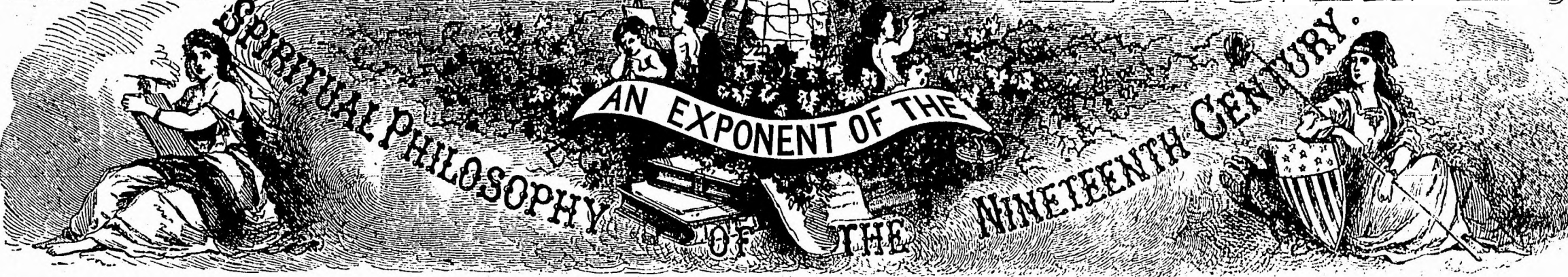


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THE PROOF PALPABLE OF IMMORTALITY.

BY EPES SARGENT.

[Continued from our last issue.]

CHAPTER VIII.

Only He who can see all things in the universe at once can see any one thing in its true relations and, therefore, in the 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 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 mistakes in supposing that these senses teach us all; that their report is a finality; whereas they 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 rudimentary stage.

Materialism says truly that it is contrary to sound philosophy to introduce two entities 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, "is what is it but to philosophize?"

Under the facts of Spiritualism we may regard it as still an open question, whether the unknown basis of matter may not 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 earth-body, 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 spirits.

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 physical 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 named.

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 to the contrary, anything may produce anything; astonish-

ing phenomena may occur without basis, cause or reason, 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 something to explain the derivation of intelligence and other phenomena?

"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, exerting 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; finding 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 understanding will.

"Among the unquestionable rules of scientific method," says Jevons, "is that first law that whatever phenomenon is, is. We must ignore no existence whatever; we may variously 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 anxiously 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 impinge, and which, in some cases of darkness, are self-luminous; that these exteriors only are photographed; that all forms of matter are merely the equivalents of motion-producing forces; not compositions of final atoms, but coordinations of forces which may be re-combined or changed into their equivalents; and that thus the most enlightened Materialism 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 appearances of beings. It is false and imperfect, because it stops half-way, and treats compound and resolvable factors as simple and irrefragable 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 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. Hiltman, "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 essential.

"The demonstration," says Mr. G. H. Lewes (1873), "that thinking is a *series*, 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 long since a peasant in Germany gave the following test: he

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 complicated arithmetical problems by Zerah Colburn and other mathematical "prodigies" cannot be explained by the theory of a series of thought, as we mortals understand the word *series*.

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 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 bestial and the abhorred?'"

These are but wild and whirling words. Ferrier's mistake was in imagining 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 question 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 natural laws.

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 individualization 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; impersonal Immanent, (intra-mundane), automatic, evolutionary, 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 Pantheism and, in his higher hypostasis, the God of Theism.

CHAPTER IX.

From these abstract 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 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 tried 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 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 then, she being left by herself at the table, it rose four feet. 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 new 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. Mamma asked if we could get manifestations at our own home. The table answered, 'Yes,' and that I was a medium. The next evening we sat at home; a table and two chairs were pushed, and a great deal of mischief 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 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 séance at our house; he invited me to a séance 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 communication. About this time I was first entranced; a spirit spoke 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. Dumphy relates that on one occasion, at a séance, 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 a pen. When handed to Katie, she unscrewed the little cap at the top, so as to enter the leads on the paper; 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. Dumphy inquired whether Katie would put on a heavy gold ring which he took off his finger and offered to her. This she immediately took out of his hand and placed on her own wedding finger, saying naively, "We are now engaged." On his subsequently reaching with his hand to receive the ring, Katie 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, Katie 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 spirits.

Miss Emily Kislindbury, who has given considerable study to Miss Cook's mediumship, in a description of a séance 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 failed 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 Ich," der Friede mild,
and she would follow me. 'But,' said I, 'Katie, you cannot sing the German words.' 'Oh, can't I?' she said. 'My medium can't, but I am not so stupid; 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."

There is a touch of Nature, similar to that which Shakespeare makes manifest in the character of Hamlet. Just after he has seen and conversed with the spirit of his father, Hamlet takes of "that hour 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.

Phenomenal.

MEDIUMSHIP OF MRS. MILLER.

Gayoso Building, Memphis, Tenn., Thursday night, May 28th, 1874. 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 room there were three split-bottom chairs, two-stung 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 tied together by a strong worsted rope, and sealed in the most approved manner, with sealing wax, to the satisfaction of all present.

She then took her seat in the cabinet, the curtain was let down, and the light turned down dim. 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 were lowered, and in a few seconds raised, and Mrs. M. was standing with a chair strung on one arm, the rings (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 time both chairs and a hamper basket were strung on her arms—wrists still tied, and seal undisturbed, all this time: all the changes were made almost as fast as Mr. Miller could lower and 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 standing 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 some time, the instrument was withdrawn, still playing and no note missed.

The instrument continues to play, and the bell begins tinging violently inside, ringing for some time, 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 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 tambourine 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 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 visible 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 seen.

All this time the accordion was playing uninterruptedly inside without any miss noticed. The handkerchief (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 laid it down close to the curtain, and told "Red Face" to take it in, which was not done: This was the only failure made.

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 séance—now ten o'clock.

Mrs. M. remarked that she became more and more exhausted as she continued, and in consequence the manifestations became slower and slower towards the close. This fact was noticed 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 person. Her face is no ordinary face. She is evidently an uneducated child of Nature, with native modesty and refinement. I repeat, she is no ordinary personage.

In conclusion, I have this to say: I know of no 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 aided by some trans-mundane agency to have accomplished what she did.

The manifestations, to say the least, were ultra-human, let the agencies be what they might, they were evidently obedient to her will, in doing "the impossible," 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 influence might be utilized in many ways for the benefit and welfare of mankind while here on earth in the flesh, also in spirit-land.

S. P. CUTLER, M. D.

WESTERN NOTES AND ITEMS.

BY WARREN CHASE.

GERRET SMITH ON THE PUBLIC SCHOOLS.—We are 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 rising generation by public means. We hope before he departs for the etherial life he will leave his testimony in favor of universal education by public revenue and public schools, entirely free from all sectarian control and all text-books that are saturated, as most of our school-books now are, with evangelical religion. To our mind, no greater calamity 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 Mormon—would 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 joys and sorrows, as best she could, for thirty-seven 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 we formerly spoke there. Among the missing from former visits were J. P. Averill, Joseph and Phoebe Merrill, who called us about twenty-five years ago to speak in the old Quaker Meeting-house.

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 Walsbrook, who is struggling with the heavy burden of OUR AGE, hoping to keep it aloft till her ships come in from sumnerland, 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-friends—one 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 Ingle'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 who see how successfully a woman administers the affairs of a great and mighty nation, while 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.

Dinner 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 dyspeptic and used up before their time, because they overload the stomach and then shut off the supply of nervous energy which is essential to the diminution of the burden.

Free Thought.

SPIRITS AND MEDIA—PROCESS OF CONTROL AND DEPARTURE.

(Mrs. A. M. Stone, of Cincinnati, who furnished us with the illustrations, writes: "I have been, for some time, now, forwarding the following communication received through the mediumship of my daughter, a fine clairvoyant. It is also to explain the modes operated by which spirits are attracted to the media of earth, their control, departure, &c.—Ed. B. of L.")

From a Spirit to His Medium, A. M.

A light conducts me to your presence. The light is made of condensed electricity in the shape of a ball. It is of a most beautiful green color, and is also fragrant; further, it giveth out sound, sweet and low, as of a flute-like breathing.

How can this be? It is formed of harmony, which shapes it (another word for perfect stillness or silence). Sound is produced by the colors refracting upon an electric current which keeps a continuous motion, agitating the colors, so that their minute particles flash like cymbals. Purple, dark, intense orange and a delicate blue, create this color of green. The electric suffusion 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 people do not have it. It is a gift. We talk through this light, by placing ourselves in individual thought in its influence or halo. And one so 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 I, She, Him, the force, the cause, the man, the woman, the animal, the complete of what we were—*eternity*.

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-center, 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, cry 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 beings 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; as if invariably does for other forces congenial to itself.

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.

The Sarcophagi are a people inhabiting a planet near Mars, as yet undiscovered by telescope. They are a race of giants; a jealous, cultivated, 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 Sarcophagi 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—such as their law-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 discoveries 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 hieroglyphics. Spirits aid them much by contributing their electric fluid directly; thus the clairvoyance, or clear-seeing of the Sarcophagi (of which there are many). It is well understood among them. Mediums for electricity are numerous with them. A few learned Sarcophagi 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 PHENOMENA 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 article is founded upon his experience at his own residence, during a period of over eighteen months of patient investigation.—(Ed. B. of L.)"

immediately exhibit a power, an intelligence, nay, a will, seemingly its own, which will astonish and dumbfound.—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 table. 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.

W. C. Dunedin, New Zealand, July 2d, 1874.

THE CURSE OF OPTIMUM 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 I have used opiates for fourteen years, and gone as far as four ounces 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 oblige,

COUNT BERRIAM.

142 West Houston street, New York.

(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 of gleam,
That my little Gabe'd give in,
Ere he'd faded 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 slight of love,
And he bowed forever on angels,
And how that he'd play that above;
And he kinder had a better,
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, ehock 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 his 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 that 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 that 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 received, for which grateful acknowledgments are tendered:
Arnold Gifford, \$25.00
Mrs. L. Burgess, 1.00
Geo. Redfield, 1.00
R. S. Tate, 1.00
Mrs. A. M. Stone, 1.00

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 communication 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, 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 encouragement, 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 eyes becoming glassy, and her countenance assuming the hue of death. As night approached she commenced sinking, and we gave her a few drops of brandy, which seemed to revive her for a time, but she soon ran 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 early in the morning. But we, the parents, feared that would be too late to be of any service to our babe, and sent for Mrs. Sleeper, who came immediately, 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 assist them by following their directions as far as possible. 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 no more medicine, as she had taken much already; that the coming was coming all off her stomach and bowels, 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 a long struggle, 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 influence, shaking the child quite hard; then the influence 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 but for other sittings, 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 Father of us all, who permits His ministering angels to visit the afflicted children of earth, carrying healing with their presence, and with gratitude to Mrs. Sleeper, the instrument of such great mercy, we sign ourselves,

WILLIAM F. RICHMOND, Her Parents.
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 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 unthinking 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 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; though 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 sances. 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 has been developing only about six months, and is in poor circumstances, bravely fighting with adversity. She has commenced holding public sances, 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. H. 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 licensed minister of the Harmonical Free Church, of Sturgis, Mich. I was a Baptist clergyman, and twenty-five years in good standing, and have been lecturing for the Spiritualists and Free Thinkers, for five years, in several of the Western 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."

To Book-Buyers.

At our new location, No. 9 Montgomery 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 cash 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.

In passing from the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and the communications of the Book Trade at usual rates. Our columns are open for the expression of important facts, but we cannot undertake to endorse the varied shades of opinion to which our correspondents give utterance.

Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 5, 1874.

PUBLICATION OFFICE AND BOOKSTORE, No. 9 Montgomery Place, corner of Province street (lower floor).

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Letters and communications appertaining to the editorial department of this paper should be addressed to Colby & Rich, and all business letters to Isaac B. Rich, BANNER OF LIGHT PUBLISHERS HOUSE, BOSTON, MASS.

Kardes' "Book on Mediums." One 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 commensurate 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 ON MEDIUMS; OR, GUIDE FOR MEDIUMS 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 are to be encountered in the practice of Spiritism."

The utmost interest, amounting almost to enthusiasm, greeted the appearance of this book in France, and there is every reason to expect that it will successfully appeal to the American public by the same engaging charms of novelty and interest with which it reached the hearts of Kardes' countrymen.

Whatever may be said, in praise of this forthcoming work will fall far short of giving any realizing sense of its sterling merits. It must be perused—indeed, 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 skeptic), 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 appearance, that its terse statements of incontrovertible facts, its *admirable* style of expression, and the inductive unfoldings which thereby find lodgment in the mind, may be fully appreciated.

SEE ADVERTISEMENT.

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 to his fifth*.

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 Head, 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 widow 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 woman 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 psychology, for he expressly says: "We must

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 morality. 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 teachings 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 knowledge 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 morality.

Obviously there can be no other foundation for natural morality than science; and Spiritualism is science, and science 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 proofs."

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 exist, 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 science; 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 credulity—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 all departments, whether material, scholastic, political or social is due to the possession of free religious 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 secrecy?

Is not this the history of the God-in-the-Constitution movement? Coming out boldly 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 or prepare to control the minds of American freemen." Leading public men, who had lent their influence to the movement, through hope of popularity, hastened, 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 closing 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 insistently pushed by its zealot partisans, the lovers of untrammelled 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 countervailing of these incessant labors for the ultimate substitution of a despotic theocracy 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 credulity persecution!

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 fulfillment 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 ground in favor of the God-in-the-Constitution movement?

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. Eternity, she holds, is not opposed to an unconscious existence, and applies to the various forms of matter; immortality implies a conscious identity, and applies only 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 séance 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, everything 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 his 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, he 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 life 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 breath; and yet she is regarded with terror and fright. 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 named—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 surroundings—that 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 supposed that those who are ignorant of their strength, never having felt it, those whose capacities have never been developed for lack of opportunity—that they have fulfilled the measure of that which they might and should have been? Can life be accounted complete until we have passed through all its phases, until every chord 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 treacherant 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, 54 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. 7TH. 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—Alonso Danforth, Mrs. Mary A. Lang and J. B. Hatch constituting that body. The services—which are to close with dancing—cannot fail of calling together a large congregation of the friends of the rising generation.

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

Read the announcement put forth by the 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 review 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 *outré-tombé*, but the circle seemed always bent on talking *chiff* to her, complimenting her, and indulging in ordinary inconsequential conversation; 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 subjects 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 communication increase were an intelligent curiosity always 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 sympathetically come and teach by vocal words, written words, inspired words."

This is terse language, and to the point; and especially 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 addressed.

The Hendrick Institute.

Situated at 25 West Twenty-Sixth street, New York 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 and day school, and aims to afford to its patrons a thorough scientific and classical education; vocal culture and gymnastic exercises are added, to give tone and vigor to the body, whereby the 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 Edmonds'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 pleasant 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. It 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 welfare;" 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; Apu Merrick denies her complicity with certain physical manifestations; and Dick Turpin urges his English friends to seek rather for material evidence to prove what he says, than for mere formal declarations from himself concerning his identity.

"Vashiti."

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, No. 9 Montgomery Place, Boston, Mass., an enlarged copy, (cabinet size) of the *carte de visite* photograph which was taken for Mrs. J. H. Conant, medium of the Banner of Light Public Free Circles, by W. H. Munier, 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 sitting position, while at her side and holding her hand stands the little spirit Indian girl, "Vooshti" or "Vashiti," 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 Vashiti'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 detected 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 Piegons 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 "Vashiti," by those who attended Mrs. Conant's private séances, and by the latter name she is now known.

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

Mr. Epiton—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 to herself, I should think, from her remarks on meeting me. She said, "Mr. Munier, I came out of my house to take a car to go down town, when a voice said to me, 'Go to Munier's'; and 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. Munier, 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 opened 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 instrument. Everything being ready, I was about to remove the cloth and expose 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 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 develop 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 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 asked. "Why, Vashiti," 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." I 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—wonderful, because it proves, beyond the shadow of a doubt, the great and important facts of spirit presence, of clairvoyant sight, and of spirit photography.

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

W. H. MUNIER.

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 hall pleasant 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 floor—with 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 reserved 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.

Message Department.

Each Message in this Department of the *Banner of Light* is written by the spirit whose name it bears 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 earthly life, to that extent, whether for good or evil. But those who leave the earth in an undeveloped state, eventually progress into a higher condition.

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

The Banner of Light Free Circle Meetings. Are held at 85 1/2 Montgomery Place, (second story), corner of Province street, every Monday, Tuesday and Thursday at 8 o'clock. The hall will be open at two o'clock, services commencing at precisely three, at which time the doors will be closed, neither allowing entrance nor egress until the conclusion of the services, except in case of absolute necessity. Under such circumstances the party should apply to the Chairman, who will be glad to be granted to attend after the expiration of five minutes.

As these circles are free, we have no doubt that many will be able to attend. The doors will be open at two o'clock, and the services will be held at three o'clock. The doors will be closed, neither allowing entrance nor egress until the conclusion of the services, except in case of absolute necessity. Under such circumstances the party should apply to the Chairman, who will be glad to be granted to attend after the expiration of five minutes.

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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 to confession, "Keep the children, because she'll repent if she don't. Good-day, sir."

April 20.

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 waiting 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 Phoebe 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, Mary Thompson, before she was married. Good-day, mister.

April 20.

Eleanor Thomas.

It is three years and two months since I left the earth-life, where I had lived between sixty-two 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 measure things by the revolution of the planets, as you do here, we should live very fast.

I want my dear husband to know that, by-and-by, 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 quickly—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, Niagara Co., N. Y.

April 20.

Ann Merrick.

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—don't want anything to do with it. If there's any glory to be got out of it, I don't want it. If there's anybody got any smut on 'em, I don't want any on me—got enough. Ann Merrick—Good-day.

April 20.

Dick Turpin.

I'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 my identity, 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 highwayman.

Now what matters it whether I come here, or whether I go to Joppa, or to the Sandwich Islands, or to the Moon, or to 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, why, you must n't be alarmed. I shan't get upset; I won't upset any of you.

But now I would suggest a wiser course than that you have adopted, namely, that of sending me here to identify myself—Go, get the old English records, and see if I can answer all questions concerning me. If I can't, I ain't 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 be.

April 20.

Scance conducted by Rabbi Stromberg.

ILL 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 myrror and roses and chloride of lime enough in the world to disfigure a single home of such a nuisance as that; no riches, no elegance of mien, no beauty of face can ever screen such persons from utter vulgarity. There is one thing which rising persons hate the reputation of more than all others, and that is vulgarity; but true me, ill temper is the vulgarizing thing that the lowest born and filiest bred can bring to his house. It is one of the worst forms of vulgarity. Vulgarity in the home is not only sin against the Holy Ghost, but sin against the Holy Ghost in the very temple of love.—*Theodore Parker.*

MESSAGES TO BE PUBLISHED.

Tuesday, April 21.—Johnny Albro, to Mrs. Mary Albro, of New York City; John Hishaw; Julia Fisher, to his friend in New York City; James Henry Henderson, to his father.

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

Monday, April 27.—Betsey Taylor, of Cambridge, to her relatives; Hiram Ericson, to friends; George Rabbe, of New York City.

Tuesday, April 28.—George Davis, to his mother; Henry Adams, to his mother; Samuel Gerrish, of Portsmouth, N. H.; Mary Jane White.

Monday, May 4.—Jonathan Hall, of Maine; Jane Elliot, of Worcester, Mass., to her children; Judith Gates, of Portsmouth, N. H.; Senator Lane; George W. Olney, of Auburn, to his mother.

Monday, May 4.—John Graham, of the Penn. Reserve Corps; Sabrina Jameson, of Ulster, N. Y.; Dr. Thomas Gherist, of Canada East; Fannie M. Cain, of Boston.

Tuesday, May 5.—James Crotts, of Albany, N. Y.; Mary Knights, of Old Town, to her mother; David Ames; Eliza Crane, of Portsmouth, N. H.; John Dillaway; Eliza Libby.

Thursday, May 7.—Adella Frances Williams, of New York, to her mother; William Bennett, of Portsmouth, N. H.; Betsey Carter, of Boston, to her son; Comfort Sirkeworth, of New York City; James Henry Henderson, to his father.

Monday, May 11.—Ben Watkins, of Missouri; Matthew Perkins; James Irwin, to his friends in Tennessee; Margaret Ellen Brown, of Nashville, Tenn., to her mother.

Tuesday, May 12.—John P. Allen, to his friend Wheeler; Charles Walker, of Philadelphia; John Prentiss, of Sayville, Tenn.; James Gordon Bennett, to his friend Thomas; William Schuler.

Thursday, May 14.—Edward L. Stevens, of Brighton, Mass.; Miss Adeline Satter, of Portsmouth, N. H.; T. B. Lowell Lawrence; Caroline Herschel, to friends in London.

Monday, June 15.—Robert Owen; Robert Garrett, of Boston; Elsie Fatten, of New Jersey, to her mother; Joseph Libby.

Tuesday, June 16.—John Von Zheklie, of New Orleans, to his wife and son; Marietta Reade; J. Judd Parlee, to his friend George; Warren Emerson, to his mother in Lowell, Mass.; Little Rose, of Loch Lomond, Scotland, to her brother John; John C. Adams, of New York.

Thursday, June 18.—Harriet R. Washburn; Hiram Paine, of Fredericktown, Pa.; Mary Jenkinson, of New York City; Alanson Abbott, of Flatbush, N. Y., to his father; Opawallah, (an Indian chief).

Monday, June 22.—John Emerson, of Boston, to his son; Capt. John Williams, of New Bedford, to his sons; Ebenezer Wallace, to his wife; Emma Abbot, of New York City; Hiram Paine.

Thursday, June 25.—Jane French, of Hillsboro, N. H., to Samuel Perry; Lucy Abbott, of Chicago, to her mother; Andrew Jackson.

SPIRITUALIST MEETINGS.

CHILSEA, MASS.—The Bible Christian Spiritualists hold meetings every Sunday in Highland street, Chapel near Hollis street, at 3 o'clock P. M. Mrs. M. A. Ricker, regular speaker. Seats free. H. J. Ricker, Sup't.

EAST AUSTON, MASS.—The Progressive Lyceum meets every Sunday at 2 o'clock P. M. in the Lyceum hall, corner of North and Main streets. H. J. Shaw, Chairman; Brainerd Cushing, Secretary.

HARVARD PORT, MASS.—The Children's Progressive Lyceum meets every Sunday at 2 o'clock P. M. in the Lyceum hall, corner of North and Main streets. H. J. Shaw, Chairman; Brainerd Cushing, Secretary.

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