figure as it figured in Religion and Science," can find no place in space the celebrated Leymarie trial-quoting the editor's insulting (to the world of Spiritualists) reply, when asked if he did not know that Buguet supernatural, in his photographic processes: "I could not have entertained the idea that he spoke | bugbear of old theology? of the supernatural: it would have been to consider me an imbecile." Well, let them wallow in their own conceit, as a certain animal does in

-Mr. Littré having recently been admitted to the ranks of Free Masonry, the Messenger asks immortality of the soul, and the unity of the the truth) is the medium of a larger life." human race." The editor of this journal also states that he has received from the brethren at Ostend copies of spirit photographs, which they have succeeded in taking there: "But the truth is," he continues, "that the photographer, slave of the clergy, the enemies of the light, has had from the latter a prohibition to lend himself to our manureres." Mr. de Hont (who is, I suppose, some surant of Belgium) has discovered, says the same paper, "that the movement of in- followed by a little comparison of ideas (transanimate objects is not the product of mystification, but the result of forces fluidiques-his skepti- R. W. Emerson and Thos. Paine; by a brief recism vanishing on finding that the power was within himself. ... He recognizes, consequently, Spiritualism, taken from the London Graphic; a that our doctrine is based upon facts, which strongly condemns our detractors." A remarkable Spiritualistic work, by Mr. Enrique Manera, has just appeared, according to the Messenger, and is entitled Nosce to Ipsum-know thyself. The death (in New York) of Mr. Antoine Raick, former editor of the Messenger, a devoted, sincere Spiritualist, is announced.

Gonzales is enabled to continue to publish in Mexico his Ilustracion Espirita. The first article in this able and fearless defender of our faith is on "The influence of Spiritualism in the had many revelations, but had, she thought, prustudy of the sciences." This takes in at a glance the wide field of science, almost from the genesis of thought to the time when Ptolemy ridiculed the Pythagorians for their belief in the antipo.

Thus, I understand, when experimenting to ascertain something regarding the forces displayed in some of the manifestations called spiritual, that he recently discovered the motive power in light, lately explained and illustrated in the Scientific Americau.

des; to the time of Newton, Laplace and Coper-dently kept it all to herself. At first, at scances nleus; to the more recent, where it says, "Spiritualism does not admit of dogmas, and only of a | to place her in a kind of cabinet, formed by the faith when grounded upon natural laws sus double doors of my apartment. Soon she cretained by the principles of science. It in no way spired heavily as if entranced, then luminous is prejudicial to the study of science, but aids it. arms were thrust forth, and stars and hands and Gold-chmidt was a Spiritualist, but it did not lightning streams were visible: During three prevent his discovery of fourteen planets, Jobard was a Spiritualist, but this was not prejuda dark shadow near the door, like a person's form. dicial to his intelligent labors in the Industrial. On the evening of St. Sylvestre, two great lumi-Museum of Brussels. William Crookes is a Spir- nous hands saluted us in the Oriental manner, itualist, but it has not prevented him from mak- and an apparition formed before our eyes, the separately, and in the same manner; these ing new discoveries in chemistry.* A Spiritual spirit-shade of a negro, wearing a white turban ist is Dr. Hofer, but the history of all the sel- and Oriental costume. We saw him only to his ences loses nothing by it. Flammarion is also a knees, he could not materialize himself more. Spiritualist, and his sideral and meteorological. We never shall forget that moment. The specdiscoveries have conquered for him an eminent tre remained for about eight minutes, saluting Foster's room; they were not touched by him exgenius.'

"The Seven Sacraments of the Roman Church" is continued in this number of the Itustracion; and if this, and the criticism on "Rome and the Eyangel," and the response to near to me, so that I could have shaken hands wish my memory could serve me to reproduce the Archbishop of Toulouse, do not destroy the with him." Seven persons, whose names are the beautiful and encouraging messages we repretensions of the papacy, then it will be because they are not properly digested. The former opens its battery thus: "The priesthood. Here is an institution the most ruinous and despotic. The priesthood, as a form, is the most audacious assault upon the universality of God and his divine essence. The priesthood (in its singular | Tribunal has said so, and we are convinced sense) of the I. R. is the deification of man, frequently of a criminal." These are, however, only disjointed sentences of telling facts sustained by history. Then occurs the following: "Here is the true origin of the ministers of (socalled) sacred sects, under whatever form, use-

Another number (July) of the same journal has come to hand, and its contents are as follows: "Hallucinations"-commencing with a criticism on a debate before the "Liceo," wherein the materialistic ideas were promulgated, viz.: 'The soul is not an independent thing, but a function of the brain "g secondly, a "Circular to all the Societies of the Republic; thirdly, "Second Sight," by A. Kardec; fourthly, a continuation of "The Seven Sacraments." From one or two of its other articles I will make a few quotations: "This organ of Protestantism (The Herald of Toluca) says: 'All that we know of the sea, of the air, of whatever of the works of God, none have been able to teach the sinner how to cleanse his soul from sin or justify himself before the Creator. The revelation of Christ comes to do that which Nature and her human interpreter, Science, has not been able to do.

. And, first: the revelation of Christ is the ultima that God has given to the world. Secondly, Spiritualism is the enemy of said revelation. Thirdly, Spiritualism is nothing new."

"The Herald," says the respondent, "sadly confounds the Gospel and Revelation. The Gospel refers to no other thing than the moral; for this Christ said : 'Go into all the world and preach the gospel to every creature'; and, Teach them to guard all that I have commanded,' etc. Spiritualism, which prides itself in practicing the same morals of the Gospel, with the same purity with which they were preached, is Christian and has honorable titles to being so.

. . Remember that Spiritualists preach no other Gospel, that is, other morals, than those of Christ, Regarding 'revelation'; as yet no one has said the last word. . . And, Spiritualism the enemy of the Revelation of Christ. (?) The Herald again sadly confounds the words in the demonstration of this thesis. . . The Revelation of Christ is the Gospel with which we are in accord. . . If we are not in accord with the Bible, Jesus himself was not.". But these are only faint shreds from the banner of the battle that is sweeping on majestically over the earth; so majestically Ilustracion, and which begins with at least one great and important truth : " The propaganda of Spiritualism gains many proselytes." But I must go on to the sixth page of this "Pastoral." and there make only one more (but to be remembered by every Spiritualist) partial quotation : "The Roman clergy do not deny these phenomena; they accept them, but they explain them as the works of the Devil." Now, since "Beecher has abolished hell" (according to the New York Le Messager, of Liege (Aug. 1st), is again at Herald), and as Prof. Draper in his latest and where the Grecian gods once sat sublimely enthroned, or elsewhere; where his Satanic majesty could lay a single stone as an underpinning to employed only the ordinary, and nothing of the his "bottomless pit," or cloudy or sulphurous empire, where are we now to look for this great

The learned and interesting "Spiritualism before Reason," is continued in and completes this number of the magazine; but many paragraphs would not suffice to transmit the amplitude of its spirit. I would however quote: "And the poet Lucanus: 'According to your Druids, the how he can reconcile his materialistic ideas shadows do not descend to the silent abodes in with that portion of the Constitution of the those pale realms of the gods of the abismo. Grand Orient adopted in 1865, which says: "She The same spirit animates another body in the has for her principles, the existence of God, the other sphere. Death (if your hymns contain

The Rerue Spirite, for July, after a brief analysis of Mr. Leymarie's trial and condemnation, has six or seven of its pages devoted to an historical review of the "Antiquity of Man," embracing brief notices of Mr. Wallace's discoveries on the Amazon, and those made by others in Denmark, Switzerland, Brazil, New Zealand, etc., a theme that is more and more eliciting the attention of the learned in all quarters of the globe. This is lated from the English by Mademoiselle E.,) of view of Mr. Crookes and Mr. Wallace's work on few paragraphs from V. Hugo, and several communications through mediums. There is also an article from the Baroness Adelma which I will try and reduce to a few brief sentences: "It is the duty of every one," she says, "to make known the phenomena which occur in our home circles and abroad, and I am grateful and thank God for the power to communicate the mani-It is very gratifying to see that Sen. Don. R. I. | festations that have occurred with us. My good guides named to me Madame Pachen, and when I revealed to her what they said, she confessed that from childhood up she had seen spirits and had

with her we had only raps; later, we were told seances these things occurred, and there was also face and his white turban.

tired, but she remained between the doors, while given, witnessed these splendid manifestations.

The criticisms in this magazine, on the "vidlent and bitter denunciations of the French journals" relative to the Buguet and Leymarie affair, are sufficiently and justly caustic; for "without having studied they condemn; remarking: 5 The then that they are charlatans."

My friend, Mr. J. F. Seman, has kindly made the following observations on the Reflexionen Aus Der Geisterwell, which comes now regularly did he commit an error in name, indicating with from Buda-Pest, on the Danube: "This work has a series of highly interesting manifestations through a writing medium. These, though they cannot be given here in extenso, have that spirituelle charm few other writings possess. They are in the Vienna dialect, and come from a young woman who committed suicide. They throw some light on the gradual and progressive scale by which spirits are uplifted into the realm of glory and happiness.

The June and July numbers of the Psychische Studien, edited by the distinguished Russian Alexander Aksakow, have been received. They are so full of valuable and varied matter, it will be impossible in these short reviews to do anything like justice to them. The leading articles are: Spirit Experiences at Potsdam, by O. Kramer; Observations on a new medium at the same place, by R. Hoëll; C. Huppert's remarks on Od force, Somnambulism, &c.; an examination of Mr. Wallace's tract on Spiritualism, and the proceedings of the Dialectical Society of Lonlon; the exhibition of Bastian and Taylor; a debate on Spiritualism at Oxford; eighteen analytical paragraphs by Dr. Loewenthal; A. J. Davis on Re-incarnation; Messrs. Crookes, Carpenter, Huxley and others: a long article from the Melium and Daybreak (with illustrations) devoted especially to the phenomena of Mrs. Fay's séances; manifestations with the Fakirs of India, by Dr. Perty; two letters from the New York Graphic-one by Mr. Roberts, the other by Mr. Betanelly of Philadelphia, the excellent representative in this country of Circassia and Georgia: ind other, the articles by H. G. Atkinson, S. C. Wittig, Mr. Aksakow of St. Petersburg, respect-

That every German, and every one who reads the German language who wishes to know something of the superior phases of this great new sychic science, that like John the Baptist is rying in the wilderness of thought and of theoogical decadence, should seek after this magazine so ably edited (by the Russian scholar Aksakow), is a duty he owes to himself.

Two numbers of the Dagslyset, the little Scanlivanian paper of Chicago, and edited by Mr. Mark Thrane, are also at hand. The first article is on religion—that morality which should overcome the corruptions of society. This is followed by "The Lawrence Free-Thinking Society;" on the "Convention at Chicago"; "Thomas Paine" the description of the place, and which was attended by a number of her friends and acquaint-ances, little, Maud Alberta, the four-year-old daughter of the medium, was at her own earnest request ellowed to be present. The sizele reasons Mark Thrane, are also at hand. The first article the "Convention at Chicago"; "Thomas Paine and Socialism;" "Communism"-going over a large historic realm, embracing sayings of Voltaire, the virtues of William Tell and of the French Revolution; a long letter from Mr. Lien, of Iowa; an article on Spiritualism (of which I wish Mr. Thrane would furnish us a translation), and even a column or so on Beecher and Tilton. Another number (of July 15th) of Le Messager has had its usual hearty welcome. It opens with 'Biblical Traditions," in which are discussed grace and predestination, occupying five columns The writings of St. Paul (principally), of Calvin, of Luther, St. Augustine, Bossuet, are intro-

."Spiritualism in Russia" claims attention next. and more particularly since the article is founded upon observations on the subject by the Revue des Deux Mondes-a study of the religions of the empire of the Czar. After describing the ceremonies of several sects nearly unknown to us, the assembly of the Khlysty is named, in which the rites are not unlike those of our Shakers. They open their meetings by reading a very appropriate verse (verse 17 of chapter 2 of Acts) borrowed from the prophet Joel; for here Peter says, (when the people began to speak with other tongues,) "These are not drunken; but this is... what was spoken by the prophet: 'Your sons and daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams (doubtless prophetic), and my servants and handmaidens shall prophesy.'" . . .

Further on it says: "Russian society has returned to its mystic tendencies, and has lately opened its ears to the new doctrines which find few partizans in the Orient."(?) Now "the 'Society of Physique of St. Petersburg' on the proposition of Mr. Mendéleiev, has named a 'commission,' charged to study scientifically the spiritualistic phenomena." But, from the enouncement made concerning this, by Mr. M., we need expect no charitable view of what he may witness, though we may hope that so learned a man will not allow his prejudices to blind his mental eyes to the

facts that will come up for his consideration. The press of Europe, especially the clerical, has hastened to thrust its daggers into Spiritualism (in the Buguet affair), as did the press here when there was claimed to be an expose of Katie King Spiritualism in Philadelphia. "The press says unanimously that Buguet thought that he could, in all security; feign spirit-photographs. There has been, however, a precedent of which Mr. Lachaud, defender of the accused, did not speak. Mr. Mumler, a spirit-photographer of Boston, (U.S.,) was also accused of cheating, but was acquitted after a severe examination before a court of dualities. fore a court of justice—an examination that es-tablished the reality of the phenomenon of spiritphotography. Far from denying his medium-ship, Mr. Mumler, independent of the testimony of persons who attested the perfect resemblance of his portraits to the spirit evoked, offered to go to the atelier of any photographer whatever, and produce the portraits of spirits upon his glasses."

Charles H. Foster in Philadelphia— no spirit purporting to come especially to me appeared upon the platform; therefore I had no opportunity to form an opinion in that direction. opment of her Little Daughter.

Tothe Editor of the Banner of Light: Noticing in the Times the arrival in our city of the distinguished medium Charles II. Foster, I called upon him this morning, at 1111 Girard street, with my wife. We had written last night on sixteen separate slips of paper, exactly alike, the names of that number of our friends in spirit-life-one name on each-folding each paper pieces were all precisely of one size, and it was utterly impossible for us to have distinguished one from another without opening them.

So prepared we put them on the table in Mr. reputation. And Butlerov, and Dumas, and us constantly with his luminous hands, which cept in our sight, and in every case when they Chevreul are Spiritualists, and we how to their served to lighten up his whole figure, his darks were touched by him instantly returned to the table, without opening, and they were never out At another scance a nun appeared, neatly at- of our sight-any of them. After the sitting I gathered, and have them now, all in my posses the first spirit came outside of the cabinet and sion, along with two written communications. I ceived verbally, particularly one from Rev. Dudley Tyng-Mr. Foster, being entranced-on the truth of the immortality of the soul, and encour-

aging us personally to go on in our investigations,

promising us the aid of the good spirits.

I would call attention to these facts: I was entirely unknown to Mr. Foster-beyonda peradventure; my family name, and my wife's, as well as most of the given names of the spirits attending, were unusual and peculiar; yet in no instance his finger the particular paper containing the name of the spirit wishing recognition. In every message, written or verbal, the characteristics of the intelligence marked the individual it came from; and, more than all, my own and my wife's secret mental obstructions in seeking light were freely spoken of, even to the doubts and fears engendered by our training.

Mr. Foster was told to say that the influence about us was a very good one, and the fact was so helpful to us, in corroboration of our own home messages, that we came away with rejoicing in our hearts, for true-Spiritualisin\is ever fresh, and old truths return to bless us in their repetition. Written questions, tightly folded by us, were instantly replied to correctly, but that phase has been so frequently mentioned in your paper, I shall not dwell upon it, further than mentioning the test.

In conclusion, let me say to all honest seekers for truth in Philadelphia, who are in earnest in the search, if you have lingering doubts of any kind, go to this wonderfully-gifted medium, in the right spirit, and you will have assurances in-Very truly yours, disputable. HAROLD TYNDALE.

1129 Callowhill street, Philadelphia."

MRS. MAUD E. LORD.

A correspondent, "S. O.," informs us that this elebrated medium is now in Quincy, Ill., on her way to San Francisco. Her journey has been very pleasant thus far, and séances held at various points-Stanstead, Montreal, Detroit, Lima, Berlin and Fond du Lac-have met with the most unequivocal and gratifying success and appreciation. Letters addressed to her at Quincy will reach her. She goes thence to St. Joseph, Denver, and onward to California. We are sure her many friends will wish her a hearty God speed, and a quick return. The same correspondent continues as follows:

"During Mrs. Lord's stay in Fond du Lac, Wis., a remarkable séance was held by her, which may be also considered as prophetic of the coming upon the scene of a new medium, much after the manner of the medial children of Kate Fox Jencken in England. At this scance, which was held on the evening of request allowed to be present. The circle was un sually harmonious and successful-Mrs. Lord giving numerous tests, describing forms, giving names and messages, in the manner which those who have attended her scances know so well. After they had sat about an hour the little girl became tired, and wanted a light. She was quieted and told 'in a few minutes,' when she was suddenly seized by the powers manifesting, and carried around the circle, her deep breathing indicating that she was under control. One of Mrs. Lord's little familiars, 'Snowdrop,' said in a childish voice, 'I's here,' and the child proceeded to afford those present the most wonderful and convincing tests. Names were given and forms described with a clearness and accuracy which filled those present with astonishment. The little thing was carried through the air to several persons at their request, and on her mother expressing fears for her safety, spirit voices answered, Fear not; we will take care of her,' and a young voice said, 'The spirits

One gentleman received a message from the father of his adopted daughter, who had been dead for eighteen years; another from one of his friends, whose existence was known to no one in the circle besides himself. A brother who had been in spirit-life for twenty-two years came to from a dear relative, while many others recognized names and faces which were described in a clear, calm voice by this most extraordinary

After the scance had lasted nearly two hours to the wonder and satisfaction of all present, Mrs. Lord broke it up, fearing the effect of so severe a drain upon the child's vitality.

Those who were present (some of the best peo-ple of Fond du Lac) were astonished and delighted, and those who know them both predict that the child will in time rival even the wonderful powers of the mother, and become also one of the famous mediums of the century."

[Reprinted from the Boston Herald.] Miss Lizzie Doten on the Eddy Mediums-Some Very Strange and Some Very Doubtful Things.

To the Editor of the Boston Herald : As I see if stated in the Boston Herald of August 15th that Among the recent visitors to the Eddys, who 'take no stock' in their pretensions," my name is mentioned, thereby implying that I consider the whole matter a fraud, will you allow me to make a statement through your columns con-cerning my recent visit to Chittenden?

Whatever may be thought of my duty to the public, I cannot but regret that my name should have been used without my knowledge or con-sent, before I was prepared to speak clearly and definitely on the subject. I hold that it is not well to express a positive opinion until certain indisputable facts can be presented in support of that opinion; and, at present, I am obliged conscientially to say that I cannot produce one single fact, as positive evidence, that fraud has been practiced on the part of the Eddy brothers. Those who attend the scances are obliged to comply with certain conditions. When they do this there is no opportunity to fulfill the Scripture injunction to "prove all things and hold fast that which is good." They are simply obliged to take the thing as it comes. If they are not satisfied with this they are still they are not satisfied. with this they are at liberty to leave, or wait till

I attended eighteen séances. During that time | pald for.

The first lecture given by the "Witch of the Mountain" after my arrival was clear and forcible, and (setting aside the bad grammar) I can sincerely say that, it mattered not from whose mind it originated, the whole discourse was logical, philosophical and progressive. Afterwards, on all other occasions, there was a failure to come up to the high standard of the first lecture. The naterializations as a whole, to me, were not satisfactory.

The manifestations, both in the light and the

dark circles, through the mediumship of Horatio Eddy, although there were many weak points, which would afford an opportunity for the sharpest criticism, yet, generally speaking, gave as clear an evidence of spiritual power as is ever found in such manifestations. And for this reason, if what transpires in Horatio Eddy's circles is to be set down as mere fraud and "pretension," then I do not know why the same thing should not be said of all manifestations of a like nature throughout the country. I cannot enter into par-ticulars, but there were so many evidences of a superior intelligence in the verbal communicaions, such rare wit and ability, generally speaking, in the poems and utterances of the little spirit "Mayflower," together with numerous tests given to members of the circle from time to time, such an incomprehensible mystery in the floating about of the guitar while music sounded from its strings, the playing upon a large number of instruments at once, the tramp of many feet "spirit march," the placing or bouquets in just the hands they were intended for, in the midst of utter darkness, and the final strength and beauty of the "spirit prayer," which in the form of a brief poem was given at the conclusion of one of the circles, that I was obliged to con-fess that he was either one of the greatest mediums, or one of the greatest geniuses of the age. I regret exceedingly that my name, in connec

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tion with this matter, has already been brought before the public. I had desired, as an unprejudiced observer and an impartial investigator, to improve still farther opportunities and follow the whole matter out to its legitimate conclusion before speaking openly, as thereby I felt I could do more decided justice to the Eddy Brothers, to do more directed justice to the Eddy Jointels, the inquiring public and to my own powers of observation. As it is, I can only give a premature opinion, indefinitely expressed. Justice domands, however, that in this connection I should say that I was cordially received at the Eddy nomestead; that I was treated with the utmost courtesy and kindness; that my visit was in every way rendered pleasant and agreeable by the family, and at parting words of love and good will were spoken, which I shall ever hold in grateful remembrance. This fact, however, would not seal my lips when the truth is to be conscientiously spoken; it matters not how un-favorable that truth may be. While I have no positive evidence that fraud has been practiced, yet there were many things that appeared exeedingly doubtful, and I only waited for a setfriendly carnestness, "Elther furnish more favorable conditions for investigation (which can be done by admitting from time to time reliable persons to the cabinet during the materializa-tions), or give up a form of manifestation which will eventually result in so little credit to your-selves, and of so little-permanent satisfaction to I would also improve this opportunity to say

that in my seventeen years' experience in Spirit-ualism, I have learned that all communications from spirits through human agency must neces sarily partake largely of the frailties, weaknesses and errors of poor human nature, and therefore are as unreliable and uncertain as all other finite things; that there are only two infallible wittioned, and the soul when true to itself: Conse possibilities of spiritual intercourse, yet I can say in the words of Paul (with a slight variation), "I had rather speak five words with my under-standing than ten thousand from an unknown spirit." Whatever Spiritualism may be worth to he world, as incidental to human progress, one the world, as incidental to numan progress, one thing is evident, that the most carnest effort of the advanced minds of this age is toward learning how to question nature wisely, and beyond this, in striving to faithfully perform "the duty that lies nearest" to us we are teaching the soul to be true to itself.

LIZZIE DOTEN. Boston, Aug. 20, 1875.

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