

BANNER OF LIGHT



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Written for the Banner of Light.

CREATION.

BY HORATIO L. TRYON.

When Sol, the wondrous god of day,
Sinks in the west—when round me play
The darkness shadows of the night,
And stars give out their twinkling light
From depths of azure, from the blue,
E'er aial heavens that meet our view,
Enrapt I gaze with fond delight
Upon the glittering orbs of night.
The fixed stars and the milky way,
The planets 'neath the Day-god's sway,
And meteors flitting 'cross the sky,
Reveal their wonders from on high.

In meditative mood I trace
Primeval sun, which first in space
Burst forth, resplendent in its fire,
And bade the darkness to retire.
On sped each ray of that lone sun
Through space. Creation thus begun.
Then forth upon retiring night,
Ench meteor, clothed in radiant light,
In dazzling splendor, one by one,
Lept forth from out that glowing sun.
They rolled in wild eccentric flight,
Through regions clad in silent night,
Until in distant realms of space,
Each found its own abiding place—
All glowing suns. Thus world on world,
From out these suns, through space were hurled,
Until the universe replete
With glittering stars and comets fleet,
With planets and with meteors bright,
Revealed the present beautiful night.

Thus, time remote, this planet, earth,
Burst forth, a meteor at its birth,
Augmenting, in its rapid flight,
Its attractive forces and its light,
As mass on mass, through chaos hurled,
Commingling, on retreating whirled,
Until within the solar way,
Obediently she took her way.
Then slow, through ages, Nature's laws
Developed all her hidden stores,
And life, spontaneous from the earth,
Progressively to man gave birth.

From the Atlantic Monthly for September, by express per
mission of Messrs. Ticknor & Fields.

THE ELECTRIC GIRL OF LA PERRIERE.

BY ROBERT DALE OWEN.

Eighteen years ago there occurred in one of the provinces of France a case of an abnormal character, marked by extraordinary phenomena—interesting to the scientific, and especially to the medical world. The authentic documents in this case are rare; and though the case itself is often alluded to, its details have never so far as I know, been reproduced from these documents in an English dress, or presented in trustworthy form to the American public. It occurred in the Commune of La Perrière, situated in the Department of Orne, in January, 1846.

It was critically observed, at the time, by Dr. Verger, an intelligent physician of Bellesme, a neighboring town. He details the results of his observations in two letters addressed to the "Journal du Magnétisme"—one dated January 29, the other February 2, 1846. The editor of that journal, M. Hébert, (de Gerny), himself repaired to the spot, made the most minute researches into the matter, and gives us the result of his observations and inquiries in a report, also published in the "Journal du Magnétisme." A neighboring proprietor, M. Jules de Farnémont, followed up the case with care, from its commencement, and has left on record a detailed report of his observations. Dr. Tanchon carefully studied the phenomena, and has given the results in a pamphlet published at the time. He it was, also, who addressed to M. Arago a note on the subject, which was laid before the Academy by that distinguished man, at their session of February 10, 1846. Arago himself had then seen the girl only a few minutes, but even in that brief time had verified a portion of the phenomena.

Dr. Tanchon's pamphlet contains fourteen letters, chiefly from medical men and persons holding official positions in Bellesme, Mortagne, and other neighboring towns, given at length, and signed by the writers, all of whom examined the girl, while yet in the country. Their testimony is so circumstantial, so strictly concurrent in regard to all the main phenomena, and so clearly indicative of the care and discrimination with which the various observations were made, that there seems no good reason, unless we find such in the nature of the phenomena themselves, for refusing to give it credence. Several of the writers expressly affirm the accuracy of M. Hébert's narrative, and all of them, by the details they furnish, corroborate it. Mainly from that narrative, aided by some of the observations of M. de Farnémont, I compile the following brief statement of the chief facts in this remarkable case.

Angélique Cottin, a peasant-girl fourteen years of age, robust and in good health, but very imperfectly educated and of limited intelligence, lived with her aunt, the widow Loinard, in a cottage with an earthen floor, close to the Chateau of Mont-Mer, inhabited by its proprietor, already mentioned, M. de Farnémont.

The weather, for eight days previous to the fifteenth of January, 1846, had been heavy and tempestuous, with constantly recurring storms of thunder and lightning. The atmosphere was charged with electricity.

On the evening of that fifteenth of January, at eight o'clock, while Angélique, in company with three other young girls, was at work, as usual, in her aunt's cottage, weaving Indian silk-net gloves, the frame, made of rough oak and weighing about twenty-five pounds, on which was attached the end of the warp, was upset, and the candlestick on it thrown to the ground. The girls, blaming each other as having caused the accident, replaced the frame, relighted the candle, and went to work again. A second time the frame was thrown down. Thereupon the children ran away, afraid

of a thing so strange, and, with the superstition common to their class, dreaming of witchcraft. The neighbors, attracted by their cries, rushed to credit their story. So, returning, but with fear and trembling, two of them at first, afterwards a third, resumed their occupation, without the recurrence of the alarming phenomenon. But as soon as the girl Cottin, imitating her companions, had touched her warp, the frame was agitated again, moved about, was upset, and then thrown violently back. The girl was drawn irresistibly after it; but as soon as she touched it, it moved still farther away.

Upon this the aunt, thinking, like the children, that there must be sorcery in the case, took her niece to the parsonage of La Perrière, demanding exorcism. The curate, an enlightened man, at first laughed at her story; but the girl had brought her glove with her, and fixing it to a kitchen-chair, the chair, like the frame, was repulsed and upset, without being touched by Angélique. The curate then sat down on the chair; but both chair and he were thrown to the ground in like manner. Thus, practically convincing the curate of a phenomenon which he could not explain, the good man reassured the terrified aunt by telling her it was some bodily disease, and, very sensibly, referred the matter to the physicians.

The next day the aunt related the above particulars to M. de Farnémont; but for the time the effects had ceased. Three days later, at nine o'clock, that gentleman, who was passing by the cottage, where he verified the fact that the frame was at intervals thrown back from Angélique with such force, that, when exerting his utmost strength and holding it with both hands, he was unable to prevent its motion. He observed that the motion was partly rotatory, from left to right. He particularly noticed that the girl's feet did not touch the frame, and that, when a large wax candle, she seemed drawn irresistibly after it, stretching out her hands, as if instinctively, toward it. It was afterwards remarked, that when a piece of furniture or other object, thus acted upon by Angélique, was too heavy to be moved, she herself was thrown back, as if by the reaction of the force upon her person.

By this time the cry of witchcraft was raised in the neighborhood, and public opinion had even designated by name the sorcerer who had cast the spell. On the twenty-first of January the phenomena increased in violence and in variety. A chair on which the girl attempted to sit down, though held by three strong men, was thrown off, in spite of their efforts, to several yards' distance. Shovels, tongs, lighted firewood, brushes, brooms, were all set in motion when the girl approached them. A pair of scissors fastened to her girdle was detached, and thrown into the air.

On the twenty-fourth of January, M. de Farnémont took the child and her aunt in his carriage to the small neighboring town of Mamers. There, before two physicians and several ladies and gentlemen, articles of furniture moved about on her approach. And that the child was the cause of the experiment was tried by M. de Farnémont.

Into one end of a ponderous wooden block, weighing upwards of a hundred and fifty pounds, he caused a small hook to be driven. To this he made Angélique fix her silk. As soon as she sat down and her foot touched the block, the latter was instantly raised three or four inches from the ground, and thus repeated as many as forty times in a minute. Then, after suffering the girl to rest, M. de Farnémont seated himself on the block, and was elevated in the same way. Then three men placed themselves upon it, and were raised also, only not quite so high. "It is certain," says M. de Farnémont, "that I and one of the most athletic porters of the Halle could not have lifted that block with the three persons seated on it."

Verger came to Mamers to see Angélique, whom, as well as her family, he had previously known. On the twenty-eighth of January, in the presence of the curate of Saint Martin and of the chaplain of the Bellesme hospital, the following incident occurred. As the child could not sew without pricking herself with the needle, nor use scissors without wounding her hands, they set her to shelling peas, placing a large wax candle, as soon as her hands touched the basket, and she reached her hand to begin work, the basket was violently repulsed, and the peas projected upwards and scattered over the room. This was twice repeated, under the same circumstances. Dr. Le-monnier, of Saint Maurice, testifies to the same phenomenon, as occurring in his presence and in that of the proprietor, M. de Farnémont. He noticed that when the child produced the greater effect. He adds, that he and another gentleman having endeavored, with all their strength, to hold a chair on which Angélique sat down, it was violently forced from them, and one of its legs broken.

On the thirtieth of January, M. de Farnémont tried the effect of isolation. When, by means of dry glass, he isolated the child's feet and the chair on which she sat, the chair ceased to move, and she remained perfectly quiet. M. Olivier, government engineer, tried a similar experiment, with the same results. A week later, M. Hébert, repeating this experiment, discovered that isolation of the chair was unnecessary; it sufficed to isolate the girl. Dr. Beaumont, vicar of Pin-la-Garnie, noticed a fact, insignificant in appearance, yet quite as conclusive as were the more violent manifestations, as to the reality of the phenomena. Having moistened with saliva the scattered hairs on his own arm, so that they lay flattened, attached to the epidermis, when he approached his arm to the left arm of the girl, the hairs instantly erected themselves. M. Hébert repeated the same experiment several times, with the same results.

M. Olivier also tried the following. With a stick of sealing-wax, which he had subjected to friction, he touched the girl's arm, and it gave her a considerable shock; but touching her with another similar stick, that had not been rubbed, she experienced no effect whatever. Yet when M. de Farnémont, on the nineteenth of January, tried the same experiment with a stick of sealing-wax and a glass tube, well prepared by rubbing, he obtained no effect whatever. So also a pendulum of light pith, brought into close proximity to her person at various points, was neither attracted nor repulsed, in the slightest degree.

Toward the beginning of February, Angélique was obliged, for several days, to eat standing; she could not sit down on a chair. This fact Dr. Verger repeatedly verified. Holding her by the arm to prevent accident, the moment she touched the chair it was projected from under her, and she would have fallen but for his support. At such times, to take rest, she had to rest herself on the floor, or on a stone provided for the purpose.

On one such occasion, she approached, says M. de Farnémont, "one of those benches, before her stands used by the peasantry, weighted with the coarse bed-clothes, some three hundred pounds, and sought to lie down on it. The bed shook and oscillated in an incredible manner; no force that I know of is capable of communicating to it such a movement. Then she went to another bed, which was raised from the ground on wooden pillars, six inches diameter; and it was immediately thrown off her seat beside him the chair was thrown down."

When Angélique approached a small table, at

On the evening of the second of February, Dr. Verger received Angélique into his house. On that day and the next, upwards of one thousand persons came to see her. The constant experiments, which on that occasion were continued into the night, so fatigued the poor girl that the effects were sensibly diminished. Yet even then a small table brought near to her was thrown down so violently that it broke to pieces. It was of cherry-wood and varnished.

"In a general way," says Dr. Beaumont-Char-don, "I think the effects were more marked with me than with others, because I never evinced suspicion, and spared her all suffering; and I thought I could observe, that, although her powers were not under the control of her will, yet they were greatest when her mind was at ease and she was in good spirits." It appeared, also, that on waxed, or even tiled floors, but more especially on carpets, the effects were much less than on an earthen floor like that of the cottage where they originally showed themselves.

At first, wooden furniture seemed exclusively affected; but at a later period tables, as, for example, a bedstead, a washstand, a bureau, and a chest of drawers, though in a less degree, appeared to be subjected to this extraordinary influence. When the child's powers were the most active, actual contact was not necessary. Articles of furniture and other small objects moved, if she accidentally approached them.

Up to the sixth of February she had been visited by distinguished physicians from the provinces of Bellesme and Mortagne, and from all the neighborhood, magistrates, lawyers, ecclesiastics, and others. Some gave her money.

Then, in an evil hour, listening to mercenary suggestion, the parents conceived the idea that the poor girl might be made a source of pecuniary gain; and notwithstanding the nature and the extraordinary character of the phenomena, M. de Farnémont, Dr. Verger, M. Hébert, and others, her father resolved to exhibit her in Paris and elsewhere.

On the road they were occasionally subjected to serious annoyances. The report of the marvels above narrated had spread far and wide; and the populace, by hundreds, followed the carriage, looking and abusing the poor creature.

Arrived at the French metropolis, they put up at the Hotel de Rennes, No. 23, Rue des Deux-Ecus. There, on the evening of the twelfth of February, Dr. Tanchon saw Angélique for the first time.

This gentleman soon verified, among other phenomena, the following. A chair, which he held firmly with both hands, was forced back as soon as she attempted to sit down; a middle-sized dining-table was displaced and repulsed by the touch of her dress; a large sofa, on which Dr. Tanchon was sitting, was pushed violently to the wall, as soon as the child sat down beside him. The Doctor remarked, that, when a chair was thrown back from under her, her clothes seemed attracted by it, and adhered to it, until it was repulsed beyond their reach; that the power was greater from the left hand than from the right; and that the force was warmer than the latter, and often trembled, agitated by muscular contractions; that the influence emanating from the girl was intermittent, not permanent, being usually most powerful from seven till nine o'clock in the evening, possibly influenced by the principal meal of the day, dinner, taken at six o'clock; that, if the girl was cut off from contact with the ground, her feet from him, she was warmer than the latter, and often trembled, agitated by muscular contractions; that the influence emanating from the girl was intermittent, not permanent, being usually most powerful from seven till nine o'clock in the evening, possibly influenced by the principal meal of the day, dinner, taken at six o'clock; that, if the girl was cut off from contact with the ground, her feet from him, she was warmer than the latter, and often trembled, agitated by muscular contractions; 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WE NEVER CAN BE STRANGERS MORE.

BY JOYCE JOYCELYN.

You may not speak, or even deign
To give a smile or kindly look;
The path you do not know what it is
Be left untouched—a scolded book;
And others, they may never know
What lies beneath the outer guise;
The slightest flush tells me the flow
Of thoughts all hid from other eyes;
In vain you may the past ignore—
We never can be strangers more.

Though now-born ties may press their claims,
And duties stern make their demands,
And fresh excitements, and new aims,
With friendship weave new social bands;
Still, since what each hath felt and known,
Though you may stand aloof, apart,
Strive to forget, the past disown,
And blot old memories from your heart,
Too long was open'd its secret door—
We never can be strangers more.

Though lengthened years may cast their shade,
And distance wide may dim the view,
Our present fears and hopes may fade,
Our paths of life be strange and new;
Eventful changes meet we,
That time and circumstance may cast;
But what is known to you and me,
Will live as long as life shall last,
And swell and quicken every pore,
For we can never be strangers more.

Children's Department.

BY MRS. LOVE M. WILLIS.

"We think not that we daily see
About our hearth, angels that are to be,
Or may be they will, and we prepare
Their souls and ours to meet in happy air."
(LUCIA HUNT.)

LITTLE PET PERIWINKLE.

IN TWO PARTS.

PART II.

What could such a little child as Pet do, left all alone, and with no one to love her enough to give her a home? People said, "What will she do?" but no one offered to do anything, for all remembered what a foolish woman they had thought Mrs. Jones, and no one felt willing to be thought the same in return; and so Pet was left to take care of herself. This she did nobly and well, keeping the little cottage snug and neat, and doing everything as Mrs. Jones had taught her. Her work seemed a pleasure to her, because she remembered how much beauty was coming to her from everything; and she did not feel lonely for she felt sure that the angel of her vision was near her.

Pet did all her duties like a nice little housewife, and then started for school—where she was already beloved more than any other scholar, for her gentle, loving ways. Sometimes when she came home at night, the little cottage looked lonely, and she would have been glad to have heard even Mrs. Jones's sharp voice; but as she busied herself getting supper, she tried to fancy her dear friend of her and for Mrs. Jones, and put the chairs up as if she really had company to tea. Then, too, when she felt sad she began to sing and to call the birds, who had learned to know her voice and to come for the crumbs which she scattered.

Thus passed the beautiful summer, but now the cold autumn had come, and the days were growing dreary and dark.

"What shall I do," thought Pet, "when it storms? And who will speak to me the long, cold evenings. Oh, I wish I had some one to love. My teacher says God cares for us all and will take care of us; all we have to do is to ask him for what we want most. I'm sure I want some one to love me."

She had one dear friend—her good music teacher—but he could do nothing for her but teach her to sing sweet songs, which she learned so rapidly and sang so sweetly that every one was charmed. He said to her one day:

"What are you going to do, Pet, when winter comes?"

"I guess I shall have to stay in the cottage," she said; "but I wish I had some one to stay with me."

"Well, Pet, I can tell you one thing; God will always take care of you, and will send some one to you when you least expect."

Pet did not quite understand what he meant, but she felt sure that he was right and that she should find some good when most she needed; so she kept trusting and hoping, and she sat hours looking out of the window hoping some one would come whom God had sent.

The first severe storm of the autumn had come. All day long the winds had howled and the rain beat. Pet had kept her heart cheerful by singing, and by looking at the little locket that Mrs. Jones had given to her, for she felt as if it was a dear friend, and would sometime tell her a great deal that she wished to know. As the darkness came on, Pet lighted her candle and put some more wood on the fire, and resolved to try and sing as loud as the wind; but the shadows looked very dark and the wind sounded so doleful that she was very much afraid that she should cry; but she drew her chair nearer the pleasant blaze, and said to herself:

"I've nobody to talk to, so I guess I'll talk to the fire. Beautiful fire, you shine in the darkness, and go up, up, till I lose sight of you. Where are you going? If you are going to the sky, you tell them there about a little girl that wants to see some one, and that would like to go way up, up, and live where it is always bright and beautiful."

As she watched the flickering flames, she fell asleep and dreamed again as when she sat under the maple. The same beautiful lady stood near her, and she saw herself as before. The lady spoke to her, and said:

"You found the beauty that I showed you, and all the homely things about you became radiant and beautiful when you tried to find their best use. Now look again."

Pet looked, and saw an old man lying on the ground. His clothes were tattered and soiled, and his hair uncombed.

"Go to him; he is sad and wants love."

"Oh, I can't," said Pet; "I don't like the looks of him."

"But he needs you to care for him."

So Pet went slowly and laid her hand on him; a smile crept over his face, and gradually she saw his clothes and all about him becoming radiant and pure; but before she saw more she was roused by a loud knock on the door. She was, like other girls, somewhat timid, and she did not like to open the door, so she sat very still. Knock, knock again, louder and louder; and Pet felt that she must at least speak.

"Who's there?" she said.
"A poor man who is hungry, and tired, and wet, and wants to come in."

"But I don't want you to," said Pet. "I am all alone, and you'd better go on."

"Hungry, and tired, and wet," he said, and there is food, and fire, and rest. Well, well, perhaps you do not know what it is to be all alone and need some one to care for you."

"Oh, yes, yes, I do," said Pet; "but if I give you some milk won't it do?" so saying she ran away for a bowl of milk.

When she returned the storm was beating more and more; how the wind blew, and how the rain beat, and yet it seemed to Pet that her heart beat harder still, for she thought of all the stories that she had heard from the girls about strollers, and people that wandered about for mischief. I think that she would not have had courage to have opened the door, but for the memory just then of her dream. "I am sure," she thought, "that the beautiful lady is here, and will take care of me;" so she opened the door. A gust of wind came in with so much fury that her candle was extinguished, and she hardly saw who entered. When she had closed the door, the firelight revealed a man like the one in her dream—ragged and wet, and with uncombed hair.

Pet shrank away from him, and forgot even to give him the bowl of milk. He shivered and his face was very pale, and at last Pet had courage to say:

"Sit near the fire and dry your clothes, and I will heat some water and make you some nice tea."

These little words of kindness made a smile creep over the old man's face, and Pet felt in her own heart a warm gleam of life that made her want to sing; but she restrained herself and ran to get the kettle. Every step she took seemed full of joy to her, and before she hardly thought what she was doing, she had the table spread and a nice supper ready.

"Take off that wet coat," said she, "and I will bring my dry shawl and put over you; and here's Mrs. Jones's great slippers, you can wear those;" and as Pet touched the shoulder of the old man in putting on the shawl, it seemed to her that the room was filled with light and sunshine.

The old man watched every movement, but said not a word. After he had eaten his supper and sat with his feet near the blazing fire, Pet saw the tears rolling down his cheeks. Her heart was touched, and she went up to him, and said:

"Let me comb your hair—and here's a nice cushion to rest your head upon, and there's Mrs. Jones's bed, you can sleep there to-night; and you need not think of going further."

As Pet said this the tears fell faster and faster from the old man's eyes; but in her own heart a sweet gladness seemed entering that made everything seem beautiful to her. The old man's looks, as she combed them, shone like silver; and as she bathed his face and hands, a glory seemed to go out of them. Pet thought she had never been so happy before; she made each silver lock lie smoothly, and wiped gently his face and hands, and then sat down, and out of the gladness of her heart sang one of her sweetest songs. As she noted after note rang through the room it seemed to Pet as if other voices joined, and a whole choir were singing with her.

The old man buried his face in his hands and Pet saw his body shake with weeping; but when she ceased he wiped his face and said, "Little girl, I did not mean to bring sorrow in here; but I could not help it. This is the first kindness I've had for many a day, and I thought I was living over again days long gone by. It is twelve years, yes, twelve long years since I broke my own heart; yes, I did it; nobody else. Shall I tell you about it?"

"Oh, do," said Pet, "I so love to hear you speak."

"I had a little girl, as like you as a white apple-blossom to a pink one. Oh, how I loved her! and she used to comb my hair, and get my supper, just as you have done. And when I loved her most she married some one I did not like, and I turned her out of house and home, and the one she had loved died; and yet I did not forgive her, and she became poorer and poorer, till she had no place to live, and when her dear little baby was given to her, she had no place to put it, and they told me she died and that her little girl died, too. But I did not believe them, and so I went in search of it—and I went everywhere. I wandered about till they called me mad, and I spent all the money I had, and became poorer and poorer, but I never gave up, for sometimes I saw a gleam of light flash before me, and in it I thought I caught a glimpse of her. Just such a one I saw when you opened the door and when you sang that song."

Pet felt the tears trickle down her cheeks, and she crept up softly to the old man's side and laid her head in his lap. He smoothed her hair, and as he did so, the little chord that confined the locket caught in his hand. Pet, feeling this, took hold of the locket and kissed it, as was her custom, as if it had been a very dear friend. The old man saw her and looked curiously at her, and she lifted the locket for him to see. "Where did you get this?" he said. "It is the very one that I gave my darling when she was no larger than you. Everything else she sold for food; but this was worth nothing, and she kept it. Yes, there's the very letters I scratched on one side: P. P. Pattie Patterson. But tell me where you got it, child?"

Then Pet told him all Mrs. Jones had told her of her own history. When she had finished, the old man sank down on his knees, and said, "I thank thee, oh, Heaven, for leading me through darkness to this light." He then took Pet in his arms, and kissed her again and again, calling her his own dear child.

Pet told her grandfather of the beautiful visions she had had, and this delighted him as much as all he had heard. "Now I know," he said, "that my beloved child is blessed in heaven, and that she loves me still, for did not she show you that you should comfort the old man in his dream?"

When Pet went to sleep that night she felt so glad and happy that she hardly knew how to wait for the morning to come when she would be near her grandfather again. She forgot his poor clothes and his sad appearance, and thought only of his love. She planned how much she could do for him to make him happy, and even arranged the nice meals she would prepare for a week to come.

But there are a plenty of people to interfere in such plans. As soon as the acquaintances of Mrs. Jones learned that Pet was likely to have some one to stay with her and could be very happy, they began to say that she had no right to the cottage, and that she and her grandfather should leave immediately until its owners could be found; that they had only permitted her to stay so long because they did not like to see her homeless. Pet was so happy in the love that her grandfather gave her, that she did not feel afraid of anything for herself, but she could not bear to think of his wandering forth again in the cold and storms of winter.

"Let us fear nothing now that we have found each other," said he; "we will pray continually, and perhaps we shall receive a blessing when we least expect it."

But the summons had come from some distant relatives of Mrs. Jones that they must leave the premises the next day. Pet felt very sorrowful, not knowing what to do to make her grandfather comfortable; but she tried to comfort him, and prepared a breakfast in the nicest manner for him, and resolved to make the house as nice and neat as possible. She had kept Mrs. Jones's room closed ever since she died until her grandfather came; but now in brushing about, she came upon the box that the old lady used to keep under the head of her bed, and which she once ordered her to bring to her. Pet called her grandfather and asked him if they had not better open it and see what it contained. They found a package directed to Jacob Patterson, which was Pet's grandfather's name, and in it was a paper leaving all her property to him if he could be found, if not to his children and grandchildren.

"Why, Pet," said the old man, "this Mrs. Jones you have been living with was my only sister. We never agreed very well, for she had an ill temper, and I never knew where she moved to just before I began my wanderings. What a strange and beautiful Providence has kept you, my child, guarding your every step in life. Truly, Heaven knows what is best for us and conducts us to it."

Thus Pet and her grandfather found themselves the undisputed owners of this comfortable home. They lived a beautiful life together. She was like a sunbeam to his heart, and he was a protecting angel of earth to her. Little Pet Periwinkle was no longer considered "nobody" by the ill-natured people, for in spite of themselves they loved her for her gentle, loving ways, and those who had loved her when a poor child, rejoiced to see her reaping the reward of her patient days of toil.

The poor and needy always found a home in the little cottage, for Pet never afterwards feared the friendless wanderers, but believed often that angels sent them to her for what blessings she could give, till finally she won the name of the good lady of the cottage; but she loved best to be called Little Pet, and when the periwinkles blossomed in the spring, she called them her own mother's smile, and gathering them, she bound them about her head and asked that thus the smile of Heaven might rest upon her.

Enigma.

BY A. G. CHASE.

I am composed of 16 letters.
My 13, 4, 8, 10, 14 is a distinguished general in the Union army.

My 10, 4, 8, 12, 5, 2 is a luscious fruit.

My 14, 4, 2, 10, 14, 3, 12 was the scene of a battle in the Revolution.

My 11, 15, 7, 8 is a State in the Union.

My 13, 2, 15, 4, 5, 2, 14, 3, 7, 12 is a city in South Carolina.

My 6, 4, 11, 2 is a lake in the northern part of the United States.

My 5, 2, 15, 4, 13, 11, 8 is a Confederate State.

My whole was a distinguished hero in the Revolution.

Riddle.

BY S. F. R.

I am warm, I am gold, I am damp and dry,
I am consulted by those who find health try;
And I am what a man of resolute faith
Would do if he found a steep height in his path.

Outriddle.

BY S. F. R.

To my first the human mind has often been likened;
and my second renders me necessary to my first.

Conundrums.

BY COSMO.

Why is a man in a chamber beating his wife;
like a nobleman?

Why is the letter S like a furnace in a garrison?

ANSWER TO ENIGMA IN OUR LAST.—Epaminondas.

ANSWER TO CONUNDRUM.—Because they are caught in nets.

ANSWER TO WORD-PUZZLE.—Petersburg.

Original Essays.

ANCIENT AND MODERN SPIRITUALISM.

NUMBER NINETEEN.

BY C. B. F.

As in the Oriental initiations, the Druids had their discreet degrees or classes. "Much mental preparation and physical purification were used previously to admission into the first degree," and their clothing was adapted to the various degrees till they reached the "finest white" in the righteousness of the saints. "The ceremonies were numerous, the physical proofs painful, and the mental trials appalling;" as those "who come out of much tribulation" through the initiations of the Revelator John. The symbolical death or dying to the outward world, was represented in the first degree, and terminated in the third by regeneration, or restoration to life from the tomb, as in the Biblical mysteries. "The doctrines of the Druids were the same as those entertained by Pythagoras. They taught the existence of one Supreme Being, a future state, or rewards and punishments, and the immortality of the soul. The object of their mystic rites was to communicate these doctrines in symbolic language," or parables. According to Mr. Higgins, they "first came from the east of the Caspian Sea," and may be supposed to have derived their mysteries from ancient India, through those of Egypt, says Dr. Mackey.

Thus we find the Druids as one with their Eastern brethren, in the mysteries whose fountain of universal Light had its symbol in the Christ or the Sun, the same as the Lord, who had his "fire in Zion, and furnace in Jerusalem," and whose "glory was like devouring fire"—"whose voice was out of the midst of the fire"—for "this great Lord our God any more." It was the same as the Trinity, or THREE PRINCIPLES in the Solar Work of Hermes Trimegistus, contemporary with the Abrahamic era, which came out of the Uz or Fire of the Chaldees. The Philosopher's Stone of the Hermetic philosophers, was the same as the "Stone of Israel," or "Rock of our Salvation," as gemmed with the sparkling crystals of the visible heavens, the sons of God, or foundation Stone, as well as the Key of the Arch, "who maketh his angels spirits—his ministers a flaming fire;" the God of Jeshurun who rode upon the heaven in their help and in his excellency on the sky. The Jerusalem Rock, or the Brazen Sea, claimed as superior to the same in the Gentile Symbols—else "how should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the Lord had shut them up?" for "fire out of his mouth devoured and kindled coals," as he smoked them out with his nostrils—as "he rode upon a cherubim and did fly upon the wings of the wind." The Lord also thundered in the heavens. He sent out arrows and scattered them. He shot out lightning, and thus chased a thousand, and with his "Sign" in the Cherub or Bull, put ten thousand to flight, so that the channels of waters were seen and the foundations of the world discovered at the blast of his breath; or all the winds of heaven let loose upon the heathen to show that the Brazen Sky or Palestine Rock could thunder louder, blow harder, and ride faster than "they of Ashdod," or of any the regions round about Jewry; for among the gorges of Sinai, the Lord thundered in the heavens. Or in the language of Job, "I am full of matter, the spirit within in constraint me. Behold my belly, as wine having no vent, is ready to burst like new bottles. I will speak that I may be refreshed." So that in the initiations "it came to pass on the third day, in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud," everything of a price with all the ancient mysteries. It was the Word, the Wisdom, or the Life—as it was of the highest conception in the mind, so was it recognized as God. Of course, throughout the ages, the Biblical drama varies as presented to different points of view. So, too, the Scriptures of the Gentiles. As human nature is ever the same, so are all the religions essentially of a character, modified in correspondence to the plane of knowledge and civilization. The model is ever within, not without the bosom of humanity. Enlarge the bosom, and you have the larger heavens, the more beautiful Jerusalem, or Elysian Fields, with different occupants, to be sure, because, though humanity be one in unity, it is infinite in variety, and the higher conception of truth will remove the narrowness of sects and Churches. What appears as the capricious and personal vengeance in the Jewish and Christian Jehovah, has its measure of truth in the way of disharmony with the law of being. It is only by teaching the old Will as independent of law, that our pulpits perpetuate the childish conception level to a barbarous plane, and not sufficiently developed for the highest seat in the more beautiful temple of the Lord—that Temple which gathers the light of all Nature to its focus—not lessening at all "any that shines clearly through the past to the present, for all truth is eternal, and its dome in the soul is the counterpart of the starry-studded heavens.

Without making Jewry then the full and exclusive measure of the Word, let us make the sweep of all the heavens in "seeking goodly pearls," for under the dust of the letter, we may find many a "pearl of great price," though it appear in the riddle, the parable, or dark saying. Says Hitecock: "It is very clear that the doctrine in John, of the superiority of the Spirit over the Letter, is in perfect harmony with the doctrine of Plato," and that "nothing is more certain than that, if he had written after instead of before the evangelists, he would have been accused of plagiarism. * * * Does this throw a blight upon the truth? Not so; a doctrine is not the less true, because a heathen saw and taught it."

Thus we may find that Pythagoras, Socrates and the Hebrew wise men teaching essentially the same doctrine of that Light that "lighteth every man that cometh into the world," under the various symbols of the initiations, and these interchangeable in various modes of being. The Lamb, the Dove, and the Ass, as symbols of humility, are handmaids of the Lord in the Christ of the Essenes. He is identical with the Lamb in the Sign of Aries. The Dove, the Lord's bird that brought the voice or bread from heaven—or in Homer,

"That brings ambrosia to the ethereal King."
The Ass reminds the aspirant, even though he had topped the highest degrees, that he was to walk humbly, as well as to do justly and love mercy. Hence it was—"Tell ye the daughter of Zion, Behold, thy King cometh unto thee, meek, and sitting upon an Ass, and a colt the foal of an Ass." The theological student is aware how this passage has unfounded the external Churches who would have the Letter historically true of Jesus riding an Ass and its colt at the same time, but when read in the light of the ancient religious drama of the "brothers," or the Masonic fraternity of the symbolic Word, the children of light will aptly comprehend it. But our external Churches being "blind leaders of the blind; the light shineth to their darkness, and the darkness comprehendeth it not."

In some of the ancient zodiacs the "Sign in the heaven" of Cancer or Crab, was known as the Asses, and even now there are stars in the constellation known by that name. Now, Christ or King Most High, as a personated principle, had his symbol in the Sun of Righteousness. The Lamb, slain from the foundation of the world, at the vernal equinox ascends to his Father in the summer solstice. He and his Father were one as the sun and its sign were one; and as the larger growth of the soul in light feels itself subdued and as nothing in the presence of the more unfolding Almighty, so would the modest aspirant, if fully born of the spirit, feel the full force of the truth, that humility—the seemingly lowest—was highest in the kingdom of heaven; and so learn the truth that the first should be last and the last first, and that the sham respectabilities in all their pride and vanities were wretchedly down in their spiritual status. Hence, "thy King cometh unto thee, meek and sitting upon an ass," symbolized as the sun riding upon the asses in that "sign" of the highest of the summer culmination, where the true humility of self sacrifice is directly followed and embraced in the full strength, light and heat of the Juda Lion—the Leo of the zodiac—who prevails to loose the seven seals and to open the book "where each would find himself recorded as he had done, or would reap as he had sown. Thus the greatest heavenly height was awarded to humility, astronomically as well as spiritually.

Abraham's bosom, Mount Zion, or the new Jerusalem, was the heavenly arch. The daughter of Zion was the virgin of Israel—a mother in Israel—the Minerva—blue-eyed maid and wisdom of the Gentiles. The constellations were chariots or cherubimic animals for the Lord to ride on. How beautiful as poetry and as symbolism, the Lord or "King riding on an ass and a colt the foal of an ass," when that "sign," humility, was king and highest in the heavens; how nonsensical when reduced to history, and the King of heaven, as a person, made to bestride a natural born ass and its colt at the same time. It would seem that nothing but a natural born fool of theological demerita could so receive the letter as to kill all insight of the soul. The Jesus, Wisdom, or Saviour, was the highest impersonation of the Truth in the mysteries, the revealings of the Essene institutions, mundane and transmundane. It was the inner sense, and not the letter, that profited. "The words that I speak unto you are spirit and life; the flesh (or letter) profiteth nothing. It is the spirit that quickeneth;" and if you cannot find it in the parables and dark sayings of the Word, "it is because you have not entered by the door unto the sheep-fold, but have sought to climb up some other way as a thief or a robber." The Son of man, the same as the Sun of

Righteousness "ascending up where he was before," was also the same as the King of heaven "riding upon an ass and colt the foal of an ass"—the same as in the psalm, "Who had his tabernacle in the sun, and was as a bridegroom coming out of his chamber, rejoicing as a strong man to run a race, whose going forth was from the end of heaven and his circuit unto the ends of it, and there is nothing hid from the heat thereof"—the same who sat upon the throne in the "sign" of the passover Lamb at the vernal equinox. "For the Lamb which is in the midst of the throne" when he ascends to highest heaven as Christ, Sun, or King, and rides upon the emblems of humility, even in his greatest strength, the constellated Asses of June, he "is in the midst of the throne" by being equidistant from the spring and fall equinoxes, the pillars of the stately dome—the Daughter of Zion, and the processional back-sitting damsel of Israel.

Thus we may behold the astro-spiritual beauties of the Biblical parables, riddles, and dark sayings, the ancient mode of "putting wisdom into the inward parts—the way of life above to the wise that he might depart from the hell benighted;" for in this instruction of wisdom was the fear of the Lord, and before honor humility, "while 'the proud in heart was his abomination.'" This parabolic "knowledge was easy to him that understandeth, and its wisdom better than gold and to be chosen rather than silver."

If we are ever to understand the Bible, we must take it from the plane whence the ancients received it. On the likewise must we receive the mytho-theologies of the Gentiles. They are mundane and transmundane, astronomical, physiological, moral and spiritual, interlarded through an almost infinite variety of relations. The Jordan is a hard road to travel, unless you have the "key of David," or fitting word to open "Sesame" from the Garden of Eden to the Isle of Patmos.

Says Hitecock in his CHRISTIAN SPIRIT: "Many philosophers have endeavored to express or develop the Love doctrine as the true cornerstone laid in Zion—the only principle of a blessed life. This idea is not peculiar to the Christian faith. It is the subject of Plato's Symposium, and makes a large portion of Persian mysticism, as may be seen in the poems of Ruziz and others." He then proceeds to show that the Evangelist John and the Plotinus were on the parallel planes of celestial love, and that John himself was mystically married to the mother of Jesus—"the beautiful mother of us all—the heavenly Venus—blue-eyed Maid of heaven, or daughter of Zion, and when shed abroad in the soul, is that delicious fulness which we may name the Holy Ghost; as in the conjugal marriage of Swedenborg, Plotinus has his 'Beautiful Virgin conjoined with a beautiful Love.' In the fable of the Church of Paul, it was 'the Jerusalem which is above and the mother of us all.' The same Jerusalem was 'Abraham's Bosom,' as well as 'the Virgin of Israel.' She was the personated 'Wisdom, a Tree of Life to them that lay hold of her,' but only to be attained by perfection through suffering—by first dying of the Tree of Knowledge of good and evil, as set forth in the first degrees of the mysteries or 'troubles' of Job. This was 'entering by the door into the sheep-fold.' In the mythical drama of Adam and Eve, the Wisdom Serpent is enigmatically condemned for showing the way to the Tree of Life, the Jerusalem, Mother of us all. 'For in her is an understanding Spirit, holy, one only, manifold, subtle, lively, clear, plain, undefiled, &c. For she is the breath of the power of God, and a pure influence flowing from the glory of the Almighty; therefore, can no defiled thing fall into her. For she is the brightness of the everlasting Light, the unspotted mirror of the power of God, and the image of his goodness. And, being but one, she can do all things; and remaining in herself she maketh all things new'—or, as in John, 'without him was not anything made that was made.'"

In the ancient Mysteries SHE is as often the Word as HE. Hence, the Hebrew wise man makes his declaration of love. "For in all ages wisdom entering into holy souls maketh them friends of God and prophets. For God loveth none but him that dwelleth with wisdom. For she is more beautiful than the sun, and above all the order of the stars; being compared with light, she is found before it. * * * Wisdom reacheth from one end to another mightily, and sweetly doth she order all things. I loved her and sought her out from my youth; I desired to make her my spouse, and I was a lover of her beauty. In that she is conversant with God, she magnifieth her nobility; yea, the Lord of all things himself loved her. For she is privy to the mysteries of the knowledge of God, and a lover of his works. If riches be a possession to be desired in this life, what is richer than wisdom that worketh all things? * * * She knoweth the subtleties of speeches, and can expound dark sentences; she foreseeth signs and wonders, and the events of seasons and times. Therefore I purposed to take her to me to live with me."

This is the universal damsel of antiquity in Hebrew and in Gentile Mythologies. She has a twofold aspect in the Eve and Serpent Goddess of the Eden drama. She is the Jewish woman whom John took "unto his own home." From her universality she was impersonated in a multifold variety of names, significant of being and doing; the heavenly Venus rising from the sea, or Mary, or Mary the Virgin of the constellations with her immaculate conceptions in harvest festivals and the "whore of Babylon," as seen by John in the spirit on the Lord's day, or day of the Sun. It would seem that John encountered her in the mysteries, somewhat as Joseph Mrs. Potipher, and cried out rape and fire. "For at the first she will walk with him by crooked ways, and bring fear and dread upon him, and torment him with her discipline, until she may trust his soul, and try him by her laws. Then will she return the straight way with him, and comfort him, and show him her secrets. But if he go wrong, she will forsake him and give him over to his own ruin. She was the young virgin Abishag, sought throughout all the courts of Israel to comfort old King David, a symbolic name of the sun in the winter solstice; but "the damsel was very fair, and ministered unto the king," who could get no heat from the winter clothes of Capricornus, and so would be renewed from the bosom of the Virgin.

As the astronomical Gods and their symbols had their wives among the Assyrians, as Belshazzar the Lady of Bel, or Belus, &c. So, too, in the Bible we have the "Lamb's Wife"—and if Abraham be a fictitious personage, as with some astronomers, and signifies old Father Time in the planet Saturn, he, too, was married to the starry Goddesses; hence the rather close intermarriages of sisters and cousins, as when he, on his way out of Uz of the Chaldees, espouses a blazing star by the name of Sarah, who laughs in God's face, that Abraham, a hundred years old, and she ninety, should return to the way of life through the wisdom of God in a mystery. On similar wise, too, Isaac and Jacob are supposed to have been correlative, starry creations, arrayed in physiological, moral and spiritual garniture for "Arabian

Night's Entertainment." On the same wise, too, was the story of Adam and Eve with the serpent of the Hesperides, when Eve, as the fruitful mother of all living, is the constellated Virgin or Harvest Queen, the mother of all harvests by immaculate conception, or St. John's "woman clothed with the sun," whose mother, Anna or Anne, finds its parabolic significance in Anna, the year.

When "Adam knew his wife and she conceived and bore Cain," then Cain moved into the land of Nod, and he, too, "knew his wife." She also was his sister or first cousin. The patriarchal free-loveism is sometimes clearly traceable in the Hebrew mythologies through riddles, dark sayings and parables; while in other aspects the puzzle is complete in specifics, though in general outline the same—the wide variations from the simpler melodies of the spheres.

It is the same with the word of Mother Goose. Scarcely any two render her alike, or present her in like dress, and though we prefer the original "Word of our childhood, and can devoutly exclaim, If ever we forget thee "may our right hand forget its cunning, and our tongue cleave to the roof of the mouth," yet we have seen some variations that would do no discredit to the original.

450 years B. C. the Egyptian priests claimed to Herodotus that they "were the first to discover the Solar year, and to portion out its course into twelve parts. They obtained this knowledge from the stars." * * * The Egyptians, they went on to affirm, first brought into use the names of the twelve Gods. These are the twelve signs of the circle changed to patriarchal names in the Hebrew Zodiac, with physiological significance, as, per ancient Freemasonry, where "the trunk, limbs, &c., of a man are shown on the allegorical plan," with keys to unlock the twelve gates of the Revelator's New Jerusalem. Babylonian and Chaldean appear to have antedated Egypt in the knowledge of the Lord God of heaven, whose angel in the sun and symbolic cross on earth governed the circuit of the heavens. Wilkinson's note upon the interview of Herodotus with the Egyptian priest, says, "The secrecy in matters of religion, which was no doubt enjoined upon Herodotus by the Egyptian priests, did not seem strange to a Greek, who was accustomed to it in the 'mysteries' of his own countrymen."

The Phœnician, Hebrew and Grecian mythologies, as well as those of Egypt, appear to have been from the earlier fount of India, but all of the same basic original and landmarks, through change of name and rehabilitation, and through infinite variety of Oriental tale-weaving and poetic gloss. When "the Lord rode upon a cherub and did fly," it was when Taurus opened the year in the earlier Chaldean mysteries. When he rode in one of his twenty thousand chariots, "and did fly upon the wings of the wind," we have the symbol in the winged sun and his charioteer, which many have included the constellated Wagoner, Phaeton, or Elijah in the "chariot of fire, and horses of fire," when he "went up by a whirlwind into heaven"—or, it may have been a chariot not unlike the land-craft before the days of railroads to be seen on the Cumberland road between Baltimore and Wheeling, and so suggestive of Noah's Ark, that one might readily suppose that the "fifty sons of the prophets" were stowed in one when they went to see if the Spirit of the Lord, instead of taking Elijah into heaven, had "cast him upon some mountain, or into some valley"—or, still worse, to have dumped him into the brook Kidron. However, though the "Wagoner" did not return till his appointed season, he left some virtue in his old clothes—for Elijah, when he had come in rapport with them, inquiring for the Lord God of Elijah, smote the waters with them, so that "they parted hither and thither, and Elijah went over."

Had the going up of Elijah happened in the days of Roman and Protestant witchcraft, he would certainly have been adjudged in league with the Devil, for "whether in the body, or out of the body; God knoweth," as per St. Paul—instead of going to heaven in "a chariot of fire, and horses of fire, with horsemen thereof," it is said that Salem witches went up on broomsticks into heaven, while:

"Old Mother Goose when she wanted to wander,
Rode through the air on a very fine gander."
Thus, "all saddled, all bridled," we have seen the venerable mother with a broom sweeping away the cobwebs of the heavens. Well, we find ourselves in the same train, one "sign from heaven" in the "wild goose sailing on the ocean":

"For there are pilgrims o'er eternity,
Whose bark drive on, but anchored ne'er shall be."
When Tom O'Shanter was flanked by the witches, and girded as closely as by the Lord with the linen ephod, his Pegasus for scudding was "his grey mare Meg—a better never lifted leg," but whether he made as good time as Elijah, no man knoweth unto this day.

While the Biblical stories are in the deep bosom of the ocean buried, it may be that in diving for pearls, we may sometime find quahogs at the bottom of the Jordan. But this was the mode of the ancient "kingdom of heaven which gathered of every kind unto the net that was cast into the sea, which, when it was full, they drew to shore, and sat down and gathered the good into vessels, but cast the bad away." The sacred rivers of the Jordan and the Nile have their counterparts in the current of the skies, and though they sometimes flow with milk and honey, yet the outpouring of these heavens through modern sermons, reach us in rather thin potatoes.

What but a story of "the heavens which do rule," as per Daniel, is the story of Elijah and the two bears "daring forty and two children?" But having their mythical truth in the basis of the constellated Bears, they furnish entertainment in the Mother Gooseism of Israel. With the mouth set at an angle of forty-five degrees, how eager would be the acceptance of the Word in a well garbished relation of the fierce little bear tearing out of the woods with the North Star stuck in the tip of his tail, and the big bear, with great capacity of belly, ready to devour forty and two children, as a mode of suffering little children to come unto him.

It would seem from the literal aspect, that the children, as well as the sons of the prophets, had seen Elijah taken "up by a whirlwind into heaven," and being like other children, rather greedy to behold more of similar pyrotechnics by sending "tip" another "chariot of Israel and horseman thereof," rather irreverently called upon the remaining prophet to conclude with the afterpiece of "his own going up, and not to stand upon the order of his going, but to go at once. Of course, Aunt Hannah would be rightly indignant at such outrageous behavior toward old age, and a severe moral would be adjudged, more severe, perhaps, than in any of Esop's Fables, and as entertaining as any other Oriental picture drawing whose morals were conveyed in parables of the Word. Still, Elijah was hardly the character to call upon the Lord to curse them, unless, at that time, he was under a "double portion of Elijah's spirit," which indeed would have been in character; for Elijah made no bones of calling down fire from heaven to destroy several fives of men, and to how nine hundred and fifty heretical prophets to pieces,

before the Lord, while the simple measure of Elijah's spirit appears to have been drawn in somewhat milder degree.

"Col. Mune," says Wilkinson, "compares the Crophi and Mophi of the Baltic tribe to the Gog and Magog of our own nursery mythology," apparently forgetting that the words Gog and Magog come to us from Scripture. But we do not see why the nursery mythology of the tribes of Israel, whether of Gog and Magog, or of other impersonations, should be more sacred than the Crophi and Mophi of the Baltic tribe. When in mystical astronomy "Benjamin shall raven as the wolf," and the polar bears "tear forty and two children," we ought surely to be satisfied that our own nursery mythology of the Bible is quite equal to Crophi and Mophi, even though Gog and Magog should go up to their help against the mighty.

When Lucian laughs at the zodiacal sign of the Ram in the Egyptian mysteries, the Lamb of God which taketh away the sins of the world, Jupiter Ammon, whose horns of the altar were those of the Ram, "gives an answer," says Wilkinson, "worthy of an Egyptian priest, that they were mysteries not to be derided by the uninitiated," but why more worthy of an Egyptian priest than of a Christian priest who has trafficked with the same mysteries to this very day, and do now cover the universal churchdom with a thick veil when Moses is read—nor would have the veil in anywise lifted, so that the basic Word might be seen and read of all men? How many pulpits would encourage Colenso, Renan and Hitchcock in their search after truth? How many would encourage the Spiritualists, who, above all, have discovered the pearl of great price?

CHANGE OF BASE.

BY WARREN CHASE.

In military practice a change of base is a delicate, and often a difficult experiment, but one which Gen. Grant seems to accomplish successfully, and often. In politics it is often more difficult still, sometimes causing the dissolution and reconstruction of parties. Such is about to take place in our country.

For sixteen years the base of supplies for the speakers and writers of both the great contending parties has been negro and chattel slavery, a fragment only of which remains to gather supplies from pro and con for the ensuing campaign, while most of our supplies are already drawn from other bases—consolidation and State rights, Union and separation, loyalty and treason, aristocracy and democracy, etc. When the old base is entirely destroyed, we shall find a general disintegration of all parties has taken place, and we shall be ready for new organizations, for supplies from a new base. Could I select the base, and were I compelled to make it a single subject, like slavery, it should be the political, social and religious equality of woman with man in our country; but this can only take place when we are civilized—we are enlightened, but not civilized; civilization comes after enlightenment not before it, as most writers represent.

Division of lands, security of homesteads, generality of labor and respectability of laborers; free schools and universal education; abolition of imprisonment for debt and repeal of laws for collecting debts; abolition of capital punishment, and other relics of barbarism and Christianity combined, both of which are savage, because they have savage gods as bases of authority and law. Our National base is not to be changed at present; it is sufficient.

The base of monarchies is the divine or constitutional right of kings and rulers; ours the majority of voters, and constitutional rights of electors and elected, with power to extend or contract the right of suffrage, a right so broad already that it cannot be contracted; with Constitution and laws containing provisions for alteration and amendment. We changed the base of Government from that of England, in the formation of ours, and as yet the one adopted is sufficient and will be, to abolish slavery, and elevate and equalize woman with man; but the base of the political parties is already nearly destroyed, and we must look up a new one.

Young America has too much of rum and rowdism. Church and State, viz., Young Men's Christian Associations, are too largely composed of old men, and their efforts are neutralized by Spiritualism, which already pervades, and, in many places, controls the political action, and ever tends to larger freedom. Let us all be ready for the new parties and political action after the next Presidential election, and in that use the old base if we can.

But the still more important change of base, and one to which I intended to direct this article, is a religious one, and somewhat involved in a recent discovery announced by Bro. Samuel Underhill, at our Genesee meeting a few weeks ago, which he proposed to patent and get rich from. He says he has discovered a process of raising corn without sunshine. It is no less than by reading old sunshine to it, on the same principle that preachers convert sinners by ignoring modern inspiration and revelation, and reading the old from sacred scripts. He is sure if one is sufficient the other is, and has filed his caveat to prevent any of us stealing his discovery.

The change of base which I discover, and must soon be adopted, is from the old Bible and other sacred writings of heathen nations, to the inspiration, revelation and communications of our age and time. Nature and the spirit-world will soon furnish the supplies for religion and revivals, and the Bible and other old truths and fables will be only like past sunshine to raise corn with. The old Bible has been, and is the base of supplies for thirty-two thousand clergymen, and from fifty to five hundred sects of Christians, and a base from which more or less supplies are constantly drawn to subsidize Catholic and Hæretic, Shaker, Quaker, Mormon, Perfectionist, Baptist, Episcopal, Methodist, Universalist, Trinitarian and Unitarian, and each seems to find plenty of supplies in the base. Suppose we try a change of base, and get supplies from fountains that flow now, sunshine that is, a God that speaks now, inspires now, works now, lives now, etc.

A political change of base and a religious change of base will also insure and secure a social change of base, which I hope will secure the equality of wives with husbands in marriage, and of woman with man out of marriage, and the individual sovereignty of each over soul and body, in or out of marriage; when woman shall no longer be a rib or a relief of man. Many reformers see some of these changes of base, others see all, and more than I have named here coming, and are going forward already to get supplies from the new fountains. We had this subject handled recently at our Convention, at St. Charles, Illinois, and many seemed ready for changes of base, but a few fell back to slavery, or the Bible, or marriage, without voluntary divorce, as the Jews did to the flesh pots of Egypt, or Lot's wife to Sodom, in the old fables.

But one truth is certain, viz., if our Government is successful in subduing the rebellion and

subjugating the rebels, the political parties must change their base, the religious sects must change their base, and our social system and institutions must also have a change of base, and thus a great progress must be attained for man and woman, by the success in this war of right and progressive principles over the resistance of tyranny and wrong to its march. For myself, I look upon this rebellion as sustained mainly by Orthodox and Bible religion, and the National arm and power as mainly sustained by nature and natural rights, modern Spiritualism, spirit-power and agency, and progressive minds in general from both spheres, in a word, by present sunshine. Geneva, Ill., 1864.

TO MY MOTHER.

BY MRS. F. O. HYZER.

Mother, I hear Transition's tide.
List! list! unto its deepening roar!
List and rejoice for nought beside
Can ope thy dreary prison door.
Storm-beaten on this rocky shore—
Wedged in 'mid wreck and ruin old—
Counting the long days o'er and o'er—
Poor mother! weary, weak and cold!
Dost know thy bark already ways
To the redeeming tidal power,
Whose wooing wailets bounds and plays
Beneath its keel this very hour?
Dost know how soon thy voice will rise
In the rich music of those spheres,
Where love and rapture never dies—
Where from all eyes are wiped the tears?

Dear mother! once more clasp my hand!
Once more unseal that love-lit eye!
Soon onward to the Eden-land
The surge will bear thee swiftly by;
Here on this cold, wave-beaten beach,
I trust to catch thy parting kiss,
While in my selfishness I reach
To hold thy spirit back from bliss!
Yet while my very life seems riven,
Through quivering heart and blinding tear,
I thank the eternal God of heaven
That I've not power to hold thee here!
For thou hast earned thy Paradise
By every tribute of a soul
Which through earth-toll and sacrifice
Can win of heaven its highest goal!

Thy lips are growing cold to mine,
Oh, mother! yet they only glow
With more of Love's deep fire divine,
Than other lips can e'er bestow!
Thy heart beats fainter, fainter still,
Yet its last throbs to mine impart
Of love's mightiest, holier thrill,
Than all the life of other hearts;
Thy hand lies still in mine, yet power
Was in its last fond pressure given,
To draw me onward hour by hour,
Until we reëmbra in heaven.
'Tis past!—the chilling thought of death,
The pulseless form, the pallid brow,
The key lip, the filtering breath
Roll backward from my vision now!

And round that pure, reposeful brow
I see a golden halo shine—
Broader it glows and burns—now
A form of radiance divine
Unfoldeth from the hallowed flame,
In flowing robes of heavenly light—
Like the rare iris of a storm,
It breaks on my enchanted sight.
Around her brow the lily twines;
Upon her breast the sapphire shines;
Within her hand she holds a lyre
Gleaming with gems as though on fire—
Gems which the waves left in her bark
While bounding o'er Life's waters dark,
"While from it rolls the triumph strain,
"Daughter! I've burst the captive chain!
And now the power to me is given
To lead my children into heaven!"

Notes in and out of Chicago.

DEAR BANNER—If I understand Spiritualism, this is my definition of it: A knowledge of the fact that spirits under certain conditions hold converse with mortals. 'Tis this one fact in the universe—only this, and nothing more—and 'tis infinitely precious, giving to me and all faithful investigators, a present, and positive demonstration of a future immortal existence. This admitted, and its mission in a measure ends.

CHURCHMEN SPIRITUALISTS.

All Bible-believing Sectarists are Spiritualists in the sense of accepting those historic facts of spirit-communion transpiring in the past and recorded in the Scriptures. They believe the "man, Gabriel," appeared to Daniel—that a "young man clothed in a white garment, rolled away the stone"—that "Samuel stood before Saul"—that a "spirit passed before Job's face"—that Moses and Elias presented themselves and "talked on the Mount of Transfiguration," and hence may properly be denominated *Spiritualists*. I have the personal acquaintance of more than twenty clergymen holding pastoral charges, yet believing that spirits have and do hold intercourse with men. A clergyman now preaching in the city of New York, gave me last June a fine clairvoyant examination, assuring me that were it "not for the magnitude I had from my spirit-friends, my earthly stay would be brief." Another, a pastor in Bleeker street, meeting me in the office of the "Herald of Progress," spoke highly of the "Children's Progressive Lyceum," admitted the truth of the general principles of the Spiritual Philosophy, and said he had not doubted clairvoyance for twelve years. One of the clergymen that assisted in my ordination is now a *writing medium*. Therefore, I repeat, scores of the clergy, and vast multitudes of churchmen to-day are Spiritualists. Yea, the good, churchion world does not object to Spiritualism, *per se*. Millions of church members believe in spirit communications, but reject the Spiritual Philosophy, and for the reason that it demolishes their narrow theological superstitions, and establishes the unity of all truth, the universality of inspiration, and the endless progression of all races.

PHILOSOPHY.

Spiritualism has no philosophy, and from necessity never can have. All true systems of philosophy, whether in imitation of the Baconian or Cartesian, the occidental or oriental, must rest upon the basic foundation of an *ism*, or a single chain of facts, but upon that diviner substratum—science, soul-axioms, and eternal principles. Spiritualists not only conscientiously differ, but split themselves put forth theories as various as Tíches had gates, or history had cities for the birth-place of Homer. This spirit affirms, and that denies. This circle says, "Lo, here," and that, "Lo, there is the truth." It was precisely thus in apostolic times; hence the injunction of John, that "disciple which Jesus loved," to "Try the spirits."

The Spiritual Philosophy is deeper, broader, diviner than Spiritualism, denying miracle, tradition,

external authority, repudiating sectarianism, ignoring specialities and atomisms, yet accepting the good of all ages and of all religions, cultivating the religious nature, and looking forward to the harmonious man and the golden age.

DAMNATION.

One of my Associate Clerks last winter in the Quarter-Master's Department, was the Rev. Nathaniel Merrill, of Wilbraham, Mass., naturally a good, kind-hearted man; and yet, heated in discussion, he said in the presence of several witnesses, that he "could be perfectly happy in heaven with the knowledge that all the universe besides himself was DAMNED." He further said that he "could be happy there, knowing that his own children were groaning and shrieking with the damned in hell!"

Think of the above, then of Jesus "weeping" over the temporal calamities of the Jews. What but the "damnable heresies" (his Bible language) of Orthodox theology could so freeze, harden, and brutalize the sympathies and innate affections of a parent's heart? I put the above on record as the theological position of a Methodist clergyman of New England, in the nineteenth century.

HOBBIES.

The world has few well-rounded, full-orbed men—angels prevail over circles. Each is tangential or eccentric in some direction. Carlyle says, "All open or concealed, have a hobby." Mine at present, perhaps, is an ardent desire to promote the welfare of the remaining red men of the forest. Having personal knowledge of their treatment by the miners and mountaineers of California, as well as from Missionary reports and Congressional proceedings, I know their wrongs—and, knowing their wrongs, my sympathies are deeply moved in their behalf. At the recent National Convention of Spiritualists there was given me in pencilings by a venerable and life-long reformer, a preamble and resolution touching the injustice done the Indian, and suggesting the remedy. This I copied in ink, and presented to one of the "Committee on Resolutions," to come before the Convention; but in their hands it died—died, and why? If not well-worded, a few strokes of the pen would have made it classic, even. Was it not rather a lack of all sympathy with the descendants of Pocahontas, Red Jacket, and Thayendanege, of all *brotherly love* toward the remaining original proprietors of this country, whose expiring council-fires seem almost prophetic of their speedy extermination? Does it not look passing strange—a string of resolutions and suggestions on the "state of the country," with all that portion of the country inhabited by our red *brothers* unnoticed, unthought of? Have you heard of "Hamlet's play," with *Hamlet* expunged? Permanent peace can never unfurl her white banner o'er this nation till justice and right are meted out to the Indian as well as the African.

MISREPRESENTATION.

It is not only magnanimous, but nothing better becomes the nobility of a true manhood, than to state the position of an opponent in debate with fairness and candor. Pending the discussions in the late Convention, there were sad deviations from this rule—deviations *if* becoming the advocates of the *ministry of angels*. Those favoring immediate organization, charged the others with being "anarchists," "disorganizers," "disorderly," etc., while the non-organizationists, continually cried "ecclesiastical dynasties," "Church despotisms," "cramping the soul," "crumming down creeds," etc. And yet, none that I heard—true, I was necessarily absent most of the last two days—advocated anything approximating a creed, or fixed form of belief. It was a Convention of *creed-haters*—myself counting one. I went opposed to anything like a national organization; but two days elapsing, and sensing the body assembled *intuitively*, I felt that the time had then come to perfect an organization for financial and correspondence purposes, with *advisory powers only*. The majority, however, thought we were not "prepared," and accordingly the Rev. J. B. Ferguson, Judge Curtis, Charles Partridge, Horace Dresser, Dr. Haskell, H. C. Wright, with other gray-haired children, were sent trippingly home to "prepare" for such an organization. We want no complex machinery—nothing that can so tend to centralization as to ever enforce forms or fetter minds. It is correct that nature does not produce "buds flowers, branches before the tree," and it is equally no part of nature's method to produce *toes, fingers, limbs, etc.*, and then, at the end of a year or more, clap a *HEAD* thereon! Figures, like some swords, are two-edged. Deductive reasoners begin with principles and end with details; while nature works from inmost to outermost, or from centres toward circumferences.

OUR PROSPERITY.

The progress of Spiritualism in the future depends very much upon organizing, and a more general systematization of effort; upon the erection of free-church edifices, or procuring halls, keeping them neat and well aired, and using them especially for social and religious purposes, establishing progressive lyceums, cultivating music, patronizing our papers, and manifesting a more ardent zeal every way, for the dissemination of spiritual facts and principles. Give us fire not frost enthusiasm, not indifference, is every speaker's prayer. The time will come when halls and houses will be consecrated to spiritual growth. Each has his electric sphere. All throw off such emanations as partake of their own quality of thought, mind and aspiration. These impregnate even the walls of buildings. Clairvoyants see them interpenetrating spaces, surfaces, solids, and both trance and inspirational lecturers feel these aërial influences in home apartments and public buildings—the law being, the better the conditions, the more cultured, beautiful and spiritual the surroundings, the more grand and elevating the discourse. Such, at least, are my experiences.

LLEWELLYN PARK, ORANGE, NEW JERSEY.

Never spent I a happier day, than while riding through this magnificent park a few weeks since, in company with the gentlemanly proprietor, L. P. Haskell, "The Angel of the House," Bro. Anderson, the spirit artist, and lady, with other choice spirits. Passing the porter's lodge, we were ushered at once into the midst of avenues, winding ways, waterfalls, lawns, landscapes, air-trees, fringe-trees, magnolias, and flowers of almost every variety. "Wild Mont," "Erie Home," "Lakewood," "Castledown," etc., are splendid residences, with such architectural significance as to suggest the grandeur of those turrets and towers that made historic the feudal ages. The residents of this park have the pleasures of country life, with the privileges of the city. It is the place to secure cheap, yet pleasant residences, with the enjoyment of drives, walks, rural scenes, and home landscapes.

ARTISTS IMMORTAL.

Speaking above of W. P. Anderson, reminds me of his more recent *spirit-pictures*. They are not only taken with wonderful rapidity, and are surpassingly beautiful, but seemingly faultless in expression and finish. It is a blessed gift, this bringing before us the glorified forms of our loved ones a spirit life. It staggers the skeptic. Under the

inspiration of his guides, he is master of the pencil and has no rivals. Long may he live to bless the world with his mediumship. The angels could have selected no truer, nobler soul to further demonstrate the soul's immortality in connection with the artistic and æsthetic.

Oh, how beautiful this spirit-communion—this social converse with bands beaified and immortalized! Do we realize our blessings? Do we profit by our more heavenly teachings? and to use Pauline language, "Do we walk worthy of the high vocation wherunto we have been called?" Pence be with you all. J. M. PEEBLES.
Rockford, Ill., Aug. 21, 1864.

LECTURERS' APPOINTMENTS.

[We desire to keep this List perfectly reliable, and in order to do so it is necessary that Speakers notify us promptly of their appointments to lecture. Lecture Committees will please inform us of any change in the regular appointments, as printed. As we publish the appointments of Lecturers gratuitously, we hope they will reciprocate by calling the attention of their hearers to the BANNER OF LIGHT.]
L. JUD PARDER will lecture in Chelsea, Mass., Sept. 11; in Worcester, Sept. 12 and 13. Will respond for the fall. Address Boston, at the Boston Hotel.
MISS MARTHA L. BECKWITH, trance speaker, will lecture in Stamford, Conn., Sept. 4 and 11; in Portland, Me., Sept. 18 and 25; in Quincy, Oct. 2 and 9; in Springfield, Oct. 16 and 23; Philadelphia during November; in Taunton during January; in Springfield during April; in Worcester during March; in Lowell during April. Address at New Haven, care of Geo. Beckwith.

H. P. FAIRBANK, trance speaker, will lecture in Taunton, Mass., Sept. 18 and 25; in Foxboro, Sept. 18 and 25; in Lowell, Oct. 21 and 28. Will attend funerals. Address, Greenwich Village, Mass.
MISS SARAH A. NUTT will speak in Locke's Mills and Bryant's Pond, Me., for one year, commencing the first Sabbath of March. Address, Locke's Mills, Me.
MISS E. M. WOLCOTT will speak the first Sunday of each month in Leicester, Vt., for the coming year; and the second Sunday of each month in East Middlebury, Vt.

ISAAC P. GREENLEAF will speak in Glenburn, Me., Sept. 11, Oct. 2, Nov. 6 and Dec. 4; in Stockton, Sept. 18 and 25; in Exeter, Oct. 9, Nov. 15 and Dec. 11; in Rockport, Oct. 16, 23 and 30; Nov. 29 and Dec. 6 and 20. Address, Exeter Mills, Me.
JAMES M. ALLEN speaks in Stockton, Me., Sept. 4. Address, Rockport, Me. He will receive subscriptions for the Banner of Light; also attend funerals.

N. FRANK WHITE will speak in Plymouth, Mass., Sept. 4 and 11; in Chelsea, Sept. 18 and 25; in Taunton, Nov. 6 and 13; in Quincy, Oct. 4 and 11; in Taunton, Nov. 6 and 13; in Springfield, during March. Address, Quincy, Mass.
MISS LIZZIE DOTTEN will speak in Philadelphia, Pa., during October. Address, Fallview, 57 Tremont street, Boston, Mass.
CHARLES A. HAYES will speak in Providence, R. I., during September; in Taunton, during October; in Foxboro, during November; in Worcester, during December; in Lowell, during January and May; in Taunton, during February and March.

Mrs. M. S. TOWERNO speaks in Quincy, Sept. 21 and 28; in Stamford, Conn., during November; in Troy, N. Y., during December. Address as above.
J. M. PRINGLE will speak in Rockford, Ill., the first two Sundays of each month, address as above.

MISS SUSIE M. JOHNSON will lecture in Dover, Me., during September; in Plymouth, Mass., Nov. 6 and 13; in Taunton, Nov. 13 and 20. Address, 27. Address, 27. Address, 27.
WARREN CHASE will lecture in Elkhart, Ind., Oct. 16 and 23; November and December will be spent on the route to Washington, for which engagements can be made soon; will lecture in Washington, D. C., during January, and will make a tour East, via Baltimore, Philadelphia and New York, from which route applications can be made by those who want lectures. He will receive subscriptions for the Banner of Light.

Mrs. AUGUSTA A. CURRIER will speak in Groveland, Sept. 11; in Haverhill, Sept. 18; in Milford, N. H., Sept. 25; in Haverhill, Oct. 2 and 9; in Lowell, Oct. 16 and 23; in Lowell, during February. Address, box 616, Lowell, Mass.
WALTER HYDE lectures in the "Electro-Therapeutic and Medical Institute," No. 244 Fulton st., Brooklyn, N. Y. Will receive subscriptions for the Banner of Light; also attend funerals. See notice of his lectures in the Banner of Light.

Mrs. E. A. BLISS, of Springfield, Mass., will speak in Lowell during September; in Chelsea, during October; in Troy, N. Y., during November.
Mrs. A. M. BUCK will speak in Burns, LaCrosse Co., Wis., Sept. 25 and Oct. 16.

Mrs. ALICIA WILHELM, M. D., inspirational speaker, will lecture in Belvidere, Ill., and Elkhart, Ind., during September. Will answer calls to lecture during October and November; before Union Leagues, and other associations, by ready application, in care of H. L. Marsh, 141 Wells st., Chicago, Ill.
J. L. PORTER, trance speaking medium, will lecture in Des Moines, Iowa, every Sunday during the month of October.

GEORGE A. PRICK, trance medium, will speak in Central (small) Hall, Lewiston, Me., Sept. 18, Oct. 16, Nov. 13, Dec. 11, Jan. 1, and Feb. 4. Address, box 61, Auburn, Me., or as above.
MISS SARAH A. HORTON speaks in Portland, Sept. 11.
MISS JENNIE S. HUPP, trance speaker, will lecture in Somers, Conn., Oct. 16 and 23. Address, Taunton, Mass.

Mrs. A. P. BROWN will speak in Danville, Vt., every other Sunday until further notice. The opposite Sunday not yet engaged. Is at liberty to speak on week-day evenings, if wanted.
J. G. FISH will speak in Cleveland, O., during September. Will answer calls to attend funerals, picnics, grove meetings, and to lecture weekly evenings in the vicinity of his Sunday appointments. Address according to appointments above.

MISS MILLER will speak in Cincinnati, O., during September; in Cleveland during October. Address as above, or Detroit, Mich.
W. K. RIPLEY will speak in Stockport, N. Y., during September and October; in Somers, Conn., during December; in Stamford, Conn., Jan. 1 and 8; in Haverhill, Jan. 15 and 22. Address as above, or Snow's Falls, Me.

Mrs. SUSIE A. HUTCHINSON will speak in Portland, Me., Nov. 20 and 27.
MISS EMMA HOUTON will lecture in Somers, Conn., Sept. 18 and 25; in Worcester, Mass., during October and November; in Taunton, March 5 and 12. Address as above, or Manchester, N. H.

AUSTIN E. SIMMONS will speak in East Bethel, Vt., on the fourth Sunday of every month during the coming year. Address, Woodstock, Vt.
MISS LIZZIE CARLIE, Ypsilanti, Mich., will be in Brockville, Ontario, during October, and will lecture in two places during the week, if desired; in Cincinnati during November.

Dr. J. M. L. E. COOK will lecture in the vicinity of his Sunday appointments and Northern Illinois this summer and fall, or until further notice. Address, Chicago, Ill. Will furnish Spiritual and Reform books at publishers' prices, and take subscriptions for the Banner of Light.
FATHER E. F. MAITIS will lecture, by spirit-influence, at the Indian Spring Grove, West Townsend, Mass., every Sunday, at the residence of E. F. Maitis, 100 West Townsend, Mass.

DR. JAMES COOPER, of Bellefontaine, Ohio, will speak in Greenboro, N. Y., Oct. 16, Sept. 7 and 14; in Cadiz, at the Quarterly Meeting, Sept. 8, 16 and 23. Subscriptions taken for the Banner of Light, and books for sale.
W. F. JAMIESON, trance speaker, Albion, Mich., will speak in St. Johns one-half the Sundays of each month.

ADDRESSES OF LECTURERS AND MEDIUMS.

[Under this heading we insert the names and places of residence of Lecturers and Mediums, at the low price of fifty cents per line for three months. As it takes eight words on an average to complete a line, the advertiser can see in advance how much it will cost to advertise in this department, and remit accordingly. When a speaker has an appointment to lecture, the notice and address will be published gratuitously under head of "Lecturers' Appointments."]
DR. H. F. GARDNER, Fallview, 57 Tremont street, Boston, will answer calls to lecture. sept-17
MISS EMMA HARRISON, San Francisco, Cal. sept-18
MISS C. AUGUSTA PRICK will make engagements for the fall and winter to lecture in the vicinity of her Sunday appointments. Address, 27. sept-20
MISS M. B. DECK, inspirational and inspirational speaker, LaCrosse, Wis. sept-20
REV. S. F. DANIELS will answer calls to lecture, solemnize marriages, and attend funerals. Address, Lafayette, Ind. sept-20
MRS. H. CORTIS speaks upon questions of government. Address, Hartford, Conn. sept-20

MRS. SARAH A. BYRNES, formerly Miss Sarah A. Magoon, trance speaker, will answer calls to lecture. Address, No. 80 of Spring street, East of Cambridge, Mass. sept-21
MISS SUSIE A. HORTON speaks in Portland, Sept. 11. sept-21
MISS LIZZIE M. CARLEY, Ypsilanti, Mich., will make summer and fall engagements wherever (on public routes) her services are desired. Will take subscriptions for all the spiritual papers. sept-21

GEORGE A. PRICK, Auburn, Me., trance speaker, will answer calls to lecture and attend funerals. sept-21
MISS JENNIE S. HUPP, trance speaker, Taunton, Mass., will answer calls to lecture and attend funerals. sept-21
MRS. C. PANNIE ALLEN's address will be Stockton, Me., after July 9. She will now receive calls to lecture for the coming autumn and winter, and attend funerals when desired. July 9
J. L. PORTER, trance speaking medium, from Massachusetts, desires to make engagements through the West, to speak wherever the friends may desire his services. Address, Lee Moore, Iowa, care of Lewis Lucas, Esq. sept-21
MRS. H. P. BROWN will be addressed at Cleveland, Ohio. sept-21

Mrs. C. A. FULBRIGHT, of Onondaga, Knox Co., Ill., will answer calls to lecture, or speak on funeral occasions. sept-21
MRS. L. P. MURPHY will answer calls to lecture, and attend funerals. Address, 86 Cambridge street, Boston, Mass. sept-21
MRS. FRANCES LOBB BOND, care of Mrs. J. A. Kellogg, Amherst, Mass. sept-21
A. B. WHITING, Albion, Mich. sept-21
MISS L. T. WHITTIER will answer calls to lecture on Health and Dress Reform, in Wisconsin and Illinois. Address, Whitewater, Wis. sept-21
MRS. HULL, Kalamazoo, Mich. sept-21
P. L. H. WILLIS, 1224 East 20th st., New York. sept-21
SAMUEL H. FAIR, the blind medium, will answer calls to lecture and all for test. Address, Henry T. Child, M. D., 634 Race street, Philadelphia, Pa. sept-21
MRS. F. O. HYZER, box 168, Buffalo, N. Y. sept-21
L. JUD PARDER, Boston, Mass., at the "Boston Hotel." sept-21
MRS. H. M. MILLAN, Elmira, N. Y., care of Wm. B. Hackett. sept-21
MRS. E. LOVELAND, Williamstown, Conn. sept-21
H. D. STORER, Foxboro, or a Warren st., Boston. sept-21

The Picnic at Island Grove, Abington.

The last picnic of the season took place at Island Grove, Abington, on the 31st ult., under the management of Dr. H. F. Gardner. A large number of Spiritualists from this city and the adjoining towns were on the grounds, and enjoyed themselves in a rational manner, as they always do on similar occasions. The amusements were varied to suit the different tastes and capacities of those present. The speakers' stand was occupied by some of our popular lecturers, several of whom addressed the multitude upon subjects of general interest. We give below a synopsis of their remarks. Jacob Edson, Esq., presided.

Dr. Child—If in this picnic gathering to-day there is more of the element of peace than there was made manifest in the Chicago Spiritual Convention, this gathering is mightier for great purposes, both spiritual and physical, than was that Convention.

The power which shall move the world—to rule man and mankind, individually and nationally—is held in the yet feebly pulsating bosom of peace. In peace, whether acknowledged or not, there is a power for the government of man that cannot be measured, while in the opposite of peace there is only a limited power, that, in all human government, sooner or later must meet a signal defeat. In peace there is security; in war there is danger. In peace there is success; in war there is failure. In peace there is prosperity; in war there is destruction. In peace there is joy and happiness; in war there is pain and sorrow. War may desolate this land of plenty, and saturate it with woe; while peace may make it a garden of Eden, where the rose and the angel walk in the gardens thereof. Peace has power to create; war only has power to destroy. The voice of the warring world is, "Peace is good and war is bad." The voice of a peaceful world shall be, "War is good for man's boyhood—peace for his manhood." To that condition of men who are willing and anxious to fight, war is an absolute necessity; it is useful, it is right. But war belongs to man's greener growth in progress, and peace to his ripper growth in progress.

A man who goes for war is green in business, green in morals, green in religion, green in policy, and juvenile in the humane teachings of Spiritualism and true Christianity. Spiritualism, all along its pure revelations, everywhere points to a government of attraction, of love, of peace, which is the invitation of love. Nowhere does it command or make a commandment. Nowhere does it counsel revenge, force of arms, or prison walls to bring others to the self-righteous standard of what one man and another man calls justice.

Spiritualism, intrinsically, is a state in human progress that comes after the state of war; and he who is truly and really a Spiritualist, has in his progress, come into the domain of peace, which supersedes the necessity of war. In this condition he cannot be a warrior. He can be killed, but he cannot kill another. If Spiritualism points its friends and disciples to any one thing more than all others, it is to rulings by attraction instead of rulings by force and repulsion. The practical government which Spiritualism brings, is attraction, which is inviting and lovely. The cruel government which materialism brings, is repulsion, which is repulsive and hateful. Materialism is war, Spiritualism is peace.

Then if Spiritualism, both in precept and in practice, invites to a government of attraction, in a convention truly spiritual, we may reasonably expect to hear resolutions from that convention, at least not more than two thousand years back of the time of Christ.

Two thousand years ago it was resolved by Christ and a few good women, as follows:

Resolved, The resistance of evil is the cause of all commandments, and all commandments the cause of all governments of force, therefore

Resolved, To resist no evil.

Resolved, To take no man's life, liberty or property by force or command.

Resolved, That the law was an eye for an eye, a tooth for a tooth, but that a new law, the law of love is better.

Resolved, To turn the other cheek when one is smitten.

Resolved, To govern our enemies by love.

Resolved, To rule by forgiveness.

Resolved, To do good to them that hate us.

Resolved, To bless them that curse us.

Resolved, To do as we would be done by.

Resolved, That the pursuit of man is happiness, and that the paths of peace are paths of pleasantness.

Resolved, To leave the commandments of Moses, and the professions of the Jews, which are war, and go to heaven with all men and women in the chariot of unity, harmony, love, which are peace.

Is there nobody yet come up during the long period of two thousand years to meet and rescue these ahead of these? No. Hardly anybody has come to their actual adoption, till Spiritualism spontaneously sprang up from the ruins and rottenness of the institutions of force that in the long interim have been reared and demolished to adopt practical Christianity, to adopt the resolutions of the Convention of Christ, and the Marys, John and Martha.

The institutions called Christian, preach Christ and practice Moses—revere the gospel of love and live the gospel of hate. Shall Spiritualism, that comes after these things, go back to Moses—go back of Christ?

These institutions have done the best their powers of development could do in professing one thing and practicing another. The institutions called Christian, for their time are the best they can be, but their platform is war. Christ's form was peace. But Spiritualism has come to drop the profession of Christianity and adopt its practices. Profession and practice together are too much for men.

Practice needs no profession. Profession asks for practice, but practice asks not for profession. Profession is only a premonition of practice. When practice comes, profession is out. Christianity, when practiced, will not be professed. The four hundred names, more or less, at the Chicago Spiritual Convention that yet declare war, are yet in the sweet green babyhood of Orthodoxy—are not quite in the clear atmosphere of spiritual peace—are of the Old Testament more than of the New.

It is a pleasant fact that forty-four names in the Convention were able to declare and practice peace, to breathe the atmosphere of unadulterated Spiritualism, which is peace.

It may be safely affirmed that commandments, professions of self-excellence, professions, reclamation, punishment for crime, killing others, stealing and destroying the property of others do not belong to Spiritualism, are no parts or parcels of it. But that Spiritualism, like the gospel of Christ, institutes or makes a practical government of attraction, of forgiveness, of invitation, of love—it makes self-humiliation and banishes selfish professions—it offers a sure remedy for crime and oppression—it supersedes the need of warfare on the battlefield, and by its attractions will lead all men to worship God in the beauty of holiness together.

MR. PARDEE.—The condition of things, the wondrous necessities of the present, and the late Chicago Convention, suggest certain thoughts which press upon me for utterance. Believing, seeing, as I do, that this spiritual movement is practical, in every aspect, as well as religious and philosophic, and must sooner or later organize and construct on the largest scale, one would ask what is to be, what will be, the first organizing step? Let law and Nature answer. And as through several widely distinct channels, in England, in the West and in the East, we have the information, let me declare as I do—that it will be *Mosaic*. The Nazarene said, "The Kingdom of Heaven is within." He now says, it is within and without. It was said, likewise, that "the Kingdom of Heaven cometh not with observation." Now it is to be said, it comes both without and with observation—first within each soul, hidden secret; next disclosed and open in all the life external. Here is the operation of a grand natural law. The seed is first buried in the cold ground, the thought is first gestated in the cerebral womb ere it gets bodied forth in outward form and the conceived child gathers growth and organic life within the mother. So it is with great movements. What means the fact of secret societies in the past? What means these secret associations in the present, amongst the most energetic government of the world? It is because within, in secret, by the necessities of law and use strength and power are thus accreted. Then comes disclosure, effective procedure. So, in view of this law of growth and movement and the characteristics of the New Dis-

position, we must have secret association first. The Patriarchal Order, in the West, and that much misunderstood and abused *Sacred Order of Unionists* in the East, typified and prefigured a great Secret Society and Masonic Order yet to arise in the midst of us, its Spiritualists. Out of that, or within it, will be born the New Church.

Let me be understood. Let no man judge or condemn my thought till he understands it. By a Church I mean not the tyrannies and dogmatic authorities of the past or present religious institutions, but a center of principles, a principled life, a center of principles, a principled life, the with-in and hidden or spiritual, the without and disclosed or natural—a church of ideas, to afford us the plan of construction, and the deep, inspired life to body it forth.

Here is sex. Not alone in the fact of womanhood, or woman's acknowledged, coequality of right with man is it made manifest. Sex runs through everything. The hidden and secret is relatively feminine to the outer and disclosed. The Motherhood of God is within, and deeper than the Fatherhood. Hence, the first of movements are feminine, secret, not disclosed or exposed. Hence, the philosophy, in part, of Secret Societies. Now we find this sexuality even in the movements of History. Two great currents, yet to be confluent, have rolled through the channels of human existence. The one was *Semetic*, religious, centralizing, feminine; the other was *Indo-European*, intellectual, centrifuging, masculine—the one gave us inward tendency toward God, the other, the outward, scientific, self-individualizing tendency for man. So, in this Spiritual Movement observe the like. Here is *Charity*, attractive, feminine; there is *Justice*, compulsive, masculine. Spiritualism with its facts and feeling affords the first, even as did Christianity pure and undiluted; Harmonism, the Harmonical Philosophy, with its system and expositions, presents the other. Here are the two sides, the feminine and masculine of a one great Unitary Dispensation.

O, when I realize within the profound of being universal love, when I see the struggles and sorrows and tempest-tossings of a developing humanity, when I see and feel that all need love and charity and forgiveness, when I realize that I need it so much for myself, then it seems as if Love were boundless, unconfined and alone, the all in all the Absolute, beside which there can be nothing else. But when I turn to the stars, and behold them rolling in grooved and golden orbits, obedient to the law of balance, which, whether in physics or metaphysics, is Justice; when I behold the nations struggling against wrong; the oppressed of every class against them that oppress them; when I behold the murderous wars and fell intents of men, crystallized in wrong and crime, then I feel the God in me, the God of Love and Wisdom, in Charity and Justice of the Divine, I exult in Justice, hail the sword as a friend where the heart is rejected as a foe, and am religiously as well philosophically justified in the alliance with the force in arms of Right.

Now is the hour, however, of culture, even in the midst of war and woe. We are all weavers—weaving on the web of our common human nature an individual character. We are added to the loom of time. Lo! angels come—and they bring bright threads for our shuttle—the red which is symbol of Love, the golden of Wisdom, and the blue of Truth. Let us take from their hands, and so fling the shuttle across the web, that when we are cut from the loom of Time and transferred to the spirit eternal, two words shall express our character, the fabric of selfhood—*How beautiful!*

JOHN WETHERBEE—I can put the word war where Dr. O. has put the word peace, and make as much truth as he has. But he said that he did not feel inclined to make a speech on the subject of peace. Spoke of the broad liberalities and beautiful revelations of Spiritualism. He prayed for the abolition of all devilish things, which he believed Spiritualism would effect.

REV. HERMAN SNOW, of Bedford, Ill.—Ten years ago I knew all the Spiritualists about Boston; now I know very few of the large multitude. I saw last winter with the Mormons. I learned of their religion and practices, which I do not feel attracted to. I am a Spiritualist. I believe that Spiritualists have some errors. The Mormons have some truth that we have not. They are neither the devils we imagine them to be, nor the saints they think themselves to be. They are afraid of Spiritualism, but they acknowledge its phenomena. Brigham Young says that the Lord gave the genuine articles of Spiritualism to them, and the devil had given Spiritualists only the counterfeit of the genuine.

MR. EDSON—I am in a certain sense a peace man. I believe in the outgrowth of old Mosaic garments, but to the Mosaic condition, war I believe is a necessity.

DR. GARDNER spoke of the Chicago Convention; said it was, as a general thing, harmonious, allowing different persons to have different opinions. A man that claims that whatever is, is right, would claim that it is right for him to abuse his betters, as Dr. Child did this morning. I am very glad that I do not see through his eyes and think through his brains.

Dr. G. thought that the Spiritual Convention in Chicago might have left a magnetic element in the city that would influence the doings of the Democratic Convention now in session in that city. The Dr. gave a very comprehensive and interesting synopsis of the exercises of the Convention at Chicago.

MRS. ALBERTSON—There is not enough liberalism here for the views that I have to offer. [Voices—Go on—speak what you please.]

Spiritualists profess great liberality, but at heart have little. I will cherish the friendship of and encourage the one who differs from me more than I would the one who is in harmony with me. Spiritualism is a school to make us accept the opinions of others, as true to their own condition as our opinions are true to ours.

This terrible war rests upon the foundation of bigotry. Cultivate men to accept the opinions of others as they accept their own, and there will be no more war.

MRS. DOTTEN spoke of the spirit, sincerity, earnestness, and the general character of the Chicago Convention. Handsomely defended the justness of its proceedings.

MR. RICHARDSON, of Charleston, spoke in favor of the peace party of the Convention at Chicago.

MRS. BYRNES—I esteem myself fortunate in being one of the minority party called peace, at the Convention at Chicago. She spoke feelingly in favor of Spiritualism and peace.

The day was very pleasant, the party large, and all went home well pleased with the excursion.

Announcements.

L. Judd Pardee will speak in Chelsea next Sunday; N. Frank White in Plymouth, and Mrs. Augusta A. Currier in Groveland.

Mrs. M. S. Townsend will speak in Charlestown, Mass., every Sunday during the month of October.

Mr. F. L. Wadsworth lectured in Chicago, Ill., on Sunday, the 4th inst., and will speak there every Sunday during the present month. Address accordingly.

Mrs. Sarah Byrnes will speak in Taunton September 18th.

Mr. Henry George, a trance and inspirational speaker, recently from Baltimore, Md., desires to make engagements the coming season in the New England States. He is said to be an excellent elocutionist, and we have no doubt would give satisfaction to those engaging his services. Address No. 11 Kneeland street, Boston, Mass.

The real estate valuation in Boston this year is \$182,072,200, and the personal \$150,377,600, making the total \$332,449,800, a net of \$29,942,700 over last year's total valuation. The number of polls is 32,832, or 786 less than last year, and the rate of taxation \$13.30 on \$1000. Augustus Hemlinway is the largest tax-payer, being taxed for \$2,161,400.

Mosquitoes love beef blood better than they do any that flows in the veins of human kind. Just put a couple of pieces of raw liver on plates near your bed at night, and you will sleep undisturbed by these pests. In the morning you will find them full and stupid with beef blood;

This Paper is issued every Monday, for the week ending at date.

Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 10, 1864.

OFFICE, 168 WASHINGTON STREET, Room No. 2, UP STAIRS.

WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

For Terms of Subscription see Eighth Page.

LUTHER COLBY, EDITOR.

Spiritualism is based on the cardinal fact of spirit communion and influx; it is the effort to discover all truth relating to man's spiritual nature, capacities, relations, duties, welfare and destiny, and its application to a regenerate life. It recognizes a continuous divine inspiration in man; it aims, through a careful, reverent study of facts, at a knowledge of the laws and principles which govern the occult forces of the universe; of the relations of spirit to matter, and of man to God and the spiritual world. It is thus catholic and progressive, leading to true religion as at one with the highest philosophy.—*London Spiritual Magazine.*

The Banner and its Patrons.

Under the relations which the BANNER sustains, and ever has sustained, to its friends and readers—relations rather of a private and personal than of an entirely business character—we feel authorized, from time to time, to go before our readers with such statements of its condition and prospects, and with such urgent appeals for more sympathy and assistance, as in our proper judgment befits the occasion. And we think the present a time when such a statement and appeal ought to be made them, that they and we may understand how most efficiently to carry forward to completion the work which has been entrusted to our hands by the higher powers.

At the time when the BANNER was sold at retail for five cents—which price was but a fraction more than the paper cost us before it was printed—the periodical dealers all ordered of us largely, as of course the people bought freely. But now, when we find it necessary to advance the price at no more above the paying limit than it used to be, in order just to live and pay our debts, we experience untold disappointment in finding that we are deserted by a good many of our old patrons in the reading world, and our receipts are in consequence diminishing daily. The matter cannot long go on so; nothing is plainer than that.

We seriously submit that such a step on the part of Spiritualists is all wrong, and that they can ill afford to let a paper like the BANNER languish for lack of support so long as they have the means to sustain it. We are, for our own part, resolved that it shall not stop so long as we can get enough money to pay for the paper it is printed upon and for the weekly labor of our compositors. We are quite willing to compromise, to that end, for half the food we live on at the present time. We ask you, Spiritualists of America, each and every one of you, to come up and sustain the BANNER through the perils of the great crisis through which the nation is passing. We need not promise you that your reward shall be great; for when the storm shall have subsided, and the sunshine once more beams upon us, as it surely will, it is in our power to say that you shall be served with a paper such as the world has never seen—one that shall in every respect be mighty for good. Therefore we ask you to sustain the BANNER and our FREE CIRCLES at this particular time.

To do this, those of our subscribers whose terms of subscriptions have expired, should renew without delay. We shall be able to supply only to a limited extent back numbers, in the future, to those whose terms of subscription have expired, in consequence of printing no more than the immediate demand will warrant, and hence those who may want such numbers, will see the necessity of subscribing in order to secure them. The notice in our Prospectus, in another column, will instruct all who do not happen to know when the time is out for which they have paid. We earnestly hope that none will stop their paper on account of the slight rise in price at this juncture.

For nearly eight years we have worked on, toiling day and night, trusting in full faith that the cause nearest our hearts—the mighty truth of direct spirit-intercourse—would one day become an established belief in the minds of all the people of earth. We have suffered, and are still willing to suffer, in such a cause. We have lived to see flocking to our BANNER thousands of souls, bearing glad tidings of great joy to relatives and friends, from "over the river." And yet millions of others are waiting—patiently, hopefully—for the time to arrive when they, too, may be permitted to send messages of love to their earth-friends through these very columns—the only channel by which they can be heard. Shall the anxious ones be doomed to disappointment, because their organ was discontinued for lack of adequate support? We hope not. Wealthy Spiritualists—and there are many in this country—must put their shoulders to the wheel of Progress, and keep the BANNER waving in the breeze, confiding in the belief that what they do to bless and enrich others, too surely blesses and enriches themselves, and that there is no work to which we are individually called, that we can hope to escape from without doing serious injury to the nature which it is ours to cherish and ennoble. We should none of us begrudge any measure of labor to enlighten others, when we reflect how long our invisible friends have been laboring and waiting for our own present enlightenment and peace. It is much to receive words of sympathy and appreciation, as we are in the habit of receiving them, and relieves us in many a weary moment when the anxieties incident to the publication of a journal like ours would otherwise be very hard to bear; but there are far better things than words. To be worth anything, they should be supported by deeds.

Reinforcing.

It must not be thought that Grant and Sherman are depleting their armies by continuous battles, without their ranks being filled up with fresh men almost as fast as either of those Generals could reasonably ask. The fact appears, that although the number of recruits enlisted in anticipation of the draft is small in any given locality, yet that there is a steady stream of them setting in from all quarters of the country, counting at the rate of several full regiments every week. Thus the two great armies of the Union are kept well up to the mark of what they ought to be all the time. This is a quiet but effective mode of reinforcing our armies, and the speediest that could be devised. It is to be remembered that the greatest efforts are making all over the country to avoid the inconveniences of the coming draft, and this of itself is enough to constitute every man who is not an exempt, an agent for recruiting at least one soldier to the ranks of the United States army. We hope that the overwhelming advantage which this process is giving us will be found the surest evidence that the war will soon be brought to a close.

Assaults on the Chicago Spiritual Convention.

It would be the easiest matter in the world, as human nature goes, for us to fall into a bitter strain of denunciation of the men and the press that are so industriously denouncing the great Convention of Spiritualists recently held in Chicago. One would think the old and stale trick of attempting to throw ridicule on the doings of Spiritualists was pretty much gone by; but the excessive pains taken by certain parties to do all they can to bring the character and conduct of the Convention into disrepute, convince us that they are too well aware of the power, steadily increasing, of the large body of men and women on whom they strive to cast odium, and that they already feel the advance of an influence in the social arrangement before which they have got to bow and be silently submissive. And that is the very reason why they betray these early symptoms of rebellion; they see that the growth of this new social power is to put an end forever to the once greater power exerted by place and riches and material accumulations, and hence that they will themselves be virtually deposed.

The manner in which such public journals as the New York World, the Chicago Journal, and the Springfield Republican have addressed themselves to the ridicule of the Convention and the indiscriminate vilification of all who took part in it, is simply infamous; directed against almost any other regular organization, it would hardly be endured in a decent and justice-loving community. Nor do we intend ourselves, standing in the relation we do to the Convention and to the large and most respectable body of Spiritualists of the United States, to submit to such unwarranted and wholly indecent conduct in silence. We mean at least to utter an earnest protest against the gross misrepresentations and the open falsehoods with which these attacks abound, and out of which, in fact, they are wholly made up.

For a single instance—it was reported by these papers that an old man who was present at the Convention informed the members that he possessed a secret by which he could make all women love him; and spoke of him as a lecherous and lustful old scoundrel, who stood up in that respectable body of people and spewed out upon them a mass of filthy sentiments of which even the papers traducing the Convention should have been ashamed to make mention. Now the truth of the matter is very different from what is thus vilely represented. We were present ourselves, and can testify to what was said by the venerable speaker alluded to; and we can assert with perfect truth that no sentiments of the character charged were uttered by him, or by any one else. What he said, in that particular connection, is what is repeatedly said in conference-meetings of all denominations which delight to style themselves "Orthodox." It was no more than is enjoined upon us all in the New Testament, which is, that "we love one another." The aged speaker said that he lived only in that spirit and temper; that the world had no light or beauty but what was shed over it by love; that he had a receipt for making all men and all women love him, which was by loving them, by doing good wherever he went, by blessing every one with whom he came in contact. Is not this the very same simple receipt, or rule, which was left the world by the blessed Saviour Jesus? Is there anything specially new in this plan, anything at which such journals as we have already named should think it necessary to revolt?

And so of the other proceedings of this noble Convention. There was nothing put forth but what was intended, if it were not at present calculated, to advance the welfare of mankind, to elevate the character of society, to purify men of their grossness and sensualism, and to enlarge and liberalize the sentiments of the community. We understood very well that it was to be an assemblage of various minds, all bent on evolving from a full and free discussion of sundry important topics a body of conclusions upon which the greater portion could settle down. Such a Convention would of necessity give utterance to many opinions with which not all even of their own number might coincide; so do all other conventions, whether of a religious or political character. With that we have nothing to do, least of all do we intend to defend it.

The Springfield Republican, in particular, will hasten to defend or explain away its base conduct in thus misrepresenting the Chicago Convention. It will do so, because it is too careful of its popularity; and it will shortly discover that it has disgusted a large body of intelligent men and women, whose emphatic condemnation of its course will perform bring it to repentance. Dr. Holland, one of the editors of that paper, has investigated some of the phenomena of Spiritualism, and published accounts of them in which he more than intimated his subscription to a belief in their reality and power. Then he has taken his statements and inferences all back again, on being appealed to by persons who think him of consequence enough to whip into the Orthodox traces. This statement of itself betrays the character of the man; and we may readily anticipate that his paper would make haste to take the sewers of journalism for filth to fling at an assemblage which it would have conferred distinction on its editors to be present at. We sincerely hope the intelligent people of the country, who chance to peruse these misrepresentations and slanders, will put them aside with the contempt they so richly deserve.

Discipline in the Army.

Col. T. W. Higginson discourses from experience on this subject, and of course does it well and to the point. He says that very few persons not in the secret of the matter can imagine how large a part of military life is a matter of mere detail. "The maiden at home fancies her lover charging at the head of his company, when in reality he is at that precise moment endeavoring to convince his company cooks that salt junk needs five hours' boiling, or is anxiously deciding which pair of worn out trousers shall be ejected from a drummer-boy's knapsack." He adds: "A soldier's life usually implies weeks and months of waiting, and then one glorious hour; and if the interval of leisure has been wasted, there is nothing but a wasted heroism at the end, and perhaps not even that. The penalty for misused weeks, the reward for laborious months, may be determined within ten minutes." Discipline, therefore, which is preparation, is everything; unless that is carefully and patiently attended to, the best of chances afterwards avail nothing.

Emma Hardinge.

It gives us pleasure to state that Miss Hardinge is accomplishing much good in California by her lectures on Spiritualism. She has spoken in various portions of the State, (we are informed by Mr. Mansfield,) to the general acceptance of the public. Miss H. is considered by the press one of the most eloquent public speakers on the Pacific slope, aside from her spiritualistic views.

An Ordination Thwarted at Spiritualism.

An ordination has recently taken place in our midst. Mr. George F. Piper was ordained at the Indiana Place Chapel "to the work of the Christian Ministry," so says the report. We might believe this to be a verity, were nothing more said; but it seems that Dr. Hill, of Harvard College, preached a sermon in which,

"He warned his hearers not to be deceived by the false Christs of pretended knowledge and pretended virtue arising in our day, or be led astray by the so-called inspiration of trance-rapt maidens, or the intuitions of the inner man. The church of Christ, he said, should be on its guard against what is called the spirit of the age,—at once the most hopeful and most promising indication of the present era, and yet the most dangerous, since by considering the spirit of our age a thoroughly Christian spirit, and that the world would go on of itself, there was danger that effort would be relaxed ere the complete victory was won. There was no hope for man or the world but by clinging to the Son of God. The world was not to be redeemed by its philosophers, men of science or statesmen, but by those who preached the word of God."

Now, what does Dr. Hill mean? Does he mean to cast aside the inspirations of the present, the holy intuitions of to-day, and bow down to worship and adore the dry and dusty bones of the past? The going out of his way to cast a slur upon the faith of others by the use of the terms "pretended knowledge," and "pretended virtue" is, in our view, rather derogatory to the character and mission of a President of Harvard College; and then, to fling at that class of persons employed by the inhabitants of the spirit-world as a means of communication with us, was not only uncalled for on the occasion, but absolutely foolish. We infer from what he says that he totally disbelieves that the "trance-rapt maidens" are influenced by an intelligence independent of themselves. Well, what if he does? Is that any proof that they are not? We venture to assert that a larger number of persons believe in the simple truth that they are, than can be claimed as believing in any other single fact of a like nature, excepting that of the existence of God. And as for intuition, which Dr. H. classes in the same category of taboo subjects, we are surprised to find a man of his standing and condition so bluntly ignoring it. A belief in intuition has of late become generally adopted by all sects of religionists having any claim to liberality.

On the whole, we confess being dull to comprehend exactly what the "work of the Christian Ministry" is, to which Mr. Piper has been ordained. It must be a poor, negative thing at best that casts under feet the inspiration, the intuition and the spirit of the age in which it professes to live and act.

God uses philosophers, men of science, and statesmen, as means by which to accomplish his designs, and to redeem the world—to redeem it from ignorance, superstition and the captivity of creed power, Dr. Hill's assertion to the contrary notwithstanding.

Our Free Circles.

The public generally are invited to attend the spiritual circles held at this office on Monday, Tuesday and Thursday of each week, commencing at three o'clock P. M. precisely. One of the principal objects contemplated by these circles is to convince skeptics of the truth of direct spirit-intercourse; to demonstrate to the world at large that spirits out of the body can and do manifest, temporarily, through the bodies of our mediums. Mr. Ticknor, late of the firm of Ticknor & Fields, of this city, came to us unexpectedly not long since, and manifested much astonishment to think he could speak, after separation from his own body, through that of a person he had never before known. He remarked, after giving his name, "Is it indeed possible that dead men speak?" We answered in the affirmative, when he added, "So it seems." Other conversation ensued, when he left, apparently much gratified with his visit. We cite this case to show that the spirits of our departed friends are near us continually, only waiting a favorable opportunity to make themselves known.

The Fall of Men.

It is lamentable to find that men of years and experience, who have long enjoyed the esteem and confidence of society, suddenly fall from their enviable eminence and disappear from the popular regard altogether. When such delinquents happen to be Spiritualists, there is always a way to explain it, of course; for, according to some authorities, Spiritualism is the father and mother of more vice and crime than this innocent world ever dared to think of before. The fall from his high position of Surgeon-General Hammond has taken everybody by surprise. He had long ago earned, and for years had enjoyed, the highest respect of all who knew him. Yet he was no more nor less than human nature, and he fell. For improperly employing his position to fill his pockets, after a patient four months' investigation of his case, he has been deposed in disgrace, and now stands out a warning to others to profit by his example.

New England Agricultural Fair.

It is announced that the New England Agricultural Fair will commence on Tuesday of the present week, Sept. 6th. Those who pretend to know, say it will be one of the most important ever held in this section of the country. The entries of stock and horses are already very large, and are rapidly coming in from all sections, and New York, Ohio, Kentucky and Canada offer contributions. Horses, cattle, sheep and poultry will appear on the ground in immense numbers, while the implement department, fruits and flowers, farm produce and the dairy, will be strong points of the show. The railways, many of which will carry visitors at reduced fares, will secure a great attendance, but the people of Springfield are taking hold in earnest, and will try to provide accommodations for all. The grand trials of speed will take place on the afternoons of the last three days. Gov. Andrus delivers an address on the grounds on Friday, the last day.

"My Religion."

The essay recently published in our columns entitled, "My Religion," was, in its statements concerning the Bible, a compilation, in part, from an excellent treatise, "Common Sense Thoughts on the Bible for Common Sense People." By William Denton.

Dr. Randolph, also, informs us that the author of "My Religion," cribbed copiously from his book, the "Pre-Adamite Man," as the reader will see by referring to pages 75, 76, 85, 86, etc.

We make this announcement in justice to all parties concerned, and would refer those of our readers who desire to continue their inquiries upon the subject of Biblical analysis, to that work.

Jennie Lord, the Musical Medium.

This well known medium will spend the coming fall and winter in the States of New York and New Jersey. She would be pleased to make engagements to hold sances in those States. Address for the present, Chicopee, Mass.

at this price. Price, plain muslin, \$3.00; extra gilt, \$4.00. For June

"THE UNWELCOME CHILD;
OR, THE CRIME OF UNDESIRED AND UNDESIGNED MATERNITY.
 CONSIDERED, and its Laws under Legitimate Control."
 Send a red stamp for Circular to DR. D. D. LEFF
 Philadelphia, Pa. July 7

Message Department.

Each Message in this Department of the BANNER we claim was spoken by the Spirit whose name it bears, through the instrumentality of Mrs. J. H. Conant.

While in an abnormal condition called the trance, the Messages with no names attached, were given, as per dates, by the Spirit-guides of the circle—all reported verbatim.

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

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

The Circle Room.

Our Free Circles are held at No. 163 WASHINGTON STREET, Room No. 4, (up stairs), on MONDAY, TUESDAY AND THURSDAY AFTERNOONS. The circle room will be open for visitors at two o'clock; services commence at precisely three o'clock, after which time no one will be admitted. Donations are solicited.

MESSAGES TO BE PUBLISHED.

Thursday, July 14.—Invocation; Questions and Answers; Richard S. Andrews, to Jake Porter, Charlie Allen and Hollander Uice; Theodore Ellis, Jr., to his mother, in Bridgeport, Conn.; Edward Wilson, to his father, Gen. Wilson, of the Confederate Service.

Invocation.

[After the spirit had taken possession of the medium, she pronounced in a strikingly impressive manner, the following beautiful prayer:]

Oh, thou who art the crowning Source of Life and author of this beautiful day, we offer thee our heartfelt thanks. We praise thee not because thou requitest it of us, but because we love to praise thee. We praise thee not because we fear thee—for the soul which loves can never fear thee—but because thou art everywhere filling the earth with life and action. Thou art our strength and our support—the Presence on which we must ever rely. Yes, thou art everywhere on the battle-field of life, guiding and directing each event, in sorrow as in joy, in shadows as in sunbeams; for thy wisdom bringeth light out of darkness, heaven out of hell. We feel that out of the tears of the widows and orphans made desolate by our country's struggles, the angels are coining diamonds of priceless value, each one of which goeth to beautify their homes in the fair land beyond the River of Death. In the midst of the shadows which overhang this nation at this time, we see thy hand which shall lead this people out of bondage into freedom; out of the hells of ignorance into the heaven of divine wisdom, made glorious by the setting sun of human slavery. Therefore, unto thee, oh Presence undefined, we will render all the beautiful offerings of life now and forever.

July 11.

Question by a Minister.

The spirit controlling the medium said: "A good brother who is trying to live loyal to his creed, sends us the following challenge—we say challenge, for so it appears to us. He says: 'I am thoroughly skeptical in regard to the spiritual phenomena; I have no faith whatever in Spiritualism. Now if there is a power that can answer my questions, it will convince me that there is truth in modern Spiritualism. On this 22d day of May, 1864, while sitting alone in my chamber, I do write the following questions which I know no one in the body knows anything of. If the questions go out to the world, I shall know that some one out of the body must have had something to do with it.'

I am a minister of the Gospel, and I have preached it for twenty-five years. I am the father of five children; four are now on earth and one in heaven. Out of the five children—all of whom were born within the pale of the Christian religion—not one has ever embraced that religion, but, on the contrary, all have openly denounced it. Not one of them has ever expressed any faith in the Christian religion. My oldest son has lived a life that the world terms "fast." He ignores my advice, tramples under foot the teachings of the Bible; pays no heed to the admonitions of his mother or any of the family on the subject of religion. Can any one in or out of the body, give a solution to this problem? I have endeavored to live an upright life and set a worthy example for my children, but I have signally failed to lead them aright."

We must award to our good brother our thanks for the degree of candor with which he has expressed his thoughts, for it will enable us more readily to answer them.

In unraveling this skein of human affairs, we must turn to the past for historic light. History, sacred and profane, teach us that religion has done nothing to elevate the human family; but the human race has been elevated, nevertheless. It is true that we find more strict morals among the class called infidels, than we do among those who belong to the churches and are bound by creeds. This is no overdrawn picture, but is borne out by facts.

The soul—an intelligence superior to all intelligence—ignores the Christian religion. The Church may daily offer vows of adoration to its God through set forms or prescribed rules, yet the soul does not sympathize with them—does not harmonize with the Christian religion as it is presented to the people of the present age. As the soul comes in contact with and elevates the material world, the coming age must look upon it in a different view from what the past have, for the vision which served men and women in the past, can by no means serve them in the present.

Our friend will excuse us if we are too personal in our remarks, but we must say to him that he does not practice what he preaches—does not live out the doctrines he promulgates, for he does not believe them; neither can he, since the soul is at war with the Christianity of the present day.

Every act of his life is engraven on the sacred tablet of his memory, and he can read the record as often as he chooses. We will ask him to run it over and see if he has not oftentimes declared that there was something in Christianity that he did not understand. Neither can he, since he was wholly unable to practice entire that which he taught one day in seven.

Your children have been with you and drank in the unbelief of the soul. Surely, you should not wonder, then, that that unbelief has cropped out in an unequivocal distrust of Christianity.

There have been times when you have turned away from your door the poor mendicant and the hungry girl who came to beg for a morsel of bread to sustain their famishing bodies; and you have refused to give the hand of fellowship to the fallen and degraded. We ask, do we not speak truly?

Your children have seen this, and felt that you did wrong. They felt that there was no truth in the religion you taught—judging by the manner in which you practiced it—and therefore they repudiated it. Did you see yourself as your children have seen you, you would not wonder at the reflection. When you have openly observed the defects of your own religious nature, see if they

have not cause for denouncing your Christianity. See if it is that which wells up from the soul and goes out, giving newer and better life to all with whom it comes in contact. Your infidel brothers are superior to you in good acts, in their efforts to help all who need their assistance.

God grant that the light which is dawning into your soul, may enable you to see the truth; then you will know when and how to work, and will work with sincerity.

July 11.

Questions and Answers.

The spirit controlling asked the audience if any one had any questions to propound, but no one responding, the Chairman said he had several questions which were received by mail from a correspondent in Cumberland, Maryland. The first was:

Ques.—"In what do our National errors chiefly consist?"

Ans.—"In the fact that most of you know what is right and necessary to be done, but do not live up to that knowledge."

Q.—"What particular errors will be corrected by the present struggle?"

A.—"Pretending to entertain freedom when freedom has never been your guest."

Q.—"Does the controlling intelligence see or have an impression that our commercial and national institutions will be so modified as to prevent the designing few from unjustly pocketing the hard earnings of the many?"

A.—"We believe for a time the designing few will take what advantage they can; but that that time is short. The many will arise and assert their authority, and bring justice out of injustice."

July 11.

The Coal Oil Question.

Another correspondent (Mellie Knickerbocker,) writing from New Lenox, Illinois, asks the following question, suggested by reading what the spirit said at one of our circles, in regard to kerosene oil producing sore throat, diptheria, &c. He says he has tried some experiments which he thinks will obviate the difficulty in a great measure. He inserted a wick, constantly wet with water, in the interior of the flame of the lamp. In this manner a column of steam constantly ascended in the interior of the flame, preventing all smoke and smell. There was no addition to the illuminating power—only the above effect. Will it obviate the trouble alluded to?

Ans.—"Yes, to a certain extent; but not entirely. It is the most accursed article which has been introduced in the nineteenth century, and should be avoided by all sensible men and women."

Q.—"Has spongy platinum powers of decomposition, and vice versa, that have not yet been discovered?"

A.—"Yes, to a large extent."

July 11.

Is Allah a Hindoo God?

Another correspondent, writing from Troy, alludes to an invocation which was given in our circle, beginning: "Mighty Allah, the Hindoo lifts his soul to thee through a Christian woman," and suggests that Mighty Allah was not a God among the Hindoos, but a chief God among the Turks.

A.—"Our friend forgets that a certain tribe of Hindoos were under the rule of the Mahomedan religion; hence the invocation to Allah. July 11."

Hiram Davis.

I don't know anything about your customs, sir. I know I'm numbered among the unseen folks. I wish to communicate with my folks in Portsmouth, R. I. I died at the hospital in Virginia. It's a good State, but bad people, according to my experience. I was a member of the Eleventh Rhode Island, Co. B; and was thirty-two years of age. I rather expected to see eighty or ninety, but got cut off rather suddenly; only saw thirty-two.

I have a mother and two sisters. They are in great trouble about me. I want them to know that I am well enough off in this new country, and shall do something for them yet. Hiram Davis is alive, notwithstanding he went through the usual performance to get dead—is alive and able to report for himself.

It's hard work for a body to get where he wants to, especially for one that ain't used to running. Our regiment captured a rebel surgeon, and as there was enough to do he was set to work. He was a little chap, but smart looking. Some one handed him a knife to work with, when he exclaimed, "Oh God! I can't operate without I have my own instruments." That was n't his instrument. Now I was r'minded of that incident when I took up this instrument [alluding to the medium]. I can't operate as well as I could with my own body. But I can tell the truth just as well.

I want my folks to know that there is a railroad open between this side and them; and I want them to be at the depot and meet me when I come. I want them to be sure and meet me. If I was minus a leg, I guess I can come just as well. I get along without it on this side.

Tell mother I have seen Deacon Pierce and his son; and what's better, the old man says he's sorry he cheated us. I told him I guessed it was all right now. She will understand, captain. Good-day to you.

July 11.

William S. Reid.

I have a family at Gully's Ford, Virginia. I am wonderfully anxious to send them some word. I was on picket duty, and picked up a stray bullet on the second day of July. [This present July?] Yes; I am just here—I'm a fresh one. I was Yankee born, sir. Been out as overseer on Tom Kenney's plantation fourteen or fifteen years. Well, I suppose you'd say I dropped the whip and took up the gun. So I did. I left my family scarcely anything. I want to get them here, North. There's going to be more trouble South. I want 'em to get away. Aint got any bread and 'lasses, or even a piece of ham. I want them to get away and come North. Tell them to write to Mr. Percy; they know who I mean. Tell 'em to write, and don't pay any attention to what folks say about "letters won't go." Tell 'em to write to the same old place. He'll help 'em.

I'm dead, I know; but you can hitch on to another body; and if you have got anything to draw you there, then you are pretty sure to come. I want you to spell my name R-e-i-d—William S. Reid.

Stranger, there's been some hard fighting, but I think there'll be a good deal more 'fore 'tis over. I am done with it, thank God. I won't drive niggers or shoulder musket any more. [Do you want to drive negroes now?] No, I don't want to. According to the abolition doctrine, if I had stayed here any longer, my business would have been defunct. What do you think about it? [We think so, too.] So do I. Good-day to you.

July 11.

James L. Bowen.

I want to see my mother. She's in New Orleans now. She's gone to see about father; he's wounded. She don't know how to get a permit

to get to him. He's further away—aint in New Orleans. She don't know what to do. She should get a permit from the General commanding. She shouldn't send anybody, but go herself, and she'll get it.

She knew about our coming back, but aint satisfied, for she has had nothing to convince her it's true.

My name was James L. Bowen. I was seven years and seven months old; lived in Providence, R. I. My father's name is James B. Bowen; my grandfather's, Samuel, and mother's, Eliza. I died with the sore throat. I was sick two or three days.

I have heard mother say she had never had anything to convince her that this coming back was true. I said if I was up in heaven I would come back if God would let me. I have only been here since last winter.

I have learned since I have been here that mother heard that father was mortally wounded. It isn't so; the doctor here says there's no reason why he shouldn't get well. Send my letter to Mrs. Eliza Bowen, New Orleans, La. [Had you any playmates here?] Yes, a good many. [Will you give some of their names?] Yes; there was George Cass, Tim Flinn, Charley Conway, and many more. They are not dead. Good-by.

July 11.

Invocation.

Infinite Spirit, presiding life of cottage and throne, soul of the tall pine and humble violet, as the bright beams of the everlasting sunlight are poured through the windows of yonder heaven, its radiant summer beauty seems to reflect nought but the imagery of heaven, the divine identity of its Maker. So, Eternal Spirit, our souls would reflect nought but images of truth and thought, that shall live after earth has ceased to exist with mortality—truth that has ever found utterance in all ages, under all circumstances—truth which though robed in simple garments stands unrivaled in beauty and grandeur through time and eternity. And unto thee, oh Soul of Truth, we will render every tear of sorrow, every smile of joy, in the name of the Son who is the manifestation of life, the Holy Spirit who is our guide and protector, forever and ever.

July 12.

Questions and Answers.

Spirit.—In compliance with our usual custom, we wait the pleasure of the audience to propound their inquiries.

Ques.—"What does my sister that has passed away think of Spiritualism now?"

Ans.—"That, dear lady, is a question of a personal nature entirely, which can be better answered by your sister herself. Propound your question to her, and she will doubtless answer it."

Q.—Is she present?

A.—That we are not able to inform you.

Q.—Has thought a tangible existence?

A.—It has, most certainly.

Q.—How can we demonstrate that fact?

A.—Upon the canvas, through marble, through various thoughts and science. Every thing, every form of life with which you, as humans, are conversant is outwrought thought. Without thought there could be no forms of life. Thought lives in everything. It is contended by certain philosophers that thought has no material existence; but we know this is not true. On the contrary, we know that thought is itself material, only far more sublimated than the gross substances of external life. Yet it is material, else it could not be perceived and made use of by human senses. You cannot see it, it is true, neither can you see your atmosphere; yet you have ways and means by which you can analyze it, and can tell to a positive certainty what sort of life it contains.

Q.—If there is a natural law attracting individuals here, can you illustrate that law and elucidate it to our senses?

A.—No; that would be an impossibility. You might as well ask us to elucidate the God-principle, so that it might become small enough to be comprehended by human understanding. We cannot do it: it is too large. Yet all persons can use the law for their own good. That all things are governed by natural law is a self-evident fact. Without law there could be no order, no harmony, no growth, either of the spirit or body. Everything around you is growing, constantly progressing. Even the rocks that skirt old ocean are growing. The mountains are growing. The rolling worlds are growing. The human soul is continually progressing, or growing in wisdom. This proves for an absolute certainty that all are governed by stern, immutable, natural law.

Q.—Does the spiritual body undergo changes in the same way that the physical body does?

A.—Yes, and yet there is quite as much difference as you could expect, considering one body is so much more sublimated than the other. Yet there are many points of resemblance between the two by which you will at once see that there is a stern line of analogy passing through both.

Q.—Does not individual change here do much toward reforming humanity?

A.—Most certainly. All marked changes bring marked reforms with them. Change begets reform. It is contended by certain individuals that the soul, or spirit, or thinking part of the human, retrogresses. No, this cannot be so, for it has no time to run backward. All its time is taken up in going onward. And so with every step taken on its journey there comes reform; something new, some new unfoldment.

Q.—As there was a commencement of the individual, is it probable that there will be an ultimate ending of the individual?

A.—Are you sure that man, as an individual, ever had a being? No, you certainly are not. Are you sure that the soul, as an individuality, ever was created, in the literal definition of the term? No, you certainly are not. We contend that the soul, in its individuality, ever has existed, that it lived prior to its entering the human body. We cannot admit that there ever was a time when it was created, or individually commenced. Therefore we know of no time when it will end.

CHAIRMAN.—J. S. Lynde, of Norridgewock, Maine, writes thus: "In your issue of June 4th, in the Message Department, the following question was put: 'In the order of degree, which stands the higher in moral excellence—Jesus Christ, Confucius, or Zoroaster?' The answer by the controlling intelligence was that Confucius stands in morality higher than the other two. He said that 'Jesus himself claims to have been inspired, to a large extent, by Confucius; and if we are to place reliance upon the records concerning each individual, we shall find that Jesus spoke the truth when he tells us he was inspired by Confucius; for he gave birth to the same ideas, and walked the earth clothed in the same mantle. This is apparent. These are facts which have been demonstrated again and again.' Will you be so kind as to tell, not only myself, but the numerous readers of the BANNER OF LIGHT, where these facts are found recorded? Who has seen Jesus Christ as an objective reality? or whom has he told that Confucius was his paragon?"

A.—Your correspondent asks that we produce

the record wherein Jesus declares himself to be influenced, or inspired, by Confucius. It is a well known fact that a large portion of the Biblical record was destroyed by order of Constantine. He reserved that which seemed to be best for him to reserve, which accorded best with his ideas of religion. All the rest he rejected, and it is a well known fact that very little now remains of the original record. In that original record, Jesus Christ declares—so the record says—that he was inspired by the ancient Confucius. Seven times this occurs. It may be more, but we are certain that it does seven times. Now as it is known that a portion of the Bible was consigned to the flames long years ago by order of Constantine, we can simply give you our word that we speak the truth concerning this assertion of Jesus Christ's. But what you have of that record should prove to any reasonable mind that thing, and that Jesus was inspired by the eminent minds preceding him. For when we scan the ancient Chinese sacred books, we find there the same ideas as with the ancient Jews, with only a change of terms. The soul-principle is only dressed up in another form. Jesus takes it for the basis of his theology. This is not fancy, but stern fact.

Now as regards his being a Saviour of the human race. He can do no more toward saving humanity than you or I can do. This may seem to be false and irrelevant, but in view of the God whom you and I serve, we speak the truth. Every soul must outwork its own means of salvation, be its own Saviour. So far as you utter truths, do good deeds, and love one another, you may all become Saviours, and must ever become such, if you are ever saved.

Have we satisfied your correspondent on the point he has questioned us upon? If we have not, ask him to write again. We shall be glad to discuss the subject further.

Cir.—I suppose he would be glad to have it cleared up a little better in regard to Christ's possessing the attributes of Deity.

A.—Jesus was deified, as all the so-called Saviours of different nations, of different times, have been. It should be remembered that the human seeks to know concerning its God ever. It instinctively believes in a superior power, in a something to reverence, a something upon which to lean. But by virtue of its residence upon the earth for a time, the human being is obliged to measure Deity according to the capacities of its own soul-life. It can conceive of no higher, no diviner type of life than the human. And so it believes that the God, the Deity, the Eternal Principle which governs all life, was indeed incarnated in this human body of Jesus. But in their ignorance, supreme superstition, his disciples failed to see that Jesus was but a child of God like themselves, when he says, "These things you see me do you may do, and many more. Call me not good; there is but one good, and that is God." And again in that ancient record he is constantly telling his followers to "find God, for I am not God," constantly turning them away from him, and pointing them to something beyond them. This did not suit the priests and Constantine, and why? Because they wanted to personalize their Deity, were not satisfied with the principle, a law which could never be understood by human senses. So they rejected all these sayings of Jesus, and culled out such portions of the ancient record as accorded with their own ideas of right and religion. Oh, poor dupes of priestcraft, learn from the great fountain of wisdom, and ask no man to teach you.

Cir.—W. D. Young sends the following question from Camp Cadwallader, Philadelphia, Pa.: "Will you please ask the spirits why it is that Philadelphia, with so large a population, is so seldom represented at your circles by a communication from any of its departed?"

A.—We think your correspondent is at fault when he makes such an assertion, for if we had time we think we could gather quite a respectable company who have manifested, having lived in that locality.

July 12.

William Roland.

William Roland, sir, Norfolk, Va. I am here to solicit your aid in forwarding some thoughts to the friends I have. Can I depend upon you? [So far as it is in our power to help you you can.]

I passed twenty-two years on earth. I have left there a father, a mother, two sisters and one brother. My father is probably one of the staunchest rebels in the Confederate States. The last words my father spoke to me were: "William, I give you to our country; go and do your best." I visit this place to-day to tell him I did my best; also, to tell my father that since I have been fortunate enough to learn anything on the other side, I am satisfied that he and I were wrong in our views concerning African Slavery. It has brought all our trouble upon us, and been not only a curse to them, but a curse to the master, a curse to all who are in any way connected with it. Some day he will see this as I do; certainly when he comes where I am, if not before. I was killed at the storming of Fort Pillow. I would ask that my father visit some such place as this, where I can come and speak as I do here. I ask, also, that he would give up the eleven rising slaves that he has with him, and that he will freely furnish them with means to go North, for so sure as he retains them, so sure will he see more trouble. If there are any who wish to remain, let them do so, but not as slaves.

I suffered nothing in dying; passed from one condition of life to another very rapidly, and learned very soon that I was done with earth, so far as my body was concerned. And in return, also, for your kindness, I shall be under obligations to you, sir. [Perhaps you had better give your father's and sister's names.] Abner Roland is my father's name. You can direct to him, if you please.

July 12.

Capt. John T. Cooke.

How am I to proceed, sir? [You are to give some facts in regard to yourself, that your friends may recognize you by them.] Facts? yes. Well, I am John T. Cooke, late master of the ship "Tallyrand," and died when two days out from Matanzas, Cuba. I am from Liverpool. The ship was owned there, and I sailed from that port. I considered myself slightly sick when I left Matanzas, but grew worse in a few hours and died very soon.

Good God! I have been so anxious to go home to speak about myself, and to tell how I am situated. [Has your ship arrived home?] Oh, yes, months ago—in February last.

You see my people are strangers to this, know nothing about it. I have heard since I have been in the spirit-world, that there are at home some who believe in the coming of departed spirits. Well, I would like any one who may fall in with my letter, message, or whatever you choose to term it, to send it to Mrs. Alice Cooke, London-derry street, Liverpool. If they can find her, send it to her. [We will direct a paper to her.]

I am exceedingly anxious to go home and report something about this new shore. I am not used to going about this way among strangers. I lived a sea-faring life for eight years, and know

nothing about your style of land-sharking—I know nothing about it. I am wholly unused to this unsettled sort of heterogeneous life you lead upon the earth. [Have you any children?] I have, sir, three; too small, sir, to understand my letter, however. [Please give their names.] John, Alice, and little Vic, we call her. I'll square up with you, sir, when you come on my side.

July 12.

George W. Shappell.

"Home again," (singing). That's a fact; that's a fact, if I see right. You're on guard? [Yes.] Oh, I forgot, I'm—[Little confused, aint you?] Yes; I'll straighten out in a minute. I got it now—you're on one side, and I'm 'tother. [That's it.]

Well, I'm from Morristown, Pennsylvania. Where's this? [Boston.] Boston? well, what's the date? [July 12th, 1864.] It is? [It is so.] Well, I aint been here long; only since the 18th of June—have I? [If that was your time of departure, it's a very short time.] That's the time, now I remember. I was shot through the lungs, and they told me it was all day with me. I must go home like a soldier. I said, "All right," but I felt it was a little tough. I lived here as a soldier should live. I obeyed orders. I have nothing to regret; I did what I thought I ought to do. I'm glad I enlisted.

When I think of my mother, I'm a little sad. She's an invalid, and was dependent on my sister and myself for support. Now she's no one left but my sister. Well, when I was going away, my mother said, "God would take care of her if I was taken." So I suppose he will. I shant find fault, but really, since I've known about this spirit-communication, I've felt very anxious to come here and speak.

My mother has got no particulars of my death, and is wondering if I suffered much—thinks, perhaps, I died from neglect. I lived perhaps an hour or two after I was shot; but not more than that. I had no fear of death, but I kind of hated to leave; well, because I did n't know what life on the other side was, and because I was to leave my poor sick mother without my support. But I want her to know I'll do the best I can toward helping her now, and if there's any chance for me to go home and speak just as I come here, I hope they won't shut the door on me.

George W. Shappell, twenty-five years of age, died on the 18th of June, 1864. Next time I come, I'll try not to be standing on my head when I first get home. [At what place were you shot?] Before Petersburg.

July 12.

Jennie Ross.

I am Jennie Ross, from St. Paul, Minnesota. My mother says, "Come and manifest." My father's in the army.

I've been dead nineteen months, and was eight years old. All the soldiers bring so much truck here we can't get round. [They won't let you come in?] Yes, I'm in; but they bring so much truck it's hard for others to get around. The teachers say it is because they stuff the air so full of their thoughts—that they want to send to their folks.

You don't live where Indians do? [No, we do not.] The Indians are awful folks. They kill you before you know it, almost. [Were you living near St. Paul at the time of your death?] Yes. [How far from St. Paul?] Eight miles. [We was not aware that there were any Indians so near St. Paul.] They kills me; they kills my mother's other husband. [Then it is not your own father in the army?] Do you want me to tell you? [Yes.] My mother don't want me to. My father says I must. [Do as you think best.] My father left my mother, and then comes back and takes me away while my other father was gone. My mother gets another father. When the soldiers are all gone to war, after my father goes, my other father comes back and steals me away from my mother, and we goes eight miles from St. Paul to live, and gets killed by the Indians. My mother's left alone; my other father is in the army now. My father in the spirit-land says Joseph is not my father. He wants to meet him, too. He wants to talk to him, he says, when Joseph comes where he can talk. [Your father with you wants Joseph to procure a medium?] Does you know about it? Was you going to say anything to my mother about it? [We shall only give what you say.] You puts her in prison? [No.] She knows about folks come back. She wants me to come. She's not asked me to tell about her; I could n't help it. Tell her I didn't mean to. Tell her I will come home and talks there, if I can. [Yes, if she will get you some one to talk through.]

And my father—my father with me—says I must n't call Joseph my father. I'll come to him sometime, if I can. You know about it. My father in the spirit-land no likes Joseph, because he lives with my mother; and after he's gone to war, my father comes and steals me, and takes me with him, and we was killed by the Indians in Minnesota.

My father in the spirit-world don't likes my mother. [Is that the case?] He don't likes her now; he didn't use to. He wants her to know it. She don't care. You tells her I don't live with him. [Who do you live with?] I'm with myself most of the time, but to-day he comes here. I goes where I likes to, tell my mother. She feel bad, if she thinks I live with him; I don't live with him. [Are you with any of your relatives?] With grandmother sometimes.

My father says my name aint Ross. [What is it?] My name is Searle; he says my name is Searle. My other father's name is Ross—Joseph Ross; don't you know that was my name? [No.] Well, my mother said it was. [You are not to blame for that.] He says 'tain't; says my name is Searle. I don't know which it is; do n't care.

I want you to tell my mother that I came here. [Aside to her spirit-father:] Well, I do like him the best, 'cause he was goodest to me. [That is Joseph?] He shant come next time I do. [Did you want to tell about your mother? (A shake of the head.) Tell about not?] He makes me.

Tell my mother next time I come he shan't come with me. I'm going—I aint going with him. [Come again sometime.] Good-by. [In a whisper.] July 12.

The Spiritual Teacher.

The spiritual teacher of to-day need not expect at once to convince all men that he has felt the fraternal greeting of his immortal brothers; that the iris

