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THE PROOF PALPABLE OF IMMORTALITY.

BY EPES SARGENT.

[Continued from our last issue.]

CHAPTER VIII.

Only He who can see all things in the universe at once can light of absolute truth, and as it actually is.

But because we do not see things as a Supreme Power may see them, or as spirits may partially see them, it does not understanding will. follow that we do not see them aright under the limitations and relations to which we are here subjected, and so far as our external senses can aid us. Our mistake lies in supposing is. We must ignore no existence whatever; we may various whereas there are supersensual faculties in man, as indicated in the phenomena of somnambulism, clairvoyance, prevision, mediumship; and it is the business of man's aspiring intelligence to acquaint himself with these faculties, to study and interpret their revelations.

Thus one purpose of our subjection here to these limitations of sense and matter may be in order that, by our own efforts, we may rise above them into a higher atmosphere of truth. This discipline may be necessary to the growth of our spiritual and thinking faculties, since life without thought is a rudimental stage.

Materialism says truly that it is contrary to sound philosophy to introduce two entitles to explain the phenomena of life when one will answer. It asks: As the vibrations of the light produce color, why may not the movements of the molecules of the brain generate thought and consciousness?

To this the Spiritualist may reply: Since we are as ignorant of the substance of matter as we are of that of mind, of course we cannot say that they may not be one and the same substance, supporting two very different sets of properties. Only; if this be so, then must matter have properties directly the reverse of those we usually ascribe to it. Even Hartley admits that it is the same thing whether I suppose that matter has properties and powers unlike those which appear, and superior to them, or whether I suppose an immaterial substance.

Whether we annihilate mind and make matter think, or whether we get rid of matter and substitute ideas, we are in an equal dilemma. The Materialist is as helpless as the Immaterialist or the Spiritualist in respect to the use of words. Materialism mocks at philosophy; but "to mock at philosophy," says Pascal, " what is it but to philosophise?"

Under the facts of Spiritualism we may regard it as still an m question, whether the unknown basis of matter may no be equivalent to the unknown basis of mind. Each may flow into existence from one divine creative substance; but that they result in two exhibitions of power, distinct not only in degree but in kind, and justifying the trichotomy of earthbody, spirit-body, and soul, the facts of this volume tend to show.

"To me," says Mrs. J. H. Conant, the well-known American medium, "the soul is the inner life, the principle eternal with God, a part of God; while the spirit is the covering or body of the soul, the intermediate body acting between the soul and the physical body in this life, and acting for the soul in the other life."

This was substantially the notion of Plato, who regarded terrestrial man as a trinity of soul, soul-body, and earth-body. Such was the view of many of the early Christian Fathers, including Clement, Tatian, and Origen; and it is taught in the writings of Rivail (1804-1869), who, under the pen-name of Allan Kardec is identified with the history of Modern Spiritualism, and who derived his system from the teachings of

Andrew Jackson Davis, while he holds that the human spiritual structure is a result wrought out by the physical organization, believes in an uncreated principle of spirit; so that here, too, we have a trinity. The spirit's organism, according to Davis, is substantial and obeys laws, superior, but not antagonistic, to ordinary gravitation and the known phy-

sical forces. Judge Edmonds says: "There is in man the emanation from God in the soul, the animal nature in the body, and the connection of the two in what I will designate as the electrical body. Hence, man is a trinity."

The notion that spirit is merely an efflorescence of matter. that it is nothing until, in the words of Milton, "Body up to spirit work," is not consistent with these teachings, which regard spirit as the higher power, and matter as something which, if not distinct in essence, is at least subordinate, mediate and auxiliary.

In Swedenborg's system man is an organism, fitted by an earth-body to live in this world, and by a spirit-body to live simultaneously in the spirit-world, and vivified by continual influx from the divine creative source. In the dissolution of the earth-body the real man remains unimpaired in his individuality, except that his body and his surroundings are spiritual. Thus in this system, as in the others I have named, terrestrial man has, besides his twofold body, a divine influx, the equivalent of a soul.

"Either all matter," says Alfred R. Wallace, "is conscious, or consciousness is something distinct from matter, and in the latter case," which he claims to be true, "its presence in material forms is a proof of the existence of conscious beings, outside of, and independent of, what we term matter."-

Admitting that "what we term matter" may not include all matter-since our senses do not tell us what matter is in itself, but simply what it is to us, constituted as we are—this view will be found not inconsistent with the theories I have

There is a skeptical philosophy somewhat active in our day, which would treat the subject of man's destiny as if all notion of causation could be excluded without doing violence to our reason. This school asserts, that for aught that we know

outside of some antecedent phenomenon; matter may produce mind since there is no need that a cause should be adequate to the production of an effect. "Every objectively real thing," says a writer of this school, "Is a term in numberless series of mutual implications, and its reality outside of these series is utterly inconceivable."

But what scientific validity has an hypothesis like this? Does it not simply amount to a declaration that the problem is unsolvable and "unthinkable," and that we must abandon the attempt to meet the mind's legitimate demand for some thing to explain the derivation of intelligence and other phe nomena?

"It is impossible," says the same writer, "to construct matter by a mere synthesis of forces."

But this, and his previous assertion, Spiritualism, by extending, or rather duplicating the realm of causation and introducing new and transcendent facts, consigns to the limbo of exploded dogmas.

Spiritualism gives us proofs of an intelligent Force, exert ing itself both centrifugally and centripetally, repelling or attracting what, to our senses, is matter; using this matter as its slave, its toy, its vestment, and its ready instrument; findsee any one thing in its true relations and, therefore, in the ing in it, whether solid, fluid, or gaseous, no impediment; making it the plastic recipient of astonishing activities that seem to be independent of space and time, and ruled by an

"Among the unquestionable rules of scientific method," says Jevons, "is that first law that whatever phonomenon is, that these senses teach us all; that their report is a finality; ly interpret or explain its meaning and origin, but if a phenomenon does exist, it demands some kind of explanation. If, then, there is to be a competition for scientific recognition, the world without us, must yield to the undoubted existence of the spirit within.

"A phenomenon which entirely fails to be explained by any known-laws may indicate the interference of some wholly new series of natural forces. Thus the doctrine of the loadstone was angiently thought to contradict the law of gravitation; but there is no breach of that law."

Hence we may see how irrational are the notions of those who say that the law of gravitation is violated when a man is lifted by an unseen force, spiritual, but still natural, to the ceiling of a room. The phenomenon plainly has a cause, and the inquiry, What is that cause? is perfectly legitimate although certain skeptics, when driven to the wall, reply, 'Well, it proves nothing; there are plenty of things quite as

mysterious!" It proves this much at least: The limit which an atheistic Materialism would set up for us is swept away like mist by such a fact, and a new realm of causation is revealed for the exploration of thought. Science can no longer deny the existence of beings and things because they cannot be seen, weighed and measured.

Mr. John Beattie, whose investigations I have already mentioned, is of opinion that "spirit substance" is never photographed. His reasons are, that the spirit has power to attract to itself material envelopes or forms, upon which light may inpinge, and which, in some cases of darkness, are selfluminous; that these exteriors only are photographed; that all forms of matter are merely the equivalents of motionproducing force; not compositions of final atoms, but coordinations of forces which may be re-combined or changed into heir equivalents : and that thus the most enlightened Mater alism must, when it arrives at its last analysis, merge in Spiritualism, and confess that behind all material play there exists the source of all force, namely, Universal Mind.

This last was the opinion of Plato, Plotinus, Bruno, Leibnitz, and many of the greatest thinkers.

The present tendency of science is to confirm their view by proving the unity of all forces and phenomena. But to this subject I shall again return.

"Instead of regarding spirit," says Fernand Papillon, "as a property of matter, we should regard matter as a property of spirit. Materialism is false and imperfect because it stops short at atoms, in which it localizes those properties for which atoms supply no cause, and because it neglects force and spirit, which are the only means we have, constituted as our. souls are, of conceiving the activity and the appearings of beings. It is false and imperfect, because it stops half-way, and treats compound and resolvable factors as simple and irreducible ones, and because it professes to represent the world by shows without attempting to explain the production of those shows. . . . The source of differentiations cannot be in energy itself; it must be in a principle apart from that energy, in a superior will and consciousness, of which we have doubtless only a dim-and faulty idea, but as to which we can yet affirm that they have some analogy with the inner light which fills us, and which we shed forth from us, and which teaches us, by its mysterious contact with the outer world, the infinite order of the universe.'

Science tells us that the microscopic germ which evolves into a human being does not differ from the germ of the nettle, the reptile, or the beast. The chemical constituents are natural laws. the same: oxygen, hydrogen, nitrogen and carbon, with about four per cent of other elements.

What, then, causes the one germ to issue in a man and the other in a weed? "An unknown something," says Dr. Hitchman, "must be posited in addition to the physiological processes accompanying the phenomena." Since the difference is not in the material properties, it must be in what manifests itself as the psychical; in something not explained by the word matter unless we make that word comprehend what we mean by spirit.

Thus the ultimate form is predetermined in the embryo; and this fact harmonizes with the Hegelian doctrine of Nature, which teaches that for every form of existence we may find the motive in that which apparently follows. For example, we may say that matter exists as a theatre for life, and life as a manifestation of mind. But that for the sake of which a phenomenon takes place, must be, in truth, though not in appearance, prior to the phenomenon, and, moreover, it must be the substance and the truth of the phenomenon. The psychical, then, is the prior, the real, and the substantial; the physical is the dependent, the phenomenal and the changing.

St. Paul speaks from appearances when he says, "That was not first which is spiritual, but that which is natural." On the contrary, spirit is: the senior, the causative and the

"The demonstration," says Mr. G. II. Lewes (1873), "that thinking is a seriation, and that a series involves time, disproves the notions of ultimate unity and simplicity applied to a Thinking Principle."

But the facts of clairvoyance shiver this assumption. Not to the contrary, anything may produce anything; astonish long since a peasant in Germany gave the following test: he his higher hypostasis, the God of Theismalso

ing phenomena may occur without basis, cause or reason, | would let you grasp a handful of beans from a bag, and then he would tell instantly the exact number in your hand.

The marvelous and instantaneous solution of complicate arithmetical problems by Zerah Colburn and other mathematical "prodigies" cannot be explained by the theory of a scriation of thought, as we mortals understand the word scri-

The hypothesis of a spiritual organism is "untenable," according to Mr. Lewes, because it is the introduction of an unknown to take the place of the knowable.

But is not this a begging of the question; an assumption, contravened by the facts of Spiritualism; the assumption, namely, that our physical senses must be the measure of our entire organism?

When an inexplicable phenomenon is presented, what says the Materialist? Why, that we do not know all the resources and powers of Matter!

I readily admit the suggestion. We will suppose that it is unaided Matter which not only sees, feels, and thinks, but then, she being left by herself at the table, it rose four feet. which produces the phenomena of clairvoyance, levitation, independent movement, materialization and dematerialization of forms.

Here, then, is a supposed particular matter, expressing itself in phenomena, of which we have no reason to believe that matter in general is capable. This particular matter, therefore, is truly "unknown" to us, so far as its power to produce the phenomena is concerned. So unknown is it, that, in order to distinguish it from matter comparatively known, we call it by the name of spirit.

Because we do this, it is not correct to say that we introduce an unknown to take the place of the known; for the matter that can produce the phenomena I have specified is not a matter that is known to us, and we are justified in distinguishing It by the name of spirit from the matter that we know.

The question whether this spirit is not a higher, subtler, and unknown form or grade of matter is distinct and perfectly legitimate.

But the objections which men of science often raise to the use of the word spirit will be found, under a strict analysis, to apply equally to the use of the word matter.

The late James F. Ferrier, though an acute metaphysician, used to lose his head when arguing against Spiritualism. In his day (1851) the phenomena had not attained their present development. Of Spiritualists, he says; "Oh, ye miserable mystics! have ye bethought yourselves of the backward and downward course which ye are running into the pit of the bestlal and the abhorred?"

These are but wild and whirling words. Ferrier's mistake was in linagining that there is such a chasm between the mortal and the immortal, that spirits are not human still, taking with them the characteristics which constituted their individuality while in the earthly body.

Of matter he says: "It is already in the field as an acknowledged entity. Mind, considered as an independent entity, is not so unmistakably in the field. Therefore, as entities are not to be multiplied without necessity, we are not entitled to postulate a new cause, so long as it is possible to account for the phenomena by a cause already in existence; which possibility has never yet been disproved."

But the matter which sees without material eyes, and hears without material ears, and manifests supersensual knowledge, is not in the field as an entity. A simple fact of clairvoyance confutes Ferrier's assumption, and reintroduces the mestion which he would bar out.

Having a solid basis of facts on which to rest, Spiritualism can well afford to concern itself but little about the metaphysical disputes that have always agitated the human mind as to the nature of matter and spirit; as to whether there are two entities or only one; as to whether there is an underlying substance, apart from inhering qualities, or whether such a substance is a contradiction in thought, and only to be conceived of as inconceivable; as to whether time and space are forms of our sensibility, pure intuitions, or real things; as to whether extension is a conception got from our muscular sensibility, or something as real as it seems to us.

All these high and subtle questions do not affect the one dominant proof of man's continued existence. There are phenomena in abundance, which, if they do not enlighten us as to the nature of matter in itself, at least show that matter has its master in what we are obliged, in the poverty of language, to distinguish by the name of spirit.

One single decisive fact, says Dr. J. R. Buchanan (1873), illustrating the mind's capacity for action independent of the brain, or its capacity for anything after the dissolution of

the body, is worth a whole library of metaphysics." What spirit is in itself, or in its substance, may remain one of the inscrutable secrets of Nature; but of spiritual power we may know something, just as we may know any natural fact. We know that a spirit can materialize and dematerialize a form, so as to manifest itself objectively to mortals in the flesh; and that it can do many inexplicable things with a celerity that can be only described by the word magical, though the process is undoubtedly in strict conformity with

To the skeptic's question, "What do you mean by spirit?" we need therefore merely reply: "We mean by it something that we cannot intelligently express by the word matter."

Whether this something is simply some unknown matter, or whether its substance is distinct from that of all matter, are questions still open.

That spirit, though it may employ matter, for individuali zation and manifestation; is essentially distinct from it, and an entity independent of the conditions of space and time, seems, however, to be the belief of most Spiritualists; and thus, unless they fall into Idealism, and regard matter as something unreal, the Pantheistic view of things can be accepted only in company with a still higher truth.

Thus Spiritualism, if it neither discredits nor confirms the doctrine of two substances, at least makes doubly distinct the separation between the phenomena of so-called matter and the phenomena of so-called spirit. The two in one have been compared to the convex and concave of the same curve.

Plainly the domain of science does not extend to the region of first causes; and Spiritualism, though, by its proofs of what inferior spirits can do, it helps us to the grandest conceptions of a Supreme Spirit, to whom all the facts of the universe are known is yet unable to lift the veil from that Power which is at once Ground and Cause of the universe and its phenomena impersonally immanent, (intra-mundane), automatic. evolu tionary, and self-limited; personally transcendent, (supra mundane), conscious, omniscient, absolute and omnipotent; the God in whom we live and move and have our being, and Our Father in Heaven; the God of Poutheism and, in

CHAPTER IX.

From these abstruse though not irrelevant considerations. the course of our narrative leads us back to Miss Cook.

(She had begun to exhibit medial powers as early as 1870) In a letter to Mr. Harrison, dated May, 1872, she writes:

"I am sixteen to Mr. Harrison, dated May, 1872, she writes:

"I am sixteen years of age. From my childhood I could see spirits and hear voices, and was addicted to sitting by myself talking to-what I declared to be living people. As no one else could see or hear anything, my parents trued to make me believe it was all imagination, but I would not alter my belief, so was looked upon as a very eccentric child. In the spring of 1870 I was invited to the house of a school-friend, whose name I am not at liberty to mention. She asked me If I had ever heard of sairit ranning adding that her fother. I had ever heard of spirit rapping, adding that her father, mother and self had sat at a table, and got movements, and that if I liked, they would try that evening.

Miss Cook, though at first somewhat "horrified" at the idea, got her mother's consent and sat with her friends. She soon found that the raps followed her. A message was given to her from what purported to be the spirit of her aunt; and Miss Cook continues:

"I went home astonished. Mamma and I went a few days after. We had some excellent tests of spirit identity given us; still we did not believe in spirits.* At last it was spelt out that if we would sit in the dark I should be carried round the room. I laughed, not thinking it would be done, and put out the light. The room was not perfectly dark, a light came in from the window: Soon I felt my chair taken from me. I was lifted up until I touched the ceiling. All in the room could see me. I felt too startled at my novelsposition to could see the, I left too squitted at my novel position to scream, and was carried over the heads of the sitters, and put gently on to a table at the other end of the room. Manima asked if we could get manifestations at our own home. The lable answered, 'Yes,' and that I was a medium. The next evening we sat at home; a table and two chairs were smashed, and a great deat of mischlef done. We said we could never sit again, but we were not left in peace. Books and other articles were thrown at me, chairs walked about in the light, the falle tilled violently at mentiums and great noises were the table tilted violently at 'meal-times,' and great noises were sometimes made at night. At last we sat again; the table behaved better, and a communication was given to the effect that we were to go to 74, Navarino-road, and that there was an association of Spiritualists there. Out of curiosity mamma and I went, and found we had been told quite correctly. Mr. Thomas Blyton came to a scance at our bouse; he invited me to a scance at Mr. Wilkes's-library, in Dalston-lane. There I met Mr. Harrison. He came to see the manifestations at my home. By this time we were convinced of the truth of spirit communion. About this time I was first entranced; a spirit spicke through me, telling papa that if I sat with Messrs. Herne and Williams I should get the direct voice. I had several sittings with them, and finally succeeded in getting the direct voice, direct writing, and spirit touches. The presiding spirit of my circles is Katie, John King's daughter."

Of the subsequent developments, the sittings with Mr. Herne, and the final appearance of Katie in full form, I have already given an account.

-Mr. Henry M. Dunphy-relates-that-no-one-occasion, at a scance, Katie called for pencil and paper, saying she wanted to write a note. He produced a gold pencil-case with a double movement, one for producing the lead, and the other aben. When handed to Katie, she unscrewed the little cap at the top, so as to scatter the leads on the carpet; she laughed. screwed on the top again, and then wrote the following message on a sheet of note paper and threw it out: "I am much pleased that you have all come to night at my invitation.-Annie Morgan."

On another occasion, Mr. Dunphy inquired whether Katle would put on a heavy gold ring which he took of his finger and offered to her. This she immediately took out of his and and blaced on her own wedding finger saving naively "We are now engaged." On his subsequently reaching with his hand to receive the ring, Katle allowed him to touch hers, and afterwards told him to touch her lips, which he did with his hands, and she imprinted on them a kiss. At another sitting, a passing remark having been made

about lawyers, Katle asked whether her hearers knew what the Irish usher said when he was ordered to clear the court. No," was the reply. "Well, then," said she, "he shouted, Now, then, all you blackguards who are not lawyers, leave the court."

Trivial and unspiritual as some of these acts and expressions may seem, I quote them as having a bearing on the question of the intellectual calibre of these materialized.

Miss Emily Kislingbury, who has given considerable study to Miss Cook's mediumship, in a description of a scance at which she was present, Feb. 22d, 1873, remarks: "When Katie herself came and showed a fair-complexioned, large. massive face, and mouth set with brilliantly white teeth, I falled to see in it any resemblance to her medium; and my mother, who saw Katie for the first time, expressed her surprise that a comparison should ever have been made between them. I have, however, under more strict test conditions. seen in the spirit face a very striking resemblance to Miss. Cook. . . .

"A slow tune was played with great expression inside the cabinet. . . . Katie asked me, to my astonishment, to sing the song beginning

'Du bist die Run', der Priede mild,

and she would follow me. 'But,' sald I, 'Katie, you cannot sing the German words.' 'Oh, can't 1?' she said. 'My medium can't, but I am not so stupld ; you try me.' I sang the song through, and the same clear, bell-like voice again followed mine, pronouncing the German perfectly."

In the spring of 1873 a series of sittings was held for the purpose of getting a photographic likeness of Katie. The photographing was done by Mr. Harrison whose close and intelligent study of this remarkable case of materialization seems to have aided largely in the right development of Miss Cook's extraordinary powers. On the 7th of May a successful sitting was had, and no less than four photographs were taken. It is from one of the best of these that the engraving, which forms the frontispiece of this volume, was copied.

"In the-photograph itself," says Mr. Harrison, "the features are more detailed and beautiful, and there is an expression of dignity and ethereality in the face which is not fully represented in the engraving, which, however, has been executed as nearly as possible with scientific accuracy, by an artist of great professional skill."

* Here is a touch of Nature, similar to that which Shakspeare makes mailest in the character of Hamiet. Just after he has seen and conversed with the spirit of his father, Hamiet talks of "that hourn from which no traveler returns." Just after Miss Cook has told us that she used to "see spirits and hear voices," she says, "still we did not believe in spirits," Perhaps, however, all that she here meant was that she did not believe they were active in this particular instance.

[To be continued.]

Deceit and falsehood, whatever conveniences they may for a time promise or produce, are, in the sum of life, obstacles to happiness. Those who profit by the cheat distrust the deceiver; and the act by which kindness was sought puts an end to confidence.

Thenomenal

MEDIUMSHIP OF MRS. MILLER.

Gaylora Buddings; Memphis, Tenne, Thursday night, May 28th, 1871; Thermometer So .- The room, a large bedroom, on third floor; the furniture, a few chairs, a bed, a small table, a lamp, besides a small cabinet, so called, on south side of room against the wall.

In this rude cabinet there were three splitbottom chairs, two strong iron rings, an accordion, a tambourine and a hand bell, all told.

The door of this cabinet was composed of a blanket, with a hole near the top, ten by twelve inches-top and sides covered with blankets.

About half-past eight o'clock there had arrived eight gentlemen and one lady, in all. After due examination of the cabinet and its contents, Mrs. Miller's wrists were fied together by a strong worsted-rope, and scaled, in the most approved manner, with scaling-way, to the satisfaction of all present.

She then took her seat in the cabinet, the curfain was let down, and the light turned downdim. WESTERN NOTES AND ITEMS, create this color of green. The electric suffusion In an instant, Mrs. M. called for light. On lifting the curtain, she was standing with both rings strung on her arms! Again curtain and light ! Mrs. M. was standing with a chair strung on one arm, the fings (which were heard to fall heavily), lying on the floor. Next time two chairs were strung on her arms. Again their positions were changed, and several rapid movements made. One turbed, all this time; all the changes were made raise the blanket door.

After stepping out to take fresh air, she asked! for some gentleman's vest, which was laid on a chair in the cabinet. The curtain and light were lowered, and in a minute or so light was called for, and Mrs. M. was spinding with the vest regularly on and buttoned up. The curtain is lowered, and in a moment raised, showing Mrs. M. standing, and the vest lying in the chair-all these experiments occupying full half an hour.

Change of Programme. - Soon after the curtain was lowered this time, the accordion began playing some slow, familiar air, loud and vigorous, as though played by a man.

After playing some minutes, the instrument was thrust through the hole in the curtain, still playing, the arms visible up half-way to the elbows; after continuing in this way for sometime, the instrument was withdrawn, still playing and no note missed.

The instrument continues to play, and the bell begins to ring violently inside, ringing for sometime, when it is thrown out through the hole upon the floor. Mr. M. picked it up and placed it at the aperture, when it was instantly seized by by some invisible power, and again violently rung for some minutes; all this time there was no break, in the accordion playing.

The music continues, the bell stops, and the tambouring begins to beat time to the accordion, and continues some minutes, when it is, in turn, thrown through the hole, then picked up, handed back, seized, taken in, and begins to play again for ! a short time, when it ceases, the accordion continuing to play. Several times during the playing, the instrument was thrust out and played for some minutes each time, always loud and strong, the fore arms visible. A portion of the time the audience joined hands by request of Mr. M.

The most wonderful part of the programme was, the thrusting of an arm through the hole, waving a white handkerchief, then withdrawing it, then again repeating the waving, the arm visthle up to near the elbow, then withdrawing and thrusting out the other hand and arm; in this way first one arm and then the other would be

All, this time the accordion was playing uninterruptedly inside without any miss noticed. The nandkerchief (which had been thrown out upon the floor) was picked up and returned, seized, drawn in, then thrust out and waved, the process being repeated several times.

The playing lasted, in all, some thirty minutes. During the materializing of these arms the music was playing inside as though she was sitting down. Now, here are the facts in the case, as they appeared to me. There must have been more than one set of arms and hands concerned in these extraordinary phenomena. Even if Mrs. M.'s hands were set free, she could not by any known human agency have done what was witnessed there, no matter how aided! These materialized or improvised arms had rather a phosphorescent whiteness.

The last time the handkerchief was thrown out Mr. M. picked it up and hald it down close to the curtain, and fold "Red Face" to take it in, which was not done: This was the only failure

When the curtain was raised Mrs. M. was perspiring copiously and seemed fatigued, wrists still tied and seal all right. The curtain was lowered again, and in a short time the rope she was tied with was' thrown through the aperture on to the floor, the curtain raised, and Mrs. M. was standing up, her hands free she then came out for fresh air. The marks of the rope were visible on her wrists.

Change of Programme: Mrs. M. took the rope and went into the cabinet again; for a time all was still, only-low-voices were heard inside. On the curtain being raised, Mrs. M. was standing with her wrists tied about as before, the rope passing around the body and tied behind in several hard knots, which were very hard and difficult to untie. This feat might or might not be physically impossible.

Next a gentleman tied her wrists as at first, with many very hard knots, and the curtain fell again; in a short time the rope was thrown through the aperture, which ended the scance-

Mrs. M. remarked that she became "more and more exhausted as she continued, and in consequence the manifestations became slower and ewho see how-successfully a woman administers slower towards the close. This fact was noticed | the affairs of a great and mighty nation, while by all; at first all the changes were made almost instantaneously; but towards the close they grew noticeably slower until the finale.

Whenever the curtain was raised during this astounding exhibition, she seemed to be under some unusual influence, as though oblivious of what was taking place around her, and resembled a person just awakened from slumber, having a

dreamy, half conscious look. She was asked how many spirits were present. She replied twelve; and Mr. Miller remarked that the chief "Red Face" was always present on such occasions, and that he saw him; but none of us saw him that I am aware of.

Mrs. M. is certainly a very extraordinary perun. Her face is no ordinary face. She is evidently an uneducated child of Nature, with native modesty and refinement. I repeat, she is SPIRITS AND MEDIA-PROCESS OF CONno ordinary personage.

In conclusion, I have this to say : I know of n physical agency that would enable her to do the unaccountable things witnessed in her presence. I believe this was the conclusion of every one present-that is to say, she must have been aid- ; " ed by some transmundane agency to have accomplished what she did.

human; let the agencies be what they might, they shape of a ball. It is of a most beautiful green were revidently obedient to her will in doing color, and is also fragrant; further, it giveth out "otherwise" physical impossibilities. What good is to be derived by live mankind, from these spirit-manifestations, remains to be developed in the great future. It would seem that this occult which shapes it (another word for perfect stillinfluence might be utilized in many ways for the benefit and welfare of mankind while here on ors refracting upon an electric current which earth in the flesh, also in spirit-land.

S. P. CUTLER, M. D.

BY WARREN CHASE.

GERRET SMITH ON THE PUBLIC SCHOOLS.-We were lowered, and in a few seconds raised, and lare sorry to find this great and good man and noble benefactor and advocate of so many reforms, on the wrong side in a great and important question-no less than the education of the before he departs for the etherial life he will leave tline both chairs and a hamper basket were strung his testimony in favor of universal education by vidual thought in its influence or halo. And one on her arms-wrists still fied, and seal undis- public revenue and public schools, entirely free from all sectarian control and all text-books that almost as fast as Mr. Miller could lower and are saturated, as most of our school-books now are, with evangelical religion. To our mind, no greater culamity could befall the schools of this country than to have all government support, aid, and control taken from them. They would then fall into the hands of sectarians, and each church. -from Roman Catholic to Shaker and Mormonwould build up schools of its own, and support by begging and taxing members, each its own doctrine and dogmas, and we should have a bedlam of education.

. It is bad enough to have the sectarian Sunday schools teaching so many conflicting Christian doctrines, but so long as they have each a set of books filled with novel stories illustrating their own doctrine, and these are kept out of the public schools, we can compete with the Sunday errors, if we have schools with science, reason, and common sense to aid in developing the intellect. The arguments of Brother Smith that it is wrong to tax the Catholic and other sects to support schools, when they support parochial schools, and educate their children there, is not good, because these private schools are sectarian, and the public schools are not, As well might it be said to be wrong to tax the Christian to support a moral code of laws since he voluntarily taxes himself to support his church which is a moral law, a power, and sufficient, if he is governed by

it. Why not abolish the courts and let the churches control the morals of the people? Experience and observation have convinced us that the churches are not a reliable power, and that sectarian schools do not furnish a good education, but rather pervert and lead the mind into unnatural channels by teaching the acceptance of fables for facts, and an authority for laws, while reason is ignored and nature denied her goodness. Let us have a system of education that leaves the mind free to choose its religion when old enough to need it.

ON THE ROAD.-Winding off our Michigan visits in company with one who has shared our loys and sorrows, as best she could, for thirtyseven years, we gave two lectures on Sunday, August 23d, in Battle Creek, where many old familiar faces and voices greeted us, accompanied with new converts that stood aloof when weformerly spoke there. Among the missing from The Sarcophagli are a people inhabiting a planet visible forms were J. P. Ayerill, Joseph and near Mars, as yet undiscovered by telescope. Phebe Merritt, who called us about twenty five years ago to speak in the old Quaker Meeting-

We met Sister Augusta Whiting at Battle. Creek, and had some specimens of her brother A. B. Whiting's sacred music. She is mostly confined at home-with her aged mother, but does some good work in our cause as opportunity. offers. We also met that indomitable worker and uncompromising advocate of what she believes true, Lois Walsbrooker, who is struggling with the heavy burden of Our Age, hoping to keep it affeat till her ships come in from summerland, laden with treasures.

We stopped over at Port Huron, Mich., on our route out of Gen. Grant's jurisdiction, to see Bro. Starr, and his works of art, and found a neat little hall, built by our friends, in which Benjamin Todd is engaged to speak the next ten months, and in it two of the most magnificent pictures, by Bro. Starr and his spirit-friendsone is the Indians' new summer land hunting ground, and the other the cottage home of a civilized life in the invisible world.

We also found at Brother Hagel's store a most elegant and perfect picture of Thomas Paine. which Brother Starr says was curiously procured by the form appearing to him on the canvas, and he only brought it out in colors. One of Lincoln is also better than any we ever saw of that once familiar face. Brother Starr is still engaged in this delightful work of bringing pictures from the other world on to canvas here.

Port Huron and Sarina, on the Ontario side of the river, at its narrow source, where it lets out the surplus water of that purest of lakes, Huron, are most beautifully situated on a romantic spot, that some day will be a great summer resort, for its fresh breezes, pure air and water, excellent fishing grounds and sailing surface. There is much enterprise on the United States side, and much capital on the other.

From this point we passed down through the timbered region of Ontario, with villages and farms and people, like our own State, and with strange reflections on the inconsistencies of men we dare not let her vote, sit on jury, or hold a seat in our petty legislatures. If a woman is fit for Queen of England, one certainly is fit for President of the United States.

257 Dinners ought to be lighter and earlier, if lunch must remain what it is, and unless we can make up our minds to a simpler breakfast we should eat and drink less at mid-day. The health. of our women suffers because they abstain from the exercise in the open air which ought to accompany rich feeding; and men become dyspep-tic and used up before their time, because they overload the stomach and then shut off the sup-ply of nervous energy which is essential to the diminution of the burden.

Free Chought.

TROL AND DEPARTURE.

(Mrs. A. M. Stone, of Cinchmath, who furnished us with the illustrated article entitled "sounds producing Colors," published in these columns some time sure, now forwards the following communication received through the medi-iumships of her daughter, a fine clair oyant. Its aim is to explain the modus operandi by which spirits are attracted to the media of earth, their control, departure, Xe.—Ed. B. of L.)

From a Spirit to His Medium, A.S.

A light conducts me to your presence. The The manifestations, to say the least, were ultral light is made of condensed electricity in the sound, sweet and low, as of a flute-like breath-

How can this be? It is formed of harmony, ness or silence). Sound is produced by the colkeeps a continuous motion, agitating the colors, so that their minute particles clash like cymbals. Purple, dark, intense orange and a delicate blue, producing light, is of uniform radii direct from the source of all being-God, incarnate, the author of all heat, light, love; Trinity, combined with passion, love, science,

This light, which directs me, is considered by us as a sort of magnetic attraction for spirits who wish to communicate with one so endowed. All rising generation by public means. We hope people do not have it. It is a gift. We talk through this light, by placing ourselves in indiso disposed can do so, but it often causes more or less suffering. It imprisons us, How? By bringing our electric forces to a concentrated minimum, thus personifying us as the It, She, Him, the force, the cause, the man, the woman, the animal, the complete of what we were-gu-

Now it is not easy to diffuse our own electric current after this depression, as it were. How, then, shall we escape after so expressing ourselves in this prison light? It is true we have had of its advantage; we have spoken to our friends through its intervention, but; alas! it has absorbed our life-centre, our inmost, sacred soul. To detach ourselves is then a serious work; the only method is to use counter currents. We employ the services of other forces, such as being or life, incident to the atmosphere-state, in which we find ourselves. For instance: I, a prisoner, ery out to Mercury for aid, this being the state of atmosphere in which I find myself. Instantly the appeal is answered by hundreds of finite be ings assembled in delicate particles of light, shape, form, yea, even countenance, innocent and harmless, single and alone, but imperative and a subtle power when combined. These, passing through my current, release me, and in return are then bound as I have been by the same electrical light, in resistless, steady flow. They in turn call upon the aid of other sensitive, active particles, and are in turn released; finally, so passing to and fro, the head centre is reached and the greater current returns upon itself, exhausted, but feeding upon its own current, which proves inexhaustible, performing its round as does the blood current in the body.

Electricians maintain the theory of conductors for lightning; also non-conductors; but they have never yet set a trap for electricity, as it invariably does for other forces congenital to it-

I am so constructing a prison, (as you might say,) for this slippery creature. You hold it completely in abeyance, but how to use it is the question. Now the question arises. Are you a fit subject for a new discovery? We think not at present, for several reasons : first, your ill-health; second, inability to put it forth to the world. These are simply obstacles, you say, as are heat, cold. Therefore let us try in good faith. If we find it impracticable, we shall desist.

giants; a jealo scientific, eccentric people. Their laws are strict. One suffers death by slow consuming of fire, if he or she divulges the secret laws and arts of the country. Yet they are compelled to seek another planet because theirs is too small. Mars, you suggest. Not at all, for Mars is a wild region, inhabited by a cannibal race, hideous to behold, and very warlike. Alas! the Sarcophagii are a peaceful race, uninitiated in the use of instruments of war; yet their electrical machines can be put to terrible uses sometimes. They use them against these people, but only in emergencies—as their laws forbid warfare. They naturally turn to earth-Eros, they call it. Already they have made frequent demonstrations by electric telegraphs, but earth fails to comprehend. These demonstrations are conducted with great secrecy, and by only a few whose ardor for new discover ies leads them onward. By dint of great exertion they (the few) have learned that earth is inhabited. Their joy is profound. One or two of earth's people have responded. You are one. By the aid of the moon (that great electric body) they have found a way to talk, intelligibly, to you by hieroglyphies. Spirits aid them much by contributing their electric fluid directly; thus the clairvoyance, or clear-seeing of the Sarcophagii (of which there are many). It is well understood among them. Mediums for electricity are numerous with them. A few learned Sarcophagii have established a college for electricity, in Mars, in spite of the terrors of the place; also a school for music, by electricity, in Mercury, which planet corresponds to your fluid.

Now use your power in all things useful, that our knowledge can supply you with. Command this electric force, sent through you, in all things beneficial or helpful. This will try the electrical quantity. If good, the quantity shall be increased slowly but surely, and with astonishing might and power. Exceedingly grateful, MANUEL:

TABLE THENOMENA MAGNIFIED 4000 DIAMETERS.*

The simple phenomena of table moving, and intelligent communications through that medium, may be seen and examined under high magnifying power by substituting for the table a common office ruler, a walking stick, or any similar light article which can be conveniently held within the hands of a medium and another person-the hands being placed alternately. A familiar illustration, although an awkward one, exhibiting the occult power, will be found in the Planchette. While it is moving, let the two persons who have their hands upon it just free it from the table below by raising it, and it will

"Our correspondent states in a private note, that this arti-cle is founded upon his experience at his own fireside, dur-ing a periot of over eighteen months of patient investiga-tion,—[Ed. B. of L. 1].

immediately exhibit a power, an intelligence, nay, a will, seemingly its own, which will astonsh and dumfound.—The automatic-pencil-which writes and draws, is another common instance; but the pencil is too small, and is held only by the hand of one person. With a much heavier article, and four hands holding it, the influence gains strength of locomotion and self-will which can be but faintly exhibited by any pencil or ta-

ble. Lay before it a printed alphabet, and it will tell its own tale itself, as fast as any third person can take down the words. Invariably it will address the operator in the first personal pronoun and in the name of deceased persons, and the communications, if taken down carefully and examined, may be ranged into classes which will run by gradations, from the most untruthful and vile upwards to the most exalted and Godlike As it will not only say, but do, and do often with a strength and cunning which will outrun ordinary foresight, I would caution inquirers not to have anything breakable within its range. Probably Moses' rod and the miner's divining rod are other forms of the same thing. Repeated experiments will prove there is no deception—the phenomena are real.

Dunedin, New Zealand, July 2d, 1874.

THE CURSE OF OPIOM EATING.

EDITOR OF THE BANNER OF LIGHT. - Permit me to say that there is-and it is fast growing on the people of this country—one curse, if possible, worse than rum, and that is the use of opium, or what is called laudanum. This habit has in part been formed by the ignorant doctors, who first administer the sleepy drug as medicine; it is afterward taken by the patient as a soothing balm-the end of which is misery and death. Many think that after years of suffering and almost death, the habit cannot be overcome. But permit me to say, this is not the fact, for 1 have used opiates for fourteen years, and gone as far as four onnces in one day, and taken morphine in sufficient quantity to kill ten sober men in a few hours. And the question may here be asked: "How did you overcome it?" Why, by the advice of Dr. Wm. Clute Rogers, (long in the spirit-world) I let it alone. It is true the way of the transgressor is hard, and its use "takes hold on hell;" but we, who went in with our eyes open, should, of right, suffer the consequences. I have done so, and passed through the fiery furnace, and come out without the smell of the curse on me. Please publish this, not for me, but for the benefit of the unfortunate, and COUNT BERTRAM.

142 West Houston street, New York.

f Written for the Banner of Light. THE DEATH OF LITTLE BREECHES.

BY WILLIAM BRUNTON.

' I do n't pan out on the prophets," But I'd always a kind o' gleam, That my little Gabe 'd give in, Ere he'd fished to the end of the stream; I do n't know no way to account For the singular feeling I had: But I expect the angels loved him, And wished to have the dear lad!

Did he take cold? I guess not; But he took a sight of love, And he jawed forever on angels, And how that he 'd play thar above; And he kinder had a belief, They hold pretty close to the earth, Helping and waiting, and ready. For time and eternity's birth!

My Gabe was a kind of angel-You need n't look so stiff, And draw up your skeleton muscles, And think of a "but" and an "if"-He was angel, sir, chock full, From top of his head to his toe. And you could n't have got a better, If to kingdom come you should go

I know he was sassy, and so on, But that was n't much in its way, For he 'd a heart like a snow-drop, And a love like a warm summer day; And many 's the sermon he preached, And laid down the law unto me; And now that he 's passed in his checks, I know what I know and see!

He went, last spring, as the snow went, Took something or other and died-Went talking of flowers and music, And I stood like a fool thar and cried: I cried till my heart was like water, It melted and melted away; But Little Breeches is an angel, I know-I shall hear him and have him some day.

He aint one to go back on his own. Because things look handsome and nice, But he 'll up and meet me, you bet, Before you could turn o'er the dice; He 'll meet me and pull me along, And lead me through thrones, and such, And I shall be happy as happy, Blest with my Gabe's fairy touch !

Well, good-by-his grave 's on the hill, Flowers on it, and a pretty white stone; But that aint much that I think of, He's safe with the best on the throne. He's smart, I know, as the daylight, And wanders and wonders all day, And comes now and then to my shanty, To see how long I shall stay.

Well, it won't be so very much longer, I 've got to the end of my pile; I kinder feel lonely and sad Without his chipper and smile; And I kinder wish I was going, I 'm willing and anxious for fate, For I know that my little Gabe Will welcome me early or late.

I shall have the best he can give, And the best of loving, I know, I shall fold and hug him and kiss, Till tears of gladness flow; And I'll be content forever. And heaven 'll be thar all right, When I gets my little Gabe again, With his laugh and dear delight! 5 Sixth street, Troy, N. Y.

Donations in Aid of our Public Free Circles.

Since our last report the following sums have been re-

Banner Correspondence.

New Hampshire.

"RESTORED THROUGH THE INTERPOSITION OF SPIRITS.-Dear Banner: We have been requested by the angel world to send you the following ommunication for publication:

To the many cures of disease through the aid

of spirit power, which are constantly occurring all over the world, we wish to add one more: that of our little daughter, Alice F: Richmond. (aged seven months), through the instrumentality of Mrs., Mary A. Sleeper-clairvoyant physician and healing medium of this city. On the 21st of July, Alice was taken quite sick with dysentery, July, Alice was taken quite sick with dysentery, with every symptom of cholera infantum, which it eventually became. We were naturally alarmed, as we had buried her twin brother only the month before, with the same terrible disease. The attending physician at first gave us encourment, but the child continually grew worse, until finally he gave his opinion that it must wear the child out, and ceased his visits, when we called in another physician, who did his best for two or three days without avail. At this time, July 31st, at about two o'clock in the afternoon we saw a change had taken place, her eves noon we saw a change had taken place, her eyes becoming glassy, and her countenance assuming the hue of death. As night approached she com-menced sinking, and we gave her a few drops of brandy, which seemed to revive her for a time, brandy, which seemed to revive her for a time, but she soon run back, and by midnight was purging fearfully. We sent for the physician then attending, and he sent up some medicine to stop the vomiting, saying he would be up early in the morning. But we, the parents, feared that would he too late to be of any service to our babe, and sent for Mrs. Sleeper; she came immediately, and we had a sitting when Dr Wm. P. Snofferd and we had a sitting, when Dr. Wm. P. Spofford, through her, told us there was very little chance for her ; that, in fact, she was about passing over. We asked what we could do, and he answered that our physicians had done their best, but no power on earth could save her; there was only one chance for her; they of the spirit-land might save her, if we implicitly followed their directions; yet at the same time they did not promise to give her back to us for a certainty, for she was too low. We promised that we would she was too low. We promised that we would assist them by following their directions as far as pessible. They inquired if we were willing to give her to them through life, to guard and guide and lead as they directed; we promised to do so and they said they would undertake her case.

She was in terrible distress at this time, and continued so for two hours. Their first order had been that we should give her nomore medicine, as she had taken so much already that the coating was coming all off of her stomach and bowels, and was coming at our of her stomach and cowers, and during this time we had given her nothing but a few drops of brandy, to keep up her strength. Her mother supported her in her lap on a pillow, holding one of her little hands, her father kneeling in front, holding the other, both watching for the last breath, which all feared must soon come The death-damp stood on her forehead; hands and feet cold and clammy; eyes dull, and pulse very low. She suddenly threw back her head with long strangle, and O, my God! the death rattle we could not mistake (we had heard it too recently, when her little mate, our baby Arthur, passed to spirit life). Immediately her mother commenced trembling violently, and breathing in her face, without the power to resist the influ-ence, shaking the child quite hard; then the in-fluence passed to the father.

We, the parents, very much alarmed, inquired of Mrs. Sleeper what it meant. She answered, "It is all right; don't resist it. See, she is coming out of it!" and sure enough, she commenced breathing more regularly, pulse fuller, hands and feet warmer, and she had fallen into a gentle slumber, which lasted some time. We had another sitting, when we were informed that they had passed a stream of electricity through us to the babe, being enabled to do so by the presence of Mrs. Sleeper, and that they hoped now to be able to save the child, yet they could not say for a certainty.

Twice more, once on each of the two succeeding days, she had very bad agonizing turns, and many times sinking spells, but Mrs. Sleeper staid with her most of the time, a great deal of the time holding Alice in her arms, working over her while entranced, and giving us directions, which we followed faithfully to the letter, and she has been steadily, though slowly, gaining ever since. We know that the child was raised from the brink of the grave and with grateful hearts to the of the grave, and with grateful hearts to the Father of us all, who permits His ministering angels to visit the afflicted children of earth, car-

LARA E. RICHMOND. EMILY P. PAGE, her Nurse.

New York.

ROCHESTER .- A lady correspondent writes as follows, concerning whims: "In the Banner of Light for August 1st, I read a quoted scientific expounding of the possibility of belief in Spirituexpounding of the possibility of belief in Spiritualism, in which occur the words "whim" and "imagination." Memory recalled a word in season, from the lady physician, Mrs. Parkhurst, of Rochester, while under her treatment for a very threatening complaint. I had been relating a mental experience I well knew, would come under the head of "whims," if told to an und thinking or unsympathizing person; to my great surprise and comfort she answered, "The day has come when whims should be respected." I was satisfied, and felt her words to be a positive inspiration. Being mediumistic, I have since re-received spirit or thought hints on that point, which, if correct, do not detract from the importance of the assertion. A whim is only a whim, a toothache is only a toothache; thoug they are not tangible, they are none the less real. I once heard the words "Simply odic force" profoundly adduced as a final solution of the moving of inanimate objects by unknown power. When imagination is spoken of as simply imagination, the question arises, what is this very extrinsic compound, this simple action of the mind which figures so conspicuously in insanity? If nature in all her workings is an economist, there must be utility in painful imaginings. If so, has it been defined?

WATKINS .- G. C. Hibbard, writing under date of Aug. 17th, informs us that since his last letter to the Banner he has received quite a number of letters asking for more particulars in regard to the medium he spoke of, and whether she is holding public scances. He says Mrs. Compton, the one alluded to, is developing very rapidly as a medium for materializations; that already faces, hands, &c., have been seen and recognized. He adds, the medium is not yet fully developed, but when she is, will unquestionably prove one of the best ever known to the public. She one of the best ever known to the public. She has been developing only about six months, and is in poor circumstances, bravely fighting with adversity. She has commenced holding public scances, charging the moderate fee of fifty cents for admission. She lives in Havana, N. Y., which is about three miles south of Watkins, Excellent accommodations can be had at the Jefferson House. Cars and stages run from this place to Havana, almost hourly.

Indiana.

KENDALLVILLE. - T. II. Stewart writes: Being desirous of visiting New York and the New England States, I wish to correspond with Free Religionist and Spiritualist Societies during the fall and winter months of 1874. I am a li-censed minister of the Harmonial Free Church, of Sturgls, Mich. I was a Baptist clergyman for twenty-five years in good standing, and have been lecturing for the Spiritualists and Free Thinkers, for five years, in several of the West-ern States. I am averaged as a speaker in the ern States. I am engaged as a speaker in the Woman's Suffrage Movement in Michigan until October next. I will give lectures for five dollars per lecture during my visit East. My parents came from Massachusetts to Cincinnati, in 1812."

Virginia.

RICHMOND.—A correspondent writes: Circles have been held at the house of Mr. G. W. Swan for the investigation of spiritual phenomena, through the mediumship of his daughter, for a long time. The manifestations are genuine, and many have been converted to the truths of Spiritualism. The Swan family are certainly deserving of great credit for having planted the seeds of Spiritualism so firmly in our midst. Recently Mr. Joel E. Watson has been lecturing here on the subjects of Spiritualism, Temperance, &c., and, aided by his efforts, we have organized under the name of the First Spiritual Society of Richmond, and elected G. W. Swan president, Wm. A. Edwards general agent, Louis Parrot treasurer, Thomas J. Barnett secretary. We invite correspondence with mediums, and would be grateful for assistance from our friends abroad. Address G. W. Swan, care of Wm. A. Edwards, 205 Broad street.

Pennsylvania. 🦠

RICHMOND.-At a recent meeting of the Society of Progressive Spiritualists, of Richmond, Crawford Co., Pa., the following resolutions were almost unanimously passed, there being only five dissenting voices:

Whereas, It having been falsely represented to the pub-lic that this society endorses the Woodhull doctrine, therefore
Resolved 1st, That we, as a Society of Progressive Spiritualists, do discard, disown, and utterly repudiate the doctrine taught by the Woodhull faction, as debasing and demoralizing in its tendencies, and its practice destructive to human rates

demonstrang in 183 to the human race,
2d. That it is our moral duty to guard and protect the interest of our sacred cause,
3d. That we send a copy of these resolutions, with the action taken thereon, to all the Spiritualist papers in the land,
J. A. AKIN, Sec'y.

THE DIFFERENCE.-As will be remembered, the Sunday after its occurrence, the great Chicago conflagration was made the subject of pulpit discourses all over the land. The pastor of one of the most prominent Orthodox Churches in Syracuse, N. Y., saw in this great calamity the avenging hand of God. He had swept the city with the besom of destruction, on account of the

wickedness of its people.

Subsequently, during his absence from home, this pastor's house and all its contents were consumed by fire. Being curious to learn what the reverend gentleman, who talked so flippantly of the "ways of Providence," would have to say about the "visitation" that had come upon him and his house, your correspondent scated himself among the worshipers on the Sunday following, and was not a little amused when, with great solemnity and assurance, the well-known text, "Whom the Lord loveth he chasteneth," was read. Verily there is a difference 'twixt "tweedledum and tweedledee." —S. E. M.

THE SPINNING WHEEL.

BENJAMIN F. TAYLOR.

A white pine floor and a low-ceiled room, A wheel and a reel and a great brown loom, The windows out and the world in bloom. A pair of "swifts" in the corner, where The grandmother sat in her rush-wrought chair

And pulled at the distaff's tangled hair; And sang to herself as she spun the tow While "the little wheel" ran soft and low As the muffled brooks where the grasses grow And lie one way with the water's flow.

As the Christ's field lilles free from sin, So she grew like them when she ceased to spin, Counted her "knots" and handed them in! "The great wheel" rigged in its harness stands

A three-legg'd thing with its spindle and bands—And the slender spokes, like the willow wands, That spring so thick in the low, wet lands, Turn dense at the touch of a woman's hands. As the wheel whirls swift how rank they grow! But how sparse and thin when the wheel runs

Forward and backward, and to and fro! There's a heap of rolls like clouds in curl, And a bright-faced, springy, barefoot girl: She gives a touch and a careless whirl,

She holds a roll in her shapely hand That the sun has kissed and the wind has fanned, And its mate obeys the wheel's command.

There must be wings on her rosy heel!

And there must be bees in the spindled steel! A thousand spokes in the dizzy wheel!

Have you forgotten the left-breast knock When you bagged the bee in the hollyhock, And the angry burr of an ancient clock-All ready to strike—came out of the mill, Where covered with meal the rogue was still, Till it made your thumb and finger thrill?

It is one, two, three-the roll is caught; 'T is a backward step and the thread is taut, A hurry of wheel and the roll is wrought! 'T-is one, two, three, and the yarn runs on, And the spindle shapes like a white-pine cone, As even and still as something grown.

The barefoot maiden follows the thread Like somebody caught and tether'd and led Up to the buzz of the busy head.

With backward sweep and willowy bend Monarch would borrow if maiden could lend, She draws out the thread to the white wool's end, From English sheep of the old-time farm, With their legs as fair as a woman's arm,

And faces white as a girl's alarm. She breaks her thread with an angry twang Just as if at her touch a harp-string rang
And keyed to the quaint old song she sang

That came to the halt on her cherry lip, While she tied one knot that never could slip, And thought of another, when her ship-

All laden with dreams in splendid guise-Should sail right out of the azure skies And a lover bring with great brown eyes!

Ah, broad the day, but her work was done— Two "runs" by reel! She had twisted and spun Her two score "knots" by set of sun. With her one, two, three, the wheel beside, And the three, two, one, of her backward glide, So to and fro in calico pride, Till the bees went home and daytime died!

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In apron white as the white sea foam, She gathered the wealth of her velvet gloom,

And railed it in with a tall back-comb. She crushed the dews with her naked feet, The track of the sun was a golden street, The grass was cool and the air was sweet.

The girl gazed up at the mackerel sky, And it looked like a pattern lifted high; But she never dreamed of angels nigh. And she spoke right out: "Do just see there! What a blue and white for the clouded pair I'm going to knit for my Sunday wear!" The wheel is dead and the bees are gone,

And the girl is dressed in a silver lawn, And her feet are shod with golden dawn. From a wind-swung tree that waves before, A shadow is dodging in at the door— Flickering ghost on the white pine floor—

And the cat, unlearned in the shadow's law, Just touched its edge with a velvet paw To hold it still with an ivory claw!

But its spectral cloak is blown about, And a moment more and the ghost is out, And leaves us all in a shadowy doubt If ever it fell on floor at all, Or if ever it swung along the wall, Or whether a shroud or a phantom shawl!

Oh, brow that the old-time morning kissed! Good-night, my girl of the double and twist! Oh, barefoot vision! vanishing mist!

-Scribner's, for July.

[From the Ribband of Blue, By Dr. Bayley of London.]

MARITAL LIFE.

"Speak unto the Children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue: And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them."—Numb. xv: 38, 33.

* * * * * Remember the charge of Joseph to his brethren, "See that ye fall not out by the way." your acts and your words, let there be seen upon

all your fringe the ribband of heavenly blue.

We come, now, to a still dearer connexion, which would often be more blest if the spirit of this command were more faithfully carried

In that most sacred of all human ties-the mar-In that most sacred of all human ties—the marriage union—it is of the highest importance that the blue ribband should appear in all the demeanor of husband and wife. Yet sometimes the domestic hearth is less tender and happy than it might be, for want of the gentle amenities of truth spoken in love. When that mysterious sympathy which attracts congenial souls to each other first induces ardent thoughts in the young lovers, the earnestness of affection presents to both only all that is amiable and agreeable. Each finds a magnifier of the excellencies of the other, and only all that is amiable and agreeable. Each finds a magnifier of the excellencies of the other, and no imperfections can be seen. And, when the hopes of both are crowned by possession, a long vista of happiness is beheld, thronged with an endless succession of joys and blessings. Yet both parties have failings. The perfection fancy has painted will, in many respects, be found to be overdrawn. The bloom of outward beauty will wear off. Possession will deprive many attractions of the exaggerated value for which they were chiefly indebted to passion. Both are probwere chiefly indebted to passion. Both are probably young, both imperfect, both are human. Hence there come discoveries of faults and short comings which belong to us all, but which had been before unseen. And now is the opportuni-ty for the manifestation of real love, in having patience with the loved one. If they have loved wisely, the virtues of each other and that mutual adaptation of feeling, taste and character which has drawn their souls to desire a union, impossible with any one else, have been the chief attrac-tions; and for their sakes, they can well afford to bear with some defects. Instead of being as tonished to find that the mere mortals we have married have some of the failings of our fallen race, we should take kindly the opportunity of showing that ours has not been a selfish passion which desires only its own gratification, but rathwhich desires only its own gratification, but rather the holy affection that, forgetful of self, seeks chiefly the happiness of those we love. To assist and to be assisted, to form angelic characters in each other, these are the chief objects for which marriage has been instituted. And to accomplish these ends, we must have a faithful but a friendly eye for the imperfections of each other. We should scarcely notice the unpleasant effect of faults in relation to our personal greatingtion. of faults in relation to our personal gratification, but be quick-sighted to perceive the injury they inflict upon the doer. * * * *

inflict upon the doer. * * *

Jesus washed his disciples' feet, and said, "As Jesus washed instance feet, and said. As I have washed your feet, so must ye wash one another's feet." And if to assist each other, to remove imperfections from your conduct, which is spiritually washing one another's feet, is a duty we owe to our ordinary friends, how much more is it a duty to assist in removing the spots which soil the characters of those we have undertaken to love and to cherish. Yet what tender care this to love and to cherish. Yet what tender care this duty needs. The true wife, or husband, cannot bear to think that the deeply-prized love of the other is being lost. Noticing a fault rudely, betrays the appearance of dislike, and wounds deeply. Sometimes, self-love will creep in between married partners, and the struggle for power will take the appearance of opposition to faults. Then lacerated feelings are nouved forth in hitter average. ated feelings are poured forth in bitter expressions. Then quarrels arise, long animosities are inaugurated, which take from home its sweet-ness, banish all those tender endearments, those happy confidences, those heart-felt reliances on each other, those fireside pleasures which coneach other, those fireside pleasures which con-stitute earth's nearest likeness to heaven. Then oppositions are engendered, recriminations are heard, hateful everywhere, but intolerable from those we love. Distrusts, fears and anxieties intrude, where only confidence should reign, and home becomes the saddest abode of misery. All this has happened, will happen, if we are not careful, in our married life especially to speak careful, in our married life especially, to speak the truth in love. There, above all, the blue ribband should be seen upon our garments. Sweet-ness in our goodness, and tenderness in our truth, should be the incessant law of married partners to each other. A fearfulness of injuring the feelings of the other. A friendly, kindly touch, when any mental sore requires attention. A determination to do nothing which does not manifest a constant affection fest a constant affection. A deference to each other's wishes. A manifest active effort to promote the other's happiness. These are the dispositions which can alone preserve and complete

that choicest of all divine blessings — genuine conjugal love.

When misunderstanding has been sustained, and bruised affections manifest how deeply they are hurt, their pain should not be treated lightly. He would be thought cruel who trampled on the inflamed foot of another, yet the anguished heart is sometimes tortured with stinging words of bitterest taunt and reproach, under the delusion that it is necessary to blame where fault has been committed. The first necessity is to bring ourselves into a state of real kindness and affection; then ascertain if the superced foult he ascertain. then ascertain if the supposed fault be as real as it appeared. If so, to ask from Him who views us all from kindness, for wisdom, first pure, then peaceable, to speak the truth in love; while our ribband is blue, to take care that it is soft and warm. How desirable this is in our intercourse with others! In our intercourse with those who are to form with us the happiness of heart and

home, it is indispensable.

And yet it is not uncommon for unwise mar-And yet it is not uncommon for unwise married partners so far to neglect this commandment, as to be all smiles to others, and to reserve their coldness for those whom they should most fondly cherish. The husband, open, smiling, and sedulously polite to any other lady, will be reserved, negligent, uncourteous and unkind to the heart which should be to him above all price. The wife, all radiant with smiles to others, aftentive to their minutest wishes or conforts, will tentive to their minutest wishes or comforts, will tentive to their minutest wishes or comforts, will not trouble herself to retain or regain the affections of that one on whom all her real happiness depends. The gentle, conciliating word, for which her husband's heart, beneath a firm exterior, is longing, she will not speak. The one she won by gentleness and grace, and all the feminine virtues, she will not preserve by growing in those virtues, but rudely repels. And the heart whose faintest throb she once valued beyond all earthy riches, she rudely throws away.

whose faintest throb she once valued beyond all carthly riches, she rudely throws away.

Oh, married partners, tenants of the same home, who should be all in all to each other for time and for eternity, never neglect, in your sentiments, your spirit, your acts, your words to each other, to let there be visible, on all the manifestations of character with which your life's dress is fringed, the truth and the love of celestial blue! Oh wife matron mother, remember tial blue! Oh, wife, matron, mother, remember your strength is in tenderness! Never shock the feelings of your husband by harsh, bitter, unwomanly exasperations! Let your home be ever preserved sacred to domestic peace, by a meek and quiet spirit. So will you be your husband's dearest trust and chief consoler, your children's constant refuge, and, when you have passed beyond the shades of time, the star of fond remembers. brance that shines high above the cares of earth and lures them still to heaven!

Oh, husband, oh, father, on whom the wife's fond heart desires to lean, let no harsh expression drive her thence. A yearning of unspeak-able tenderness keeps you within her presence mentally, wherever you may be, from morn to dewy eve. And when you return she expects the friendly greeting; let her not be disappoint-ed. Be assued her love would encircle you if you were driven from the common ranks of men; her heart would be the truest pillow for your aching head. Her grace, her happiness, is the worthiest ornament for you now. Your strength is cold, repulsive and forbidding, until it is combined and chastened by the gentleness and sweetness of your faithful, loving wife. Let her be cheered, then, to see upon the fringe of your garments the clearness and the warmth of true, celestial blue."

Children's Department.

COUNTING THE FINGERS.

Davy, dear, your fingers hold, Listen till my story's told. "Thumb's a rogue, and whispers, 'Come, Let us steal the sweets,' says Thumb. "Straight First Finger bends to hear, She's a rogue when Thumb is near, "Second Finger says, 'I'll go,' Cries Third Finger, 'Count me, too.' "Little Finger stands alone, Says, 'The sweets are not our own.' "Thumb says, 'Let no Finger say Where the sweets have gone to-day.' "First Finger cries out, 'No, no! Not a word from me shall go. "Second Finger shakes her head." She would suffer death instead." "Finger Third is full of fear. Lest the marks of guilt appear. "Little Finger cries, 'For shame! I shall tell where lies the blame. "If we all are made to smart, With the rest I'll bear my part." And I think that, through and through, Little Finger's right-don't you?

[From Good Things.] A SECRET ABOUT A POOR HUNCHBACK.

High up on the brown, shaggy mountain-side there stands an old stone cross, cracked, lichened, mossed, and sinking on one side into the ground; and beneath the cross there bubbles a clear well, to which few go now, except the sheep that crop the rich green grass that springs

around its brink.

Beside the well sat a little boy, and as he looked into the crystal water his tears dimpled it like

"It only tells me what I knew before," said the disappointed little fellow with a sigh.

The little boy was weeping because he was a hunchback. His big, sad eyes melted the heart like minor melodies, but there was nothing else

beautiful in his stunted, distorted feeble frame. His mother lavished fondness on him at times but at other times there was a look in her eyes which it was hard to bear—the mortifying pity of crushed hope. His father looked at him as if he wished that he had never been born. His sis-ters were kind to him, after a fashion, but their proud love was reserved for his beautiful younger brother, who patronized and promised to protect him with half contemptious compas-

Outside his-own family the little hunchback was either ignored, or coarsely pitied, or made the butt of most cruel ridicule and the victim of downright brutality. He felt very lonely, in a world which he loved because it was so full of

beauty, amongst so many people whom he longed to love if they would only let him.

He had heard the old tales that were told of the curing power of the deserted well. It bubbled up as brightly as ever it had bubbled; why should it not be as good a doctor as ever it had been? He determined to try it.

Fearing to be laughed at, he kept his determination to himself, and started, without telling

anyone, for the mountain side.

As he passed through the village street he was jeered at and pelted by the village children; but a good-hearted woman rushed out from her washtub with brawny, bare, soap-suddy arms, and drove off his young tormentors, by sounding boxes on the ear, and breath-taking thumps upon the back, and teeth-chattering shakings by the collar.

The little boy was grateful to his protectress, but he thought it hard that he should need protection, and when she said, "Poor little boy, it is not his fault that he is such an object," her

is not his fault that he is such an object," her pity made him feel sore.

But he left the village behind him; and got out into the sunny country beyond, where he met no one to twit him with his ugliness, and the pain of his poor little smarting heart was lulled.

It was a glorious day in June. The trees were out in full leaf, but the leaves had not yet lost their fresh May green. The mottled hemlock stalks in the ditches were covered with a veil of creamy lace. Purple and golden yetches grew in

creamy lace. Purple and golden vetches grew in and about the hedges, and the meadows, and the patches of turf between the ditches and the road were tufted with white and red and yellow clover heads. The purple thyme was breathing out honey beneath the sun's warm kiss. The foxglove was nodding its claret colored bells, and the globe-flower was tossing about its golden balls like a conjurer. The little how picked balls like a conjurer. The little boy picked handfuls of honeysuckle blossoms and sucked

read about when a boy. There was none to care -for-her-but-the hunchback.— He had dragged her out, and comforted her, and got her work; and at last she had married an honest husband, and lived to have a swarm of pretty little faces swaying about her like roses round a bush; and wife and father and the little roses all blessed the

Another lonely girl, whose face had once been a pure little rose, but had been sadly blighted, he had found wandering reckless in the same great city; but he had lured her back to her quiet country home, and once more father and mother, sisters and brothers, blessed the hunch-

One of the most cruel of his village tormentors, grown up like himself, was almost ruined—would be completely ruined if he had to pay immediately a sum of money he owed the hunchback. "Ask him to have mercy on you, and give you a little grace," said the man's wife.
"It's of no use," the man answered, moodligy;
"I never had any mercy on him, and of course he'll take it out of me now" "Then I'll go and ask him," cried the wife; and when she had told him of him of him all temmer's tend to head. him of his old tormentor's troubles the hunch-back freely forgave him all. The man professed to be very grateful, but afterwards he spread a report that the hunchback had only given up his claim because he knew that he had been a cheat in pretending to have one. And again the hunchback forgave the man all.

A fearful plague raged in the village. In al-

most every farm-house and cottage there were some persons down with it. Almost all not smitten with it had fled in their selfish terror. There was no one left to bury the dead. Scarcely anyone was left to comfort the dying, and to cherish and rescue such of the sick as might, be saved, except the hunchback. Ugly as he was, went from house to house like a sunbeam, the only ray of hope to the poor creatures, with whom he sat up night and day.

But his turn came to be stricken down; his yes were sealed, his limbs frozen; and then his face was transfigured with glory, as he sped away

o rest.

But when his eyes opened, he saw again the range-tipped butterfly and the hawthorn bush.

He was again a little, feeble, ugly boy, lying on the warm grass beside the well.

Somehow, however, as he walked down through the heather, thinking over his strange experiences, he felt that his pilgrimage to the well had not been made in vain.

THE EXODUS.

To the Editors of the Boston Daily Advertiser. The account in the Advertiser, recently, of the results of investigations made by Henry Brugsch-Bey on the subject of the Exodus, calls to mind an event in the life of Napoleon Bonaparte, which occurred during his expedition to Egypt. It is thus related by Allison in his History of Europe: "At Suez, Napoleon passed the Red Sea in a dry channel, when the tide was out, on the iden-

tical passage which had been traversed three thou-sand years before by the children of Israel, Hav ing refreshed himself at the fountains which still bear the name of the Wells of Moses, at the foot of Mount Sinat, he returned to recross to the A fri-can side. It was dark when he reached the shore, and in crossing the sands, as the tide was flowing, they wandered from the right path and were for some time exposed to the most imminent danger. Already the water was up to their middle, and still rapidly flowing, when the presence of mind of Napoleon extricated them from their perilous situation. He caused one of his escort to go in every direction, and shout when he found the depth of water increasing, and that he had lost his footing. By this means it was discovered in what quarter the slope of the shore ascended, and the party at length gained the coast of Egypt.
! Had I perished in that manner like Pharaoh,' said Napoleon, 'it would have furnished all the preachers of Christendon with a magnificent text against me.'"

N.

CONNECTICUT.

Letter From E. Anne Himman.

Letter State Himm Letter from E. Anne Hinman.

was dead. She was a prevish old woman, interesting in no way, and in the wide world there was not a soul to care whether she lived or died, until the hunchback found her out. He brought her food, and medicine, and clothes; he brought her coals, he brought her coaling fruit. He sat with her, reading and talking. Sometimes the ungrateful, ugly, old woman snapped at him for heing so ugly; but the hunchback simply smilled, and went on being kind to her.

A young woman without a penny, alone in a great city, and maddened by her ioneliness, had thrown herself, with a loud shrick, into the black, gaslit river, of which the hunchback, when he saw it as a man, remembered that he had read about when a boy. There was none-to care for her-but-the-hunchback.—He had-dragged her for her-but-the-hunchback.—He had-dragged her out, and comforted her, and got her work; and

Adjourned to meet on the second Wednesday in August, 1875, at Compounce Pond. H. S. Hamilton, Secretary.

NEW YORK

Mediums' and Speakers' Convention-

In pursuance of notice, the Spiritualists of Western New York held their regular Quarterly Convention at Union Church, East Randolph, Saturday and Sunday, Aug. 1st and 2nd.

Notwithstanding Saturday opened very unfavorably, with much rath, a toy undamated souls convened at the ychurch, the meeting was called to order by Geo. W. Tay-allor, and a short informal conference constituted the foremon resolution.

solwithstanding Saturday opened very unfavorably, with much rain, a bey undanned souls convened at the yeburch, the meeting was called to order by 650. W. Tay-A. Jor, and a short informal conference constituted the formation session.

At the opening of the aftermon session, the following officers were elected: Geo. W. Taylor, Chairman: Danfel Lott, Vice Persident; May Huntington, Secretary; D. Huntington and O. G. Chase, Committee on Finance; A. E. Tiblen, M. M. Toncey, and May Huntington, Business Committee, E. Ch. Tutle singing many beautiful and appendicated to the convenient master. C. D. Tutle singing many beautiful and appendicated to the convenient of the conting of the continuous of the c

To Correspondents.

55 No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or return communications not used.

M. W., MIDDLEVILLE, -- Your essay has been received

"A SEEKER AFTER TRUTH," NEW YORK CITY, -Your article will be published if you will allow your mano to be

PUBLIC MEETINGS, ETC

Spiritualist Convention.

Spiritualist Convention.

The Minnesota State Association of Spiritualists will hold their Soventh Annual Convention in the city of Minneapolls, commencing Friday, September IIII, and continuing in session over Sunday, the 13th. Prof. T. B. Taylor is engaged to be present as speaker, and we extend a cordial invitation to the medium's and speakers of our State to be present and help make this Convention a grand success. Let every member of this Association feet that they can do something toward building up the cause by being present and working for unadulterated Spiritualism. The friends at Minneapolis will care for desgates as 4 other meetings of the Association, and the hotels will keep delegates for one dollar per day.

We hope to see a large delegation of carnest, zealous Spiritualism come up ready to work in behalf of the interest of true Spiritualism letting all side issues remain outside of the Convention.

G. P. Collens, Secretary.

Northfield, August 11th, 1874.

National Spiritual Convention.

In accordance with Article II., chapter 5, and Article II., chapter 7, of the Constitution of the Universal Association of Spiritualist, the Provisional National Council Issue this call for a National Convention, to be convened in Parker Memorial Hall, Hoston, on Tuesday, September 15, and to extend during three days.

This Convention is expressly for the purpose of discussion and propaganda; and all Spiritualists, Socialists, Indeels, Materialists, Free Religionists and Free Thinkers, are cordially invited to, attend and Join in the effort to advance the cause of truth and human welfare. All subjects in which the good of the race is involved will be legitimate themes for discussion and for set speeches. Those who propose to speak upon specific subjects are requested to prepare their speeches, so that they may be published in the regular proceedings of the Convention.

By order of the Provisional National Council.

Victoria C. Woodhivia, President.

To Book-Buyers.

At our new location, No. 9 Montgamery Place, corner of Province street, Boston, we have a fine Bookstore on the ground floor of the Building, where we keep on sale a large stock of Spiritual, Reformatory and Miscellaneous Works, to which we invite your attention.

Orders accompanied by each will receive prompt attention. We are prepared to forward any of the publications of the Book Trade at usual rates. We respectfully decline all business operations looking to the sale of Books on commission, or when cash does not accompany the order. Send for a free Catalogue of our Publications.

Panner of Light.

BOSTON, SATURDAY, SEPTEMBER 5, 1874.

PUBLICATION OFFICE AND BOOKSTORE, No. 9 Montgomery Pince, corner of Province street (Lower Floor),

AGESTS FOR THE BANNER IN NEW YORK, THE AMERICAN NEWS COMPANY, 119 NASSAUST

> COLBY & RICH, PUBLISHERS AND PROPRIETORS.

LUTHER COLBY BUSINESS MANAGER.

is and communications appertaining to the LUTHER COLBY: and all BUSINESS LETTERS to ISAAC BURIER COLBY: and all BUSINESS LETTERS to ISAAC BURIER, BANNER OF LIGHT PUBLISHING HOUSE, BOS-TON, MASS.

Kardec's "Book on Mediums."

Ope of the most remarkable works which has ever been issued in the United States, upon the subject of Spiritualism, since the advent of the phenomena at Hydesville, will be put forth from the press of Colby & Rich, No. 9 Montgomery Place, Boston,

MONDAY, SEPT. 7TH.

The volume will be issued in a style com mensurate with its importance, an idea of which may be gleaned from a perusal of its title page, setting forth, as it does, the wide range of matter treated:

Book or Mediums; or, Gride for Mi-DIUMS AND INVOCATORS: Containing the special instruction of the spirits on the theory of all kinds of manifestations; the means of communicating with the invisible world; the development of mediumship; the difficulties and the dangers that ar to be encountered in the practice of Spiritism."

The utmost interest, amounting almost to en thusiasm, greeted the appearance of this book in France, and there is every reason to expect that it will successfully appeal to the American pub He by the same engaging charms of novelfy and interest with which it reached the hearts of Kardec's countrymen.

Whatever may be said in praise of this forth coming work will fall far short of giving any realizing sense of its sterling merits. It must be perused-which, thanks to the faithful translation by Emma A. Wood, can be understandingly done-in-order to be rightfully weighed in the balance of individual Judgment. The clear language of the author, and the painstaking method by which, in conversational yet argumentative style, he takes his reader by the hand, as it were, and leads him through paths heretofore undreamed of (if he be a skeptie), or but little understood before (if he be a confirmed Spiritualist), cannot be depicted in the limits of a passing notice. Read the book, therefore, on its anpearance, that its terse statements of incontrovertible facts, its noire style of expression, and the inductive unfoldments which thereby find flotation to the mind, may be fully appreciated.

(19" SEE ADVERTISEMENT. 61

·The Morals of Spiritualism.

In some remarks on Mr. Wallace's pamphlet, the editor of the Index, in the oracular tone of one who claims a scientific basis for his opinions, informs the world that "Spiritualism has nothing to do with natural morality." This is about as logical as it would be to say that Spiritualism has nothing to do with those natural affections, hopes and fears, which, as we all know, are so intimately related to natural morality.

From what can the laws of natural morality be deduced, if not from facts of human nature, accepted by science? The facts of Spiritualism are facts of human nature, of science and experience. It is not a mere theory of a hereafter, but a proof, which we claim to give; a proof of continuous, uninterrupted life; and so a knowledge of the truth of Spiritualism has just as much a relation to the present as the thirtieth year of a man's earth life has a relation to his fiftieth.

No one doubts that a vivid belief in a future life may exist among people very low in the scale of intelligence and moral culture; but even here a certain moral restraint may spring from this belief. Mr. Winwood Reade, who will not be suspected of favoring Spiritualism, relates, in his "Story of the Ashantee Campaign," the following incident:

"Death is disagreeable to us because we do not know where we are going to ; but to the wid-ow of a chieftain it is merely a surgical operation and a change of existence. That explains why the Africans submit to death so quietly. A wo-man at Akropong, selected for sacrifice, was stripped according to custom, but only stunned, not killed. She recovered her senses, and found herself lying on the ground surrounded by dead bodies. She rose, went into the town where the elders were seated in council, and told them that she had been to the land of the dead and had been sent back because she was naked. The elders must dress her finely and kill her over again. This accordingly was done."

However dense the ignorance of this poor woman may have been in other respects, a belief that could lead her, under a superstitious sense of duty, to seek death, can hardly be said to be lacking in an element of "natural morality," proportioned to the light that fell on her path.

"All that concerns the scientific moralist," we are told by the Index, "is to get at the real relations of human life and the real laws that govern them."

Would it not be rather an unwise way of getting at these relations and these laws to confine our view to the physical phenomena of man's nature and rule out the psychical or spiritual? Or will it be contended that psychology has not quite as much to do with natural morality as physiology?

It cannot be fairly retorted by this writer that he does not admit that there is a science of psy- ground in favor of the God-in-the-Constitution chology, for he expressly says: "We must | movement?

frankly say that Mr. Wallace's Chapter on the Moral Teachings of Spiritualism,' whether true or false, has as little to do with Natural Morality as it has with astronomy;" the utter nullity and absurdity of which assertion will be apparent when we consider that whatever is true, whether it be a fact of human nature or of universal nature, has to do-with natural mora'ity. Surely we cannot know too many truths if we would make our science of morality, harmonize with the nature of man, the facts of God's universe, and all the feachings of science.

It is not, as this writer asserts, "a metaphysical theory of human nature," which-Mr. Wallace professes to unfold. On the contrary he tells us of the "absolute laftpwledge of facts regarding a future state," which the Spiritualist gets; and this knowledge he truly represents as offering to the cultivated, intelligent thinker one of the highest incentives to a noble, pure, and scientific

Obviously there can be no other foundation for natural morality than science; and Spiritualism is science, and selence of the most pertinent and important character in this particular association; and this science is not at all impaired by the fact that the editor of the Index has made 'many unrewarding attempts to abandon positive duties in order to hunt up convincing

When such men as Wallace, Crookes, Fichte, Flammarion, Favre, DeMorgan, Esenbach, Goldsmith, and a host of other scientific investigators have declared that "convincing proofs" do exist, and are strong enough to satisfy them, it does not at all disturb our knowledge of Spiritualism to be made aware that the editor of the Index has not yet succeeded in finding those proofs. They xist, nevertheless, incredible as this may seem to him. We should be very glad to have him find the proofs; but his failure to do so renders them none the less facts of selence; and as such they have just as much a bearing on natural morality as any other fact in nature.

The God-in-the-Constitution

Party is as indefatigable in its work as ever. Do not imagine, liberals, that it is either dormant as to action, or sluggish as to ambitious scheming. Unseen and unheard, perhaps, in its operations. it is yet surely at work for the imbuing of all classes of society with a sentiment more or less. directly countenancing credal authority—a sentiment more inimical to the life of our young American Hercules, Religious Freedom, than was the fabled poisoned garment of Nessus to him of Thebes.

The grand unfoldment and advancement of this nation of the West, in arts, sciences, and alldepartments, whether material, scholastic, political or social, is due to the possession of freereligious, privileges, or rather the guaranteed right to use the reason unfettered by any system of church and state government. With this freedom of thought - and speech, also - came our prosperity, and with its departure will also fade all that makes American citizenship desirable. The more hidden and secret the operation of any movement looking to its destruction, the more threatening the danger. In a republic like our own, whatever may openly menace the public weal stands an eminent chance of being throttled at its first appearance. But who shall meet the power that moves in the subterranean twilight of

Is not this the history of the God-in-the-Constitution movement? Coming out holdly at first, heralded by a few gloomy fanatics who hoped to act as whippers in to the great mass of Christian believers, flaunting its banners in open convention, and proclaiming its intention broadcast to the land, it was met by a feeling in the community which said," Stand back! the time has not yet come when any church or any creed can in the slightest degree hope to control of brepare to control the minds of American freemen!" Leading public men, who had lent their influence to the movement, through hope of popularity; has tened, with low bows, to inform the people that they had no real fellowship with the movement. Even the secular press caught up the cry, and what was the result? Why, a change of tactics, of course. Nothing could yet be made by open collision with the masses, so that the managers, who were engineering the movement for the evangelization of the United States Constitution. called in their speakers and assumed the (to their minds) more politic mode of operation in secrecy and silence.

And that they are so at work is a fact patent to every lover of free speech who looks thoughtfully about him. In the Congress of the nation, the Councils of the Churches, the arena of political strife (down to the humblest primary caucuses), and even in the choosing of the Committees charged with the supervising of our school system, their efforts are to be traced. And to the work of the final and total settlement upon principles of right of this question; which is so insidlously pushed by its zealot partisans, the lovers of untrammeled thought, fearless speech, unbiased reason and a free press are called in our day: What is the liberal element doing for the counterpoising of this pressure, the countervailance of these incessant labors for the ultimate substitution of a despotic theorney in place of our present republican form of government? This is a question we desire to put squarely before every lover of his kind in free America, for the hour comes when the schemes now so silently maturing will be unmasked; and well will it be if the disciples of free thought be not found, like' the virgins of old, with no oil in their lamps, and be either driven to the abject surrender of their dearest rights, or forced to seek the consolidation of their powers in defence of liberty in the face of the awakened midnight hurricane of credal

Prof. Seeley, of Amherst College, so it is announced, is about to be presented for nomination to Congress, by his friends outside the domain of party, as a mark of personal esteem-a meeting being appointed for the purpose at Greenfield, Mass., Tuesday, September 8th. This gentleman, it will be remembered, in the course of a speech in Tremont Temple, Boston, some two years since, pledged himself to the cause of Christianizing (?) the United States Constitution, and used words to the effect that the project would be carried out-even by the use of coercive force, if need be; that it was a something which was born of a fixed purpose in the hearts of its advocates; and that they would go on, slowly it might be, but surely, to the fulfilment of their aim! In view of the dangers above stated. are the liberals of Western Massachusetts, ready to endorse by their votes, even at an informal meeting, a man who takes such uncompromising

Eternity and Immortality.

In our New Orleans correspondence we have the substance of a communication on the above theme, through a medium of distinction, Mme. Rougelot, who was professedly entranced by the spirit of Esop. Our correspondent prefaces the communication with the observation that, to her mind, there is a clear and well-defined distinction between these two terms, although they are commonly used as one and the same. Eternal, she holds, is not opposed to an unconscious existence, and applies to the various forms of matter; immortal implies a conscious identity, and applies only to to the human-spirit. Eternity does not imply immortality, but immortality includes eternity. Matter is eternal, because indestructible, and passing through an infinite variety of changes it is never annihilated. The human soul is immortal, because it possesses a conscious, unchangeable, personal individuality. This important distinction was impressively confirmed at a scance held with the medium above referred to, in New Orleans, in the French tongue, which our correspondent has translated into English. The spirit referred to observed that as God is eternal, verything that emanates from him must partake of the same divine essence. There is the same difference between the meanings of the two terms—eternal and immortal—as there is between night and day. The one is a simple attribute of existence itself, permanent and unalterable; the other is acquired, the inheritance of progress and attained by the transitory conditions of mortal life. God doubtless never intended to do everything for man, although he has planted in is soul the germs of all.

He intends that he shall raise himself, thus leaving to him the conscious merit of his own greatness and the realization of his own dignity. These would have been but mockeries, if from the very cradle he had received the accomplishment of his destiny; but called upon to achieve it for himself, he becomes a co-worker with God, and continues the work of the Creator in himself and about himself, and thus becomes the author of his own immortality. This is the reason why he has received the gift of "life after life," wherein, starting afresh, be can correct the imperfections of his nature and cultivate the precious gifts—the inheritance of his soul-even to the perfect accomplishment of his individuality, attaining at last to the glorious condition where death itself is conquered. Death is the end of lower lives alone. To the inhabitants of material worlds, death is the beneficent but misunderstood angel, which, standing beyond the tomb, opens the gates of eternity to all who pass. How many blasted. withered lives have been regenerated by her reath; and yet she is regarded with terror and affright. Why? Because the mystery of her mission is unknown. Blinded by ignorance, we see not the halo which encircles her brow. When the spirit has once overcome the bondage of matter, and conquered darkness, it belongs to the kingdom of light, where death no longer casts a shadow. Then the soul, exalted in majesty and grandeur, enters into the immortality it has conquered, and continues a new life upon a grander and loftier plane.

It was for this-continued the spirit above mmed-that the Christ said, "There are many mansions in my Father's house." Is it conceivable that every soul is prepared to enter into this very apogee of glory on leaving the earth-life?an incomplete, unfinished life, perhaps, which offered little or no opportunity for development? Is it to be supposed, that those who have lived only in misery and ignorance; in the vices which are too often the results of such surroundingsthat those who are cut off suddenly, whose ephemeral life afforded no opportunity for the exercise of their higher faculties or to contribute their contingent of virtue-that these have accomplished the end of human existence? Is it to be sunposed that those who are ignorant of their strength, never having felt it, those whose capacities, have never been developed for lack of and day school, and aims to afford to its patrons opportunity—that they have fulfilled the measure of that which they might and should have been? Can life be accounted complete until we have to give tone and vigor to the body, whereby the of the soul has been made to vibrate in harmony with every other? The spirit amplified this striking range of thought with cumulative power, and every interrogatory became the vehicle of an unanswerable argument. There is enough in the two words, eternity and immortality, to make men pause in their daily duties as the faintest glimpse of their meaning is suffered from time to time, to flash over them. A volume would not be sufficient to sketch the very beginnings of the suggestions that arise in the mind that contemplates them.

The Christian Spiritualist. Dr. George Sexton has taken charge of this interesting publication, and the August number gives the marks of his trenchant and able pen. We hope he will be liberally supported by Spiritualists, not only in England, but in this country In the discussion of Spiritualism we want the labors of all schools of thought for the evolution of truth; and we can well see how Dr. Sexton may continue to render efficient service if he does not narrow himself down to any sectarian platform. If not Christians, we are, at least, of the religion of Christ, for he was a good Spiritualist, and held opinions very different from those which his followers and interpreters have labelled Christian. The Christian Spiritualist is published at two pence a month; and a dollar sent to Dr. Geo. Sexton, care of Frederic Arnold, No. 36 Fleet street, London, will probably bring it post-paid, to American subscribers. A dollar can now be sent by postal order.

Children's Progressive Lyceum,

No. 1., of Boston, will dedicate its new place of meeting, Rochester Hall, 554 Washington street, (formerly known as Old Fraternity Hall,) in the interests of Spiritualism, by a series of appropriate exercises on the EVENING of MONDAY, SEPT. 7тн. Miss Lizzie Doten, Mrs. Emma Hardinge Britten and other prominent speakers are expected. Complimentary tickets of admission will be issued to all who may wish to be present, on application to any member of the Committee of Arrangements-Alonzo Danforth, Mrs. Mary A. Lang and J. B. flatch constituting that body. The services-which are to close with dancing —cannot fail of calling together a large congrega tion of the friends of the rising generation.

147 We have received No. 3, Vol. 2, of Prof. S. B. Brittan's QUARTERLY JOURNAL OF SPIRIT-UAL SCIENCE, which we shall take occasion to notice in our next issue.

ST LOUIS LIBERAL UNION, on our fifth page.

The Proof Palpable.

The reader's attention is again called to the valuable addition which is being made by Epes Sargent, Esq., to the literature of Spiritualism, by the entertaining and yet deeply thoughtful papers which he is weekly giving to the public, under the above heading, on our first page. At the outset, in view of his two introductory chapters, we stated that the thoroughness with which the writer was doing his work augured that the essay, when put forth in book form (which is to be done as soon as it has passed through our columns) would remain a standard volume, "presenting to the coming years, in terse and comprehensive style, a recapitulation of many of the remarkable phenomena upon which the philosophy of Spiritualism is based, and a clear analysis of the lessons they convey;" and we feel assured that no one who has carefully followed the thought-and-fact panorama which this gifted author has weekly displayed, will fail to endorse. our introductory sentences concerning it.

Mr. Sargent is at present discussing with rare interest and earnest research the question: "What do you mean by spirit?" which he truly says is one frequently asked; and this portion of his effort, though more of the nature of a philosophical disquisition than a narrative of occurrences, is one which should be carefully perused.

While we do not purpose, at this time, to enter into any extended resume of the continued article in question, we still desire to refer to and to emphasize an extract from a letter written to Mr. Sargent by Dr. J. M. Gully, formerly of Great Malvern, Eng., (contained in Chapter V,) in which he counsels a higher order of feeling on the part of investigators into spirit communion.

In referring to Miss Florence Cook's "Katie King " séances, Dr. G. says :

"I believe that much information might have been obtained from her [Katie] concerning the outre-tombe, but the circle seeingd always bent on talking chaff to her, complimenting her, and indulging in ordinary inconsequential conversa-tion; for only on one or two occasions was I who hate all the nonsense that was said to and by her) able to put a few questions on the sub-jects about which every thoughtful Spiritualist is naturally anxious.

It may be questioned whether these spirit beings can convey anything like an accurate idea of their state and powers; but I believe that, just as their power of physical manifestation augments with use, so would their power of mental communi-cation increase were an intelligent curiosity al-ways presented for their sympathetic reply. In fact, I believe that if less idle and more serious curiosity was felt by the circles, spirits of a higher and more powerful character would sympa-thetically come and teach by vocal-words, writ-ten words, inspired words."

This is terse language, and to the point; and specially is it of importance to heed the advice it gives at the present time, when all signs seem to indicate that phenomenal Spiritualism is about to take broader and more diverse ground than at any other period in the history of the movement. Let sitters and investigators at spirit circles be filled with an earnest desire for truth, and they will certainly awaken a like feeling on the part of their super-mundane visitors, whether such come to them robed in temporary materializations or unseen to their mortal eyes; and out of that feeling will spring a power which, acting in a two-fold manner, will fit the listener's mind for the reception of new truths to be conveyed, while at the same time the spirit speaking will surely feel its vision cleared and its highest powers quickened to the better perception of what is needed and the surest method of presenting the same to those in mortal to whom its remarks may be ad-

The Hendrick Institute,

Situated at 25 West Twenty-Sixth street, New fork City, and presided over by Sarah L. Hendrick, principal, offers a superior order of advantages to pupils wishing tuition in French, German or English branches of education. The Institute combines the characteristics of a boarding vocal culture and gymnastic exercises are added, passed through all its phases, until every chord pupil is enabled to bear the mental discipline without injury to the physical health. Its next-term will commence September 21st. Those desiring further particulars can obtain them by addressing the Principal as above.

The Clam Bake and Picnic

Announced by Drs. Gardner and Richardson, on our fifth page, as the closing of their series for the present season, promises to be a fine affair. Speaking by Miss Lizzie Doten, Dr. H. B. Storer and others, music by Edmands's Band, dancing, and all the attractions with which the visitors to Silver Lake Grove are by this time fully conversant, will combine to make a pleas ant and enjoyable day.

Mrs. Maggie J. Folsom.

The many friends of this estimable lady and celebrated clairvoyant medium will be pleased to learn that she has at length recovered from the severe illness which for a time threatened her continuance in the sphere of material usefulness, and is now ready to receive calls at No. 9 Montgomery Place, Boston, (Dr. H. B. Storer's office) from all who may desire her professional services.

National Spiritual Convention.

By reference to our third page it will be seen that a National Convention will be assembled in Parker Memorial Hall, Boston, on Tuesday, September 15, to extend during three days. is announced that this meeting will be-held for the purposes of discussion and propaganda; that "all Spiritualists, Socialists, Infidels, Materialists. Free Religionists and Free Thinkers are cordially invited to attend and join in the effort to advance the cause of truth and human wellfare;" and that all subjects in which the good of the race is involved will be legitimate themes for discussion and for set speeches.

The Invocation which introduces the Message Department on our sixth page is replete with the feeling of true inspiration; various matters of interest are treated of in the department of questions and answers; Tom Hogan speaks comfort to his wife; Fannie Dillon, of Boston, sends message to her mother; Eleanor Thomas counsels her husband in a direct and comprehensive though brief manner concerning the true method of investigating the facts of spirit return and a future life; Ann Merrick denies her complicity with certain physical manifestations; and Dick Turpin urges his English friends to seek rather for material evidence to Read the announcement put forth by the prove what he says, than for mere formal declarations from himself concerning his identity.

"Vashti."

As will be seen by reference to the fifth page present issue, Colby & Rich have caused to be prepared, and offer for sale at their bookstore. to. 9 Montgomery Place, Boston, Mass., an enlarged copy, (cabinet size) of the carte de visite photograph which was taken for Mrs. J. II. Conant, medium of the Banner of Light Public Free Circles, by W. H. Mumler, 170 West Springfield street, Boston, in September, 1871. In this picture-which, as a specimen of American spirit photographic art, deserves a wide circulation among the people—the medium is shown in a sit. ting position, while at her side and holding her hand stands the little spirit Indian girl, "Vooshti" or "Vashti," who has for some time past been her almost constant companion, and to whose loving labors she owes much of health and happiness.

The circumstances attending Vashti's birth

were as follows : A white woman, from Illinois, crossing the Plains with an emigrant party, was taken prisoner by the Indians, and fell by lot to the share of "Big Buffalo," of the Piegan tribe, as his wife. The Indian wife of the chief failed to relish her new domestic partner, and used every means to exhibit her hatred. In time said squaw gave birth to a child, which (in direct obedience to the law of prenatal influence), by reason of its mother's continued thought of her pale-faced rival during the gestative period, resembled a white child in a strongly-marked degree. The squaw mother detested it in consequence, from the moment of its birth, called it 'Vooshti," (the captive) in derision of the prisoner woman, and endeavored to kill it on several occasions, but was prevented by the white woman, who took pity on the oppressed little one. "Vooshti," when about seven years of age, was, together with her father, "Big Buffalo," slain at the massacre of the Piegans on the Yellow Stone River by the troops of Gen. Sheridan, in December, 1869. Her name, "Vooshti," being difficult of pronunciation by white lips, became gradually modified to "Yashti," by those who attended Mrs. Conant's private scances, and by the latter name she is now known.

The occurrences at the sitting at Mr. Mumler's, during which this famous picture was so unexpectedly developed, can be best detailed—as below-in that artist's own language:

MR. EDITOR—In reply to your desire to know the particulars of Mrs. Conant's sitting for a spirit photograph, I will say that she came to my studio unheralded, and totally unexpected by me, and almost so to herself, I should think, from her remarks on meeting me. Shexsaid "Mr. Mumler, I came out of my house to take a car to go down town, when a voice said to me, 'Go to Mumler's;' but I could not make up my mind which to do, and resolved to take the first car that came, and let that decide it, and so," she said, laughingly, "the car decided, Mr. Mumler, that I should come to you and have a picture taken." I replied that I was very happy to see her, and if she would take a seat, I would be ready for her in a moment. I immediately went into my closet and coated a glass, and coming again into the operating room, I placed her in a position nearly front, in which position I focused her in my camera. I removed the ground glass, and placed the plate; on which I was to take her picture, in the nstrument. Everything being ready, I was about to remove the cloth-and ex<u>pose</u> the plate, when suddenly she turned her head to the right and held out her hand. I asked her if she saw a spirit. She replied, "I do." I then told her to spirit. She replied, "I do." I then told her to sit perfectly still, when I instantly removed the cloth exposing the plate the necessary time, I then removed it from my instrument, and leaving Mrs. Conant gazing into apparent vacancy, I went again into my closet to develope it. On pouring on the solution, Mrs. Conant's picture first appeared; but slowly and gradually, a dim, shadowy form showed itself, standing by her side, grasping, or placing its hand into the extended one of Mrs. Conant.

I then fixed the negative, brought it into the I then told her to

I then fixed the negative, brought it into the room where Mrs. Conant was, and held it to the window that she might see it. On looking at it she exclaimed, "That's her!" "Who?" I askl, "Why, Vashti," she replied. "See," she said, there is the little present on her neck that she told me about, and she has come in her costume as she promised me she would, sometime." then made two more sittings for her with very beautiful results. This closed the interview, and the result of it was, the taking of one of the most wonderful pictures the world has ever seen—won derful, because it proves, beyond the shadow of a doubt, the great and important facts of spirit presence, of clairvoyant sight, and of spirit pho-

The argument in that one little picture is simply unanswerable, and leaving it for abler pent than mine to elucidate, I remain,

Yours respectfully, W. H. MUMLER.

170 West Springfield street, Boston, Mass.

The New "Beethoven Hall," Boston. The new Music Hall which Messrs. Haley, Morse & Co. have erected, in the rear of 413

Washington street, near the corner of Boylston. has been named after the great composer, Beethoven, and is to be dedicated on Monday evening, Oct. 5th, by a first-class literary and musical entertainment. Miss Charlotte Cushman, the eminent actress, will read an original opening address, and a concert will follow in which the Beethoven Quintette Club, the Temple Quartette, Mme. Camilla Urso, Mme. Schiller and Mrs. Dowland, will take part.

Nothing which could serve to make the hallpleasant and attractive has been overlooked by the proprietors, and great care has been bestowed in perfecting the ventilating and acoustic properties of the building. It will be a comfortable and pleasant hall, with a seating capacity of about fifteen hundred—and every seat a good one. Its dimensions are 85x61 feet on the floorwith an additional length of thirteen feet over the balcony-and forty-one feet in height. There are balconies on three sides, and the platform is large enough for all ordinary entertainments. Wide stairways on either side lead to the hall from the Washington street entrance, and there is also a stairway in the rear opening on Bumstead court, which leads to Boylston street. Ample retiring rooms are fitted up in the rear end of the hall, for the convenience of artists, lecturers, etc. The seats are of the most approved pattern, folding up to afford easy ingress and egress. The hall is sufficiently light for afternoon entertainments, and in the evening will be illuminated by four sunbursts in the ceiling, and gas brackets under and over the balcony. A hall of this size and seating capacity has long been needed in this city for musical and literary entertainments.

The "Music Hall Society of Spiritualists" has engaged this new and elegant hall for its afternoon meetings, in future. This arrangement will no doubt prove very satisfactory to the audiences, as all the speakers can easily be heard. The next course of lectures will commence there on Sunday afternoon, Oct. 11th. The meetings will be free if the subscription list is filled up sufficiently to warrant it. Season tickets, securing choice re-served seats, will be sold as usual, and can now be obtained by applying at once to Mr. L. B. Wilson, No. 9 Montgomery, Place. The Lecture Committee are arranging the list of speakers and will secure the best that can be had.

-BRIEF-PARAGRAPHS.

T. W. Higginson answers the common saying that the st refined women will not vote if they have the privilege, in this way: Many of the most refined women whom the land has produced have gone as missionaries, taught schools for freedmen, visited the Five Points in New York, en-tered into bar-rooms to persdado their husbands away, or tended hospitals during the war. Refinement that taken the place of conscience is weakness, not strength.

The following is a simple mode of rendering water almost as cold as ice; "Let the jar, pitcher or for water be surrounded with one or more folds of coarse cotton kept constantly wet. The evaporation of the water will carry off the heat from the inside and reduce it to a freezing point. In India and other tropical regions where fee cannot be procured, this is common."

There is some question as to which it is easier to keep-

The ship British Admiral was wrecked on King's Island, in the Pacific, at 2 A. M., May 23d, and seventy-nine persons lost their lives by the catastrophe-the vessel beating over the reef and sinking in the deep-water beyond. The survivors, nine in number, were brought by a coaster to Melbourne, Australia, May 30th. Upward of a thousand persons have, at various seasons, been drowned on th shore of this island since 1830.

WOMEN IN THE SCHOOL COMMITTEE.—The friends of oducational reform in the School Committee intend to make another effort to elect Miss Elizabeth A. Peahody and Miss Abby W. May members of that hody. A convention of the Committee and the Board of Albermen will be held on Tuesday eventing. Sept. 8th, for the purpose of filling several vacant seats, among which those from Wards of and 14, to which these haddes were respectively elected, and which the Committeedeclared vacant.—Biston Herald,

Temperance reformers will soon have to array themcives against a more terrible evil than dram-drinking. The importation of oplum steadily increases,

Miss ingclow has a nephew, Edward ingelow Pitman, t whom she is giving a collegiate education at the college in New Bruhawick, N. J. This young gentleman, fifteen years of age, came to this country alone and mattended, to satisfy an earnest desire to see America and be educated

Twenty tons of meat from America were destroyed by the police at Liverpool. It was salted meat, in barrels, and the brine having decomposed the meat rotted,

Sixty per cent, of all the school teachers in the country

August 28th the Carllsts made another attack on Puycerda, and again met with a repulse. The defence was most courageous. Women assisted in repairing breaches in the ramparts during the fight, regardless of the firing.

A girl of sixteen, in Buffalo, has fallen so intensely in love with her own brother, a youth of twenty-three years, that her parents have sent her out of the country to Ger-

England and Scotland are said to contain six hundred thousand habitual drunkards, including both sexes.

It is stated that Mrs. Celia Burleigh, well known as a writer and speaker, and widow of the late William II. Burleigh, the anti-slavory poet, has gone to the city hospital in Rochester. New York, very low with an incurable disease. She is in-dest, ate circumstances and without a home, and it should be a sad pleasure to her friends and those of her late husband to render her voluntarily, uch assistance as will secure her from need, and prevent har depending in her last days upon the charity of strangers. Hartford Courant.

Another account states that Mrs. Burleigh is at the Danville, N. Y., Water cure, too ill to be moved.

New Yorkers do n't feel that confidence in sausage meat which they did before the six thousand dogs went to their death. Their theory now is that any one having anything to do with prepared meat, must, like Casar's wife, be above suspicion.

Nothing comes home so much to a man as an unsettled

President Juarez, of Mexico, left among his papers an autobiography and a compilation of Mexican history, both of which are to be published.

No man can truly feel for the poor without feeling in his

About 18,700 letters were posted in England, last year, without any address whatever, and nearly 500 of the letters contained cash, cheeks or bills of exchange to the value of

Raising cork trees seems to be an approaching industry in California. They are said to grow very rapidly among the

Some genius out West informed a zealous coroner that a follow whose first name was Abel had been murdered in a garden and had been dead some time. The coroner, after hunting every back yard in the city, went home, too thred and disgusted to search the Scriptures.

Sensible Conduct.—Here is news of a thoroughly sensible occarrence: At the funeral of a poor man, named Michael Flynn, of Watertown, Mass., which took place on the 14th uit, his friends, Instead of hiring hacks, walked in procession to the cemetery, and gave what would otherwise have gone in carriage hire to the widow and six orphans. Is there any one to find fault with this conduct? How many "long lunerals" do we see every day following the remains of poor men whose children will be sent to the poor house next week. These men of Watertown deserve the thanks of a great many for the example they have shown.—Boston Pilot.

No doubt Miss Jones, of Norristown, Pall would have dreamed of seeing her future husband, after placing a piece of wedding cake under her pillow the other night, if she had n't eaten two plates of fee cream, a pint of strawberries and a couple of large pickles before going to sleep. She prefers remaining single to marrying the man she saw.

J. Bancroft Davis, the new United States representative at the Court of Berlin, had a special audience with Emper-or William, Aug. 28th, and delivered his credentials as American Minister. He afterwards visited the Empress

The Elizabeth Herald says; "On Monday the little sor of one of our citizens, while playing with his sister, a bright, sweet child of five summers, got hold of his father's gun, which had been carelessly left standing in the Ritcher by the thoughtless parent, pointed the gun at his playmate and, saying jokingly, 'I'll kill you!' pulled the trigger. What must have been that boy's feelings when he found that he had lied, that the gun was not loaded, and that his innocent little sister had knocked off a portion of his nose with a stick of wood ?"

A western paper chronicles a marriage in this suggestive style; "The couple resolved themselves into a committee of two, with power to add to their number."

The literary societies of Otterbein University, Ohio, gave Miss Mary F. Eastman an invitation to deliver an address before them this season. This is something novel, as it is probably the second invitation extended to a woman to speak before a college society. The address, entitled "Without Pretence," has been delivered, and all united in pronouncing the effort entirely satisfactory. In the words of one of the journals of the place, "It was a scholar on the heights talking reasonably to scholars climbing

An old business sign in Philadelphia, many years ago, read: "William Shot and Jonathan Fell."

The silk manufacture in New Jersey gives employment to 3406 persons, whose wages annually amount to \$1, 139,455. The capital employed is \$5,497,416, and the annual product

Old John Harner left \$4000 to his colored servants in con sideration of their fidelity to him.

M. Berger, the candidate for the French Assembly in the Department of the Loire, has issued an address bold y avowing devotion to Imperialism, the Bonaparte dynasty, and advocating a pichiscite.

Marcus Smith, the celebrated American actor-son of the well-known "Sol Smith," who was one of the greatest managers and comedians of his day—died at Paris, France, Aug. 11th, his decease being occasioned by apoplexy. He was born in New Orleans, La., Jan. 7th, 1829.

. About a week since a cloud burst in the mountains at Coalville, Utah. The deluge poured down into the mines, alling them with water, and drowning several mules. The miners had barely time to escape with their lives.

In a Chicago library there was a book on self-culture which never obtained a reader, and in order to give it a new chance the librarian had it rebound, and called it "A Young Man on His Muscle." Now that book is always

The New York Times advocates the substitution of steam for horse power on the street railroads.

The Imperialists of France are encouraged by the very large majority recently given to M. Dolaunay, the stemi-fast and trusted friend of Napoleon III. It is an indication of coming events. Under the empire France had the greatest material prosperity—no nation in the world grew rich so fast: and, while the Royalists show little strength the Republic falls to give that security for the material interests for which the people yearn. The empire is not dead, and the next change will be its restoration

THE-GLOCK-STRUCK THREE. - Rev. Samuel Watson, Memphis, Tenn., has presented us with a copy of his late work by this title, a book of 325 pages 12mo. It may be regarded as a continuation of or supplement to his two former works— The Clock struck One" and "The Clock struck How long his clock will continue to strike we are unable to say; and as long as it can strike effectively we cannot object, it it keeps on until it strikes the twelfth time. It is a definer of the Spiritualistic Philosophy, with many interesting narrations, communications, &c. — The Truth Scaleir.

This standard work is to be found at the bookstore of Colby & Rich, No. 9 Montgomery Place, Boston, Mass. See advertisement in another column.

THE TRUTH SEEKER, a journal of reform and free thought, published by D. M. Bennett, at No. 335 Broadway, N. Y., has just entered upon its second volume, with flattering prospects for the future. It will now be issued as a semimonthly.

New Publications.

THE GENESIS AND ETHICS OF CONJUGAL LOVE, IS the litle of a fresh treatise by Andrew Jackson Davis, which announcement alone is sufficient to recommend it to universal attention. The one who has written twenty-seven volumes on the "Harmonial Philosophy" cannot but be a sage as well as seer in connection with a theme so full of vital suggestions for society as is conveyed in the above title. Mr. Davis announces that the exual princi-ples are revelations of the essential bi-sexual constitution of Delty. Goodness is feminine, Truth is masculine; the first is warm, the second cold. The temple of wisdom is the brain, but love, seeks the sacred fountains of the heart. It is as Emerson says—''cach thing is a half, and suggests another thing to make it whole.'' The variety of related topics in this little treatise, considered with such brevity and terseness, will instantly awaken a multitude of sug-gestions in the human mind. It touches on the origin of male and female, the foundation of true marriage, the causes of false marriage, seelety and the individual, the remedy for false marriages, the transmission of vice and crime, free love, unworthy love as the cause of jealousy, a harmonial home and household, how slander should be answered, the fact of conception, uses of discontent and association, uses of discord between the married, the importance of frankness and honesty, and a list of other matters which bear convergently on the great central truths which are developed with such luminous power on these profitable pages. Every one should read this little book of Davis's, and it will be universally accounted one of the most marrowy and important of the productions which have come from his truly inspired pen.

THE BRAGAVAD-GITA, or a Discourse on Divine Matters between Krishna and Arjuna, is the title of a Sanserii philosophical poem, to which is prefixed an Introduction on Sanscrit Philosophy and other matters. The author is J. Cookburn Thomson, member of the Asiatic Society of France, and of the Antiquarian Society of Normandy. It will well repay a studious perusal. There is so much in the Eastern philosophy that seems familiar to the recognition of Spiritualists, and there is such a store of moral and religious maxims which the world has never been able as yet to set aside with its other systems, that the truly outreach ing mind is at all times glad to sail off into the remotenes the old in life and truth, and ask continually what is really new. Published by the Religio-Philosophical Company,

Movements of Lecturers and Mediums J. M. Peebles is ongaged to lecture in Baltimore, Md. during September. He has been recuperating among th White Mountains of New Hampshire for the last fer

N. Frank White will speak in New Haven, Ct., in October; Stafford, in November: Washington, D. C., in De-cember; Troy, N. Y., in February. Address, through September, care Banner of Light, Parker Pillsbury will hold meetings at Union Dall, Far-

mington, O., Saturday evening, 5th, and Sunday the 6th of Sept., 1874. Mrs. Nellie J. T. Brigham lectures during September in Winsted, Ct.; October, November and December in Troy,

N. Y.; January in New York City; February and March, Lynn, Mussr; April and May, Glenn's Falls, N. Y.; Jano in Springfield, Mass.
Mrs. A. E. Mossop Putnam, one of the most eloquent speakers on the spiritual rostrum, will resume her labors the lecturing field this fall, speaking in Waverly, N. Y.,

in October, and Philadelphia, Pa., in November, Her address is Flint, Mich.
Anthony Higgins will speak in Salem, Mass., Sunday, Sept. 13th; in Washington, D. C., during the month of

ovember, and in December, in Boston.

Warren Chase lectures in Oshawa, Ontario, Sept. 8th, 9th, 10th, 11th, and 13th; he will be in Boston, Sept. 16th, and may be addressed at our office until Sept. 2th. B. F. Underwood will lecture at Binghamton, N. Y.

Sept. 6th; next at Penn Yan, Syracuse and Groton, N. Y. and Arnot and Clearfield, Penn. He will dehate with Prof. O. A. Burgess, at Cairo, Ill., Doc. 22d, the debate to continue several evenings.

Dr. Tr.B. Taylor lectures before the Minnesota Annual Minneapolis, Sept. 11th and 13th; at the Cambridge, Ill., Quarterly Meeting, Sept. 31st; during the month of October he will speak in Cairo, Ill.; ban bo secared for week evening lectures while there. Laura Cuppy Smith will lecture in Parker Fraternity

Hall, corner Berkeley and Appleton streets, Boston, or Sunday, Sept. 7th, at three and half-past seven o'clock. Subject of lecture in the afternoon, "The New Era;" evening, "The Pulpit and the Stage."

John Collier, the popular English lecturer, spoke with

good success to a large audience at Lurline Hall, last Sunday evening; a cordial invitation was given him to lecture there whenever his engagements would permit. Mr. Collier'speaks at Salem on Sunday next, the 6th inst., and the ring Sunday, the 13th inst. Societies desiring his services should correspond early. Mr. Collier would be pleased to visit Providence, Springfield, Lawrence, Chel-sea and Baltimore, and also to meet again the warm friends at Lynn, if arrangements could be made. Address care of

Spiritualist Lectures and Lyceums. MEETINGS IN BOSTON

MEETINGS IN BOSTON.

John A. Andrew Hall. — Free Meetings.—Lecture by Mrs. S. A. Floyd, at 3 and 8 r. m. The andience privileged to ask any proper questions on spirituality. Excellent quartette singing. Public invited.

Roch ster Hall, 551 Wushington street. —The Children's Processive Lyceum, No. I, which formerly met in John A. Andrew Hall, will hold its sessions at this place, 551 Washington street, every Sunday, at 10½ o'clock. G. W. S. French, Sey. Neo Fraternity Hall.—Council No. I of Boston holds meetings every Sunday at this hall, corner of B rkeley and Appleton streets. Lectures afternoon and evening.

Lurline Hall.—Free Public Test Circles at 10½ A. M. and 7½ P. M., Frank T. Ripley, medium. Free Spiritual Lyceum Conference at 1 P. M. for young and old speakers. declamations, &c. &c. No admittance fee, Thomas Cook, chairman.

chairman. Mediums' Meeting at Templars' Hall, 250 Washingto street, at 10½ A. M., each Sunday. All mediums cordial nvited.

BOSTON .- John A. Andrew Hall .- Mrs. S. A. Floyd continued the free course of lectures at this hall Sunday afternoon and evening. August 30th, the services being well attended and the interest undiminished.

Rochester Hall .- Children's Progressive Lyceum, No. 1. met with increased attendance on the morning of Sunday, Aug. 30th. Albert Burtlesen, Frank Baker, Katle Hersey and Mabel Edson were the speakers on this occasion. Mrs Hattle Wilson and Mr. Albert Plympton, of Lowell, made ome sensible remarks.

The annual election of officers occurred on the evening of September 1st, and a full report of the same will be given n our next issue. See notice of the coming formal dedica ion of this hall, on our fourth page,

Harmony Hall, -Free spiritual meetings will be held every Sunday at this hall, 18 Boylston street, at 1012 A. M. and 3 and 714 P. M. Mediums engaged, Mrs. Litch and Mr. Ripley in the forenoon, and Mr. Ripley for the evenings, for test circles. Good mediums will be in attend-

ance in the afternoon, and sealed letters will be answered. The Children's Independent Lyceum meets every Sunday at 1% P. M. All are invited. Seats free. Dr. C. C. York, Conductor. All communications in behalf of the meetings or Lyceum addressed to Dr. C. C. York, No. 3 Winthrop street, Charlestown, Mass., will be promptly attended to.

Lurline Hall, -These meetings, generally well attended and orderly, and made interesting by the excellent tests by Mr. Ripley and Mrs. Carlisle Ireland, were unusually successful last Sunday, Aug. 30th. The free Spiritual Ly ceum Conference was made very entertaining by remarks from Mr. Wright and Mrs. Dr. Craft: musical manifesta. tions by Mrs. Alien, a musical medium, upon the plano and the declamation of a poem by a gentleman whose name

we are not in possession of.

But the grand feature of the occasion was the afternoon lecture by John Collier, of England, who delighted and edified his audience, receiving the most hearty applause, and a cordial invitation to speak for us again. We take at especial pleasure, as well as feel that we are fulfilling our duty toward an earnest and sincere co-laborer, in recommending him to friends everywhere. Thomas Cook, Grove Meeting,

There will be a Grove Meeting.

There will be a Grove Meeting in Palmer's Grove, Frankfort, Herkimer Co., N. Y., Sept. 6th, at 1 P. M. The speakers for the occasio, are dirs. Kimbali, of Sackett's Harbor, and A. E. Coaly, of thou, N. Y.

The same persons will also speak at Jerusalem Hill, in Herkimer Co., some time during the second week in September.

S. C. NEWTON. mber. Hion, N. Y:

St. Louis Liberal Union.

86. Louis Liberal Union.

At a meeting of Spiritualists and others, held in this city on the 12th day of April hast, an Association was organized under the above tille, for inquity into the nature and destiny of man as a moral, intellectual and spiritual being, and more especially into the phenomena and philosophy of Spiritualism. The officers of the Society then elected are as follows: Geo. W. Peck, Presidents; H. C. O' Bhennis, Secretary: F. L. Bouque, Trasmer, These gentomen constitute the Executive Committee of the Association, and as such are entrusted, for the time being, with the roution of its objects, as above stated.

The Society has no creed or platform other than the expression of its objects, as above stated.

The Executive Committee propose to secure a suitable hall in this city, and institute at once a series of public lectures on Spiritualism by some of the ablest and mot teloquent advocates of that philosophy, and they appeal to the friends of the cause for such pecuniary and as will enable them to place the project upon a safe and eithern basks.

All moneys subscribed for that purpose will be applied solely to the payment of the expenses of the lectures proposed, and may be paid either to the Treasurer or to any of the Committee, or to Mr. Hitchcook, at the Liberal Bookstore, No. 633 Pine street.

By order of the Executive Committee.

Spiritual and Miscellaneous Periodicals for Sale at this Office:

BRITTAN'S JOURNAL of Spiritual Science, Literature, Art and Inspiration. Published in New York, Price 80

cents.
THE LONDON SPIRITUAL MAGAZINE. Price 30 cents.
THE PRONEER OF PROGRESS, published in London.
Price 3 cents.
HUSIAN NATURE: A Monthly Journal of Zoistic Science and intelligence. Published in London. Price Scients.
The Religion-Philosophical Journal: Devoted to
Spiritualism, Published in Cheago, III. Price 8 cents.
The Little Bouquet. Published in Chicago, III. Price 20 cents.

Offer Agr. Published weekly in Battle Creek, Mich., by Mrs. Lois Waisbrooker. Piles 6 cents.

The Lyceum. Published monthly by P. H. Bateson, Toledo, O., and designed for the children of the Progressive Lyceums. Price 7 cents per copy; 75 cents a year.

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DR. W. F. EVANS, author of "Mental Cure" and "Mental Medicine," has removed to 314 Bea. con street, Boston. 4w-S.5.

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CHAPTER 4—Theory of Physical Manifestations.—Movements and Levilations; Noises; Increase and Diminution of the Weight of Bodies. Tion of the Weight of Bodies.

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Signs and Rappings, &c.

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CHAPTER 16—Special Mediums. Special Autitudes of Mediums.

CHAPTER 46-Kp cial Mediums Special Apilludes of Mediums; Synopical List of the Different Varieties of Mediums. Mediumship: Change of Willing: Loss and Suspension

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CHAPTER 18-Inconveniences and Dangers of Mediumship Influence of the Exercise of Mediumship on the Health, on the Brain, on Chi dren. "INSTEED 9—Role of the Medium in Spirit Communica-tions: Influence of the Personal Spirit of the Medium; System of Inert Mediums; Apriliade of some Medium; for Things they do not know, the Languages, Mosle? Drawing, &c.; Dissertation of a Spirit on the Role of Mediums.

CHAPTER 29 - Moral Influence of the Medium, CHAPTER 21 - Influence of the Surroundings,

CHAPTER 22 - Of Mediumship in Animals. THATTER 23 - Of Obsession: Simple Obsession: Fascina Tion: Subjugation: Causes of Obsession: Means of Com-

bathig 11.
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BRITTAN'S JOURNAL, FOR JULY.

A Spiritualistic Quarterly. CONTENTS:

Samuel Byron Brittan, Jr., U. S. N., (Blustrated,) by A. Angelo Brittan; Intellectual and Moral Forces, by Judge Israel Dille; A Tribute to Annette Bishop, (poetry,) by Fanny Green McDongai; Brittan's Journal, from the Santa Barbara Indox; God and Specha Providences, by Hon, J. W. Edmonds; Song of the South Wind, (poetry,) by Jenide Lee; State of Children after Death, by W. S. Courtney; Ideas of Life, Physical and Intellectual, by the Editor; The Tea shigs of the Ages, by Frances Harriet; Crush not a Flower, (poetry,) by Belfe Bush; Hynn from the Inner Life, (poetry,) by T. L. Harris; The Editor at Home.

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Memogers.

PHOTOGRAPH

MRS. J. H. CONANT,

Medium of the Banner of Light Free Public Circles, and her spirit friend, the little -Indian girl,

VASHTE.

The plquant, spatkling, and at the same time tractable and intentigent influence depleted at the side of Mrs. Conant in this photograph, first controlled that medium in 180, as she was 5,000), recovering from a severe filiness. The circumstances (Jenoling VASIRT'S blith were as follows: A while workan, from 10 hots; crossing the Plains with an emigrand party, wastaken to isomer by the Indians, and fell by lot to the share of 20 hig Buildio. For the Pleigan (100), as his wife. The Indian wife of the chief failed to relish her new domestic partner, and used every means to exhabit her hatted. In time said squaw gave birth tolarchild, which, the direct obedience to the law of prenatal influence, by reson of its mother's continued thought of her pale faced (1) all difference, by reson of its mother's continued thought of her pale faced (1) all difference, by reson of the mother's continued thought of her pale faced (1) all difference, by reson of the resonance of the law of prenatal influence, by resonant in anti-endeavored to kill it in several occasions, but was payented by the white woman; which ook pity on the oppressed lift ee ne. ""Veochti" when about seven years of age, was, logicine wiffer investation; 9 High Builado, "sain at the nativace of the Piegans on the Vellow Stone River by the trops of feer, Sheridan, in December, 1882. Her name, "Veochti", being difficult of promuciation by white high, became gradially modified for "Vashit," by lice who attended Mrs. conant squitenit of promuciation by white high, became gradially modified for "Vashit," by lines where the accompaniment, was taken by W. H. Munder, 50 West Springfleid street, Buston, in September, 1817. The utilst was not aware that Mrs. Conant had taken, asked, "The yletture learner she suddenty fell, the presence of "Vashit" by her side, and instinctively turned toward by raid held on the hand, without speaking, however, Mr. M. seeing the position of his, in each polling is the fact that certain decorations shown in it about the nexts of the resul

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HAPTER VI. Mediumistic Purity Physical Manifesta-tions Mission of Spiritualism Progression—Not Au-thoritative—Present Life Seed Time Forming Circles— Testimony of Scieses—Science—Materialization.

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CHAPTER XI.—Communications from Dr. Rond, A. Du-pree, W. T. Anderson, Author of Review; Dr. McMa-hon, his Daughter, and Mollie.
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PHOTOGRAPH Materialized Spirit, "KATHE KING."

Read the following graphic description?

This photograph, an entarged copy of the original taken in London by the magnesium light, represents the full-form materialized spirit, Ratic King, allow Annie Morgan, who for three years, ending May 2181, 1974, camo through the mediumship of Miss Facenes Cook in the presence of speciators. The genteman holding her chard is Dr. J. M. Gully, well known to Americans who have visited the weter-cure establishment at Great Malvern, March, 1974, Mr. C. F. Varley, F. R. S., the electrician of the Atlantic cable, and Prof. Crookes, F. R. S., colebrated as a chemist, proved by electrical tests that Miss Cook was inside the cabinet all the time that the spirit Katle was outside it, moving about among the speciators or conversing with them. March 12th, 1974, 1970, Crookes, by means of a phosphorus lamp, saw Katle standing close bichind Miss Cook in the cabinet, and satisfied himself of the distinct a bicetive reality of the two. May 9th, 1874, Benjamin Cocaman, Esq., (to whom we are included for this photograph) was present at a science, of which he will-stay who sat by me saw, at one and the same time, the figure of Katle, clad in her white dress, bending over the sleeping form of the medium, whose dress was blue with a red shawl over Fer head. Mrs. Flowner Marryat Ross Church, who was present at three sciences of the 19th, 18th and 21st of May, 1874, testilies that she say the medium and Katle together; that she fed the mpde body of the latter under her dress—tell her heart beating brainly, and can testify that, "If she he psychile force, psychic rore is very like a woman." "I must not omit to relate," she adds, "that when she (Katle) had cut, before our eyes, twelve or fifteen different pleces of cloth from the front of her white the see heart beating brainy, and can testify that, "If she he psychile force, psychic force is very like a woman, "I must not omit to relate," she and the late has the fait be had to the front of her white the see that the firm the front of her white t Read the following graphic description:

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Unhappy Marriages.

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Each Message in this Department of the Banner of Light we claim was spoken by the Spirit whose name it lears through the instrumentality of

MRS, J. H. CONANT.

while in an abnormal condition called the trance. 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 carth-sphere in an undeveloped state, eventually progress into a higher con-

dition.

We ask the reaser to receive no discrime put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they-per-colve-hu incre-

The Banner of Light Free Circle Meetings
Are held at No. 8 Monty onery Place, (second story,) forner of Province street, every Monday, Telenday and
Theuristan Alternation. The Hall will be open at two
archock; services continence at precisely three, at which
time the delow will be closed, neither allowing entrance
nor egrees until the conclusion of the services, except in case
of abod is necessity. Under such circumstances the party
should is tilly the Chairman, when permission will be
granted to reitive after the expiration of five minutes, that
reasons for this will be obvious to every reflective mind.
Distillating influences produce maximency, and this our
aprix friends particularly enoth upon us to avoid, if posdible. As those Cirches are free, we have no doubt visitors
will readily conform to our request in this particular.

As The questions answered at those scances are often
propounded by individuals among the audience. Those read
to the controlling intelligence by the Chairman, are sent
in by correspondents.

As Donathers of flowers for our Circle-Room solicited,
Miss. Coraas Freedings no visitors at her residence on The Banner of Light Free Circle Meetings

Mns. Coxas r'receives no visitors at her residence on londays. Thesdays or Thursdays, until after six o'clock . M.—She gives no private sittings.

r. M.—She gives no private sittings.

SEALED LETTERS.—Visit, is have the privilege of placing scaled letters on the table tor brief answer by spirits. First write one or two proper questions, addressing the spirit questioned by his or her full name; then put them in an envelope, seal it, and write your own address on the outside. At the close of the scales the Chairman will return, the letter to the writer. Questioners should not place letters for answer upon the circle table expecting lengthy replies, otherwise they will be disappointed.

LEWIS R. WILSON, Chairman,

The Public Free Circles will be resumed at this office next Monday afternoon, September 7th, at 3 o'clock precisely.

Invocation.

Thou Intinite Spirit, from whom we cannot flee away; thou Eternal Jehovah, that art in and around all; and working for all; thou Power and Presence, that we stand reverencing, but cannot understand, we praise thee for thy loving kindness toward us; we lift our souls upward and outward to thee, for all thy blessings, for the grand scriptures of life thou art unfolding to the soul, day by day, that the soul may grow in beauty and knowledge and power, and become, at last, one with thyself. We pray thee, oh his finite Jehovah, that we may wander so far away from our own ignorance, that we may know it only in memory; that we may come so near unto thy wisdom, that it shall become an ever-present power, leading us on, and strengthening us day by day, in good words and works. And unto thee, oh Israel's God, be all praises, now and for-A pril-20. eyermorel, Amen.

Questions and Answers.

CONTROLLING SPIRIT.-I am ready to hear, Mr. Chairman, whatever you may have to offer In the way of questions. -

QUES - [From W. H. R.] Being a party in a controversy as to whether infants, leaving earth-life before the period of gestation is completed, become as other spirits, when reaching the sum-mer-land, I desire to ask the controlling intelligence in regard to it?

Ans -The soul takes on a distinct individuality, and is distinctively conjoined to matter at conception; and from that point it goes on throughoutendiess ages, perfecting itself through matter, and, in turn, perfecting matter.

Q.-Will the controlling power please inform me what course to pursue in order to have any particular spirit communicate with me at one of these circles, through Mrs. Conant?

A .- I know of no way that would insure success. Sometimes the mere wishing for the thing brings the spirit here, and aids it to communieate; and, at other times, all that might be done in any direction is futile. It depends upon the condition of the spirit, and upon the condition of the condition of the atmosphere; and there are | set; I won't upset any of you. many other conditions contingent upon the perfect return of any or every spirit.

Q.—[From W.-H. J.] In the Message Department of the Banner of Light, last October appeared the following: "Each and every animal has a soul and a future existence." Are we to infer that wild beasts and insects are included in that statement?

A .- Yes; certainly; and more than that. This table has its soul; that letter has its soul; that gem has its soul (pointing to the circle table, the "questioner's letter, and a ring]; the flower has its soul; everything has its soul that has an existence. All existence is dependent upon soul, and without it it could not be. 'Your correspondent had better read Prof. Denton's work entitled "The Soul of Things.". It will enlighted him somewhat.

Q.—In the same number of the paper it is stated that "some spirits eat animal food." Where and how do they obtain it:

A .- Under similar circumstances to the way in which it is obtained here. There are immense forests in the spirit-world where game co: gregate and multiply, and those who have need, with us, of that kind of food-of the life that is obtained from that kind of food-certainly receive it, because every necessity of the soul is met and answered in the soul-world.

Q.—In an invocation in one of the November issues, this term was used: "And make their homes fit dwelling places for the gods." If disembodied spirits are called "gods," by what authority are they so called?

A:-In so far as they are good, they are gods; the terms are synonymous. All good spirits are gods; whether in the body or out of the body.

Q.-This being a public scance, can individuals expect answers to their private affairs, such as they themselves would not wish to have meet as they themselves would not wish to have meet the public eye? I asked some questions relating to my own private business. The answer was, "We will tell you," which was done by an im-pression, very satisfactory, although I thought I did not possess any medium powers.

. A .- No one should lexpect to receive what might be termed satisfactory answers to personal questions at this place. If they do, they will be disappointed in some way-disappointed in having these questions and answers made public, or disappointed in not receiving any answer at April 20.

Tom Hogan.

Good day, sir; I got a permit to come in here and send a word to my old woman; I suppose it is all right? My name, sir, was Tom Hogan. I lived here, in this life, about thirty-one years, and I died of some kind of fever-I can't tell you what-two years ago; and I've left a wife and two children here. I want her to hold on to Mass.: Kittle Ross, of Loch Lone, Scotland, to her brother the children. She's a-going to have help from a brother of hers what's coming from California.

Thursday, June 18.—Harriet R. Washburn: Hiram James.

Thursday, June 18.—Harriet R. Washburn: Hiram James of Fredericktown, Pa.: Mary Jennison, of New York City: Allen Pence, Treasurer.

Paines of Fredericktown, Pa.: Mary Jennison, of New York City: to her mother.

Jennison, J the children. She's a-going to have help from a brother of hers what's coming from California. He has been there a good while, and he's done very well. He's coming back. She's thought him dead, but he isn't, and she'll get help from him; so I want her to hold on to the children, because she'll be sorry if she don't, when she gets the money from him. He'll take care of 'em.

Jim, but I did find out, and that's enough. He is coming, and she may make herself easy, and I just want the priest to tell her, when she comes tolconfession, "Keep the children," because she'll toleonfession, "Keep they man, ..., repent it if she don't, Good-day, sir. April 29.

Fannie Dillon.

I want to send a letter to my mother. My name was Fannie Dillon. I was eleven years old. I lived in Boston. I died last winter with meningitis, and I think mother would be glad to know that I got alive again, and that I am wait: ing for her; and that some day when she comes, she will be surprised to see me alive and well. I've seen Uncle David, and Aunt Eliza, and Agnes, and Charlie and Willie, and Elsie, and Phebe and Honora, and I've seen a lot of our relations, and they are all getting along nicely and doing well. My father was born of Irish parents, but in America. My mother was an American, her name, 2001, she was married. Good-day, mister.

April 20. American, her name, Mary Thompson, before

Eleanor Thomas.

It is three years and two months since I left the earth-life, where I had lived between sixtytwo and sixty-three years, Sometimes it seems as if I had been gone but a second of time, and Then again as though I never had lived on earth. We learn things so rapidly in the spirit-world, that, if we measured things by the revolution of the planets, as you do here, we should live very

I want my dear husband to know that, by-andby, all his yearnings to know of a future life will be satisfied; that he will be rewarded for the seeking; that he will know, ere he leaves this life, beyond the shadow of a doubt, concerning the life that is to come; and I want him to seek on quietly-not as a fanatic would seek, but with quiet persistence, and, by and by, he will be rewarded an hundred-fold.

/ Eleanor, to Hiram Thomas, of Youngstown, Ningara Co., Ann Merrick. April 20.

Some spirits are making some manifestations out where I used to live, and everybody that knows anything about it, thinks it 's me that makes 'em. It is n't me at all. I 've only been there twice to look on. I have n't had anything to do with it-do n't want anything to do with it. If there's any glory to be got out of it, I do n't want it. If there 's anybody got any smut on 'em, I do n't want any on me-got enough. April 20. Ann Merrick Good-day.

Dick Turpin.

L've been helping, in my way, in giving some manifestations to a class of English Spiritualists, in Leeds, Eng., and, although I have been with 'em for months, and they have never doubted myidentity, yet, by my stepping a little outside of the usual course, and doing something that did n't seem exactly like me, they have questioned the whole thing, and declare they will not be satisfied unless I come here and state whether or no I am the veritable Dick Turpin that I have represented myself to be-the English highway-

Now what matters it whether I come here, or whether I go to Joppa, or to the Sandwich Islands, or to the Moon, or any other place, announcing that I am the angel Captain Gabriel, Dick Turpin, or Theodore Parker? How are they going to know? They say if I come here they will be satisfied. Well, then, if you will, all right. I am just what I told you I was the first night I met you in that little room. I told you I would do my best to serve you, and I have, and if I don't always run in the same groove, the medium ; upon the condition of the audience, why, you must n't be alarmed. I shan't get up-

> But now I would suggest a wiser course than that you have adopted, namely, that or sending me here to identify myself a Go, get the old English records, and see if I can answer all questions concerning me. If I can't, I aint the one I purport to be. That will settle it better than all my coming here. Now go to work and do it The sooner you do it, the better satisfied I shall April 20.

Scance conducted by Rabbi Stromberg.

LL TEMPER.—A single person of sour, sullen-temper—what a dreadful thing it is to have such a one in the house! There is not myrrh and aloes and chloride of lime enough in the world to disinfect a single home of such a nuisance as that : no riches, no elegance of mein, no beauty of face can ever screen such persons from atter vulgarity. There is one thing which rising persons hate the reputation of more than all others, and that is vulgarity; but trust me, ill temper is the vulgarest thing that the lowest born and illest bred can ever bring to his home. It is one of the worst forms of implety. Peevisiness in a home is not only sin against the Holy Ghost, but sin against the Holy Ghost in the very temple of love.—Thoodore Parker.

MESSAGES TO BE PUBLISHED.

Tuesday, April 21.—Johnny Albro, to Mrs. Mary Albro, of New York City; Seth Hinshaw; Jules Faler, to his friends in New York City; James Henry Henderson, to his father.

his father.

'Thursday, April 23.—Julia Hathaway; George Peabody, to friends in London, Eng.; Edna Barrett, of Bleecker street, New York City; Mamle Emerson, to her father; Dayld Walbridge, of Missouri, to his brother William, in California.

California,
Monday, April 27. — Bettey Taylor, of Cambridge, to
her relatives; Hiram Ericson, to friends; Georgie Kalbe,
of New York City.
Tuesday, April 28. — Georgie Davis, to his mother; Henry Francis Adams, to his mother; Samuel Gerrish, of
Portsmouth, N. H.: Mary Jame Wilsts.
Thursday, April 29. — Jonathan Hamlin, of Maine; Jame
Elliot, of Worcester, Mass., to her children; Judith Gates,
of Portsmouth, N. H.; Scalare Lane; George W. Olney,
of Auburn, to his mother.

of Auburn, to mis mother. Monday, May 4.—John Graham, of the Penn, Reserva Corps: Sabrina Jameson, of Utica, N. V.; Dr. Thomas Glichrist, of Canada East; Tommie M'Cann, of Boston. Tuesday, May 5.—James Crotts, of Albany, N. Y.; Ma-ry Knights, of Old Town, to her mother: David Ames; Eliza Ciane, of Portsmouth, N. H.; John Dilloway; Ezia S. Gannett.

S. Gannett.

Thursday, May 7.—Adelia Frances Williams, of New York, to her mother; William Dennett, of Portsmouth, N. Betsey Carter, of Bostoft to her son; Comfort Starkweather, to her daughter; Capt. Wm. Hacker. Monday, May 11.—Ben Watkins, of Missouri: Matthew Perkins; James Irwin, to his friends in Tennessee; Mar-garet Ellen Brown, of Nashville, Tenn., to her mother. Tuesday, May 12.—John P. Allen, to his friend Wheeler Clarefice Waller, of California: Lulu Prentice, of Nash ville, Ten., James Gordon Bennett, to his friend Thom-as: William Schouler.

as; William Scholler, Thursday, May 14.—Edward L. Stevens, of Brighton, Mass.; Miss Sarah Salter, of Portsmouth, N. H.; T. Bigelow Lawrence; Caroline Herschel, to friends in London. Monday, June 15.—Robert Owen; Robert Garrett, of Hos-an; Elsie Patten, of New Jersey, to her mother; Joseph

Lithby.

Tuesday, June 16. - John Von Zhelkie, of New Orleans, to his wife and son; Marfetta Reade; L. Judd Pardee, to his friend George; Warren Favor, to his mother in Lowell, Mass.; Kittle Ross, of Loch Lone, Scotland, to her brother James.

SPIRITUALIST MEETINGS.

CHRLSEA, MASS, -The Bible Christian Spiritualists hold meetings every Sunday in Hawthorn street Chapet, near Beilingham street, at 3 and 7 P. M. Mrs. M. A. Ricker, regular speaker. Seats free. H. J. Ricker, Sup't.

EAST ABINGTON, MASS, -The Progressive Lyceum meets every Sunday at P₂ P. M., in Phoenix Hall. F. J. Gurney, Conductor; L. H. Shaw, Guarghan; Brahnerd Cushing, Secretary.

HARWICH PORT, MASS, -The Children's Progressive Lyceum meets at Social Hall every Sunday at 125; P. M. G. D., Smalby, Conductor; T. R. Baker, Assistant Conductor; Mrs. A. Jenkins, Guardian; W. R. Kelley, Musical Director; S. Turner, Librarian; Mrs. A. Robbins, Secretary.

HUDSON, MASS, -Children's Progressive Lyceum meets

HUDSON, MASS, "Children's Progressive Lyceum meets in Houghton's Hall every Sunday alternoon at 2 02dock, A. F. Hall, Conductor; Ellza Fosgate, Guazdlan; El. W. Wood, Sceretary.

Wood, Secretary,
"North-SCITUATE," MASS, "The Spiripualist Association hold meetings the second and last Sanday in each mouth, in Good Temphars' Hall, at 2 and 6 p. m. D. J. Bales, Director and Corresponding Secretary; M. C. Morris, Recording Secretary; H. E. Morris, Treasurer. Progressive Lyceum meets in the same hall, on the first and third Sunday, at 12 T. 97. D. J. Bates, Conductor and Treasurer; Mrs. Sanah J. Marsh, Guardian; M. C. Morris, Secretary; Silas Newcomb, Alba P. Smith, Jr., Guards.

Newcomb, Alba P. Smith, dr., Guards.

SALEM, MASS, -Egerum Hall.—The Spiritualist Society hold meetings every Sunday, at 25 and 7 r. M. Abbott Walker, President; J. M. Choate, Vice President; Stephen G, Hooper, Recording and Corresponding Secretary; E. B. Ames, Treasurer.

Children's Progressive Lycenin. Conductor, Mr. James M, Cheate; Guardian, Mr., Watethouse; Secretary, Mr. S., G. Hooper; Treasurer; Mr. A. Walker.

LYNN, MASS.—The Spiritualist Society holds meetings every Sunday at Odd Fellows' Hall.—A. C. Robinson, President. The Children's Progressive Lycenin meets at 1 a'clock.

1 a'clock.

PLYMOUTH, MASS, - The Spiritualist Association hold meetings in Loyden Hall. Cornelius Bradford, President and Corresponding Secretary; Benj. Churchill, Treasurer, Children's Progressive Lycoun meets in same ball every Sunday, at 125 P. M. Cornelius Bradford, Conductor; Benj. F. Lewis, Assistant do.; Mr., Mary C. Robbins, Guardian; Mrs. Lucretin Blackmer, Assistant do.; Miss Mary L. Lewis, Idbrarian; Mrs. Lydia Benson, Musical Director.

Director,

SCITUATE, MASS, — Truking's Hall, — The Spiritualist Society queets every other Sunday, at 2 and 7 p. m. Dr. G. L. Newcomb, Prosident and Corresponding Secretary. Children's Lyceum meets at H. A. M. Dr. G. L. Newcomb, Conductor and Treasurer; Rufus Clapp. Assistant Conductor; Miss D. N. Merritt, Guardhan; Charles Bradford, Jr., Guards Miss L. Merritt, Cor. Secretary; E. A. Andrews, Librarian; Miss L. Vinal, Musical Director.

STONEHAM, MASS. — Children's Progressive Lyceum meets at Harmony Hall every Suiday at 1 p., M. E. T. Whittler, Conductor; J. Wellbegton, Assistant do.; Mrs. Ella R. Merrill, Guardian; Mrs. Jennic Manning, Assistant do.

and do.

SPRINGPIELD, MASS.—Spiritual meetings are held in
Liberty Hall every Sunday. Henry Smith, P. O. Box 972,
Secretary.

MIDDLERORO', MASS.—Meetings are held in Soule's Hall
every other Sunday at 1½ and 6½ P. M.

every other Sunday at 112 and 612 F. M.

ANDOVER, O.—Children's Progressive Lyceum meets at Morlsy's Hall teery Sunday at 1112 A. M. J. S. Morley, Conductor: Mrs. T. A. Knapp, Guardian: Mrs. E. T. Coleman, Assistant Guardian: Harriet Dayton, Secretary.

"ADBIAN, MICH.—Regular meetings are held on Sunday, at 102 A. M. and 7 P. M., at Rerry's Hall, opposite Masonic Temple, Maumee street. M. Tuttle, President, Communications should be addressed to C. H. Case, Secretary, Box 164, Adrian, Mich.

TATANTA, GA,—First, Association of Spiritualists,— Officers: J. M. Ellis, Atlanta, President; R. C. Kerr, Ma-letta, Win, Coleman, Cuthbert, B. B. Alford, La Grange, Vice Presidents; Win, G. Forsyth, Atlanta, Secretary,

Vice Presidents; Wm. G. Forsyth, Atlanta, Secretary,
BATTLE CREEK, MICH.—The First Society of Spiritual18th hold meetings at Stuart's Hall every Sunday, at 1092 A.
M. and 75, P. M. A. H. Averill, President; J. V. Spancer,
Secretary; William Merritt, Treasurer.

BAY CITY, MICH.—Service's are held each Sunday at 1094
A. M. and 7 P. M., at Spiritualist Hall. Hon, S. M. Green,
President; Mrs. M. S. Knaggs, Secretary,

BROOKLY S. N. Y.—The Children's Progressive Lyceum
meets at the Brooklyn Institute, corner Washington and
Comend Streets, every Sunday at 1094 A. M. A. G. Kipp,
Conductor; W. C. Bowen, Assistant do.; Mrs. Briesler,
Guardian; Mrs. P. Conklin, Assistant do.; D. Bennet,
Treasurer; Charles Hardy, Horarkon; Mrs. A. B. Smith,
Secretary; Miss Fanule Kemp, Musical Director; J. Rupp,
Assistant do.; D. Bennet, Henry Smith, J. Ashweb, R.
Mathias, Guards.

BALTHOORE, Mp.—Lyric Hall.—The "First Spiritualist

Assistant do.; D. Bennet, Henry Smith, J. Ashwen, R. Mathias, Guards.

Baltimore, Md.—Lyric Hall.—The "First Spiritualist Congregation of Baltimore" hold meetings on Sunday and Wednesday evenings.

Lyceum Hall, No. 32 W. Baltimore street.—Children's Progressive Lyceum, No. 1, meets in this hall every Sunday morning, at 100 clock, and every Thursday evening. Levi Weaver, Conductor; Mrs. Emily Frist, Guardian: Edward Carpenter, Librarian: George Broom, Musical Director.

CLEVELAND, O.—Lyceum meets every Sunday at Temperance Hall, 181 Superior street, at 11 A. M. Conductor, F. C. Hich; Assistant Conductor, L. W. Gleason; Guardian, Miss Mary Ingersoil: Assistant Guardian, Miss Sarah Coucha: Musical Director, W. H. Price, Jr.; Treasurer, G. G. Wilsey; Secretary, A. Dunlap; Librarian, W. W. Rich.

G. G. Wilsoy; Secretary, A. Dunlap; Librarian, W. W. Rich.

Chicago, Ll. — Spiritualist meetings are held in Grow's Opera Hall, 517 West Madison street, every Sunday, at 102 A. M. and 75 P. M. The Lyceum holds its session directly after the close of the morning lecture. A. H. Williams, President; W. T., Jones, Vice President; S. J. Avery, M. D., J. J. Hunt, A. H. Williams, W. T. Jones, Collins Eaton; Trustees; E. F. Slocum, Secretary; Dr. Ambrose Davis, Trens. Present speaker, Samuel Maxwell, M. D. Universal Association of Spiritualists, —Primary Council No. J. of Illinois, meet every Sunday, at 3:39 P. M., at hall 204 Van Buren street, cor. Franklin, Chicago. Free conference and free seats. H. Augusta White, Corresponding Secretary.

CLYDE, O.—Progressive Association hold meetings every Sunday in Willis Hall. Children's Progressive Lyceum meets in Kilne's New Hall at 11 A. M. S. M. Terry, Conductor; S. Dewy, Guardian.

GENEVA, O.—Meetings are held every Sunday in the Spiritualists Hall, at 105 A. M. and 15 P. M. H. Webb, President; E. W. Eggleston, Secretary. Progressive Lyceum meets at same hall. E. W. Eggleston, Conductor; Mrs. A. P. Frishee, Guardian; Mrs. N. S. C. Caswell, Corresponding Secretary; Martin Johnson, Librarian.

HAMMONTÓN, N. J.—Meetings held every Sunday at 103 A. M., at the Spiritualist Hall on Third street. M. Parkhurst, President; L. L. Platt, Secretary, Lyceum at 115 A. M., at the Spiritualist Hall on Third street. M. Parkhurst, President; L. L. Platt, Secretary, Lyceum at 115 A. M., at the Spiritualist Hall on Third street. M. Parkhurst, President; L. L. Platt, Secretary, Lyceum at 115 A. M., at the Spiritualist Hall on Third street. M. Parkhurst, President; L. L. Platt, Secretary, Lyceum at 115 A. M., at the Spiritualist Hall on Third street. M. Parkhurst, Prosident; L. L. Phatt, Secretary, Lyceum at 115 A. M., at the Spiritualist Hall on Third street. M. Parkhurst, Prosident; L. L. Phatt, Secretary, Lyceum at 115 A. M. Schales of Secretary and the prosident secretary. Lyceum at 115 A.

HARMISHURG, PA.—The Spiritualists hold meetings every lunday at 2P. M. in Barr's Hall. H. Brenerman, President. KALAMAZOO, MICH.—The Spiritualists hold meetings very Sunday in Burdlek Hall, Main street. J. C. Moody, resident; Mrs. H. M. Smedly, Secretary; L. S. Winslow, Personer.

MILWAUKEE, WIS, -The First Spiritualists' Society hold meetingsevery Sunday at 25 p. M., in Field's Half, 19 Wisconsin street, George Godfrey, President; E. C. Hanlon, Scoretary, Milas, D. C.

MILAN, O.—Society of Spiritualists and Liberalists and Children's Progressive Lyceum meets at 11 A. M. Hudson Tuttle, Conductor; Emma Tuttle, Guardian.

MEMPHIS, TENN, - "Memphis Progressive Union": J. E. Merriman, President; Mrs. E. A. Merriwether, Rev. Samuel Watson, Vice Presidents; Mrs. A. E. Dwyer, Secretary; James G. Simpson, Treasurer.

Frience, Volumes G. Simpson, Treasurer:

MOULLE, ALA, —Spiritual Association: Prof. H. A. Tatum, President; S. Moore, M. D., 1st Vice President; Capt. P. U. Murphy, 2d do.; C. Barnes, Secretary and Treasurer: Oliver S. Beers, Corresponding Secrotary. Regular meetings at 11 A. M. Simonys, and Scances Sunday and Tuesday evenings, at 7½ o'clock.

NEW York CITY.—The Society of Progressive Spiritualists hold meetings every Sunday in Robinson Hall, 16th street, between 5th avenue and Union Square, at 10½ A. M. and 7½ P. M. J. A. Cozino, Secretary, 32 West 32d street, Children's Progressive Lyceum meets at 2½ P. M. J. A. Cozino, Guardian; Mrs. Ada E. Cooley, Assistant Conductor; H. Dickenson, Assistant Conductor; Mrs. H. J. Cozino, Guardian; Mrs. Ada E. Cooley, Assistant Guardian; L. A. Nones, Recording Secretary; W. Winter, Corresponding Secretary; W. H. Allen, Treasurer; Mrs. E. J. Adams, Musical Director.

NEWARK, N. J.—The People's Scientific Progressive

NEWARK, N. J.,—The People's Scientific Progressive Jyceum meets in Upper Library Hall each Sanday at 3 and F. M. - Alternoon session orcupied by discussion: evening levoted to lectures. President, Dr. Gibbs: Secretary, toe Santher

NEWPORT, KY.—Lyceum meets every Sunday at 2/5 r. M. at Baunes Hall. No. 51 York street. John Johnson, Conductor: Miss Mary Marsh and George Morrow. Guar-dians: Chas. Donathower, Musical Director: Wille Johns-ton, Guard. Lecture every Sunday evening at the above hall at 7/2 o'clock.

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Guardian, PORTLAND, Mr.—Arcana Hall, Congress street,—Spir-Iual Fraternity meets every Sunday, at 3 P. M. James Furblab, Esq., President; W. E. Smith, Vice President; George C. French, Secretary, Children's Lyceum meets at same place each Sunday, at 15 P. M. T. B. Beals, Conductor; Mrs. Asa Hanson, Guardian; Miss Hattle Scammon, Secretary; R. I. Hull, Freesurer.

Some of Timperance Hall, 3515 Congress street.—The Spiritual Association meets regularly every Sunday, Abner Shaw, Esq., President; George H. Barr, Secretary,

St. Louis, Mo.—Spiritual investigators meet every Sunday evening at Concry's Hall, south-west corner of 12th and Pine streets, at 104, 2½ and 7½—morning, conference; afternoon, a circle, evening, a lecture by some one of the members of the circle.

members of the circle.

SAN FRANCISCO, CAL.—Under the patronage of the San Francisco Spiritualists' Union, a Children's Progressive Lyceum is held at 10½ A. M., and a Conference at 2 P. M.; also regular Sinday evening lectures are given at Mercantile Library Hall, Bush street, opposite Cosmopolitan Hotel.

The San Francisco Spiritualist Society meet every Sunday at Charter Oak Hail, Market street, near Fourth, Progressive Lyceum at 10½ A. M., Mediums' Conference at 20 clock P. M., Lecture at 7½ P. M. Mrs. Ada Foye, President.

TROY, N. Y.—The Progressive Spiritualists' Society meets every Sunday in Lyceum Hall, Nos. 10 and 12 Third street. Lectures at 10½ A. M. and 7½ F. M. The Chil-dren's Progressive Lyceum meets in same hall at 2 F. M. dren's Progressive Lyceum meets in same mail at 2r. m.

TERRE HAUTE, IND.—The First-Spiritual Society holo
regular meetings in Pence's Hall every Sunday, at 11 A. M.
and 7 P.M. L. B. Denchie, President; James Hook, Secretary; Allen Pence, Treasurer.
VINCENNES, IND.—Meetings are held, at. Noble's Hall,
every Sunday, at 105 A. M. S. S. Burnett, President; M.
P. Ghec, Vice President; D. B. Hamaker, Secretary.

Kate Ingalis, Librarian; Eivira-1: Hull Corresponding

Rate Ingaus, Librarian, Petrice of Administration, D. C.—The First Society of Progressive Spiritualists hold their meetings every Sunday at Lycenm Hall, No. 1908 Fstreet, northwest. They have elected Col. J. C. Smith for President; Prof. Brainerd, Vice President, O. R. Whiting, Secretary: M. McEwen, Treasurer; and have obtained very celebrated becturers for the coming scason, which will commence the first Sanday in October at the above-named hall, at 11 A. M. and 75 P. M. Any needed information can be obtained from the officers of the Society. Wixona. Minn.—The Spit(mullsts ho)'d regular meet-WINONA, MINN.—The Spiritualists hold regular meetings. J. H. Leland, President; K. Royington, Treasurer: Mis. Asa Douglas, Secretary.

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When flionart gone, there creeps into my heart A cold and litter consciousness of pain; The light, the warmth of life with thee depart, And I sit dreaming o'er and o'er again Thy greeting clasp, thy parting took and tone; And suddenly I wake and am alone. (Frances Annie Kemble,

Watch for little opportunities of pleasing, and put little annoyances out of the way.

NIGHT.
How beautiful is night? A dewy freshness fi is the silent air: No mist obscures, nor cloud, nor speck, nor stain fiteaks the serene of heaven; In full-othed glory youder moon divine Rolls through the dark-blue depths;

Beneath her steady ray The desert circle spreads Like the round ocean, girdled with the sky. How beautiful is night!

If some men died and others did not, death would indeed be a most mostlying avil. -- Bruyere.

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For teachings that have made it bettar.

[Boscarren,

ECHOES FROM ENGLAND. NUMBER NINE.

BY J. J. MORSE.

Since my last letter Spiritualism has attracted greater attention than ever over here. A variety of causes have contributed to create the above result. First, might be mentioned the labors of Mrs. C. L. V. Tappan, which continue crowned with success alike to our cause and its fair advocate. She has been received with great pleasure and heartiness in all the provincial centres of our movement - Liverpool, Bradford, Leeds, Darlington, Bishop Auckland, Manchester and Neweastle-upon-Tyne receiving her with open arms. Opposition critics are abusive, as usual, using either scurrility, invective or imputation, just as these liberal (?) minded gentry think fit, while the impartial members of the same critical fraternity are all willing to admit the "excellence. and eloquence, of the accomplished lady speak-

Another cause that has contributed to the increased attention bestowed upon Spiritualism, especially in the northern counties, has been the publication of some letters in the Newcastle Daily Chronicle, detailing some very excellent phenomena witnessed in Newcastle, through the local media, the Misses Wood and Fairlamb. The writer of these letters, Mr. T. P. Barkas, a well-known and respected resident, a town councillor, a lecturer on various scientific subjects, and a kindly, genial, accomplished gentleman, has, by his productions, set the entire district by the ears-ministers, secularists, nothingists, and a whole host of wiseacres rushing into print and attempting to prove that it is all the devil, or that it is opposed to the laws of Nature, or that it is all imposture, or that it is this, that or the other, but on no account is it, or can it be spirits! ,I have just left the town, and when I spoke, on Sunday, the hall was crowded to the doors, so great was the interest.

There has just passed by one matter that will have a powerful effect on the outside public throughout the United Kingdom. I refer to the 1874 Annual Conference of Spiritualists, just lately held in London. It was convened under the anspices of the British National Association of Spiritualists, and it was inaugurated with an opening soirce at the Beethoven Rooms, Cavendish square. Upwards of one hundred and fifty persons were present thereat, and a most enjoyable evening was spent. Mr. Benjamin Coleman presided. The conference sessions were held, four of them in Lawson's Rooms, and the remaining two at the Crystal Palace-one of our greatest triumphs in the way of art and popularity. The manner in which the use of this conference will manifest Itself is in the wide-spread notice accorded to its proceedings by the public press, upwards of five London dailies giving excellent reports and near thirty provincial papers doing the same thing. You will doubtless, ere this, have received the Spiritualist and the Pioneer of Progress; each of which gave full reports in their respective columns.

One notable event has occurred in connection with Spiritualistic journalism: Dr. George Sexton has become editor and proprietor of the Christian Spiritualist, a monthly paper. The first issue under the new regime is now before me, and, as it is a great improvement over its predecessors, alike in workmanship and ability, I have but little doubt it will increase its sphere of utility. As showing the nature of the periodical and the opinions entertained and promulgated by its editor, I append the following, clipped from the editorial article:

A WORD TO OUR READERS.

In taking upon myself the editorial responsibilities of the Christian Spiritualist, I hardly need an introduction to the readers, since for many months past I have been a regular contributor to its columns, and my sayings and doings are, therefore, tolerably familiar to those who have perused the pages of our small periodical. I merely change my position by becoming the commander of the bark in which, in the past 1 have been simply one of the grown have been simply one of the crew. . . . Spiritualists, like most other people, are very much divided in opinion upon the great questions that affect humanity, and to those who recognize the mighty verities of Christianity the articles in this journal will be especially addressed. All spiritual manifestations will be readily recorded since, as mere phenomena, they have, of course, a certain amount of interest and a large amount of value: but those teachings which accord with the grand truths of the Christian religion, being, in my ordinion, of the highest character, I shall especially advocate.

Christantity contains the highest truths ever made known by God to man, and in its teachings we have that which is not only sufficient to satisfy all the Spiritual wants of mankind, but a moral system which is perfection itself. It is a reality sublimer in grandeur than the Universe, and vast in its magnificence as infinity. It stands alone, majestic and immense, on an imperishable basis, which no winds of unbelief nor storms of skepticism can touch, but remaining

unmoved, though stars should crumble and decay, and worlds be crushed to dust. In it the finite and the Infinite blend in one, and by its aid man puts forth his hand and touches God. with its everlasting arm it enfolds the world and pugs forth a love that is inexhaustible. These are my views, and I have uttered them now that I should give forth no uncertain sound. Infidelity, or, as it is better pleased to call itself, Secularism. I look upon as calculated to crush out all that is good, noble, and beautiful, in human nature, and it will consequently have my determined opposition. Christian Spiritualism will be found the most powerful antagonist that infidelity has ever had to contend with, and one which, by the blessing of God, is likely to bring comfort and onesting of God, is there to bring conflort and consolation to many a doubting heart, and peace and happiness to minds which have long been given up to black despair, caused by the dread of suffering annihilation at death.

When God reveals his match through nature's right, HIS steps are beauty and his presence light. ** If not radical enough for the advanced section of Spiritualists, the forgoing is at least definite enough for all.

The Pioneer of Progress, our new weekly, continues to grow in favor.

Your correspondent is proud to say that he is now fulfilling the concluding engagements in an unbroken list of six months appointments, being the longest list any speaker has had over here." In a few weeks I commence a series of farewell engagements prior to my departure for your shores. I expect to land at New York on or about the 25th of October next.

Warwick Cottage, Old Ford Road, Bow, Londons E., England, Aug. 19th, 1874.

Lake Pleasant Camp Meeting.

During the progress of this meeting a large number of persons gave in their names and subscriptions as members of the proposed Association. At tions as-members of the proposed Association. At a meeting held for the purpose, on Saturday, and let's Secretary. OSCHOLA, MO. -R. F. Thompson, President; M. Roderby adjournment on Monday, Aug. 24th, the Association was formed by the adoption of the following Constitution:

ARTICLE ISL. This Association shall be known as the Massachusetts Spiritualist and Liberalist Camp Meeting Massachusetts Spiritualist and Liberalist Camp Meeting Association.

Artiti Li 24. The objects of this Association shall be autual aidmade objectation of its members in holding camp-meetings, pienies and other meetings, for the proposition of free thought on religious, spiritual and liberal topics, and for social recreation.

meetings, plendes and other meetings, for the promotion of free thought on religious, spiritual and liberal topics, and for social recreation.

ARTICLE 31. Any person favoring the objects of this Association may become a member by subscribing to this Constitution and paying the sum of one dollar annually.

ARTICLE 3th. The officers of this Association shall be a President, five Vice Presidents, one Corresponding and one Recording Secretary, a Treasuper and an Executive Committee of two or more members, who shall be elected at the annual meeting in duly or Angust to serve one year, or until their successors are appointed. These elected officers shall constitute the beard of management, and their duties shall constitute the beard of management, and their duties shall constitute the beard of management, and their duties shall constitute the beard of management, and other projectly of the successors are appointed, it is the free projectly of the association of the Association; and their node, namely: They shall call meetings when in their node, namely reported in the state of the business affairs of the Association subject to its Instruction: two of this Board shall constitute a quotum for the transaction of business.

Article 5th. At the annual meeting in July or August, after the election of officers, the President, with the anvice and consent of the board of management, shall appoint the slanding committees for the ensuing year.

OFFICERS FOR 1871-75,

OF FICERS FOR 1871-75.

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Hapgood, of Lowell; Mrs. W. W. Currier, of Haverhill,
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Harvey Lyman, all of Springfield; Joseph Beals, of Greenfield.

On Musle—Joseph Beals, H. A. Buddingtoit, C. L. Butleg, of Greenfield; and E. D. Hagood, of Lowell.

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On General Police Regulations and Lighting Grounds—
John, Harvey, Smith, of Springfield.
On Ragage and Stabling—E. M. Barry, of Willinaham;
Charles Peck of Charlemont; and L. A. Brigham, of Coleraine.

It was voted to hold a camp-meeting next year,

and E. Hapgood, E. W. Dickinson and Henry Smith were appointed a committee to legalize the Association.

Tilles B. Stebbins has recently held fifteen meetings in the interests of Woman Suffrage, in Cass and Kalamazoo Counties, Mich., all good, some large, and all manifesting the best feeling. The News and Despatch of Schooleraft says:

Merrill Hall was filled with our most intelligent and respectable citizens, and all listened with thoughtful attention and growing interest to the able and eloquent address of Mr. Stebbins, the main points of which were enforced by argu-ment and illustrated by anecdote for an hour

JENNIE LEYS.-This lady, who has acquired a great reputation as an inspired speaker, has been engaged, by the San Francisco Spiritual Union, to give a course of lectures in this city, during the month of September.—San Francisco (Cal.) Common Sense.

Married:

Aug. 2d, S. B. Jones, of North Providence, and Mrs. Ann F. Williams, of Providence, R. I.

Another Veteran Gone.

L'assed on from Manchester, N. H., on Monday, August 281, Andrew T. Foss, aged 71 years-a veteran, not of the "Grand Army," but of the Great Grand Army of the Republic.

Early in the Evangelical Church and ministry, he was earnest and faithful in b. th: nor did he leave either till (after years of persevering effort, and till longer forbearance not only ceased to be virtue, but becane, as he believed, positive sin.) he was persuaded that his denomanation was wholly joined to its ido, Slavery.

A consistent and radical Temperance man from the heginning; an Abolitionist of eithe very best, till chaited slavery was no more; a friend and champion of woman's cause from its first announ cement, not only of her right of suffrage but of her equal rights with man everywhere; a valiant supporter of the canse of Freedom in the rebelion and war, losing in that war his only son, young, brave and leautiful, justy the pride of the father and joy and delight of his mother, our noble friend won a most envisible riputation and secured the respect and exteem of a while circle of acqualitance, among the very best men and women of the country. East and West.

And finally, a born Frogressionist and Reformer, at the close of the war he gave his rugged energies to the investigation and espousal of the cause of Spiritualism, and became one of the very ablest as well as most carnest and consistent advocates. In that faith he lived the last years of his carthly life, passing through seenes of grief, sorrow and bereavement, ann great superadded bodily pain from a long, lingering and distressing disease, and in that faith he calmy, serenely passed away, his last faint utterance heriog a thanksglving that he ded in peace and love towards all mankind.

And wherever known, I am sure he leaves no enemy. Though rough in exterior, there beat within a heart tender as a mathen's, Abroad and at home he was always kind and affectionate. A ca disputant he was able, argumenta tive, logical, full of fact and illustration, but to an opponent always emin

"Until frail nature could no more, And the spirit struck the hour,"

Horn among the rough and inhospitable hills of New Hampshire, without early advantages, a wholly self-made man, and infuster as well, (though a teacher of other young men at one time for the profession,) he wrough himself a name as friend and philanthropist, lover of truth and goodness for their own sake, which must be immortal.

Of his family, only his widow and one daughter survive him.

PARKER PILLSBURY.

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