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NO. 1.

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Spiritualism Abroad.

REVIEW OF SPIRITUALISTIC LITERA-TURE ABROAD, AND NOTICES OF SOME PHENOMENA AT HOME.

BY G. L. DITSON, M. D.

MR. EDITOR - The Revue Spirite, of Paris, comes with its usual amount of interesting matter and its promised spirit-photograph. Of Co latter I will give the account nearly literally as it appears in the Revue:

"Monsieur Dessenon, a picture merchant, No. 15 Quai Malaquais, tried with M. Buguet to obtain a portrait of his wife, deceased about two and a half years. His first two efforts gave only imperfect images, and he was discouraged; but after a visit to 7 Rue de Lille (our office), he decided to return to the photographer. The medium had an ardent desire that he should be satisind in all the states that he sheat be state-fied, and was evoking aid with all his soul when M. Seiplon, a dramatic artist and good medium, arrived. M. Buguet requested him to place him-self by the side of M. Dessenon to lend him his self by the side of M. Dessenon to lend him his aid, and the picture which we offer to-day shows the result. Here is the physiognomy well characterized of Madame Dessenon; the joy experienced by the husband could not be expressed. He thanked God and his guides for the good fortune so much desired. When, however, he presented this remarkable photograph to artists and sarants with whom he had intercourse, they asked if he were crazy. M. Dessenon submitted calmly to these rude assaults, convinced of the value and reality of the spirit manifestation."

This is certainly one of the best photographs I have seen. M. Dessenon is scated, and M. Scipion stands just behind his right arm. The spirit, whose physiognomy could not, I think, be mistaken by any one who had known her in earthlife, stands behind her husband, throwing over him a long, beautifully transparent veil, through which his form and features are distinctly seen, lifting with her right hand a portion of the veil near to and as high as M. Scipion's head. The group is impressive as a work of art, and very beautiful in its spiritualistic aspect.

That M. Buguet is successful in this department of his labors is evidenced by other testimony, such as the following:

"Thanks, M. Leymarie, and you, M. Buguet; but the joy I experience I cannot define. The sports that I have so long waited for with so much impatience, have come to give me one and the other their deer for The comments." the other their dear faces. The resemblance is indeed so striking I can hardly believe my eyes. May God bless and protect those who serve to impart such repose, such hope to suffering hearts.

MADAME, F. GOUJAT, of Lyons."

Respecting the aspect of the French press toward these phenomena, M. Bazot, proprietaire à Angers, makes some very appropriate and cutting remarks. "When we," he says, "with a photographer who understands all the secrets of the art, have followed all the manipulations, and are certain of the good faith of the medium, yet find upon the plate those familiar faces from the spirit-world recognized by all who knew them in the form, we deplore the perversity of the journalists whose articles are thrown out at random, recklessly assailing a sacred subject which they will not study. They presume to impose their opinions upon the public, and forbid any tres-

passing beyond those limits." Having power we lose the sense of justice, might be written over the door of almost every editorial sanctum. The people drive by degrees, however, these would-be masters, as they do the clergy, from their strongholds of conceit and bigotry.

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As psychography is the subject in hand, I will here say that I have recently received from Professor William Crookes, of London, one of those exquisite photographs of Katie, taken by himself. Though no photograph can do justice to the beauty of that fair spirit, it is a great treasure for any one to possess, and I am very grateful to Mr. Crookes for his kindness in forwarding it to me. I may say that it strikingly resembles the one on sale at the Banner of Light office, but does not seem to represent the same person as those taken in Philadelphia. Those which Dr. H. T. Child had the goodness to favor me with are larger, darker, and less ethereal, and seem to have taken on, to a great degree, the characteristic expression of the medium, as he looks seated beside her. And, indeed; I should think such a result unavoidable, so largely are they dependent on the medium for the physical elements composing for the time their material expression.

How charming, how almost bewildering the idea that we can now have hanging upon our walls and adorning our albums veritable likenesses of our dear friends in spirit-life! I have twenty-eight of those taken by Mr. Mumler, and two of the London Katie, handsomely framed; and I feel their influence daily, hourly, as they look down upon me with their ever-welcome placidity and instructive beauty and benevo-

Here is a brief account of a woman in Chaumont, known to the writer, who was, as it were, instantly cured after fifteen years of intense suffering and being confined to her bed, but devoting much time to prayer. "My daughter," she ing much time to prayer. "My daughter," she says, "brought me some medicine which I refused to take. Suddenly I fell into a state neither sleeping nor waking. Everything was strange to me, has been good or evil.

but I was perfectly conscious. Then there came | THAT NEVER WAS ON SEA OR LAND. floating toward me a woman dressed in white, and when we were face to face, she said, distinctly: 'My daughter, you are healed.' From that moment I felt a change through my whole system, and I exclaimed to my daughter," (who thought her trembling on the verge of the grave,) "I ain cured! I am cured!" And she was.

Another case, not less remarkable, is recorded by the same writer; but both had taken of the waters of Lourdes brought by the sisters of charity; and much faith in each and much devotion seemed to open the way to these grand results. The first of the above mentioned said, however: "The water of Lourdes is nothing, but the grace of God is everything."

In the next number of the Revue we are promised an account of a scance held in the daytime at the Crystal Palace, England, where Mrs. Jencken, formerly Miss' Fox, was the medium, and where the instruments placed before her went floating through space, and a spirit figure, representing a boy some fifteen years of age, was seen standing behind her.

El Criterio Espiritista, of Madrid, has a very complimentary notice of the writer, Eugenio Pelletan-of his works, his style, his good influence, "Some words respecting a photograph," and a continuation of the discourse (heretofore noticed) of Don A. G. Lopez, before the Spanish Spiritualistic Society of Madrid. Each article is full of that admirable force, that zeal and elevated sentiment that ever characterize the higher developments of Spanish intellect; but they are too long to be given entire, and no credit could be obtained by dismembering them. Of the phenomenal it has nothing new; relating, however, some of the psychographic wonders of which the readers of the Banner have already been apprized.

You may remember that when Mr. Kossuth

came to this country he was accompanied by a Mr. Martin Coster. When the former returned to Europe the latter went to New Orleans and married a wealthy widow lady, who owned a sugar estate on Red River, and had one daughter. The latter disliked the new father and would not speak to him; and when some jealousy sprang up in Mr. C.'s heart, (probably in this case without justifiable cause), a new element of discord was engendered, and lie departed with the fillbuster expedition for Nicaragua. Sometime afterward the daughter went one day up to her mother's room and announced that Mr. Coster was down stairs. The mother went down, but saw no one; but on again being informed that Mr. C. was positively there, she went again and saw him standing in the parlor. "I was shot today in Nicaragua," he said, and then, after a moment's delay, vanished. Some months later, Madame Coster received confirmation of the statement. Colonel Coster was not only shot in come from Emanuel Swedenborg. The contents Nicaragua, but was shot and killed at the very of this message, and the advice given thereintime he appeared in New Orleans before the one besides being very flattering to Mr. Andrew name and estate they wish for sons."; to whom he was doubtless deeply attached. Madame Coster related this fact to an acquaintance of mine, when they were in a steamboat together on their way from New Orleans to the Red River; and she added: "Mr. C.'s counsels to me now are more valuable than when he was living. I consult him at all times about my affairs, and may congratulate myself on having such an able assistant." When on the boat. some question arose regarding a date: "I will ask my husband," said Madame C., and retiring to her state-room saw and talked with him, and ascertained the correct date, as was afterwards

The above, as well as the following, occurred when little was known of Spiritualism.

In the house of a Mr. Small, in Cherryfield, Me., manifestations took place of a very extraordinary kind. Dishes would dance about as if invaded by some hostile spirit, and the kitchen utensils would follow some of the members of the family, pell-mell, from one room to another; and when an old lady-the aunt of my narrator-was seated in a chair, on some loose boards, in the kitchen, they would slide backward and forward with such force, her position was anything but tranquil and satisfactory. . The exact date of the above I could not ascertain, my friend being only a child when it was told to her.

Early and late, at all seasons and in all ages, good and evil spirits have made their presence manifest to mankind. The shadow or the sunshine of their being hath fallen athwart the pathway of mortals, and the music made by angels hath greeted many a weary ear, and solaced many an aching heart. "But," said the world, "these are the mad ones;" and thus, often, the gentle and the lovely have won crowns of thorns. With chains clanking about her tender feet, I have seen one of these wend her way to the

THEODORE PARKER married in April, 1837, Miss Lydia D. Cabot, only daughter of John Cabot, of Newton, with whom he had plighted troth five years previously. The following resolutions are entered in his journal on his wedding

1. Never, except for the best of causes, to oppose my wife's will.

2. To discharge all services for her sake freely.

Never to look cross at her.

Never to weary her with commands.

To promote her plety. To bear her burdens.

To overlook her foibles. To love, cherish, and ever defend her. To remember her always most affectionatey in my prayers; thus, God willing, we shall be

BY ELIZABETH STUART PHELPS.

I dreamed that same old dream again last night; You know I told you of it once, and more; The sun had risen, and looked upon the sea, And turned his head and looked upon the shore, As if he never saw the world before.

What mystle, mythic season could it be? It was October, with the heart of May, How count they time within love? "glundar? Dreaming or waking, I can only season! It was the morning of our wedding-day,

And I, who had been doing dream';
Within my dream some fit in thing before
(My pen and I were both too firet to stop),
Drew breath—dropped all my work upon the floor,
And let you lead mo mutely to the door,

And out into a place I never saw, Where little waves came shyly up and curled Themselves about our feet; and far beyond As eye could see, a mighty occan swirled, 'We go,'' you said, ''alone into the world,'' But yet we did not go, but sat and talked Of usual things, and in our usual way; And now and then I stopped myself to think— So hard it is for work-worn souls to play— Why, after all it is our wedding-day!

The fisher folk came passing up and down. Hither and thither, and the slops sailed by, And busy women nodded cheerily. And one from out a little cottage came, With quiet porches, where the vines hung high,

And wished us joy, and "When you 're fired," she said. I bid you welcome; come and rest with me." But she was busy like the rest, and left. Us only out of all the world to be left. I be left like and happy by the idle sea.

And there were colors cast upon the sea Whose names I know not, and upon the land The shapes of shadows that I never saw; And faintly far I felt a strange moon stand— Yet still we sat there, hand in clinging hand,

And talked, and talked, and talked, as if it wore Our last long chance to speak, or you to me, Or I to you, for this world or the next; And still the fisherwomen busily Passed by, and still the ships sailed to the sea. But by and by the sea, the earth, he sky, Took on a sudden color that I knez; And a wild wind arose and beat a thom. The fisherwomen turned a dead; hue, And I, in terror, turned me tinto you,

And wrung my wretched hands, and hid my face, 'Oh, now I know the reason, Love,' I said; 'We 've talked, and talked, and talked, the livelong day, Like strangers, on the dny that we were wed; For I remember now that you were dead!'

I woke afraid: around the half-lit room
The broken darkness seemed to stir and creep;
I thought a spirit passed before my eyes;
The night had grown a thing too dread for sleep,
And human life a lot too sad to weet.

Beneath the moon, across the silent lawn, The garden paths gleamed white—a mighty cross Cut through the shadowed flowers solennily; Like heavenly love escaped from carthly dross, Or heavenly peace born out of earthly loss,

And wild my uncalmed heart went questioning it:
Can that which never has been, extended.
The solemn symbol told me not, but mr
As dumb before me as Eternity.
As dumb as you are, when you look at me.
—[Atlantic Monthly for October.

SWEDENBORG AND THE DIAKKA.

LITTLE MORE "FREE THOUGHT," BY DR. G BLOEDE, BROOKLYN, N. Y.

In No. 25 of the Banner of Light, page 8, wo read from the "Select Circle of J. V. Mansfield" a communication to Judge Carter purporting to Jackson Davis, who is called a "great seer, and whose "Diakka-Land" is fully endorsed by Swedenborg-will, I trust, be received with satisfaction by every intelligent Spiritualist. Not so, I am afraid, by the Swedish philosopher's own disciples of the present age; nor will the genuineness and originality of the alleged message escape some skepticism from those who, following the rule laid down by St. Paul, already are used to take every communication from the spirit-land cum grano salis, that is, to weigh it on the balance of their own reason.

There are two points in this message, over the signature of Emanuel Swedenborg, which are ant to rouse some critical doubt. The one is: that he styles therein as "my clairvoyant perceptions" the facts and teachings laid down in his terrestrial works, which, while writing and publishing them, he proclaimed as "direct revelations from the Lord," as which they are taken and believed in by all the adherents of his New Church. The vast and vital difference between 'clairvoyant perceptions" and "Divine Revelations," is too apparent to need any further dwelling upon. Assuming the Swedenborg note to Judge Carter as genuine, the question would therefore arise, whether Swedenborg, since-be entered the spirit land, has changed his opinion about his own teachings, and does now declare to have been mere "clairvoyant perceptions" what he while yet in the flesh was fully persuaded to be "Revelations from the Lord Himself"? It would seem to be worth while to have this point further elucidated by another direct interpolation of the Swedenborg of the Mansfield Circle, because, if he were the very living Swedenborg, his wreath destricts would be his present declaration would, in my opinion, shake the very foundation of his Church.

The other point in said message which cannot fail to astonish all those conversant with the life

and works of the Swedish Seer, is contained in the following passage:
"Could you read me in my own native vernacu-

"Could you read me in my own native vernacular, it would appear more clear to you."

After the common rules of interpretation the word "me" in this passage cannot be referred to anything else but the works written by Swedenborg on earth; but it is a well known fact that all his religio philosophical works—not excepting his memorable "Spiritual Diary"—mere personal memoranda never intended for publication—were written and published in the Latin language. How Swedenborg in the spirit-land could call that dead idiom of science his "own retire verraculer" he having been a subject of native vernacular," he having been a subject of his Swedish Majesty Charles XII in the eighteenth century, I for one am unable to comprehend, as little as I can make up my mind to believe that the Swedenborg of the spheres should have forgotten in what language he wrote his works on the terrestrial state.

the terrestrial plane.

These two doubtful points in the alleged message of Swedenborg would seem so salient, that they can scarcely fail to strike even the members of the "Mansfield Sciect Circle," and to move them to seek their authentic elucidation—the more so as the very object of the same spiritual communication—the Diakka—would suggest the repeated warning: "Beware of the Diakka!"

Mitenany Depantment.

THE LIGHTS AND SHADOWS

WOMAN'S LIFE.

Written Expressly for the Banner of Light, BY MRS. ANN E. PORTER.

CHAPTER I.

Son or Daughter?

A gentleman was walking back and forth on the lawn, turning now and then an anxious look to a certain window of the old mansion, his ancestral home, which faced the lawn and the avenue of noble trees beyond. Suddenly ceasing his walk he leaned against a large marble vase which stood upon a pedestal, and which was filled with vines and plants in bloom, and, as if he could conceal his thoughts no longer, spoke aloud. "A curse upon these misnamed rights of property which makes one's fortune depend upon the sex of a child! If a son be born to me to-day then all this broad domain, this house, which has been owned by my family for two hundred years, those old trees which my fathers preserved with so much care, will still be ours, and my child will rejoice in their possession; but if a perverse fate send a daughter, then my cousin Roger inwhich should be her own by all legal and natural of the house. The door opened, and a tidy look- and vigorous health. ing yoman, somewhat past middle age, came out, with a pleasant smile on her still comely face. "Come in, Mr. Morton, and see your daughter-as fine a girl for her age, only an hour old, as can be found in the country."

Poor woman, she little knew with what anxiety her coming had been awaited, and what disappointment her words had wrought. The man turned with a muttered curse on his lips, and replied:

"I will see my wife in a moment; say to her I am coming."

The woman went into the house, saying to herself, "He's sorry it is n't a boy, I'suppose; that's the way with most men. It has been so ever since the days of Eve; and yet her first-born was a murderer. If it had only been a girl, now, what a vast difference it would have made in the peace of that family! Men feel this way when Hall. children are born, but I have observed through

The nurse said this as she went into the chamber where lay the young mother, weak, pale, and Almost as helpless as the new-born infant at her side. She could only answer by a smile as nurse

"He is coming to see you right away, and proud he will be of such a nice baby as this.

At these last words, the lady shook her head. She knew better than the nurse the bitter disappointment which awaited her husband, and raising her feeble arm she tried to draw the baby nearer to herself, as if her mother love must make up for the cold welcome which the fatherwould give. That father came, bent kindly over the wife, and congratulated her that her suffering was over. He gave scarcely one glance to the baby. The mother's hand closed more closely over the little sleeper, while an expression of pain passed over her face. Mr. Morton passed from the room, ordered a horse; and rode swiftly down the avenue, to drive away, if possible, the thoughts which termented him. Two hours afterwards the mother, who had been sleeping, called the nurse to her side.

"I am faint, nurse; give me some cordial. Do not let me die now."

"No, no, darling, you will not die; do not think of it. The doctor said he never saw a woman show more courage. Keep up good heart." But while she spoke something in the look of her lady alarmed her. She gave the cordial, and moreover sent for the return of the doctor. When he came it was evident from his look that an unexpected change had taken place in his patient. He took nurse aside and gave special charge to watch closely, for life hung upon a thread. When he had gone the lady asked for her husband. He was not to be found.

"I am sorry, for I shall never see him again. Send for Patsie, nurse."

About a quarter of a mile from the house was a pretty cottage, the home of John Ramsey, who, formerly a gardener, had managed the estate for a few years after the death of the elder Morton, and during the minority of the son. - The wife of Ramsey was the foster sister of Mrs. Morton, and when her husband died she was retained in the cottage at the request of the mistress of t felt for the friend who was nursed at the same small sum for his family, so that when he died of the oldest families in the country. they were not wholly dependent. The family consisted of the widow and two children, a boy. of five years of age and a girl of two. Patsie, the mother, was a fair, fresh woman of about thirty; a tidy houskeeper, thrifty in all her ways, and had acquired refinement above her birth (for her mother had been, in youth, a ser-

intercourse with Lady Mary.

"Just as I feared," she said when the messenger came for her. "The nurse thought all was right when I left, but I doubted. If it had only been a son, now, perhaps she would have rallied, but she has taken it to heart because of her husband. Poor dear! Poor dear!"

She said this as she was preparing to go up to the house. Calling her little son, she said:

"Now, Davie, I am going up to the house, and may be gone till night. Take good care of your sister. You were five years old yesterday-quite a man. You must get your supper of bread and milk for Bessie and yourself, and put her to bed when the clock strikes seven. Can I trust you,

"Yes, mother; but I want my monkey-I must make my monkey to please Bessle."

Davie was a chubby, red-cheeked little fellow, with very dark eyes, and hair that curled close to his head. He laughed with his eyes when he herits, and my child is driven from the home talked, and those eyes danced with mischlef sometimes. He was a resolute, decided little felrights." He turned again and walked with rap- low, but held in check, by the firm hand of his id, nervous strides to the broad balcony in front mother, who was endowed with an even temper

There were no weak nerves about her, nor any sentimentality in her management of her children. When Davie went astray she whipped him soundly; but such punishment was not often found necessary, for it was done effectually when attempted.

"Yes, Davle, you must have your monkey; but do n't let Bessie lose any of the pieces."

It was a dissected monkey, which Davie delighted in putting together, with Bessle standing near him to laugh and elap her tiny hands when the head or the paws were put on upside down.

A careful child was Davie when Bessie was placed in his care. The trust which his mother reposed in him had made him so. Patsie had little fear for her children, thus left by themselves, to and almost forgot them as she hastened up to the

· Lady Morton lay apparently unconscious when life that fathers take a deal more comfort with Patsie entered the room, her hand still upon the daughters than with sons. It is only for the babe, for she would not allow the child to be removed. A messenger had been sent in haste to drawing room.

"I am glad to see you, Patsle," he had said, when he saw her enter the house; "speak to het, rouse her if you can. She seems exhausted in mind and body. Give her heart, if possible; tell her she must live for her child's sake."

. Patsie took the small, white hand of the lady and kissed it. The eyes of the sufferer opened, and fixed themselves on Patsie; then a smile spread over her face.

"Oh, Patsie, I am so glad you have come. 1 trust my child to you till such time as her father shall see fit to take charge of her and direct her education. She will have a happy babyhoodhappier, perhaps, than if I had lived. You will love and cherish her as your own; and with Davie and Bessie she will have only sunshine and

"But you will live, my dear lady-you must live, for her sake. I will love the darling, and be a mother to her while she is a child; but a time must come when she will need you; she is lady-born, my dear."

The young mother turned her eyes to the little unconscious sleeper, who lay wrapped in soft laces and flannel, and trying to draw her still nearer to her bosom, said:

"God bless my darling, and give her that happiness which a woman's heart craves most. I ask not greatness or wealth, but goodness and love; take her as soon as I am gone, Patsle. No one else will love her as well as yourself, no one will cherish her more tenderly. Call her Mary." "But, my darling, you must live, you will live;

take this which the docter prescribes."

The lady took the draught from Patsie's hand, very meekly, and soon fell asleep. There was hope in the house; but, before morning, the lady's prophecy was fulfilled, and she slept the sleep which knows no waking. Her husband returned the next morning. The sight of his young wife dead, shocked and grieved him. He had wickedly wished the baby's death; he had been less tender to the wife, because she had not borne him a son, and now conscience came to add a sting to his suffering.

The dead mother lay in state in the great drawthe mansion, who never ceased in the love she ing-room; the gentry, far and near, honored her memory, for she had been much beloved, and her breast as herself. John Ramsey had laid by a husband held a large estate, and belonged to one

While the long procession wound its way to the churchyard, the baby lay in Patsie's arms. Not even to be a mourner at the funeral would she leave her charge. She took it to her own cottage. When it came the children welcomed it with joy.

"Is it ours, mother, ours to love and keep all vant in the family of Mrs. Morton), by constant the time, always, mamma?"

"She will stay with us till you are a great boy,

you have of Bessie. I thought, when I brought | merino cloak, lined with white satin, and white her home, how kind you had been to your sister, and how much help you would be to me about the baby."

"Give it to me now, mother; see, my hands are clean, and my apron is clean," and he seated himself on a stool, "and I will be so careful."

Pafsic put the baby in his lap. The long, rich robes swept the floor, but Patsie's floor was always clean enough for a table. The little boy lield ther tenderly, almost reverently, and looke i into the blue eyes, that seemed almost to answer his smile, and at the-tiny-fists, that were squaring [themselves at him as if in play.

"She is as pretty as a little famb, mother;; and when she grows big, I will carry her out to see the lambs and the chickens and the flowers. But, mamma," he added, "I think if you had died and left us, as Lady Mary has, I should have wished to die too. We must be kind to her, because her mamma is dead '

Bessie hardly knew, for awhile, what to do with the little stranger; she had so many charge from her mother and Davie, that she stood in awe sometimes; and then, again, missing the care and attention that had heretoforg been hers alone, she was jealous of the baby. Luckily, the sensible Patsie saw-this feelingrand-sphecked it in timenot, by scolding poor, little, ponting Bessie, but by taking her upon her lap with the baby, and calling the latter Bessie's new dolly, that she must help wash and dress and love, and mamma's dolly, too. Once possessed of the idea that she had joint partnership by the baby, it all moved smoothly at the cottage.

to find that his wife had made this arrangement being in another world would have given her for the child. It left him free to pursue his own power to watch over her own, slie would gladly plans, with the feeling of the responsibility for his child removed. His wife's dower was ample, and would be settled upon her daughter. The allowance given to Patsie would leave her free to give all due care to the child, had not her heart been thus inclined; but the child's richest dower. was the love which her nurse had borne to the mother.

The father left his home for the continent, where he remained three years, and when he returned, brought with him a young wife-an Ital-

Patsle's heart sunk within her when she heard this. If they should claim the child, what power had she to retain it, for no writings had been drawn, and no time specified.

Little Mary had grown up a healthy, hardy child; not one child in a thousand is so fortunate In its babyhood. Patsie had little need to restrain her, for she had inherited her mother's gentle temper; and so great was Davie's influence over herself from the embrace of the lady. "No, I her that if he only said, "Mamie, do n't cry," she would hush her sobbing and try to smile. If she were hurt, she would run to him and forget the pain in his arms. The three children were Patsie's pride and comfort. If there was any partiality shown, it was to Mary; and there was always a distinction, as was right, perhaps, in dress. Mary's clothes were of more delicate and richer fabric, and every article of attire carefully got up by Patsie's skillful hands.

"I know just how Lady Mary would have dressed her child," she would say, "and who knows but the loving mother sees her daily. I love to think that she does; sometimes I dream of seeing her; and once she came to me, in a dream, and said, 'Good and faithful Patsie.' It was the very night I taught the child her evening prayer.

Now, it would seem almost as if this mother was permitted to watch over her child; but, alas! how many orphan children seem forsaken by the good on earth, and by the angels in heaven

There was a marked difference in the little girls, even without the richer clothing, of Mary. This was as perceptible in their simple nightdresses, as when the little scion of nobility was dressed in rich robes to ride over to Chetney Park to see her Uncle, the only member of her mother's family who was living. He was a widowers an invalid, but loved the child, and sent his carriage every month to bring her to his home. He would gladly have had her under his own roof, tage, how bright her eyes, how clear her skin, and rich the color of her cheek, he said "it would only be plucking the flower to wither; let her remain." Putsie taught Davie to read, and also to make himself very useful. He it was that fed the cow and the pig, took care of the chickens, made the fires and helped weed the flower garden. This last afforded great amusement to the family, and for miles round no such pinks or violets could be found as grew in this cottage garden; and as for the gooseberries, the gardener at the Hall tried in vain to equal them. "I don't see how it is, Patsie," he would say, as he came and leaned over the paling of her garden, "unless the Lord has given you a special blessing for taking such good care of the child. Your roses and gooseberries look as if the angels smiled on 'em.'

Mary would toddle about the garden-with her hand in Bessie's while Patsie and Davie hoed and watered and weeded.

When Davie was eight years old and Mary three, the Uncle sent his carriage for his little niece, with a request to Patsie to bring her own children. This pleased the mother, but specially because Mary never wished to leave the children, even to go in the beautiful carriage, and now that all three could go together, there was great rejoicing. The ride through a beautiful country was delightful, and to Davie and Bessie. the carriage seemed like a fairy palace moving through flowers, for the hedge-rows were in blossom, and the fruit trees filling the air with the fragrance of their bloom.

Bessie was a plump, healthy child, with red cheeks, dark eyes, a body round as a dumpling, and a look of sturdy vigor. Mary was of finer texture, more delicately formed, with a foot and hand of faultless beauty. It was the Sévres china compared with the well-famed Liverpool ware. It was perceptible to Davie, even at his childish

"Mamma," he once said, "I think Bessie is like our red rose, and Mary like the rose up at the Hall in the 'servatory." When she was dressed to go on this little journey, he lifted her upon a chair and actually knelt down before her. " Mamma; look! Look, mamma! are the beautiful

angels prettier?" It was a fine group: Patsie in her clean, smoothly ironed purple gluham gown and white English straw bonnet, looking as clean and as fresh as

You must take as good care of her as in her richly wrought muslin frock and white silk hat, all lace and ribbons. Bessle in another chair on tiptoe, trying to get a glimpse of her pink chintz frock and chip hat with its wreath

> "Mamma! mamma! do n't I look buful to day! When will you buy Mary some red roses for her hat? When she's big as me?".

> "Yes, darling," sald Patsle, smiling as she took Mary in her arms to the carriage.

The three little tongues prattled all the way, and as for Patsie, she believed herself the happiest woman in old England.

"I know where we going, Mammie Patsie," she aid as she patted her nurse's cheek. "You know, Mamma, 1 know, Davie do n't know, Bessie-not

"Where is it, Birdie?"

"Pardise! Pardise! mamma. Uncle Zoe live there! '

Paradise Hill was the name of the rise of ground on which the mansion stood.

"And would my darling like to stay in Paralise with her good uncle and ride in the carriago very day 2

"Yes, Mammie Patsie, if 'oo stay, and Davie stay, and Bessie too?"

Poor Patsie had her fears, that in sending for her children also, there might be a design to take away her darling, for she had heard of what we have before mentioned, that Mary's father had returned with his new wife; but she would not borrow trouble. She had such a firm belief that, Lady Mary in heaven watched over her child, that she never allowed anxiety to rest in her own As for the baby's father, he was only too glad theart. Dear soul? There came a time when, if have bidden adjen to this.

As they neared the end of their journey, the old coachman gave his horses free rein and they trotted rapidly up the avenue. Mary saw, not her uncle, but a stranger, a gentleman whom she had never seen, waiting to lift her from the carriage. "Your papa! your own papa!" said Mamma Patsie. Mary sprung forward to meet him, for she had hither to only heard of him by her nurse's kind representations. He was pleased with the beauty of the child, and with her evident delight in meeting him. He bore her in his arms to the drawing-room, where a tall dark-haired darkeyed lady stood, as if waiting for her. "What a darling! What a beauty!" the lady exclaimed as she bent her own beautiful head to kiss the child.. "I must have her. She is like a lily and a rose combined. She is mine, is she not, my husband ?"

"No-no," said the child, struggling to free am Mammie Patsie's baby, and Uncle Zoe's darling, and-and"-looking timidly at her father-'and papa's 'ittle daughter, so Mamma Patsic

Meanwhile the lady had taken off the wondrously-made little white hat and the cashmere cloak, and stood the child upon a chair, that she might take a more thorough look at her "My rose-bud!-my beauty!" she kept exclaiming, using all the exclamations of delight which occurred to her in her own language, and in the English, which she spoke with ease. Her caresses and her vehemence were new to Mary, who was accustomed only to the quiet ways of Mamma Patsic and her undemonstrative uncle. The tears came to hereyes. "I want Uncle Zoe! -where is Uncle Zoe?

It was well that this old friend came in at this moment and claimed her. Scated on his lap, withher head on his bosom, she was comforted, and became once more herself. The father, turning to his wife, said : "We forget that we are strangers to the child; I suppose we must with her love.

"And I will do it," said the lady; "she is too beautiful a child to be hidden in a peasant's cottage; and then, she is your daughter.".

The lady had a tall, commanding figure, graceful in every movement, with a head well poised and eyes that were like black diamonds. That over her childhood. She is not a common wothese eyes could flash with any other emotionthan love and tenderness the husband knew not, but when he saw how well she thrived at the cot- for she was at that time only the wife of a few weeks.

Patsie and her children were not admitted to the drawing-room, but the former found herself made very comfortable in the house-keeper's room, and the children saw so many new and strange things that time flew rapidly with them. It was only when night came that Patsie's darling nestled again in her bosom and whispered, 'Mammie, Plove you best of all'; den Uncle Zoe." "Papa," said Patsie, "papa is very kind; you

will love papa, darling." "Papa kind to Mary, papa kiss Mary, and say Mammie Patsie good, but I fraid of papa; he

great strong man." 'He loves his little daughter, and she will love him," said Patsie; and your new mamma, my pet, she is a beautiful lady, and she will love

you too, darling.'' "No-no-no," said the child; "her great eyes burn me, Mammie Patsie; I don't want to see the great eyes;" and as the little one spoke, she hid her head on Patsie's bosom, and clung to her as if those eyes still gleamed on her in the dark. The child little knew how tenderly and closely her nurse held her to her bosom that night, long after the blue eyes were closed in sleep, nor how earnestly she prayed that her darling might not be taken from her.

The next morning, as the lady was standing at her toilet-glass putting on a few jewels, which were rich and rare, she turned to her husband, who was reading, and said, "Well, Hehry; shall we take your pretty rose-bud with us to our home? Such is my wish."

Her husband laid aside his book, and replied: 'If she is willing to leave Patsie, or if we can induce Patsie to come to the Hall with her."

"No, no-that will never do. The child is so much attached to the woman that I could never win her love while she is with us. She must have an Itallienne bonne, and we will make a little lady of her -one worthy of your name."

"That will come in time, my dear. Of course we must have the child in a few years; at present she is but a baby, and needs the care of a mother."

"She shall have it, my husband; I want the child-your child-ours it must be.'

"Thank you, Isabel," said the husband; 'take her if it so please you."

There was a triumphant smile on the face of the wife, which the husband saw not. That day

pursed up, ready for kissing, no wonder her father thought it only a reasonable wish in his young wife, to transfer the sunbeam to their lonely home. She climbed into her uncle's lap, regardless of all others present, and not until she had kissed him again and again, and he had reminded her that there were others in the room to whom she should say "Good Morning," did she turn and walk toward her father, saying, ' Dood Morning, papa. Mamma Patsie says you are dood, and love me. '

"I do, my child," he said; "and here is your new mamma, waiting for her morning kiss."

The child did not raise her eyes to the beautiful face of the lady, but bent them to the ground, while her little checks glowed scarlet, as if it were true what she had told. Mamma Patsie that "the lady's black eyes burned her."

"Say Good Morning to your mamma," said her father, sternly. It was the first time in her life that the child had been spoken to in that tone of voice, and turning suddenly round she ran back to her uncle, and, laying her head on his knee, burst into tears. Her uncle placed his hand gently on her head. "What is the matter, my pet? Look at the lady; see, she waits to

Still the child's sobs continued, her face hidden. The lady sat silent, her eyes turned inquiringly to her husband. He was angry that the child did not obey him, and was about to rise and force her abedience, when her uncle said, soothingly:

"Hush, my darling; run and kiss mamma, to please old uncle."

Mary raised her head, and pointed to a picture of her mother which hung in the room.

"Mammie Patsie says that is my real mamma, only she can't speak here. She speaks up in heaven, and smiles at me in the picture.'

"Mary, my child, kiss the lady," said her father, in a voice that made the child tremble; at the same time he took her hand to lead her to

Trembling, she obeyed, not once raising her eves to the stately woman bent down to receive the caress.

"Now run to Mammie Patsie," said her father, 'and stay with her till we send for you."

The poor, surprised, forlorn child hurried back to the housekeeper's room, where she cried herself to sleep in her nurse's lap. She was bewildered and grieved. Children are strange little beings, and like or dislike without reason. The Lady Isabel had fancled the child, and spoken only kind words; had admired and petted her; and yet the little one shrunk from her as if she were an enemy.

"I fear it will be hard weaning the child from her nurse," said Morton to Lady Isabel. "Are you thinking of taking her from Patsie

to your own home?" said Uncle Joe. "Isabel has taken a great fancy to the child, and wants her to go with us. If she is willing

to be troubled with her it will be a good change for Mary." "You must take the nurse with her," said

Uncle Joe. "She would never learn to love me then,"

said the lady. "She certainly will not love you if you begin

vith an act of cruelty." "Cruelty! You use a strong word, Mr, Mel-

"Would'it not be cruel to take the little lamb from its mother?—foster mother, to be sure, but the babe has known no other. Perhaps you do not know that Patsie took the child when she

mother.' "No; my husband has seldom spoken of his child, and never of the last illness of his wife. I wish the child to go with me, but I trust she will

was but a day old from the side of her dead

go willingly.' "Wait a few years and she will do so, Lady Isabel. It is not fitting that she should remain at the cottage after the years when her education should begin; till then let Patsie watch man, this Patsie. My sister was reared by her mother; they grew up side by side, and until Mary was sixteen years of age they were much together. You must see more of Patsie, and will learn to trust her thoroughly when you know her better."

"A very good, worthy woman," said the lady. "I have no doubt of it, not only from what you say, but from her appearance. But my husband's child should find a home in her father's

house.' "True; but the circumstances are peculiar. It was my sister's dying wish that her child should remain with her for some years."

"That is Patsie's statement, Uncle Joe," said Morton. "But we will not discuss the matter now; we forget that we are keeping your breakfast waiting."

After breakfast Morton sought Patsie When he told her of the wish of his wife, the poor woman's heart died within her, and for a moment she could not speak. She was a strong woman, who hardly knew there were nerves in her body; a strong, healthy, clear-souled woman. She saw at once that tears and weakness would do her darling no good. Moreover, she had watched the beautiful black-eyed lady, had studied her face keenly, and perhaps read her right when she said to herself, "Better that I should gain her favor than her ill will."

"She is your child, sir," she said, "and my cottage is not the place to raise a born lady; but may be, sir, it would be better to make the change gradual; if you take her suddenly it might make the child ill. If the lady pleases, I will bring her up to the Hall any time she may direct.

Wise Patsie! Her soft words were well spoken, and she carried off her three little ones, nursing Mary, as I have seen a motherly hen whose chicken has suddenly been rescued from a hawk. Not that I would imply any comparison between the fair and stately Lady Isabel and that rapacious bird.

Morton Hall was an ancient mansion, as we have told the reader, but it had been modernized within, and the large drawing-room, which faced the lawn, had been altered, and furnished with taste and elegance. There were rich carpets, a few fine pictures, and a deep bay-window that commanded a finer view than any picture on the walls: a soft scene of wooded hills and peaceful river, an old church half hidden by vines and shrubbery, and a castle half in ruins, and over trousers and jacket, with his chip hat with blue ribbon-band, and his happy face as she stood in a chair by the window, room of jewels, and ran, as was her custom, to a summer day when Lady Isabel arrived at her new home; the air was soft and the sun bright. The lady found it as delightful as her own native climate. For some days she was busy in examining the old mansion, which had many curi-specific control on the found out that my John knew every plant far and near, though he called them by very different names of the well-fed sleek horses, and now to Mary's brown curls clustering round her forehead like a tive climate. For some days she was busy in examining the old mansion, which had many curi-specific control on the found out that my John knew every plant far and near, though he called them by very different names which the gentleman she ass spoke certain Hebrew words, and one that my John knew every plant far and near, though he called them by very different names when the found out that my John knew every plant far and near, though he called them by very different names and most sensible; I always laughed when be found out that my John knew every plant far and near, though he called them by very different names and most sensible; I always laughed when be found out that my John knew every plant far and near, though he called them by very different names. —to my notion John's names were the prettiest and most sensible; I always laughed when be found out that my John knew every plant far and near, though he called them by very different names. —to my notion John's names were the prettiest and most sensible; I always laughed when be found out that my John knew every plant far and near, though he called them by very different names. —to my notion John's names were the prettiest and most sensible; I always laughed when be found out that my John knew every plant far and near, though he called them by very different names. —to my notion John's names were the prettiest and near, though he called them by out of th

her uncle's invalid chair, with her little mouth | ous corners and odd rooms. There was a little round apartment in the tower, which pleased her so much that she brought hither her easel, brushes and paint, for she was something of an artist in her way, and saw that here she could commandithe needed light. She found also amusement in riding and driving over the country, for the roads were good, and there were many fine views in the neighborhood. She seemed to have forgotten the child, and more than a week had passed during which her name had not been mentioned.

. Her husband called twice at the cottage, and was received by his little daughter with affection, for Patsie had instilled into her a belief in the kindness and goodness of the man; but still, whenever she climbed into his arms, or gave the exacted kiss, her limbs trembled, and the tinys mouth quivered.

Morton never spoke of the child at home. Somehow or other, he could n't quite explain to himself why he shrunk from transferring the little one to his home. He had seen his wife only a few weeks before his marriage. It was a case of love at first sight-passion inspired by beauty. He was still madly in love with her, and cared not to have even his own child, a baby, come between him and her. There was still another feeling, which he scarcely acknowledged to himself, and yet it was there-an instinctive feeling that Mary would not be happy with Lady Isabella. The more devoutly be worshiped the lady, the deeper was the feeling that the child's mother had not been completely happy with him. She had proved a tender, devoted, loving wife; but her love had met only a cold return. He was conscious of it now, and saw, with clearer eyes than formerly, that he had not loved as he had been beloved. It was not all his fault, for the marriage had been brought about by the two fathers, from motives of interproperty having more weight than parer motives -lawyers' pens had been sharper than Cupid's arrows. So long as his wife avoided speaking of the child, he kept silence on the subject.

Patsie, meanwhile, was troubled in heart, and had frequent resort to her one source of comfort -"Her angel mother watches over us."

At last the lady grew weary of the daily routine of her life. To one who had been admired and caressed in society, these daily rides with only a husband became monotonous, and her few country neighbors seemed to her very cold and tedious people. She wanted a new sensation. Then she remembered the child, and learning from her maid the location of Patsic's cottage, she turned her horse in that direction, one day when she rode alone. As it was on their own land, she had no fear in going alone, and she had her reasons for not wishing her husband to go with her. When she arrived in front of the cottage, she stopped to admire the pretty place. Her artistic eye could not but enjoy the view.

It was a small, stone cottage, with a low gable roof, over which the woodbine and honeysuckle had twined, almost to the top of the large, square chimney. There was a broad porch in front, nearly hidden by grapevines and jessamine, so that to enter the house you must do so through a fragrant, flowery arch. The cottage stood on a little rise of ground, with a garden in front. This garden was Patsie's pride. Here were all the old-fashioned flowers in which English cottages so much delight-great masses of pinks, white and red roses, sweet violets and white lilies. Mixed with these, were the fragrant southern-wood, lavender, balm, thyme, with beds of sage and marjoram, goodly herbs for the housewife's use. There were gooseberry bushes, well-trimmed, and giving promise of much fruit, and rows of vegetables well cared for. The place seemed nestled in one of the cosiest, greenest spots in the country. Beyond, rose fair hills, their side covered with purple heather, and at their feet slept a tiny lake, that sparkled now in the sunlight, while a brook trickled not far from the cottage door.

Lady Isabel stopped, as we have-said, to admire, and as she did so, sighed. Some thoughts stirred within her that flung a shadow over that fair face. It seemed, too, as if she hesitated to go forward, and half turned her horse's head back in the direction of the Hall. She was about to yield to the influence, when a soft breeze wafted to her the perfume of flowers which led her to stop and look eagerly at the garden, saying, as she did so:

"I thought they did not grow here."

Her searching glance discovered a small tree almost hidden by evergreens and birches. Upon this tree were two large, creamy blossoms, which perfumed all the air around them.

Lady Isabel came near, and drew in their fragrance with an eager, hungry look, as if she were feasting with the gods for one glorious moment. Until now there had been silence around the cottage; but as she sat there, near the paling, trying to get a clearer view of that queen of southern skies, the magnolia, which seems to have made all sweet blossoms bring tribute unto it. Patsie came out of the cottage door, and, shading her eyes with her hand, began looking earnestly along the road which ran beside the cottage garden. The dense shrubbery, and the clump of trees around the magnolia, had hidden Lady Isabel from view. The latter wheeling her horse quickly up to the gate, bade Patsle "Good morning;" which salutation was returned with great civility, as she came quickly to the gate and begged the lady to dismount and come in.

"Not now, thank you, Patsie;" then, as if forgetting everything else, she turned back to the beautiful blossoms which had so completely won her eye: "Patsie, how did you manage to raise that tree in this climate?"

"Oh, ma'am, it is wonderful! I can hardly believe my eyes when Llook at it. Perhaps you do not know that my husband-or rather his father, first, and he for a little while afterwardshad charge of the place. Well, ma'am, my husband loved flowers; he used to live, almost, with the gardener in his boyhood, and go far and near for something new and beautiful for the garden. One day there was a gentleman from the United States visiting up at the Hall-please, ma'am, you look very pale; let me help you down, and i will finish the story while you sit in the porch and drink a glass of my gooseberry wine.'

Lady Isabella consented to alight, and sit in the porch, but she did not wish for the wine. 'Go on, if you please, Patsie," she said as soon as she was scated.

"Well, ma'am, this gentleman was what they call a botanist, that goes all over the country-

called the flowers that they found, but I said I supposed it was excusable in a man way from America, where Indians lived-no doubt half their words were in the language of the savages. John said no, that learned men had one language which they used all over the world for flowers and animals and stones, and this was it-Latin, I think he said it was-and John learned from him to put names on little labels and tie them to the plants in the Conservatory. There was n't a real Christian name among thein. But the gentleman and John took a world of pleasure in it, and they had a big book, and tin boxes, and used to go roaming over the country like tramps. The old Squire would laugh, but never went with them. No, no,' he would say, 'give me holly-hocks and pineys and pinks and roses, and you may take all your big-named flowers out of the country if you like,' but he was pleased to see John learning it all, and once I heard him say to the gentleman, 'You find John an apt scholar, sir.' and the gentleman, says he, 'I find him almost as much of a teacher as a scholar, sir, and if he will go to the United States with me, I will ensure him a fortune if he sets up as gardener.'

"I felt badly when I heard that, for we were not married then, and I knew I could never leave England.

"But John could n't be persuaded to leave the Squire, and after the gentleman returned to his own country, he sent over a great box of plants to John, and he took such good care of them that more than one half lived and blossomed, notwithstanding they had crossed the sea. Among them was this very tree, small enough then. The gardener nursed it for years, and just kept it alive,

but one day after John and I were married and came here to the cottage to live, the old man said. Do, John, take that little tree; I am tired of it it will do nothing here.' So John got a big book est-certain testamentary documents relating to and read all about it, then he dug and dug, and made new soil, and then brought three or four trees, to make the place warmer, he said. Since that time it has grown well, and when there comes a bright warm season like this we have a few flowers upon it. They are very sweet smell-

ing, ma'am." Nothing that grows is more sweet," said the

Patsie valued these flowers more than anything else in her garden, and had been offered a large price for them by the gardener up at the Hall, but she would not sell them. She kept them as memories of her John; but the shrewd woman had studied the face of the lady before her-the latter little suspected how closely she was scanned, nor that the scrutiny led to Patsie's going directly to the tree, and cutting the largest flower upon it for her. "I am glad," she said, "that I have something in my garden which you fancy." The lady was surprised and pleased.

"Thank you, thank you, Patsie." Then she gathered it to her bosom and rose to go. As she did so she turned her faceaside, but not till Patsie had seen a tear drop on that flower. Here was something new for this good woman to study. She said to herself, "I may be wrong-I will wait." She knew not whether to be glad or sorry that the lady had not as yet inquired for Mary. What other motive could have brought her to the cottage? Before they reached the gate, the voices of children were heard, and the next minute the trio appeared. Mary was seated on a little pony, a garland of roses round her head. and another round the animal's neck; Davie was leading it very gently, and Bessie was walking: by the side, her bright cheeks peeping out of a wreath of roses larger and redder than those on Mary. They were singing:

Geo up, gee up to London town, To buy my lady a bran new gown,

When they saw Lady Isabel, they stopped at once, and Mary caught Davie's hand and held it tight as she said, "Davie, Davie! tum away-le's we go back; Davie, tum with me-gee up, gee up,

But Davie knew better than to do this; beside, the little fellow never flinched or run away from danger. "No, no, Mary, you must come "Ah! there is Mary," said Lady Isabel; "will-

you bring her to me?" Patsie could not do this without a little whispered coaxing, and the promise that Davie should

go too. "Of course I must, mamma; Mary is never afraid if Davie is with her."

"No, I not afraid now," said Mary, as with one hand in Patsie's and another clasping Davie's very tight, she walked up the yard to the porch. The beauty of the child was as striking here as at Paradise Hall, and the lady stooped to kiss her. As she did so, the child shut her eyes, and turned a little one side, but did not resist the kiss nor did she return it. The lady seemed more pained than angry. "You may bring her up to the Hall to-morrow," said Lady Isabel to Patsie.

'Come at lunch time; I shall be at leisure then." The tears came into Mary's eyes, but at a whisper from Davie she choked them back and tried to smile. "I will go too," he said to her.

With a loose rein and a hand clasping her flower, the lady rode back to her home. The rich perfume of that southern bloom filled her room, and she sat for an hour in her riding-dress and hat, drinking in the sweetness, but with a sad, weary look on her face, which no one, not even her husband, ever saw. It was the index of a mood reserved only for her own room and an hour of solitude.

[Continued in our next.]

A Test through Frank Ripley.

No doubt many readers of the Banner are acquainted with Mr. Ripley personally, or have heard of him as a test medium. To those and all others, I would state that he has given a most remarkable test in the manufacture of red indelible ink, that being a portion of the business I am engaged in. After many experiments during last year and the present, I failed to accomplish it and had given up the idea. Being acquainte with Mr. Ripley I sought his assistance, or that of the controlling intelligence, and received the required information, and I have succeeded in making the ink. I consider it my duty the acknowledge the assistance received through the acknowledge the assistance received through the mediumship of Mr. Ripley. WARREN HILL 48 Winter street, Boston, Mass.

It is rather a poor compliment these eccle slastic skeptics pay their Deity, to say he s makes and manages the world that we cannot trust the sights we see, the sounds we hear, the thoughts we think, or the moral, affectional, r ligious emotions we feel; that we are certaineither of the intuitions of instinct nor the d monstrations of reason, but yet by some anony mous testimony, can be made sure that Balaam

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Spiritual Phenomena.

Charles H. Foster and his Work; Press Tributes from Texas to Maine, from Pennsylvania to California; "Lawyer and Justice"; "Dr. Dolley" No. 2; "The White Fawn": "The Crucial Test": The Murdered Eurasian; "Three Rats!" etc.

At a time when the intensest interest seems to be awaking all over the country in the direct phenomena - whether mental or material - of Spiritualism; when mediums multifold are being developed on the test, business or physical plane of action; and when many fine-spun theories, heretofore drawn, seem to be standing their trial in the face of the new light which is vouchsafed from the skies, it seems eminently appropriate for us to frequently lay before our readers various accounts-necessarily in brief as regards each locality mentioned-of the labors performed for the truth by faithful mortal instruments of communion with the world invisible.

Mr. Foster, whose name heads this sketch-rand who is now to be found at Fifth Avenue Hills, New York City-has recently been on a tour around the world, and was greeted with eminent success at all points of his journey from New York City, through Denver, Col.; Salt Lake City, Utah; Sacramento and San Francisco, Cal.; the Sandwich Islands, Australia, and other localities. The past two years have been busy ones with him, and from the fact that many of the most remarkable tests of spirit presence ever occurring through his mediumship have, during this period, been given, we at this time propose to offer a few well authenticated citations of views and phenomena from the columns of the local secular press, for the benefit alike of Spiritualist and investigator. In the early part of 1873 he visited the South Lape and extended reference to which fact was made by us at the time-his appearance at Memphis, Tenn., New Orleans, La., Austin, Texas, and many other towns and cities of said States being the signal for intense excitement on the part of the people, which no sneers from the occupants of chief seats in the synagogues were able to allay. Wherever he went (as is wonderfully general in his experience) the press spoke well of his séances.

While at Austin, Texas, the Daily State Journal of March 15th, 1873, paid him the annexed tribute in the course of one of its reports:

"Whatever skeptics may say, Mr. Foster will stagger the unbelief of any one who may visit him. There is no hocus pocus, no machinery, no legerdemain in anything he does. We do not propose to discuss the good or utility of Spiritualism. We respect the belief of all who put their faith in it. The mystery of life in the body and out of it, is equally astounding."

The Philadelphia "Day" (evening paper), in its issue of April 4th, thus refers to Mr. Foster's employment while at the Continental Hotel, in that city, on his return from the South:

"Many deem it a matter of duty and faith to their own religion to scoff at and ridicule Spiritualism, but it is but fair to recollect that where its public supporters are numbered but by scores, there are hundreds and thousands who firmly believe in it privately, and are its most sincere vo-

After some further preliminary remarks the writer details a scance much after the usual form, and says in conclusion:

"It would be idle to give all the questions and answers noted, but we have merely selected those quoted as a sample. Some put by the writer could not by any process, it seemed to us, be known or guessed by Foster, as they were strictly of a private or family nature, one or two of them being known by persons since deceased. of them being known by persons since deceased, and, to our astonishment, they were answered as correctly as if we had made the answer. * * *

At one time during the sitting he announced: 'A spirit whodled of apoplexy is present.' None of us recollected any such friend. Presently he gave the name, and we then recollected that it was the name of an acquaintance, a person with whom we were on but little better terms than an occasional meeting and conversation. He had died, however, several years ago, during our absence from the city, and we had either never heard the cause of his death, or else forgotten it. Here there was an admirable test, and this morning, on our way to our office, we stopped and inquired of a person who knew, and ascertained that the death occurred from apoplexy. That's a stunner for us, and leaves us more mystified than ever."

In August, same year, Mr. Foster astonished the skeptics at the Parker House, Boston, full reports of his scances appearing, at intervals, in Mr. Foster at Charpiot's Hotel—summing up the our columns at the time, after which he made an eastward trip, the Northern Border, published at Bangor, Me., offering in some of its September issues excellent editorial notices of his sittings, from which the subjoined tests are excerpted:

* * * "When our turn came, the medium remarked that he was getting a wonderful manifestation—the initials of a spirit present stamped in characters of blood upon the posterior surface of his left hand; and when he held the hand up where we could see it—it was before upon his lap where we could see certain lines running transversely to the direction of the veins, of a deep purple color, which the medium could not quite read. The letters were evidently three in number; they were about four inches in length; and Mr. Foster thought them to be G. F. T.

'Oh, ve, 'said Wr. Foster, 'they are the initials' the properties of the proper

'Perliaps,' said we, 'they are meant for G. V. T.'
'Oh, yes,' said Mr. Foster, 'they are the initials
of your own dear George!'
Mr. Foster then said that George was present; that another person was standing near us pro-fessing to be our mother; that still another, standing on the other side of us, was our father; and that they were all glad of this opportunity of holding intercourse with us, and ready to answer

any questions.

We asked: 'Can you see them?'
'Oh, yes,' replied the medium, 'very plainly.'
'If you can see them,' we resumed, 'you will be so good as to describe our father?'

'Certainly,' said Mr. Foster. 'He is a tall man—a little round-shouldered, as if he had been a student, but not at all disfigured—has a very large head, with a high, broad, massive forehead—has a full, prominent, blue-gray eye—looks stern, even severe, and has a heavy, prominent mose—he is not severe but only looks so—naturally given to mirth, when not seriously engaged—is very approach blaif, you have any hustress. —is very approachable if you have any business with him—stands holding out before him a very large book, like the bible, or a law-book—he must have been a minister or a judge.'

have been a minister or a judge.'

We then asked him if he could decide what his business was in life.

'Oh, yes,' said the medium. 'He says if you will write down the names of a dozen occupations, he will point out his own.'

We complied with this request. We wrote them with a pencil on a slip of paper. The medium seized the pencil as we dropped it—began to trace lines in a trembling rotary motion all about the paper—crossed off name after name as the pencil quivered along its tortuous and irreg-

The words left upon the paper were Lawyer and Justice.

the answer came from Mr. Foster's pencil-'thirty years!'
'What was our father's name?' we then in-

quired.

'He says I shall write it for him,' replied Mr. Foster. Upon this he seized the pencil and wrote a name, which might have been deciphered Amor, or Amos, or Amon Teft.

'It cannot be our father,' said we; 'for he knew exactly what his name-was; and he also knew how to spell it.'

'Will our friend write his name more plainly, and spull it right?' neked Foster.

"Will our friend write his name more plainty, and spell it right?" asked Foster.

Seizing again the pencil, he wrote very plainly, and this time resembling our father's real hand—AMON TEFFT—the only man of his name, we believe, since the world began; and no person in Maine, or in New England, beside ourself, and have of readily stated it.

could have so readily stated it.
'But you say our mother is here also. Can you give us her maiden name in full?' we asked.
'She says she will write it,' was the immediate answer of Mr. Foster.

He then held another similar slip beneath the

table, between ourself and him, and in less time than before brought it up with the name written in a round, full, legible hand—Hollt. The moment the latter name was produced,

Mr. Foster broke forth in a personal address to us, as if from our mother, full of kindness and affection, and promising us with constant love and guidance, which closed up with the words 'From your own dear mother, Renecca Holf!'
Only one person in New England, besides ourself, knew that name! * * *
It is due to all concerned now to say—which

we do frankly—that, as to mere facts, without implying at this time any opinion, Mr. Foster made not one mistake, so far as we were concerned, in this whole sitting. * * * Again, the impression of the three large letters, upon the back of the medium's hand, was a visible impression, and not the mere syelling of the veins for the veins all run the other way; and, more than that the letters foded away and vanished than that, the letters faded away and vanished as we were looking at them.

* * * On one of the slips, not yet taken

* * * On one of the slips, not yet taken up, one of the visitors had written the name and title, 'Dr. Dolley.' When the medium picked this paper up, he said: 'The person you call for in this is here. You can ask any questions.' Thereupon the Professor said, by way of testing the medium: 'Has Dr. Dolley any message to send by me to Dr. Dolley?' The medium seemed puzzled for an instant, then said: 'Oh, I said this is a case between two persons one of see! this is a case between two persons, one of whom is living the other dead! and such was the fact. Dr. Dolley deceased was husband to the Dr. Dolley living; and the medium discovered the fact of this relationship, besides the fact that the one was living; and the other dead, and brought a communication from Dr. Dolley departed to the surviving wife, who is a practicing physician in New York. We do not quote the communication; it is of no account a stestimony. It is enough that the medium could discover and report these interesting facts.'

On Sunday, Oct. 26th, he left New York by the night train, in company with his agent, Geo. C. Bartlett, and proceeded to St. Louis, Mo., thence to Kansas City-where a good report of his doings at the St. James Hotel appeared in the City Times-thence to Denver, Col., where he arrived on Friday morning, Oct. 31st, being warmly welcomed. On his advent at that place the Sunday Mirror thus spoke concerning himself and a private scance given by him at the residence of the editor, at which the party present consisted of "Judge Bond and wife, Gen. Fisk, Col. Stuart, Major Lander, Mr. Morse, self and wife:"

"Mr. Foster in physique is almost as fresh and youthful looking (though time will tell) as when we met him some fourteen years ago in Chicago, when, with a protego of his (then a youth, who has since become quite a musical celebrity), he spent an afternoon at our house. His medium tell proves were established anough then umistic powers were astonishing enough then, but he has since developed to a far more extraor-dinary degree. * * *

dinary degree. * * * *

Early in the evening, and before Foster had arrived, Judge Bond had penciled, 'What is the name of my mother?' adding, in his positive way, 'I know that no one in this city but myself can tell, and if he answers correctly he will do what no other medium ever did.'

As Foster's hand took up the slip he as quickly.

As Foster's hand took up the slip he as quickly responded, 'Yes, your mother will answer your question. Her name is Almeda.' Again, to Gen. Fisk, 'A friend is present whose death was sudden. The name is Lee (appearing in red letters on his hand). Do you remember the circumstance? He was shot in Virginia.' To all this Gen. Fisk, blanching with consternation, assented, though he had not been thinking of the person referred to. * * *

We do n't know whether we are doing Mr. Fos-

ness and courtesy to us and our friends—in stat-ing to the public that he is stopping at Charpiot's, for he is already so overwhelmed with calls, that he has n't a moment of leisure that he can fairly call his own."

The Rocky Mountain News of Nov. 2d (also published at Denver) devoted some two columns to a report of its representative's observations with matter after the following fashion:

"It is more than reading the spectator's thoughts, for it tells him of things known only to him, but not thought of at the time; it sounds in his ears the names of friends long dead, and recounts particularly family matters that could not possibly be known to any one present besides himself. Mr. Foster does not profess to be in a trance. He converses and smokes his cigar in the most normal and approved fashion. He says that names and communications are sometimes whispered to him by invisible forms and tongues heard by no one but himself. Sometimes he is impressed to

Golden, Boulder City, Longmont, and other places in Colorado were visited by him with full success. The Mirror of Nov. 9th thus details some of his (Mr. F.'s) European and other ex-

"Foster's revelations, intuitions, or spirit manifestations—it matters not what they are called created in Europe the profoundest astonishment and interest. Instead of soliciting patronage, or resorting to any means to arouse public atten-tion, his society was everywhere sought after,

Howitt, Sir Emerson Tennant, Robert Chambers, and many other celebrities. * * *
In this country he has been repeatedly the guest of Longfellow, Agassiz, and others whose

names are best known to society, literature, science and art.

It is impossible to allude even briefly to the many romantic and remarkable incidents which many romantic and remarkable incidents which have been called out during the Foster séances of the past week. * * * Every human being has his or her inner life, or heart experience, too sacred for public gaze, and which IV is not the province of a journalist to invade. Such life and experience, whether intimately or remotely connected with the spirit world, Foster in nine cases out of ten reveals with infallible certainty. He takes up the broken links one by one till the reunion is complete, and the visitor, in consternatakes up the broken links one by one till the re-union is complete, and the visitor, in consterna-tion or in tears, feels 'the assurance doubly sure' that he or she is in communication with some intelligence whose identity they recognize may, cannot deny if they would. Foster claims that he is, simply by reason of natural favorable conditions, a medium through whom those in this life are placed *en rapport* with the intangible but living entities of the other world.

'The great intelligences fair That range above our morial state, In circle round the blessed gate Receive and give us welcome there.'

He claims this and nothing more. * * *

Mrs. E—, a lady of excellent social position, and a member in good standing of the Baptist church of this city, relates the following anecdote, which she vouches for as strictly true. It has never before been published, and Foster himself will not know (until he sees it in print), that what he considered a notable failure on his part, was in fact one of the best tests of his mediumis tic powers ever given.

the powers ever given.

It happened some eight or ten years ago in New York City. A gentleman and his wife were scated, one summer afternoon, in their pleasant parior, talking 'of the hereafter,' suggested by the discussion in some of the newspapers of spiritual phenomena (in which neither believed), when the husband jokingly remarked, Wife if you did first will you gove to see my "Wife, if you die first will you come to see me again?' She laughingly answered, 'Certainty will.' 'In what shape'(said the husband) will you come, so that I may be sure of your identity?' The wife replied, as glancing out of the man window deal observed a part white favor

open window she observed a pet white fawn playing in the yard, 'I will come in the shape of that white fawn.' This was of course badinage, and the conversation was forgotten as soon as ended.

Five years after, the wife died of cancer in the breast, and her remains were taken to her home in Michigan for Interment. The grief-stricken husband, soon after his return to New York hearing of the remarkable gifts of Foster, the giving scances in that city, concluded he would seek an interview. Saying nothing of his pur-pose for fear of ridicule, he did so. He was for-tunate in finding. Foster alone. The latter con-sented to sit with his visitor, although he stated he was not feeling quite as well as usual. Ques-tions were written, folded, and placed on the ta-

the think whiteh, folded, and placed of the table in broad daylight, in the usual manner, but the result was disappointing. No response came.

'Strange,' said Foster, placing the papers, one after the other, to his forehead: 'I feel no influence that the papers of the table that the papers. ence whatever. I fear that I am not in the prop-er condition to-day to satisfy you.' His visitor urged him to sit a few minutes longer, adding that he was in no hurry, and something, after a little patient waiting, might come of it. Again Foster placed the slips to his forehead without result, and then rather abstractedly leaned back in his chair. All at once, greatly to the astonishment of his interviewer, Foster jumped up with manufactured by a symptoms of flurry and alarm with unmistakable symptoms of flurry and alarm in his countenance, at the same time brushing violently from his lap something nobody saw or felt but himself. His visitor, very much surprised, asked 'what was the matter,' when Foster confusedly resumed his seat, requesting to be ex cused and asked the gentleman to call at some future day, when he felt less nervous and out of condition. This was assented to, but, urged by condition. This was assented to, but, urged by an irresistible curiosity, his visitor persisted in seeking an explanation of Foster's strange conduct. At last Foster said: 'I know I must be out of sorts, unstrung; for, although many strange things are constantly happening, I never had an experience that startled me so before. It may seem very foolish to you, but as I had one of your slips pressed to my forehead, suddenly looking up I saw a beautiful white fawn run across the floor toward me, and it jimped into my lap the moment I started from my chair. I can't account for it—cannot understand it; I only know I saw just what I described.'

His visitor said not a word, gave no clue to an explanation, and did not subsequently visit Foster. As he said, 'he was afraid to do so.' 't.

His scances at the Walker House, Salt Lake

His senices at the Walker House, Salt Lake City, were largely attended, the reports contained in the Daily Tribune, Utah Mining Gazette, Herald, etc, being extended and mostly fair in spirit, though in some cases the reporters leaned strongly toward views in opposition to the spiritual hy-

On the third of December he left Salt Lake and proceeded to Sacramento, stopping at the Orleans House-an account of his reception there being given in the Banner of Jan. 10th, in a letter from his agent. The papers of Sacramento and San Francisco, Golden Era, Figaro, Morning Call, Alta California, etc., etc., treated his sittings in an exceedingly courteous manner - the following extracts from the Sacramento Daily Record, and the San Francisco Sunday Chronicle, giving a clear idea of the directness of testimony to and the important nature of his work.

The Record's reporter, after a slight verbal

skirmish, thus settles down to his work: "Presenting their credentials, which were found correct, the party seated themselves at the table, four persons in all, and the following things, among many others, transpired, which we record exactly as they happened, and leave it to those who have the time and desire to talk about odic forces, percelebergy mind, reading observations. forces, psychology, mind reading, clairvoyance and other theories offered in explanation of phenomena which confound the understanding, vex the curiosty and take the conceit out of our modern necromancers and smart reporters who know 'just how the tricks are done.' If Foster is a humbug he ought to be exposed; if he is the possessor of the secret of a new force or science, it should be evolved and made public property; if he is what he claims to be, he deserves attention. In any light, there is no reason why this Young American age should n't tackle Foster and serve him and his familiar spirits up for the public good. * * * *

REPORTER—'You're not the man I expected the curiosty and take the conceit out of our mod-REPORTER-' You're not the man I expected

He threw the pellet to C., who opened it and

President of a bank. F.—'Well?' C.—'It is right.

F.—'This is all bosh about mind reading. If there is such a thing, this test ends it. Here, at these pellets, mind ends, and the spiritual proves itself.

C. could not but confess that it was a double test, for the medium had not only to determine which one to pick out, but also to determine the occupation correctly. He was satisfied with the answer, but wished a further test. Of what bank, now, would be a severer test, for he alone. knew. Foster did not know; he had never seen him. D. and A. [other visitors] did not know, never could have known. So he asked: 'Well, of what—where—'

F.—'Write out a list.'
A list was then written out in this manner, and purposely, and to its form attention is direct-

Branch St. Bk. Ohio.' Bank Rensaleer.

Bank Terre Haute. Branch St. Bk. Id. at Mich. City.

Evansville.

Bank of Racine.'

Foster seized the pencil, pressed its point ner-vously upon the word bank in the last line, his countenance showing intense agitation, his eyes being fixed and lifeless. Slowly the pencil trav-eled over the last line, crossing it out, over the next, crossing it out, over the word Eyansville, crossing it out, passed around the end of the next line close to 'Id,' close under 'Mich. City,' and around the end of it, and then crased all above it.

This left the only words unobliterated to read

Michigan City Branch of the State Bank of Indiana. Whereas it had been written Branel of the State Bank of Indiana, at Michigan City. Parts of two lines being thus selected to make

C .- That is right; as I wrote, it was its corporate or business name-as marked out was the branches being usually spoken of first by the name of the town where located."

* * * As Foster walked back to the table,

he said there was a strange—a painful influence upon him, of one who had suicided or died by

D. suggested it might be one who was murdered.

F.- Well, I should call that accidental. Ah!

now the influence is strong upon me '-turning suddenly and seizing D.'s hand, and struggling suddeny and serzing D. s nand, and strugging to speak, his face full of anxiety: 'Char-Char-Charles Harg-Harg-Hargiv-Charles Hargiv-oh! help me to speak it, sir.'
D.-'Charles Hargiven.'
F.-'Yes, Charles Hargiven.'
D.-'Of what did he die?'
F. Swielde-ne gegidental doubt-geleich.

F.- Snicide-no, accidental death-sulcidalviolent death—accidental death. D.—'No.'
F.—'Yes, I say, some violent death.' Motioning to his side and imitating the stab of a dirk.
D:—'Murder?'

F.— Yes, murder.'
D.— That is right. It was years ago, in Australia. Now, tell me, if you are Charles Hargiven, what countryman were you?'

F.—'He says he was an Englishman.'
D.—'No, he was not.'
F.—'He called himself such,'
D.—'So he did.'

D. now took a sheet of paper and wrote twelve nativities in a row, and among them the true one for Charles Hargiven. Foster took his pencil and marked out as in the bank case, all the

words but this, 'Eurasian.'—
D.—'Gentlemen, no living being on this continent knew that fact. He was Eurasian—that is, his father was European—English; his mother his father was European—Enginen; his model.
Asiatic—East Indian. Such children are called Eurasjan; but as his father was English he was in law an Englishman.'. * * * *

In conclusion we have just this to say: The

scance was a great pleasure to the party. * * * * We have no expression to make as to theories concerning the means used to accomplish what we saw and heard. Whatever the means used, there we've no mistakes made."

The Sunday Chronicle aforesaid, while it was disposed to be jocular in its manner of speech, yet gave his endorsement of the correctness of Mr. Foster's 4' impressions ":

* * * "All this time no spirit had thought the Chronicle man worthy of notice. He began to fear that some inhuical influence was at work

to cause this spiritualistic ostracism, when sud-denly Foster said to him:

Sir, there are three rats running up your

The reporter started up in wild alarm, but Fos-

The reporter started up in what marm, our voster quickly stopped him.

"I do n't mean three actual rats,' he said, 'but three evil spirits, which take the form of rats. I interpret these three spirits in that peculiar form to be three enemies who have done and are doing at they can to himre you. They will keep on in all they can to injure you. They will keep on in their efforts, but will not succeed. Your spirit friends who are now here are doing all they can to thwart their intentions. Even now I see those to thwart their intentions. Even now I see those three rats weakening in their struggles to climb up your leg. They seem to be falling back all the time. Ah! here is one of your spiritual guardians now,' and with that Foster called out in a loud tone the full name of the reporter's father, who died many years ago. His name was utterly unknown to any one in the room, nor had Foster even picked up the particular slip on which it was written. It had lain all the time just where the reporter placed it. The latter's hair got right up on end at this, and the smile of incredulity which had hitherto danced about the corner of his mouth gave place to a look of woncorner of his mouth gave place to a look of won-der and astonishment. Then followed the name of his sister, with the information that both fa-ther and daughter were together and carnestly watching over the son and brother, and protect ing him from the machinations of the three ene mies typified by the three rats climbing up his

On leaving San Francisco, Mr. Foster continued his tour, visiting with great success the Sandwich Islands, Australia, etc., returning, at length, to his old working ground, New York City, The above has been but a cursory glance at the statements put forth by those who, in but few instances, were inclined to favor Spiritualism, but who, through the strange developments in presence of this wonderful medium, have been forced to give acknowledgment of the existence (how-

If you can see them, we resumed, 'vou 're southed by the so good as to describe our father?'

(If you can see them, 'we resumed, 'vou 're south the society was everywhere sought after, and his society was everywhere sought after, and his society was everywhere sought after, and his society was reversible on the society was everywhere sought after, and his society was reversible on the society was everywhere sought after, and his society was reversible on the society was reversible on the society was reversed of the society was reversible on the society was reversible of the society was reversible on the society was reversible on the society was reversible of the society was reversible of

- NOTES AND NOTICES.

BY WARREN CHASE.

Four days only in the "Hub" gave us little time to see the sights or hear the musical sounds, even, of the voices that might have delighted us; but it gave us time to survey the ample stock of books, and elegant store and rooms at the new quarters of Colby & Rich, and the Banner office, Circle Room, Reception Room, etc., and to select a good assortment of books, which we have shipped to Colfax, Iowa, for our Western friends, which they can get from us wherever we lecture during the coming fall and winter. We found Bro. Colby in feeble health, very much worn, and weary with the heavy burdens and arduous labors of the many years he has so ably and nobly stood at the head of the dear old Banner as its editor-inchief; but his intellect seems to even grow sharper and clearer as the body fails. He will be missed by thousands, on both sides of the ocean, when he goes over to the summer land.

We ran into the city under the chills, but came out restored, for which we gave Dr. II; B. Storer credit in the long book. Spent a little time, and made one speech in the National Convention of Liberals, in Parker Memorial Hall, of which Convention the daily press, with its accustomed fairness, picked out every odious word and sentence, act and person, which were as obnoxious to the great body of the Convention as they could be to the public, and exaggerated them, magnifying them into the main features and leading characters of the assembly; while they carefully avoided reporting any of the good and respectable speeches and conduct; but its readers should think favorably of Spiritualism, which was its leading characteristic feature. It is a pity the press of our country (with honorable exceptions) has become so corrupt that it cannot be relied upon for a truthful report of any public meeting, for if it be of its own party or church, it gives only the best part, and exaggerates that, and leaves out the odious actions and utterances; or, if of an opposing party, in religion or politics, it takes the opposite course, till it has become utterly unreliable for truth and veracity; and the people are fast learning this fact, that it is useless to read the proceedings to get the truth, but must see some one who has been present and learn from him or her.

Saturday evening we had finished our business and took the up grade to the Green Mountains, and landed early Sunday morning at Essex, Vt., and soon called up our old friend, Himan Barber, who formerly lived in the Garden of Eden, (as the people called his farm,) but like Adam, he got out of the garden and fitted up a beautiful home near the station, where he and his wife, who once bore our name, and is still a kindred are closing up a well-spent life in quiet.

His horse was soon harnessed, and a hall procured, and he rode ten or twelve miles to notify people that we were there, and would lecture in the evening; but about noon a severe rainstorm set in, and continued, so it defeated his efforts and left us to enjoy the needed rest which is so seldom allowed us on Sunday. Brother Barber will pardon us for noting his peculiarity of old age and youth so strangely mixed. He has passed the threescore, and about half of the ten, and yet last fall and winter, killed twentyone foxes-probably more than any man in Vermont. If they live over, as some say they do, he will have a terrible barking around him in the other world.

It was a delightful trip around the hills, and passing the variegated scenery of the Vermont slopes and vales, just after the September equinox, and still up the rocky and winding way to Ogdensburg. It always seems like going away from home to go from New England, but the great West calls and owns us, and we are bound

We'are glad to see that our excellent and clear-

headed brother, Charles Thompson, in Banner of

Sept. 19th, is getting hold of the right end of the currency question, and hope he will help us draw it through. He says, after quoting from us on he greenback currency, "If this is so, then I ask the government to cancel its bonds, and in their stead disburse their aggregate principal and interest in greenbacks, and give us a free banking system at once, so that our national currency shall be made such in reality as well as in name, and come within the reach of the many as well as the few. But I think a new banking law will be required to make such a compact binding to all parties concerned." No banking law at all is necessary, Brother Thompson. Repeal the National Banking law, and call in all their issues, and give them greenbacks for their bonds, and let them bank freely and privately, without charter, as they please, but never authorize any bank by law to take deposits, but let the government establish national depositories, and be responsible to depositors, as they already do in Canada. As to greenbacks and bonds, there should be no money issued but greenbacks, fractional currency and coin, and all by the government and all of equal value, which it could easily soon be were it not for speculators and gamblers, for which most of our legislation, national and State, is now occupied, and engaged and controlled by them. We should keep our bonds at a low rate of interest in market for national debts and have them always exchangeable for greenbacks either way, and by that means keep interest down to five or six or seven per cent. everywhere, and never sell gold, but redeem our paper at convenient places as fast as possible with specie, and soon both would be equal in value, for gold would only be needed for travel and foreign purchases, which ought to be overbalanced by exports from so rich and productive a country as ours. Our greatest currency difficulty in restoring specie payment is now the immense foreign interest we have to pay on borrowed capital, which takes most of our coinage, when we should never have been compelled to go abroad for capital, but should have furnished it at home in greenbacks, and kept our interest and specie both at home; but our statesmen have either been outreached and outgeneraled by foreigners, or have been bought up by foreign bankers and sold their country. We must reverse the entire system, or our nation will be bankrupt. So you and I both see it.

The appointment of P. P. Good, Esq., as city judge is a good one. In it the common council have exhibited good judgment. Mr. Good will discharge the duties of his office with conwill discharge the duties of his office with conscientiousness and discretion. In him the position will be dignified. In this act the council have paid a deserved tribute to the executive ability of Mr. Good, and done honor to the city. We congratulate both parties in their mutual good fortune.—New Jersey State Republican.

Honor to the honse where they are simple to the verge of hardship, so that there the intellect is awake and reads the laws of the universe, the soul worships truth and love; honor and courtes? flow into all deeds.—Emerson.

To Book-Buyers.

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

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

In quoting from the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of corresponding. Our columns are open for the expression of impermal free thought; but we cannot undertake to endorse the arted shades of opinion to which our correspondents give

Banner of Light.

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The Banner of Light and the Social Question.

That a forward-moving, irresistible spirit of change is really abroad in the community; that veneration and unquestioning worship of our forefathers are being called upon to give reasons for their implied or assumed power of limitation; that creeds and dogmas stand at the bar of popufar indement, and are, upon their own showing. convicted of "doing" for the race "that which they ought not to have done," and leaving "undone that which they ought to have done;" that all the hitherto fixed principles of law and government are receiving a rigid scrutiny as to the proportional connection between their pretended influence for the good of humanity, and the real results flowing from their rulings and teachings. we think no candid, reflecting mind will deny.

And, further, that this irresistible tendency toward the disruption of the old; this broadening out of human conception in search of wider channels of usefulness and happiness; this rejection of that which cramps the soul, and injures the physical; this institution of the balance to weigh the sternest concerns of life, that their specific gravity as to degree of practicality may be obtained, is with equal justice to be attributed to the all-penetrating and tireless action of Modern Spiritualism, it seems to us must be also the verdict of those who have endeavored to keep abreast with the subject.

But that the idea cherished of the future work to be accomplished by Spiritualism is greatly misunderstood by some, and perhaps many of its believers, is, to our mind, an equally patent fact. Ever since its Hydesville advent, the clear stream of modern revelation has continued to pour forth. gradually widening its volume in proportion to the capability of the race to make use of its heaven-sent waters; and it will continue to flow, whatever efforts priests or churchmen; political powers or mistaken or over-zealous reformers may put forth to stay its tide. Whosoever among the ranks of its believers shall seek to conduct the gift into one stated channel that it may be in the following fashion: forced to run through some particular gate, or form of theory or dogma, ere it can reach the lips of thirsting humanity, will find as a reward for such efforts that speedy loss of influence and rapid retroversion to obliviou which has from the property of a man she detests, whose very rapid retroversion to oblivion which has from the first moment of its inception acted as a healthy check on organization, and kept Modern Spirit-Chalism free from leadership and creed, and ready to expand, as such expansion is demanded by the environment.

The present hour is one of trial, and important issues hang upon the decision of the friends of the movement; and it is with the intention that we may not hereafter be accused of giving an "uncertain sound," that we at this time, lay before our readers our position on the question of social freedom. In the prospectus originally put forth in April, 1857, by the Banner of Light Publishing Company, we stated, in the name of the band of disembodied spirits who had engaged with us to carry on the paper, that we proposed to supplement by the "art preservative" the good work which was being accomplished by the media all over the country, and further remarked:

"Religion and Philosophy, long divorced, must be married on earth, as they have always been married in heaven; and the Banner of Light will end its aid, whatever it may be, in effecting the holy espousals.

The great burden of all that the Banner will may and db, will be the advancement of the cause of Spirituation. It will be shown how the New Dispensation adapts itself to the temporal, as well as eternal, wants of man; how it renders his earth-home happier and dearer than it ever was before; how he carries with him to the marts of business, to the workshop, the factory, the bar, the forum, the pulpit, and the study, the hearts and prayers of those whom he has loved on carth, but who have passed from sight, and that all his actions and thoughts are known to thousands of witnesses who are anxious for his welfare. He will be encouraged, therefore, to dedicate his heart, his faculties, and opportunities, even on earth, to the serof truth-remembering that earth itself is but the avenue to Heaven.

To the expounding of that sublime text we have ever since adhered with unwavering pertinacity, and shall so continue till the glorious knowledge of the divine philosophy of spirit return and communion shall cheer the whole world of mind with its life-giving rays; at least for that end will the remaining years of our earth-life be passed, and such will be the work which we shall bequeath to the hands of those who come after us. But while our thoughts and energies have ever been set upon the one grand central theme, we have never for an instant failed to take up and examine all movements which were the legitimate outgrowth therefrom. This we have not done in a heated or over-anxious manner, but calmly and dispassionately, and there is not to-day a question of importance before the public consideration, whereon the reader cannot find. if he or she will but refer to our files, an openly expressed opinion, without fear or favor. Concerning the question of social freedom-in common with all others—we have repeatedly defined | threshold upon which the novitiate plants his foot | issue.

our position, but have no scruples to do so again

There are those in community who, no doubt from an honest feeling in their hearts, are loudly proclaiming that the active mission of Spiritual ism (that is, Spiritualism per be) is accomplished; that it was but the incubator, and that now it must yield the field to the numerous reforms which have broken the shell beneath the mild warmth of its genial and motherly wings. Such minds must pardon us if we say that we fail to perceive the fact. Not only is Spiritualism-or the definite doctrine of the return of the individualized spirit after death, and its conscious communion with its loved ones-in as favorable a position for action as ever, but in truth its triumphs are being carried to greater heights than ever before. Its influence infills the library of corruscates from the pen of poesy; hearts which by reason of circumstances found themselves unable to adopt the idea of a future life as laid down by theology, have been and are being irradiated, all over the globe, by the light of this divine truth, which demonstrates the soul's victory over the whilom "King of Terrors." And its to enter our emphatic protest. We believe the has been known in its past history. Therefore ment that any form of belief or dogma which has for which is claimed by the adherents of said belief or dogma to have-been the logical outgrowth of the Spiritual Phenomena and Philosophy, is to supplant the main fact in the minds of the people, and stand before the world as the distinctive feature of Spiritualism. That there is no other form of philosophy on earth which allows so broad an expanse within itself as Spiritualism, in which all orders of belief, all idiosyncratic sentiments of reform may disport themselves, must be clear to the most casual observer; and that there is not the most remote desire on the part of the majority of its adherents to curb old landmarks which received the unchallenging the action of said reforms, is also true; but the great movement has gone on thus far uncommitted to anything save the proven fact of man's immartality, and we have no fear that any parties, however honest may be their intentions or indefatigable their efforts, will be able to yoke this divine Pegasus to the plow of their individual fields of labor.

That a great, grand truth underlies the principles advocated by Victoria C. Woodhull and her condittors, none will deny. In fact, there are times when she gives utterance to views which must strike according strings in many hearts who have pondered the sexual question, and have seen the injustice which—by reason of The man imperfections, rather than imperfections of the marriage system itself-has attached itself to the wedded state as now existing in society. For instance, in her late letter to the Boston Herald we find her using language like this:

We demand freedom for woman sexually, so that she may have the supreme control of her naternal functions, and through these the control also of her children. It is a well established fact, which not even the fiercest denouncers of who result from disgusting intercourse, and who are born undesired on the part of the mother, is be deployed. It is from this class of children that the criminal ranks are recruited and that produce the physical, mental and moral dwarf and monstrosities with which the world is cursed here was never a bad child born whom the mother desired to conceive and whom the moth er desired to bear.—So, on the contrary, there never was a child born whose conception was forced upon the mother, and of whom during whose gestation she continually desired to riherself, that was not an imperfect or bad child, either physically, mentally or morally."

And the same ideas have been frequently endorsed by us, notably in our issue of Sept. 6th 1873, where, in the course of an editorial entitled Ownership in Women," we expressed our views

touch has become loathsome, and whose socie she has discovered to be demoralizing and of-

We will not insult the common sense of our readers by supposing they do not see instinctively the enormous fallacy, the blasphemy against na-ture and nature's God, involved in this idea of making marriage such a finality that, for a pure woman, there can be no escape, except such as money and lawyers can help her to, from owner-

ship by a brute or a scoundrel.
To meet the difficulty by saying that a woman ought to know beforehand what sort of a man he is she gives herself away to, is simply to mock at the shortcomings of human nature, of youth and inexperience. Every person of reflection must see that it is often impossible for a woman to know absolutely the character of the man she consents to marry. He may seem to her and her friends an angel of light, and he may be all the while a very poor devil. The wisest and most sagacious of us may find ourselves deceived in character. The man we would have trusted with our eternal lewel turns out a sneak, a traitor, and The woman we believed in as the best of women turns out treacherous and vile. Every one who knows the world knows that such surprises occur every day

The system of legislation or of morals which encourages a man to say to himself, 'This wo-man's person is my property, though her heart is far from me : true, she loves another, and me she abhors, but I will nevertheless use her as the law permits; she shall be the slave of my pleasures, nowever unshared by her they may be, and however revolting to her may be the thought of hav-ing me the father of her child; she is mine, wholly mine, and the man who conducts himself as if she were not mine, him will I shoot!—the ystem, we say, which upholds any domestic despot in an assumption like this, under these conditions, is simply rotten, if not barbarous, and no liberal mind can be surprised at the protest which comes forth at this time against such a system from so many thousands of crushed, outraged and starving hearts. * * *

Between the two bul extremes, the extreme which

makes of a wife the property or chattel of her hus-band, and the extreme which would scop at sexual constancy and devotion, our own position has at no time been doubtful. While we repudiate and no time over doubtful. Write we repaid to the trample on such barbarous notions of ownership as those advanced by Dr. Holland, we are none the less opposed to that defiance of restraint which would obliterate the lines of demarcation between families, and make libertinism and promiscuity easy and respectable.

But we believe with Milton that honest liberty is the greatest fee to dishonest license; nay, that it is the best preventive of license, open or clandestine. We believe that there is a happy mean which, while it would leave the victim of a hated marriage less beset by obsticles in the effort to change her or his condition, would purify rather than corrupt the sexual relations, limit the successes of the cover libertine, and seemablish and tool to record mere libertine and sensualist, and tend to remedy the monster evil of our large cities."

But we submit that the refined, elevated and dignified view of the question to which Mrs. Woodhull has given utterance in the paragraph we have quoted from her letter is not the ultima thuls of the sexual reformers, but only the

ere he enters the inner temple. Those who claim to expound her doctrines go much further than their Priestess, and in some cases stop not short of that which meets the universal reprobation of the mass of the community. In fact, we find Mrs. W. admitting the existence of those "connected with the movement who regard it merely as an opportunity for sexual debauchery,' while she affirms that, "for my own part, and for those with whom I stand upon these questions, I always maintain a high moral and humanitarian purpose as the end in view by the agitation of the social question." And, as usual in such cases, the stigma is set upon her doctrine because of the wild statements and unbridled actions of these zealous disciples, and the good of the basic truth which underlies her position is lost to view in the storm of violent, passionate the preacher, lights up the studio of the artist, denunciation which springs up intuitively in inspires the outreaching mind of the scientist, many hearts who cannot and will not affiliate with the wantonness of principle which seems to be so inculcated.

It is therefore as we have above stated, against free love" as understood by the masses—who have been led so to believe because of the doings and sayings of over-zealous disciples-that we desire spread in the future is to celipse anything that time will never come when a good name will not be above rubies; when chastity of heart and in view of this fact we cannot admit the state- life-will not be the highest crown of perfected manhood and womanhood; when home (however in exceptional cases it may be otherwise). will not be the chief centre of human love and affection: We believe the time will never arrive on this planet when the mother shall take her child out of her loving breast in willing arms and throw it into the stifling Ganges of a State Asylum founded for the maintenance and coeducation of all in common: We do not believe the time will ever come when some protection of law, in the form of a marriage code, will not be found necessary to protect woman herself-either in her pecuniary property, or her person-from the machinations of the crafty, the vicious, the unworthy: We do not believe that the time will ever come when promiseuous intercourse of the sexes will supervene, and the whole social system fall in rain; neither shall we so believe till forced to do so by the stern logic of actual occur-

> But while those who uphold the movement for sexual freedom enter public protests against libertinism and promiscuity-which we are truly glad to hear-it cannot be veiled from the mass of community that there is a strong, deceptive, practical undercurrent in said movement, which sets unmistakably toward these fatal evils. And it is against this pernicious influence that we desire to file a caveat in our case: We do not now speak because of "dragooning" from any source whatever; the terms "radical" and "conservative" have no meaning to us as regards the course we are to pursue.

> Regardless of the likes and dislikes of individuals, we propose to say what we honestly believe to be true, with malice toward none, with charity for all; holding it to be in our province to speak with fearlessness-avoiding the plane of personality, however-against whatsoever seems to us to be hurtful to the people. In this work we shall have, in future, the support of those disembodied ones who have guided us safely through all the vicissitudes of the past; and in our efforts so to act, we invite the cooperation and assistance of those in the spiritual ranks who may favor the independent advocacy of a golden mean which admits the necessity of the relative agitation of all reforms which are the normal outcome of the Spiritual Philosophy, but which deprecates and opposes the forcing of any one of them upon the public attention, to the practical exclusion of the main fact of Spiritualism.

The Proof Palpable.

Those who have followed with interest-and their name is legion—the important array of facts which Epes Sargent, Esq., has for some time past been mustering on the first page of the Banner of Light, will find a continuation of the same article on the eighth page—the locality to which the printing of Mrs. Porter's story-necessilated its transfer.

It is not necessary that we should at this time add anything to the unmeasured endorsement which we have heretofore given to the exhaustive and deeply entertaining work undertaken by Mr. Sargent, but we are in receipt of daily assurances that the efforts of his matured and cultured mind are meeting with a high meed of appreciation on the part of the public, and we bespeak for this book, when it is issued, a wider circulation even than that which greeted his famous work "Planchette."

The location of the spirit world, the use of the battery as an aid in the development of mediumship, "the blood cure," "vaccination," and other topics of interest are considered by the Controlling Intelligences in our 6th page message department; John Graham, of Pennsylvania, assures his mother and brother that he is "all right," although when he was shot he was not a professor of religion; Sabrina Jameson of Utica, N. Y., sends message to her father in Sacramento, Cal.; Dr. Thomas Gilchrist, from Canada East, gives warning to his friends; Tommie-McCann, of Boston, speaks cheering words to his father; James Crofts, of Albany, N. Y., counsels his mother; Mary Knights, from Oldtown, Me. (Indian), presents a characteristic message; David Ames, killed in 1852 on the North Fork of the American River, Cal., answers the query of his murderer; Eliza Crane, of Portsmouth, N. H., states that she will communicate with any of her friends who may so desire; John Dilloway comforts his brother "Joe;" Ezra S. Gannett bids his friends wait patiently, and be satisfied with the little grain they receive, until they can receive the fullness of the spiritual harvest; and Mark Smith bears witness to his experience as an actor in heaven.

ET" By announcement in another column it will be seen that Dumont C. Dake, M. D., whose labors in Chicago and the West generally have in years past been productive of such good results, has removed his field of operations as a magnetic physician, to 43 West 28th street, New York City, where we hope a similar success may attend him.

Friends continue to supply our Free Circle Room table with beautiful flowers, for which the invisibles unite with us in returning thanks. Particularly would we mention Mrs. H. B. Needham, of West Newton, (who contributed a large basket of flowers,) and G. W. Musso, of Lynn.

We have received two interesting letters of travel by "B. A. L.," "A Lady Lawyer," one of which we shall give to our readers in our next

Prof. Joseph John's Great Painting of "Springflower."

One of the most remarkable spirit pictures in the world is now on free exhibition at the bookstore of Colby & Rich, No. 9 Montgomery Place, Boston. The name of the artist, given above, certifies in an unmistakable manner to the purity of its design, the depth of its conception, the beauty and delicateness of its effect, and the faithfulness with which its details are outwrought. Prof. John has in the past given to the world many specimens of the highest order of art, some of them occupying more space as to canvas, and presenting wider latitude as to figures, etc., but in none of them has he condensed so much of earnest feeling, and mystic significance, as in his portrait of "Springflower," the young Indian maiden, which he may be said to have painted from life. The circumstances which led to, and followed the course of the preparation of the picture, were remarkable. The artist was able to see his subject with clairvoyant vision, and thus had the advantage of the actual model to match with the power of his cultured ideality in the production of the work.

"Springflower," who demonstrated herself from the first occasion of her control to be a lively and intelligent spirit, and one filled with aspiration for the uplifting of humanity, attached herself to Mrs. J. II. Conant, medium of the Banner of Light Public Free Circles, as an attendant, in the earliest days of her mediumship, and proved to be a most useful and beneficial companion at the various public séances for physical manifestations which Mrs. C. was in the habit, at that time, of holding. The account given of her mortal experiences by the young daughter of Nature stated, among other things, that she was of the Sioux tribe, and that she was known among the Indians by a name which signifies "The one-who-shows-herself," as she was frequently seen, as a spirit, near the spot where she met her death. To give any extended sketch of her operations as a spirit attendant at the public circles and private sittings given by Mrs. Conant, would be but to recite the record of the most faithful devotion and unwavering kindness but at the same time would also be only to repeat experiences which all the media of the modern phenomena have met with and described, in some measure, and therefore it will not be attempted The public are respectfully invited, freely, to call at the bookstore, as above, and view this fine picture, which is pronounced by Mrs. Conant and several other clairvoyants, who have (by their gift) seen the spirit, to be a striking likeness of the Indian maiden.

We give below the original poem (written at our request) to which we referred in our last

Respectfully inscribed to Prof. Joseph John's super painting of this Spirit Indian Maiden.

BY JOHN W. DAY.

The artist soul has caught the golden morning; Through Time's dull bars th' unfading glory streams; The living canvas, 'neath his bright adorning, Gives forth a fair creation seen in dreams. When spirits, free from matter's crumbling prison, Speed forth enfranchised, hand enclasped in hand, Where loved of eld, to life and light arisen, Walk shining fields in Eden's goodly land

She comes, the forest's pure and radiant maiden, Illumed with rays prophetic, and the powers Of golden sunlight; with a promise laden.
That hints a hidden life which death embowers. Down from her rounded shoulder droops the vesture Of summer's deep fruition—yet to be Rather than that which is; each graceful gesture Speaks symbol'd harvest, russet crowned and free

But not alone in sombre, tangled mazes Of wilding woods she shines in tender grace And cheers the land which on her presence gazes With rich and varied joy ; her tender face Gives open entrance to her pollen store Of fruitful thought, and wakened souls inherit A sweet aroms from the further shore.

Fair index she, that points the fact eternal That naught but victor hands of conquered self Can pluck life's truest good from pastures vernal; Th' ambitious clutch and gain but sordid pelf, While to the pure in heart alone are given The precious flowers that gem the shining meads, Where, sunrise-like, the jeweled porch of heaven Gleams in the dawn that mortal cha

With growing strength and firmer hold on matter, Toward broader light her pligrim footstep strays Silent, with stealing steps that lightly scatter The dew on untrod paths; her lithe form sways Solt to the quiv'ring breeze. A glorious creature. Her radiant face upturned, with cheeks of bloom, An uncheck'd glee in every beaming feature, That speaks a heart where gulle finds never room

Her deep, moist, gleaming eye, with power resthetic. Flashes far-reaching thought for visual ray; Thence speeds the arrow from the bow magnetic Unerring-to her victor feet as prey The rapturous prize of vernal beauty bringing ! Behold bright fields and blossoms cheer the earth; Trailing arbitus, buttercups are springing— Her every impress gives a flow'ret birth.

Within her shade anemones are shining, And on the bank, where winds the slow-paced stream The purple Innocence, at ease reclining, Lights up the floral way: where love outgleam Her spirit onward moves, exuberant glowing
Amid the flush, the wealth of boundless love, Her smile a close-linked sweetness e'er bestowing, That speaks to planes below of spheres above.

Her pictured path is decked with sunrise glory; She spreads a lover's feast before the eye Of souls who, crushed by mis'ry's whelming story, Faint by the way while hope's bright tide rolls by. Her loving soul with all their sorrows blending, She gives them of her life in flowery forms And fuices rich and colors far transcending The rainbow arch that spans the parted storms !

In wooded dell where mirror waves are wending, Reflecting back, amid the blush of earth, The blue expanse of beaven above them bending. She waiting stands; her glance in artless mirth Expectant turned where sweeps the cleaving arrow Up to the clouds; so in its keen-edged flight Swift swirls aloft the homeward-wheeling sparrow When fall the shadows of the closing night.

Soft through her raven locks the winds are playing, Upbearing slowly from her parted lips Sweet, perfumed utterings, calmly upward straying-A meed of joy that knows no dark eclipse. She speaks: "Behold, I come all richly laden, From realms of light, by subtle force upstayed; A simple, natural and untutored maiden, Like poising butterfly in forest'glade.

I bloom in hues the blue, the red, the golden, Far-sighted yellow, spring-tide's tender gr Earth warmly greets me; I am gladly folden To Nature's heart, a robed, tlara'd queen I never seem-I am; all arts dissembling My honest soul abhors : sincere, I shine A messenger to turn the balance trembling In human hearts, from wrong to right divine.

Armed with love's bow, and thought-shaft keenly flying. To shoot the swift-winged truth whereon to live Behold I stand by limner's art, defying
Decay's dim veil. The circling years shall give No darkness to this flower of inspiration, This nineteenth 'century blossom,' ripely blown; But endless cycles peal the glad ovation, To hall the Cause I type to every zone.

Thrice holy Cause, to mourning hearts revealing That after life whose hope had e'en grown dim, O, let us choose this picture's centered feeling-Childlike and humble, walk earth's river brim. Till, as the morn mists quit the soaring mountains Our souls to higher realms shall gladly fly, Where Iris crowns the Paradisean fountains, And human love and joyance never die !

Kardec's "Book on Mediums."

Read what the Religio-Philosophical Journal of Chicago, Ill., says concerning this great work: Chicago, Ill., says concerning this great noise.

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 communication of Manifestations; the means of communicating with the Invisible World; the Develop-

ment of Mediumship; the difficulties and the

dangers that are to be encountered in the practice of Spiritism. By Allan Kardec. Translated by Emma A. Wood. Boston: Colby &

Rich, Publishers, 9 Montgomery Place.

This book, an emanation from the mind of Allan Kardec, will certainly attract a great deal of attention. The Old World can not boast of of attention. The Old World can not boast of very many able works on the Harmonial Philosophy, and it is indeed refreshing to have one-pre sented to us from the French, looking as fresh and beautiful as a rose just escaped from its expanding bud. It is pleasing and instructive too, to peruse the views of a master mind, derived too, to peruse the views of a master mind, derived from experiences in France, and notice the conclusions at which he arrives. Two master minds have spoken on mediumship—Andrew Jackson Davis, of this country, and Allan Kardec, of France; of course, they treat the subject differently, and by reading the views of both, a clearer idea can be obtained. Those who are seeking to become mediums, who desire to become the agents of angelic visitants, need a guide to aid them in their unfoldment. The ideas presented by Allan Kardec will prove of great service to by Allan Kardee will prove of great service to them, and aid them to avoid many stumbling. blocks which would otherwise obstruct their pathway. As the author well says, "All the systems we have passed in review, without excepting those in the negative, rest on some observation, though incomplete and badly interpreted. If a house is red on one side and white on the other, they who have seen only one side will affirm that it is white or that it is red; and will aftern that it is white or that it is red; and they will be wrong and right; but he who has seen it on both sides will say it is red and white, and he alone will be right. The same in regard to the opinion formed of Spiritism: it may be true in certain lights, and false if we generalize from partial knowledge—if we take for the rule what is only the exception, for the whole what is only a part. This is what we say that whole. is only a part. This is what we say, that whose-ever would seriously study this science should see much and for a long time; time alone will permit him to seize the details, to catch the deli-cate shades, to observe a multitude of characteristic facts, which will be as rays of light to him but if he stops at the surface, he may carry away a premature, and, consequently, an erroneous judgment." From this book the experiences of one who has an honest heart and clear mind can be carefully examined, and the investigator, as well as the confirmed Spiritualist, greatly aided in coming to a correct conclusion in regard questions of deep interest. Commencing with the "Action of Spirits on Matter," he ends in Chapter 29th on "Reunions and Spiritist Socie-ties." Between the two extremes there is a vast fund of useful information, which will be of practical value to every Spiritualist.

New Course of Spiritual Lectures.

The time is near at hand-October 11th-for the commencement, in the new Beethoven Hall. Boston, of the eighth course of lectures before the Spiritualist Society formerly meeting in Music Hall. The indications are that this course will be as well attended as in former years. The new place of meeting is peculiarly fitted for the purposes for which it has been prepared, is admirably convenient to the various horse-carsseveral lines of which pass the door-and will during the coming season be thoroughly baptized with free thought through the eloquent addresses of the able speakers who are being engaged for the course. William Brunton, a faithful and talented worker, will deliver the dedicatory address for the Spiritualists, and lecture the first two Sundays of the course.

One of the principal resources for sustaining the meetings is the sale of season tickets for reserved seats. Those who have not already secured one or more should read the committee's card in another column, and comply at once with the solicitation to help on the good work of equalizing the financial burden of the free meet-

Special Notice.

As many persons misunderstand the nature of the duties of Mrs. J. H. Conant in connection with this paper, we wish it fully understood that she is engaged solely as medium between the two worlds at our Public Free Circle Meetings, knows nothing in regard to our business affairs, and has no desire to. Moreover, being an unconscious medium, she knows nothing whatever of the utterances of the invisibles through her instrumentality. Hence letters to her address, forwarded to this office, in reference to our business matters and the utterances of spirits at the public circles, never reach her, it being her earnest wish that they should not. Those who understand in the remotest degree the laws governing mediumship will comprehend the purport of this paragraph.

It may be well to add at this time that Mrs. Conant is simply an humble instrument in the hands of the invisible powers-the same as thousands of others are—and seeks neither fame nor reward more than is vouchsafed in the consciousness of having done her earthly duties well.

The Sioux commissioners, lately sent to negotiate with the Red Cloud and Spotted Tail bands, went on their explorations to the base of the Black Hills on the south side, and gave substantially the same views as Colonel Grant regarding the character of the country and the absence of minerals. The President is emphatic in his determination to prevent all invasion of the country by intruders, so long as by law and treaty it is secured to the Indians. And so another Indian "ring" scheme has been defeated. What next?

Colby & Rich, No. 9 Montgomery Place, Boston, offer for sale two remarkable spirit PHOTOGRAPHS, which should be circulated as incontrovertible arguments all over the land. The first in order of publication is that of the materialized spirit, KATIE KING, taken in England; the second, a picture of Mrs. J. H. Conant, the Banner of Light Free Circle Medium, and her little spirit Indian friend, VASHTI. These curious limnings of spiritual beings have created intense interest wherever they have been seen.

THE DEDICATION OF BEETHOVEN HALL.—This event will take place on the evening of Oct. 5th. The programme arranged for the occasion is exceedingly interesting. Miss Charlotte Cushman will deliver the dedicatory address, and many prominent musical artists will take part. The three subsequent concerts, to be given Wednesday evening, Oct. 7th, Friday evening, Oct. 9th, and Saturday afternoon, Oct. 10th, will be enriched by the additional assistance of Miss Adelaide Phillipps and Mr. F. Boscovitz.

The Pioneer of Progress (London, Eng.,) comes to us for Sept. 11th embellished with a fine likeness of George Sexton, M. A., LL.D., F. L.S., who is well known to the liberals of America as editor of the Christian Spiritualist, and a platform advocate of the highest order of power.

Significant.

At the meeting of the Baptist ministers heldin this city Monday morning, September 21st, a note was read from the Rev. Edward F. Strickland, stating that he had experienced a change of belief respecting the fundamental doctrines of the Church, the total depravity of mankind, the eternal punishment of the finally impenitent, and the doctrine of the Trinity and the divinity of Christ. He could therefore no longer conscientiously retain his position in the Baptist ranks, and so he publicly informed them of his change of 'sentiments and the dissolution of his connection with the denomination.

Poor Austin Kent! Physically he is a great sufferer; and to add to the pangs of such suffering, he is poor in purse. We have aided him in the past, and are still doing so; and other sympathetic friends in different parts of the country have rendered him pecuniary assistance; yet he needs more to carry him safely through the approaching cold term. Our heart goes out to him in sympathy. May the divine influence of the Father and the Mother of us all, who permits the storm to enshroud us, as well as the sunshine to cheer us, reach the hearts of those more favored than our afflicted brother, and render him that material assistance he is so much in need of. Any sums forwarded in trust to us will be faith fully remitted to him.

John F. Augustus is about to deliver a series of lectures upon Prison Life, and will exhibit upon canvas the different methods of punishment now in actual use in Prisons for the purpose of making men and women better members of society-all of which will be found to be instruments of torture, starvation and brutality, among which may be named, "The Boston Gallows, Shower Bath, Whipping Post, Pillory, Yoke, The Crown, Ball and Chain, Solitary Cells, Lower Arch, Dungeons, &c."-with a view of calling public attention to these great wrongs, as the most sure way to sooner cause their aboli-

Alfonso Denné, writing from Guanajuato, Mexico, says: "Being a chairman of a little Spiritual Society in this city, I think I can give you some tidings about the progress of our philosophy in this part of the Mexican Republic." Thanks, brother; we shall be pleased to hear from you in this regard.

The New York Daily Graphic of Sept. 29th gives a full page to the Eddy mediums, of Chittenden, Vt. The illustrations are pictures of Horatio and William, and three views of the house wherein their seances are held; and the descriptive article is from the pen of Henry S. Olcott, Esq.

John Brown Smith sends us an account of a musical scance given at Bradford, Mass.; by Mary E. Currier. We shall print the sketch at an early day.

We shall print in our next issue an article on "Education," from the pen of Prof. S. B. Brittan, wherein the claims of the Belvidere Seminary are powerfully set forth.

By reference to special notice it will be seen that Mrs. C. M. Morrison, healer and clairvoyant, has removed from Oswego, N. Y., to Boston, Mass.

Read the Little Bouquet, for October-S. S. Jones, Esq., éditor and proprietor. It is a gem. For sale by Colby & Rich, No. 9 Montgomery Place, Boston.

The Next Course of Spiritual Lectures.

The Committee of "the Music Hall Society of Spiritualists ? is making arrangements to resume the regular series of free meetings in the new and elegant BEETHOVEN HALL, 413 Washington, near Boylston street, Boston, the second Sunday afternoon in October. Rev. Wm. Brunton (formerly from England), an earnest and talented advocate writing from this place September 21st. One of the preachof the spiritual philosophy, will lecture October 11 and 18; Mrs. Emma Hardinge Britten October 25. Other lecturers of known ability will be announced hereafter. A quartette of accomplished vocalists will add interest to the services.

In order to raise more funds to help sustain the meetings, the following prices will be charged for season tickets, securing reserved seats: \$10 and \$5, according to location. These moderate rates come within the means of a great many Spiritualists who no doubt desire the continuance of these meetings; and it is hoped all such will call at once on the manager and look at a plan of the hall, select seats, and purchase one or more tick-LEWIS B. WILSON, Manager,

9 Montgomery Place, Boston.

New Publications.

THE GALAXY for October-Sheldon & Co., 677 Broad way, New York City, publishers—presents the following attractive table of contents: "Linley Rochford," by Justin McCarthy; "Life on the Plains," by G. A. Custer; "Marshal MacMahon, Duke of Magenta, President of the French Republic," by E. Reclus; "The Florida Beach," by Constance Fenimore Woolson; "Caught by Kulleborn," by Rose Terry; "Songs of Society," by J. Brander Matthews; "The Piper," by F. W. B.; "Fig Leaves and French Dresses," by Lucy H. Hooper; "The Loadstone of Love," by Junius Henri Browne; "Communism and the Commune, "by Jose de Armas Cespedes; "Gathering Mushrooms," by Charles Dawson Shanley; "Popular Ple," by Richard Grant White; "A Beautiful Princess," by Joel Benton; "Montery," by J. T. McKay; "Armida," by Nora Perry; "Drift-Wood," by Philip Quilibet; "Scientific Miscellany," etc., etc.

SCRIBNER'S MONTHLY-published by Scribner & Co. 651 Broadway, New York City, and for sale by A. Williams & Co., 135 Washington street, Boston-has come to hand for October. Among other articles of interest are "Down the Mississippl-the Labor Question in Arkansas," illus trated; another installment of Jules Verne's "Mysterious Island," and a fine poem on farm life by Benj. F. Taylor. Mr. Cable, the New Orleans story-writer, gives another characteristic sketch of life in the American Paris; "Katherine Earle" and "Ordronnaux" are concluded; (Katherine Earie "and "Ordinmana" and constant the erine Earie will be published in book form by Lee & Shepard.) Then we have "A Royal Hair-Cutting," "San Re-" "The Rose of Carolina," "Old Time Music," &c. In the November Scribner a new story by Saxe Holm wil begin, to run through three or four numbers.

OLD AND NEW, for October-Roberts Brothers, 143 Washington street. Boston, publishers—is received. E. E. Hale's "Lost Palace" is graphic and full of color; Alfred Williams has a fine sketch of "Logan, the Mingo Chief;"
J. Bishop Putnam furnishes "King-Making in the Sand wich Islands;" Anthony Trollope's story, "The Way we Live Now," is continued; other articles of merit, in prose and verse, are given, and the regular departments are attractive and full of practical interest.

St. Nicholas, for October-Scribner & Co., 654 Broadway, New York City, publishers-leads off with a find wood cut. "Mutual Terror," from Gustave Doré: the article "A letter from Egypt," is superbly lildstrated; "Our light houses and light ships," by W. H. Rideing, is a readable and useful paper, for the old patron as well as young; "Coming" (Illustrated) is a conception over which its writer (and artist also) should be proud. The present is a number of surpassing interest

Ell F. Brown, well known to many Lyceums, has recently been appointed Professor of English Literature in Purdue University, at a salary of two thousand dollars per

BRIEF PARAGRAPHS.

** "This number of the BANNER is filled with the cream of good things." That's what all sensible-mindd persons will say when they read it. It gives no uncertain sound. ''The truth is mighty and will prevail.'' We love all mankind, and womankind, too, and would remove mountains (of ignorance) if in our power, to make everybody happy. There! Now send in your dimes, and in crease the circulation of THE BEST PAPER IN THE WORLD!

SHORT SERMON. - Disdain the man who attempteth to wrong thee. Contemn him who would give thee disquiet. In this thou not only preservest thing own peace, but thou inflictest all the punishment of revenge, without stooping to employ, it against him. As the tempest and the thunder affect not the sun or the stars, but spend their fury on stones and trees below, so injuries ascend not to the soul of the great, but waste themselves on sugh as those who

As the evenings are lengthening, many people are doubtless thinking of storing their shelves with readable books; therefore those who may peruse this paragraph, should order forwarded to their address our very full CATALOGUE OF MISCELL'ANEOUS AND REFORMATORY BOOKS, which is sent free to all applicants.

All lovers of flowers must remember that one blosson than a dozen buds. Cut your flowers, then, all of them, before they begin to fade. Adorn your room with them put them on your tables; send bouquets to your friend. who have no flowers, or exchange favors with those who

LONDON, Sept. 28th, - A frightful typhoon passed over Hong Kong yesterday. The steamers Leonor and Albay and eight other vessels were wrecked or foundered, and many are unissing. A great number of houses were destroyed, and it is reported that a thousand persons were killed. The damage to property in the city and harbor and surrounding country is immense.

The lingering summer refuses to acknowledge the authority of the calendar, and remains in all its gentality and almost all its warmth, to beautify the world, and bless with brightest and most elipyable days, man. The equinoctial storm but temporarily interrupted the haleyon days, and was less cold and tempestuous than usual. Now the sun glistens on the Porter apple, as high on the topmost bough it swings, yellow and rich, in the warm breeze, and shoots list rays athwart the salvias in a scarlet glow beaming as the blush on malden's check. At midday one seeks the shade, as in July, and at evening the air, braces and invigorates as do kind words in time of trouble. The days of gray clouds, and bleak winds, and plercing rains, and abominable mud have not yet come. The clouds are yet light, fleecy and fascinating; the wind sets in the southwest; the stories of frost on the Massachusetts hills, and sooth to say in one or two of the low places of Rhode Island, seem incredible; one seeks peace, and is inclined to solitary meditations; not so much reasoning, as permitting the invisible influences to take possession of and dominate one. There is a looking Inward, and backward, and forward, rather than around, into, and as part of the lasy world. Is it sumpore? Is it fail? Neither the one nor the other, but the mingling of the two wherein the beatitudes of each join in exchalige the list and annoyances of both.—Providence Journal, Saturday.

For "Woman and the Divine Question," as contained in the notice of Leo Miller's new fook in our issue of Sept. 19th, read "WOMAN AND THE DIVING REPUBLIC "

Marshal Bazaine is evidently not disposed to feel "count-ed out "of the game of life. He concludes his address to the public concerning his escape with the following energetic and hopeful sentences: "I do not look on my milltary career is ended. I enjoy health and bodily vigor. Some duties remain to be fulfilled, and I shall fulfill them when the time comes. I hope fortune will grant me a last smile, as she ôften does to an old soldler."

The objection to woman's voting because her departmen of labor is the home, and the rearing of children, instead of being well founded, or any objection at all, is the very reason why she should have the right conferred upon her; being the mother of men, taking care of them during their cy, childhood and early manhood, makes her the educator of the germ of the nation.

An English manufacturer at Poulten was recently fixed in the Preston Borough Police Court the sum of £60—the lowest penalty under the British statutes—for working his factory (with sixty operatives) ten minutes a (ter 6 o clock P. M.—the Inspector being the prosecutor.

Boston completed her two hundred and forty-fourth year September 17th. She is well advanced in the eighth generation of her existence, and half a dozen years hence she will be celebrating the completion of her fifth half century.

T. W. Higginson says: "When I was a boy in Cambridge, the afternoon of Class Day used to be a scene of brutal intoxication and license around "Liberty Tree," and no efforts of the Faculty could break up the practice until, about 1840, they bethought themselves of the very simple remedy of providing a band of music, and allowing the young men to invite their sisters and friends to a dance on the green. From that moment Class Day was purl-

A fire at Jollet, Ill., September 24th, destroyed Werner's block, with several stores; loss on buildings, \$20,000; insured \$16,000; loss on stock, \$5,500; Insured \$3,000.

The Empress Augusta, of Germany; has called a meetmany, to be held in Berlin in October.

The Methodists have just closed a two weeks' meeting in the neighborhood of Kildare, Texas, says a correspondent, ned "Tom Paine," as he called him, to Hades for writing that little book known as "The Age of Reaon." He gave his audience a regular brimstone sermon adds our correspondent. We turn these self-righteous bigots over to the tender mercles of Brother Seaver, of the

A good movement is now on foot in Boston for the amelioration of the condition of the drunkard. A petition-which every citizen of Massachusetts should endorse—is to be found at the rooms of the Directors of Public Institutions, No. 30 Pemberton Square, wherein, after stating that the present method of treating inebriates as criminals is not the wisest and best, the signers pray that an Inebriate Asylum for the confinement, care and cure of inebriates be established within the Commonwealth.

Jo Cose, who lives in the suburbs, has lately been "enjoying poor health ''-a thing which but few mortals can really ''enjoy.'' He had a cold, a tempestuous, hacking cold. The other day he came to town, and had no somer stepped from the cars than a carriage driver accosted him with, "Hack, sir," Went a rod, and another said, "Hack, Got to the street, and half-a-dozen shouted, "Hack, sir." At last Jo could stand it no longer, and while a coughling fit was on, he became exasperated, and vehemently remarked to his persecutors, "Yes, yes; I know I hack, ut you need n't be twitting me about it."

" Put hands to the plow of endeavor, Plant foot in the deep-furrowed track; Set face to the Future, and never One wavering moment look back. For none who despairingly centre Their thoughts on the By-gone, and ban The Present, are fitted to enter The on-coming Kingdom of Man!"

On the morning of Sept. 24th a southern-bound train of six cars on the Selma, Rome and Dalton railroad, went through a bridge on Waxahatchie creek, falling sixty feet. The train was totally wrecked. The engineer, fireman, and several passengers were killed, and nearly all the pas sengers were wounded, many dangerously. Among the killed was W. M. Boyd, ex-Judgo of the State Supreme Court of Alabama.

Movements of Lecturers and Mediums.

W. F. Jamieson spoke at Harwich Port, Cape Cod, Sun lay, Sept. 20th, and also at the same place Sunday, 27th He will remain in the East until Feb. 1st (up to which time half his Sundays are already engaged). He will receive calls for week evening lectures. Terms reasonable Address care Banner of Light, Boston. He will speak in Fraternity Hall, corner of Appleton and Berkeley streets, through October. Subject on next Sunday afternoon "Darwinianism; or, from Apes to Angels." Evening-'Spiritualism Contrasted with Christianity."

Dr. W. L. Jack, of Haverbill, Mass., "clairvoyant me dium of the Philadelphia Circle of Light," has been seriously lil of late, having been badly poisoned by dogwood; but we are pleased to learn that he is now convalencing This accounts for his not filling his engagements previous ly made.

John Brown Smith this returned again to the lecturefield. He desires to make engagements for lectures anywhere in New England during the fall and winter season. Address him care P. O. box 21, Haverhill, Mass.

Miss Nellie L. Davis will lecture in Battle Creek, Mich. Oct. 4th and 11th; in San Francisco, Cal., in December; in San José, in January. Permanent address 23 Wash ington street, Salem, Mass.

Societies in want of an earnest worker and an able advo-cate of the Spiritual Philosophy will do well to correspond with John Collier, of London, Eng., who is at present in Boston, and can be addressed care this office. He lectures during October in Springfield, Mass., and will visit Baltimore in December. Will societies South extend further invitations to our English brother, as he is anxious, dur-

ing his first season here, to avoid the extreme northern

Alfred' Cridge, writing from Washington, D. C., Oct. 1st, 1874, states that he will accept calls to lecture on any inday, in any locality within twelve hours' ride of that city; will make arrangements to speak for two or three months in New York or the (New England States if timely applications are proffered.

Mrs. Mary Andrews will hold no more séances at the Cascade after the first of October. Due notice will be given when she establishes herself in a new location.

Convention of Spiritualists in Connecticut.

The eighth annual Convention of the Spiritualists of Connection met at Loomis's Music Hall, New Haven, Sept. 26th, and continued its sessions through Saturday and Son-The first meeting was called to order at 11 president, Miss E. Anne Hinman, in the chair. The secretaous Convention. By request of the chair Mr. Amos Doubleday briefly addressed the meeting, asking in the course of his remarks several important theological questions, which forcibly appealed to the common sense of his heavers, and which he greatly desired to know whether they were true or false, for upon their determination hung all the Evangelleal law.

After the appointment of a Business, a Finance, and a Committee on Resolutions, consisting of three each, and an announcement by the Business Committee as to the or-der of exercises for the afternoon, the meeting stood adjourned till 2,30, at which time it was again called to order and presided over by the president. The Conference tim was occupied by Mrs. F. M. Pearce, Mr. John W. Whiting, George A. Bacon, and others, when Mr. Austen E. Simmons, of Vt., was introduced as the first regular lecturer of the afternoon, who proceeded to elaborate the subject of Inspiration, which in a general form had been the subject of the conference.

Mr. Simmons, in an eloquent manner, traced the stream Greelan, Christian and Indian religions to the present day, where it had found its fullest culmination in The address itself was a felicitous exhibition, a grand illustration of the power of inspiration, being pure ly impromptu, and forelbly sustained to its closing senence. Dr. H. B. Storer, of Boston, followed at length with a discourse replete with human sympathy for mora and intellectual truth, while showing the injurious and lasting effect of erroneous theological doctaines. The even ing session consisted of a conference, participated in by some half dozen members, who discussed the following,

some nan accent members, who discussed the following, offered by Mr. Lester Robinson:

Resolved, That are cannot accept any kind of religious faith, or any kind of religious teachings that do not embrace in their broadest sense the purest morality as necessary to our salvation here or hereafter.

The Convention took no vote on the matter, as all seemed to favor it. Mr. Anthony Higgins, of Mass., was then in-troduced as the first lecturer of the evening. In a running manner he gave a most trenchant criticism of the Church, the State, and of society, from a radical, yet humanitarian standpoint, which evidently was highly relished by a very attentive audience.

Mrs. Lois Waisbrooker followed by reading an essay on

the Mission of Spiritualism, in which she referred some what at length to the laws and monopolles ruling in all matters of land, labor, politics and marriage.

Sunday morning session was called to order at the usual ing year was appointed, and also a committée on amending the Constitution. While the former were attending to their duties, Mr. Higgins submitted a resolution calling upon all Spiritualists to define their position as to whether they favored the discussion of any and all reformatory subjects in their Convention, or whether they preferred to confine the disscussion to so-called Spiritualism proper. This was de-bated by Messrs, Higgins, Bacon, Storer, and Mrs. Walsbrooker, when the committee on nominations made their report, which, after some discussion, was accepted, adopted, and the following parties were duly elected: For President, Miss E. Anne Himman, West Winsted; Vice Presidents, Dr. N. B. Hull, Norwich; L. J. Winters, Stafford; Miss Henrietta Pond, Winsted; Mrs. Flavia Thrall, Windsor; T. M. Allen, Hartford; Mrs. John Sweet, Middle town, and Mrs. E. Dayton, Meriden; Secretary, Miss Ella Hinman; Treasurer, A. T. Robinson; Trustees, James Wilson, Bridgeport; John K. Lord, Stafford; Aug. Holman, Winsted; Parmenus Avery, Mystic, and Mrs. Lita Barney Sayles, Dayville.

The afternoon services consisted of elaborate and educational addresses on "What is Right?" by Mrs. A. M. Mid-diebrook; on "What is Truth?" by Anthony Higgins, and the "Revelations of Spiritualism," by Dr. Storer. To say that the large audience in attendance was not most bountifully fed by these respective discourses, would be to faisify the most unmistakable evidences of gratification. No mere abstract could do anything like justice to either.

Sunday evening session proved the culmination of a most thoughtfully attended Convention, by an audience whose only limits were the extreme walls of Music Hall, though an admission fee of twenty-five cents per capita was exact ed at the door. The President, on calling the meeting to order, at seven o'clock, announced that brief speeches would be made by several gentlemen, to be followed by Mrs. Victoria C. Woodhull, who would deliver her lecture ntitled. "What is True and what is False, Socially?" Mr. Anthony Higgins was introduced as the first speaker, whose remarks were preliminary to what he thought would be likely to be enunciated by those who were to follow. Dr. Storer compared the logical deductions of Spiritualism with those of popular theology, in a clear and masterly manner, interrupted only by the ill breeding of a lot of Yale students. Mrs. Anna M. Middlebrook contrasted the difference Chris-tianity manifested toward its treatment of a man and a woman when both were equally guilty of the same offence. Mrs. Woodhull was then introduced, and proceeded at once to deliver her lecture, amid the closest attention of a crowd

At its close, after a vote of thanks was extended to the friends who had kindly donated the free use of the hall, and who had entertained friends from abroad, the Convention adjourned sine die.

Spiritualist Lectures and Lyceums. MEETINGS IN BOSTON.

MEETINGS IN BOSTON.

Beethoven Hall, — The Music Hall Society of Spiritualists" has secured the above-named now and elegant hall, 413 Washington street, near the corner of Boylston street, for its eighth annual course of Lectures on the Spiritual Philosophy. Meetings will commence Sunday afternoon, October 11th, at quarter to 3 o'clock precisely, and continue regularly through the season. Rev. Wm. Brunton speaks October 11 and 18, and Mrs. Emma Hardinge Britten October 25. The Committee are engaging ofter speakers of known ability and cloquence, whose names will be announced hereafter. Singing by a first-class quartette. Tickets securing reserved seats for the season can be procured at the graduated price of \$10, \$5 and \$3, according to location; on application to Mr. Lowis B. Wilson, Chajrman and Treasurer, at the Banner of Light office, 9 Montgomery place, where a plan of the hall can be seen. Free admission.

John A. Andrew Hall, — Free Meetings.—Lecture by

man and Treasurer, at the Banner of Light office, 9 Montgomery place, where a plan of the hall can be seen. Free admission.

John A. Andrew Hall, —Free Meetings.—Lecture by Mrs. S. A. Floyd, at 23 and 75 p. m. The audience privileged to ask any proper questions on spirituality. Excellent quartette singing. Public Invited.

—Ruchester Hall, 551 Washington street.—The Children's Progressive Lyceum, No. 1, which formerly met in John A. Andrew Hall, will hold its sessions at this place overy Sunday, at 10% o'clock. Geo. H. Lincoln, Sec'y.

—The Boston Spiritualists' Union will resume meetings at Rochester Hall (formerly Fraternity), 551 Washington street, on Sunday, Sept. 13th, and continue them every Sunday afternoon and evening, at 2% and 7½ o'clock. The public are cordially invited. H. S. Williams, President.

The Ludies' Aid Society will until forther notice hold its meetings at Rochester Hall, on Tuesday afternoon and evening of each week. Mrs. G. C. Hayward, President; Mrs. Elia M. Meade. Secretary.

New Fraternity Hall.—Council No. 1 of Boston holds meetings every Sunday at this hall, corner of Berkeley and Appleton streets. Lectures afternoon and evening.

Luciline Hall.—Free Public Test Circles at 10½ A. M. and 7½ p. M., Mrs. Carlisle Ireland, medium. Free Spiritual Lyceum Conference at 1 p. M. for young and old speakers, declamations. Lecture at 3 p. M. No admittance fee.

Thomas Cook, Chalrman.

Mediums' Meeting at Templars' Hall, 280 Washington street, at 10½ A. M., each Sunday. All mediums cordially invited.

Boston. - Rochester Hall. - After the Silver-

Chain recitations, grand Banner March, etc., at the session of Children's Progressive Lyceum No. 1, on the morning of Sunday, Sept. 27th, declamations and singing were participated in by Mabel Edson, May Potter, Linwood Hickok, Albert Burtleson, Ella Carr, Frank Baker, Miss Cora Stone, Miss Ellen Sawyer, the Saunders sisters and Bertha Wolf, and an original dissertation on the trials and tribulations of Christians in olden times was read. The question by Conduc-tor Danforth, "How can we best promote the interest of the Lyceum?" was very ably answered by J. B. Hatch, Assistant Conductor, Miss Frank Wheeler, Mrs. Hattie Wilson, Mr. Horace Johnson and Mr. Joseph Miller.

Dramatic Entertainment .- On Monday evening, Sept. 28th, this Lyceum gave the third of its present series of entertainments at Rochester Hall, and it is truly to be regretted that a larger attendance did not meet the worthy efforts of the performers. It would seem that since these gatherings are arranged as a means of revenue whereby the school may be partially assisted in bear-ing the heavy burden of its present rent, the lib-eral element of Boston and vicinity should give the encouragement of its presence to those who, without pecuniary reward for themselves, are so earnestly devoting hours of labor in the children's cause. The exercises on the evening of the 28th

consisted of music from T. M. Carter's Band, readings and declamations by Florence Hull, Frank Union, Alonzo Danforth, Mabel Edson; singing by the Saunders sisters, Hattle Wilson, Cora Hastings; a harmonica solo (encored) by H. D. Brisco; a series of comic tableaux, and a farce entitled "My Neighbor's Wife," in which the parts were well sustained by Cora Stone, Cora Hastings and Miss Boyd, Horace Johnson, Eddie Stickney and Ed. Buxton. The programme was well received by the audignce.

John A. Andrew Hall.—Good audiences on the afternoon and evening of Sunday, Sept. 27th, assembled at this place to listen to the lectures of Mrs. Sarah A. Floyd, and the music by the fine

Lurline Hall .- The morning meeting at this place was enlivened and made interesting on Sunday, Sept. 27th, by addresses from Mrs. Dr. Sunday, Sept. 27th, by addresses from ans. 17. Crafts, of East Boston, Mrs. Dr. Cutter, Thomas Cook and Mr. Atkinson. The Lyceum hour was taken up by remarks by Mr. Cook and others, and music by Mrs. Allen, medium.

In the afternoon Mr. G. L. Barkey, of San Francisco, was again the regular leadurer, and his effort was thorough and argumentative. He

vill speak at the same hour and place next Sun-

Mrs. Youngs was present, afternoon and evening, and gave the most convincing tests upon the piano. The instrument beat time to her music with six heavy men seated upon it. She will be present next Sunday evening, when an admis-sion fee of twenty five cents will be charged.

Mrs. Ireland and Mr. Ripley were both present at the evening séance, and gave many excellent and satisfactory tests. Mrs. Ireland will attend next Sunday at the morning and evening scances.

2-7" The policy of the government is to feed the Indians on reservations, rob them to desperation, incite them to predatory raids, give an excuse for the employment of troops and provision speculators, kill a few Indians; make peace with the survivors, give them more presents, keep them through the winter, rob them in the house of the control of the con spring and incite them to summer raids for plun-der, when the same old polley is again applauded by the plunderers, who but for the Indian business might be obliged to labor for a fiving.~ Pomeroy's Democrat.

Quarterly Meeting.
The Spiritualists of Rockford, Kent Co., Michigan, will hold a two days' meeting, to commence on the loin day of October next, at 10 clock v. M. E. V. Wilson is engaged to speak, and Elder Stewart is expected to be present. All are mylical to attend. Those from a distance will be pro-10 Speak, and Face of the Archive from a distance will be provided for free of charge W.M. H1088, President R. P. S. Rockford; Mich., Sept. 22d, 1874.

RATES OF ADVERTISING. Each line in Agate type, twenty cents for he rst, and fifteen cents for every subsequent in-

sertion.

NPECIAL NOTICEN. – Forty cents per line,
BUNINESS CARDS. – Thirty cents per line,
Agnte, each insertion.

Payments in all cases in advance.

43° For all Advertisements printed on the 5th page, 20 cents per line for each insertion.

AF Advertisements to be renewed at continued rates must be left at our Office before 12 M. on

SPECIAL NOTICES.

DR. FRED L. H. WILLIS will be in Chelsea Tuesday, October 6th, at Dea. Sargent's, 39 Clark Avenue, from 10 till 4, and at the Sherman House, Court Square, Boston, Wednesday and Thursday, October 7th and 8th, the same hours.

\$10 to \$1000 invested in Stocks and Gold pays 200 per cent, asmonth. Send for particulars. Tumbridge & Co., Bankers, 2 Wall

CHARLES H. FOSTER, No. 14 West 24th street, New York.

DUMONT C. DAKE, M. D., the distinguished Magnetic Physician, (late of Chicago,) is now located at 43 West 28th street, New York City. Magnetic Remedies sent to invalids unable to call.

Or. Dake can be classed among the leading spiritual physicians of this age. He is having grand success, and fully merits it.2—Banner of

THE WONDERFUL HEALER AND CLAIRVOYANT! — Mrs. C. M. MORRISON. Diagnosing disease by lock of hair, \$1,00. Give

Boston, Mass.

SEALED LETTERS ANSWERED by R. W. Flint. 9 West 24th street, New York. Terms \$2 and three stamps. Money refunded if not answered.

Public Reception Room for Spiritulists .- The Publishers of the Banner of Light have fitted up a suitable Room in their Establish ment expressly for the accommodation of Spiritualists, where they can meet friends, write letters, etc., etc. Strangers visiting the city are invited to make this their Headquarters. Room open from 7 A. M. till 6 P. M.

MRS. NELLIE M. FLINT, Healing and Developing Medium, office No. 200 Joralemon st., one door from Court st., opposite City Hall, Brooklyn, N. Y. From 10 to 4.

DR. HENRY SLADE, Clairvoyant, gives special attention to the treatment of disease, at No. 25 E. 21st street, near Broadway, N. Y.

J. V. Mansfield, Test Medium, answers scaled letters, at 361 Sixthav. New York. Terms, \$5 and four 3-cent stamps. REGISTER YOUR

A COMPETENT PHYSICIAN.-Dr. J. T. Gilman Pike, whose office is located at the PAVILION, NO. 57 TREMONT STREET, (ROOM C.) BOSTON, is cordially recommended to the Public as one of the most competent practitioners in the State-He compounds his own medicines, is a mesmer-izer, skillfully applies the electro-magnetic battery when required, administers medicines with his own hands, has had great experience as a physician, and been very successful in his practice. He gives close attention to nervous com-

BUSINESS CARDS.

A NEW CAMPAIGN. As Summer time has passed away, And Autumn has come round again, We to the people wish to say— We're ready for a "New Campaign;"

We're ready for a "New Campagn,"
Our shelves and counters filled with goods,
"T will do the people good to see;
And from surrounding neighborhoods
We hope a nightly "rash" there'll be
By those who wish to buy "Boys" Clothes, "
Coal, Pants, Vest, Hal, and Shoes complete,
Now selling low at Geomer Fenno's,
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PHOTOGRAPH.

OF THE Materialized Spirit, "KATIE KING."

Read the following graphic description: This photograph, an enlarged copy of the original taken in London by the magnesium light, represents the full-form materialized spirit, Katle King, allos Annie Morgan, who for three years, ending May 21st, 1874, came through the mediumship of Miss Flotence Cook in the presence of spectators. The gentleman holding her hand is Dr. J. M. Gully, well known to Americans who have visited the wster-cure establishment at Great Malvern, March, 1874, Mr. C.-F. Varley, F. R. S., the electician of the Atlantic cable, and Prof. Crookes, F. R. S., celebrated as a chemist, proved by electrical tests that Miss Cook was Inside the cabinet all the time that the spirit Katle was outside it, moving about among the spectators or conversas a chemist, proved by electrical tests that Miss Cook was Inside the rabbut all the time that the spirit Katic was outside it, moving about among the speciators or conversing with them. March 12th, 18th, 18th, Crookes, by means of a phosphorus lamp, saw. Kathe standing close behind Miss Cook in the cabinet, and satisfied itinisely of the distinct objective reality of the two. May 9th, 18th, Benjamin Coleman, Esq., (to whom weare indebted for this photograph) was present at a scance, of which be writes: "Mr. Crookes raised the curtain, and he and I and four others who sat by me saw, at one and the same time, the figure of Katle, clad in her white dress, bending over the sleeping form of the medium, whose dress was blue, with a red shawl over her head." Miss, Florence Marryat Ross-Church, who was present at three scances on the 9th, 13th and 21st of May, 18th, testifies that she saw the medium and Katle together; that she felt the made body of the latter under her dress-left fier heart beating rapidity, and can testify that, "If she be psychic force, psychic force, by veryilke a woman," "I must not omit to relate," she adds. "That where he (father) had cut, before our eyes, twelve or iffteen different pleces of cloth from the front of her white tunic as sourcings for her frends, the renow mid a hole to be seen in it, examine it which way you would, "It was the same with her vell, and I have seen her do her content the cabinet, would be generally almost instantaneous.

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

MRN. J. H. CONANT.

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

undeveloped state, eventuany process.

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

The Banner of Light Free Circle Meetings.

Are held at No. 9 Montgomery Place, (second story.) corner of Pressing Stock, every Monday, TUESDAY and THURSDAY AFTERINOON. The Hall will be open at two of clock: services commence at precisely three, at which time the doesn's will be closed, neither allowing entrance nor eggres until the conclusion of the services, except the ase of absolite necessity. Theoremshe irremissions will be granted to retire after the expiration of the minutes. Our reasons for this will be obtained of five minutes. Our reasons for this will be obtained to retire after the expiration of five minutes. Our reasons for this will be obtained to retire after the expiration of five minutes. Our paper is the set of the will be obtained to be every reflective mind. Disturbing influences produce inharmony, and this our spirit friends particularly enjoin upon us to avoid, if possible. As these Circles are free, we have no doubt visitors will readly conform to our request in this particular.

The questions answered at these Scances are often propounded by individuals among the andience. Those read to the controlling intelligence by the Chairman, are sent in by correspondents.

The Donations of flowers for our Circle-Room solicited. Mrs. Cox N. 7 receives no existions at her residence on Mondays, Tuesdays or Thurslays, until after six o'clock P.M. She gives no private sittings.

SEALED LETTERS. Visiters have the privilege of placing scaled letters in the table for brief answer by spirits. First write one or two proper questions, addressing the spirit questioned by his or her full name; then put them in an envelse, seal it, and write your own address on the outside. At the close of the scance the Chairman will return the letter to the willer. Questioners should not place letters for answer upon the circle table expecting lengthy replies, otherwise they will be disappointed. The Banner of Light Free Circle Meetings.

Invocation.

Oh thou who art smiling upon us through this handsome day, we pray thee for a new baptism of thy strength upon our weakness; for a new haptism of thy truth upon our ignorance; for the shedding of that light into the darkness of our souls that may lead us straightway into the kingdom of heaven. We thank thee, oh Father. and Mother God, for all thy blessings, but we pray thee for more; we pray thee as, step by step, we march on in life, we may feel that we are walking in thy way, keeping thy law, doing thy will hour by hour; and thus, as we expect, don't know what has become of me. They are may we receive thy blessing. Amen. May 4.

Questions and Answers.

CONTROLLING SPIRIT. - I am now ready to hear whatever questions you may have to offer. Ques.-When the body of a table, or of a flower, decays, and the spirit returns into atmo-spheric life, does it next pass into a superior form of a different order?

Ans.-No, not infinediately, certainly, for there are an infinite number and variety of gradations in one form, through which the soul of that form must express itself in order to fulfill the law; but having fulfilled that law, then its life-passes into a higher form and fulfills the law of that form, and so on, through an infinite number of forms.

Q.—Does the soul that finally becomes man, pass through the lower forms of life before it be-

not have dominion over matter. The soul can life. I can only remember one thing by which only gain power over matter by passing through my father must identify me. As a child, by acci-

Q.-[From N. Crosby, East Brewster.] I no-iced in the Banner of Feb. 7th that the controlling intelligence locates the spirit-world some sixty-five billions of miles from the earth. Will the controlling spirit inform us what length of time it would require to travel-that enormous

A .- Spirit is but sublimated matter, and matter, after all; therefore it requires a given time for that body of matter, or spirit, to pass from one point to another. The time required depends very much upon the strength or will of the spirit, and upon its knowledge of the elements through which it has to pass; of the universal powers with which it has to deal. Some spirits can pass through space more quickly than others; some find it exceedingly difficult, because they do not know how to take the best advantage of the currents and cross-currents of magnetic and electric life that they meet with So then, if I were to say to your correspondent, "I can leave this place and be at my own villa in Spring Garden City in five seconds of earthtime," you are not to suppose that every other spirit can do the same thing, only that I can do it. These human wills, in the spirit-world, are the fast or the slow horses that you have to drive. And now, a word with regard to this spiritworld. It has been said it is here, there, and everywhere. Well, generally speaking, it is; but when you speak absolutely of the spiritworld proper, I shall locate it about sixty-five billions of miles from the planet Earth. It is a spiritual planet, revolving on its own axis, around its own spiritual sun, and in its own spiritual solar system, and is subject to laws just as perfect as the laws governing in the physical solar system that comes within the range of human sense; and yet, wherever a spirit can exist, there, in degree, is a spirit-world, but not the spiritual planet proper of this material earth.

Q.—Is there a body or an association in spirit "The Congress"? If so, what is its character?

A .- There is such a body-indeed, there are many such, for the spirit-world is divided and sub-divided up into republics. I should hope, and indeed I am pleased to say, that that Congress in the spirit-world is unlike the one here, from the fact that things are ordered upon the plane of justice, equality, truth. No one enters that Spiritual Congress for the sake of aggrandizing himself or herself, or pocketing the funds. for there are none to pocket. He who does the most for the general good will be approbated and advanced, therefore there is something of competition in the spirit-world in these things, as here, but it is carried on differently. No one throws down his brother that he may rise higher himself, but each one relies upon his own merits, upon his own powers to do good, and to be the representative of truth, justice, and love. Q.—[From the audience.] Is not that virtual-true of all people here, as well as there, that

they are advanced according to their real merit? A .- No, emphatically No. I think you have never been to Congress.

Q .- Do you know of such a body called a Congress, of which Francis Wright is General Secre-

A.-Yes, I do.

Q .- Will you give the character of its mem-

A .- No, I cannot. You might propound that question at some other time, and I will inform myself and be able to answer it. [See next Banner for a continuation of this subject.]

Q.—[From the audience.] You were speaking of a spiritual world or realm this side of the real spiritual world, many millions of miles away. In what way can spirits exist this side of the spirit-world?

A .- How do you exist?

Qu.—In the physical: A.—Purely? Are you'not a spirit to-day, just is much as you ever will be?

QR.—I do not realize it in that sense. A.-No, certainly not. You live now in the sensuous world: that is in the ascendency; but you are a spirit, nevertheless. I would not give

much for you if you were not. Now, then, if you are, the degree in which you live here in this life is, to you, a spirit world. Q.-What distance from the earth are the econd and third spheres, so called?

A .- I do not recognize the spheres to be located at any particular distance. To me they are states of intelligence, grades of happiness or i misery, as the case may be. These are the spheres of the spirit-world, and they are in that pirit world of which I have been telling you; and in degree they are here with you. These spheres, you understand me to say, I do not understand to be locations-simply conditions of

Q.-Then they are this side of the real spirit-

A .- They belong to individual life, and are wherever the individual is located. You have your spiritual sphere with you. You take it with its mother's womb. That is natural; it bears you wherever you go. I have mine with me; verybody else has the same.

Q .- Then you would inform us that we are liv-

A.—In a degree you are, certainly.

Q.—Not as conscious of it as we shall be when we pass out of the body? A .- Oh no, because, as St. Paul has it, you see through a glass darkly;" in other words,

you are bounded about by physical sense, and eannot transcend that.

John Graham.

My name was John Graham. I am from Pennsylvania, I was eighteen years old. I was a member of the Pennsylvania Reserve Corps, and was killed in battle. My mother and my oldest brother are greatly troubled about me, because I never made any profession of religion. They don't know what has become of me. They are not hard-hearted enough to send me to hell, and they can't exactly make it out that I've gone to discases in after life. What is your opinion of they can't exactly make it out that I 've gone to heaven. I want to say to them, I reckon I aint in either place, for I aint as happy as I want to be; but I am getting along very well. I find myself much better off than when I was here in this life, but it's nothing like what I 've been taught to believe it was. This life is a real life, but so unlike that that the church tells about, that, if my brother don't change his views before he comes, he will be awfully disappointed. Good-day, sir.

Sabrina Jameson.

My name was Sabrina Jameson. I was twentyseven years old. I died of brain fever, three years ago., I died in Utica,-New York State. I wish to reach my father, who is in Sacramento, California. I wish him to know that there is another world in which the soul lives after death. A .- It is my belief that it does, else it could He is an infidel. He has no belief in a future dent, I lost two joints of the small finger on the left hand; but the hand is perfect, father, in the new life. When that little finger was cut off, the finger of the spirit-body remained and grew on, and is a perfect finger—the hand is perfect.

-Your last letter to me was dated Nov. 17th, 1870, and as I know, father, that you keep a record of all letters, the time of their being sent, and the time of their being written, I hope this also will serve to identify me to you. I only want you to know that there is another life, that am alive, that mother is alive, that Georgie is ilive. Your father, mother, two brothers, a sister, and many other dear friends, are all alive. There is another life, father; so live with reference to it, for much of the happiness of that other life depends upon how this life is lived. Goodday, sir. May 4.

Dr. Thomas Gilchrist.

I am Dr. Thomas Gilchrist. I hall from Canada East. Some of my friends wish to know if I have communicated with them in Canada, in Vermont, in New Hampshire, in Massachusetts. Yes, I have, but I would advise you to keep your head level on these matters. Don't allow your heart to run away with your head. Remember that you live in a material world yet, and you owe something to that. Don't do with this Spiritualism as you did with Millerism—give away all you have and be obliged to call on your friends for aid. Don't do that. Take care of yourself and keep your head level, and you will come out all right; but if you do n't you 'd better never have investigated Modern Spiritualism. Good day, sir. May 4.

Tommie McCann.

My name was Tommie McCann. I lived in Boston. My father wanted me to come back through the Banner of Light and tell him something, tell him who has got me in the spirit-world. Nobody has got me; I've got myself, father. 1 live in a home where there's lots of children. poke round where I have a mind to. I learn everything I ought to learn, and I am getting along first rate. Father, nobody's got, me. I know what you thought. I know what you thought, but she aint got me, father. I am all right. You'll see I am when you get here, if you don't wait too long. I'll be all right anyway, because I am going to keep right.

I am eight years old, sir. I am smart enough I can take care of myself most anywhere, just give mea fair chance. Don't worry about me. father. She aint got me. I've got myself, and I am all right, taken first-rate care of. It's a first rate place. I like a good deal better than I used to at home. I can have all I want. I dress firstrate. I can have all I want to eat, and I would n't come back if I could, but I wish you

You'll put my name in next week, so he'll know I am coming, won't you? [Yes.] I'll sell you the "Carrier Dove" when you get here [to the Chairman.] I'll shove it in your face, first thing, 'cause I am going in that office. You'll buy -I know you will. You look as though you would. I could always tell who would buy. [Going to sell that paper, are you?] Yes, sir, I am. I used to live down in Minot street. Ask anything? [No.] Good-bye, sir. May 4,

Séance conducted by Theodore Parker.

Invocation.

Oh thou mighty Master of Life, whose blessings fall through the starlight and the shower,

light, thou who art the All incomprehensible Power that thy children reach out after, but never seem to find, we ask thee this hour for thy blessing. We come to thee from many nations asking that thou wilt bless us each according to our several needs; and we ask, oh Master of Life, that thy children on earth may learn what justice means of thee, and, having learned it, may practice it in all their dealings with their broth ers; so shall much of darkness pass away from the earth, so shall they who have larger seats than they can fill give unto those who have none. So shall the angels of charity and mercy find something of the fruit of their labors here upon earth, and so shall many sorrowing hearts everywhere find peace, comfort and joy in thee. May 5.

Questions and Answers.

QUES.—[From 11. J. K., Braintree, Vt.] How can a battery be used to aid development? And is this method of attaining mediumship entirely

Ans.-There is a kind of mediumship which is all of art and nothing of nature. That kind is produced in that way, by those means. There is another kind that comes upon the medium in good fruit. It is genuine, and it gives you correspondingly good fruits.

Q.—[From V. Shuler.] What is the physiological principle of the growth of plants?

A .- Plants live and grow from polar centres, positive and negative, drawing from the lower and from the higher, from the atmosphere, from the soil, and centering what they gain in their own inner lives, and radiating it out accordingto the law under which it has an existence. Perhaps it is the lily, perhaps the rose, or perhaps the thistle, but they all put forth their powers from two polar centres-these polar centres being the motive powers that gather to the plant, and give out after they have gathered.

O .- In the Banner of the 21st of March, you

A .- I have none, therefore can give none. Q .- I am told of cases of speedy cure of what is called "white swelling," or scrofulous disease of the knee joint, by killing a young pup or a cat, removing the intestines only, and applying the warm carease over the point, and leaving it there until putrefaction sets in. Please express your opinion of this method?

A .- That certain diseases can be cured, and have been, through all remote ages, by the introduction of the healing force of a new and more powerful life-principle, is a fact well established. Now this healing force, this life-principle, exists largely in certain animals-in the cat, in the sheep, in the wolf, in the bear, and in some others, but in these it has the predominance; and some diseases can be cured where the magnetic force can be passed from the slain creature to the one that is diseased.

Q.—I am impressed to think the eating of meat and such things as have lost the vital principle, has a greater tendency to foster disease (especially fevers), than partaking of eggs and fruit, and such vegetables as still contain that principle. What is your opinion?

are some constitutions that would soon fall into leath if deprived of meat.

Q.—I am greatly opposed to "vaccination," as practiced to prevent small-pox, but statistics show vastly less mortality since than before its introduction; c. g., in Sweden, forty years before vaccination, out of every million, persons two thousand and fifty died annually rafter vaccination one hundred and fifty-eight only. In Berlin, before—three thousand four hundred and sweater was a fore—one hundred and save tweeter. twenty two; after—one hundred and seventy-six. In Paris, before vaccination, eighty out of one hundred; after, fourteen to sixteen. These facts seem favorable to the practice. What is your judgment about it?

A .- But your questioner does not tell you how many of those who escape small-pox are hurried into consumption and other diseases worse than small pox, because more lingering. Let him investigate further and he will find that the poison introduced into the system to keep away smallpox generates consumption, and all the various malignant fevers known in medical practice. He need not come to me to ask whether this is a truth or no. Go to the records in the old lands -they will tell you. Go to the hospitals-go where they have made this thing a study. Their records will show you that the small-pox has been only changed to consumption, and to the various malignant fevers that curse humanity. and, worse than that, in some systems this poison lingers as long as life lasts, and is constantly a disturbing power.

James Crofts.

My name was James Crofts. I am from Albany, N. Y. I was fourteen years old. I died of fever, about eighteen months ago-a little less than eighteen months; and I wish my parents, my brother and sisters, to know that I live, and that although death made a very great change in me, it did not destroy me. When the same change is made with them, and I shall meet them, probably I shall have outgrown their recollection, for I am changing in stature fast.

To my mother: There is nothing for you to fear, mother. In the first place, the sickness which you have upon you now will pass away; you are not a-going to die. In the next place, when you do change worlds, you will be ready to: you have nothing to fear. May 5.

Mary Knights.

My name was Mary Knights, but I be Injun. I come from Oldtown. My mother say, "Mary, if you can, come back, and tell me where you live." So I come-I am here. I live in a beautiful place, where I have plenty. I work when I want to; I play when I want to; I sing and dance all day long if 1 want to; I have enough to cat; I very happy. May 5.

David Ames.

I do n't know, sir, as it is in order to give, at this place, what I came purposing to give; but I can do what I started to do, and if it is out of order you can tell me.

Well, I went to California in 1851. My name was David Ames. I was murdered by a man named Joseph Robinson, in 1852. I was, at the time, on the North Fork of the American River. Now, he is living, and going scot-free, and I do n't know as I do right in coming back here to show him up; but that 's the way the case stands. He murdered me for the paltry sum of fifteen hundred dollars. I would n't have blamed him if it had been a large sum. I say I would n't through sorrow and joy, through darkness and | have blamed him-well, that would have been !

some excuse; but for the paltry sum of fifteen hundred dollars, it was rather mean business. Now, I have recently heard that he's got ac quainted with these things, and is looking into em, so I thought I'd shove my phiz into the other end of the telescope, and let him see me. He wants to know whether there is another life, and whether this spiritual humbug has anything in it or not. So I didn't know of any better way than to go at him rough shod, as he did me. He came behind me and shot me in the back-did n't give me any chance for myself at all. I come out fair and square now. I say, defend yourself; if it is n't so, come out and defend yourself. I had no chance, you have. Good day, sir. May 5.

Eliza Crane.

My name, sir, was Eliza Crane. I was born in Portsmouth, N. H., and I died there. I was forty-six years old. If I can do anything for the friends I have on earth, in the way of enlightening them in these things, I should be glad to. Now that they know that I can come, if they desire anything of me, let them say so, and I will try to respend. Good day, sir. May 5.

John Dilloway.

I have been in most all kinds of places, but this is the queerest one I ever got into. Here I am-I am myself-and turned woman, after all. I am John Dilloway, notwithstanding you see me here in this rig. If I know myself, that 's who I am—that 's my name.

My brother Joe complained of me and sent me over. I got sick and died. That 's all right. I do n't find any fault. Joe 's feeling bad about it, so I thought I'd come back and comfort him a little. Joe, it 's all right; it 's the best thing that could have been done for me. There's no knowing what I might have done next-can't tell. The devil was close on my heels all through life. Now I 've got in a place where I think I can do better. I shall make the effort, at any rate, and I think, by-and-by, you won't be ashamed of me. Perhaps you would, just now, because I have n't made much headway; but I shall turn out some good things yet, so don't worry about me-do n't feel that you've killed me, because I happened to die there. Good day,

Ezra S. Gannett.

I have some good friends who wish to know if it is not possible for me, or some other good spirit to return, giving them some tangible, indisputable evidence of the other life, and of the truth of Modern Spiritualism. Modern Spiritualism is, as yet, a green thing; it has not anywhere near reached its majority; and they who are engaged in it-the spirit-world-are making themselves acquainted with the laws governing in the matter, as fast as they can, but it is very slow work. Every inch of ground scientific must be gone over, again and again and again, in order to know just how to use it, and just what it contains; so the work is very slow; but it is progressing, nevertheless, for they who have it in charge are not of the class that put their hands to the plow and look back, discouraged ere the noon-day sun rises. No; they will persevere, and, by-and-by, dear friends, you will doubtless all be satisfied, not only-that_there_is-another-life, but that-the-in-A .- Yes, there is a truth in that, and yet there | habitants of that spirit world can and do return, communicating with you, and that this has been going on through all ages, only it has not been understood. You ask for a sign. Do you know what Jesus said when he was asked for a sign? If you do not, read your Bible, and find out. And yet, I would not say that no sign shall be given you; but I do say that that you ask cannot be given you at present. So, wait patiently, and be satisfied with the little grain you receive, until you can receive the fullness of the spiritual

Your friend, your brother, your well-wisher, n the other life, as here. Ezra S. Gannett.

Scance conducted by Sa-goye-wa-tha, a chief of the Senecas

Mark Smith.

The ascended spirit looks upon life, if it looks aright, as one vast stage, and you are all actors upon it, each performing your part as best you may, and it is not for the "star" to look down upon the "supes," because they occupy a little lower position, but for each and all to see to it that they obey orders and do their own part well. Now if that could be carried out in life, how much better off we would all be! The scandal-monger would not have anything to feed upon-everybody would be attending to their own business, and each and all would find far more happiness than in seeking to poke their nose into somebody else's teeth.

Now some of my good spiritually-minded friends said to me not long before I made my exit from this mortal stage, "Mark! there's another life—a real life—a life as tangible as this here. There are theatres there, and all places such as you have here, only on a grander, more extended scale. Now, when you get there, if you find I have told you right, put in an appearance somewhere where you can get a hearing, and tell us how it is."

So I am here to say you told me the truth, although I laughed in your face then, and doubted your sanity on that point. But it is a truth, and so far a truth that I myself have been engaged to play at one of the grand theatres in yonder spirit-world for a season, hoping to do myself more honor than Lever did here.

Now, skeptics, raise your hands in holy horror. Theatres in heaven! Yes; I would n't want to be there if there were none. It would be no heaven to me, and what I say upon that point millions of others will reiterate. If you are going to have a heaven for us, you must have a place we can be happy in. We want our theatres and places of amusement; it would be a very unwise God who would n't provide them for us, since in this spirit-world our theatres are places of instruction, just what they ought to be and profess to be here, only you dishonor them by giving them a low cast. Not so in the other life; they are honored as institutions of learning. Think of it, you church members! The theatre is an institution of learning in yonder spiritworld, and as such is patronized by sages as well as savages, and those pictorial illustrations upon the stage of yonder theatres are grand processes, by which many receive instruction who could receive it, probably, in no other way. The child needs the primer as the adult needs the grammar, and these primary institutions of learning in the spirit-world are, to me, sacred, and I know they are to every lover of human progress. Yours truly, Mark Smith. Good day.

Sept. 7.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE FUBLISHED.

Thursday, May 7.—Adelis Frances Williams, of New York, to her mother; William Dennett, of Portsmouth-N. H.; Betsey Carter, of Boston, to her son; Comfort Starkweather, to her daughter; Capt. Wm. Hacker, Monday, May 11.—Ben Watkins, of Missouri; Matthew Perkins; James Irwin, to his friends in Tennessee; Margaret Eilen Brown, of Nashville, Tenn., to her mother.

Tucsday, May 12.—Iohn P. Allen, to his friend Wheeler; Clarence Walter, of California; Luiu Frentice, of Nashville, Tenn., James Gordon Bennett, to his friend Thomas. William Schouler,

ville, Tenn.: James Gordon Bennett, to his friend Thomas: William Schouler.'
Thursday, May 14.—Edward L. Stevens, of Brighton, Mass.; Miss Sarah Saiter, of Portsmouth, N. H.; T. Bigelow Lawrence; Caroline Herschet, to friends in London, Monday, Sept. 21.—Minnie Jackson, of Buffalo, M. Y., to her mother; Joseph C. Worthington,
Tuesday, Sept. 22.—Aunt Betsey Cades; Alfred Page, of Portsmouth, R. I., to his brother Gideon; Agnes Devereaux, of Fall River, to her mother; Capt. Robert Jellison, of Searsport, Me., to his daughter.
Thursday, Sept. 22.—Judge Hoar; Miranda Hedges, one of the Harvard Shakers; Jennie Barrows; Nathaniel Anderson, of Boston.

Banner Correspondence.

New York.

GENEVA. - C. II. Mead writes: Spiritualism is steadily gaining ground here, notwith. standing the opposition it meets with from the Orthodox; but they see the "handwriting on the wall," and are greatly alarmed. We have here several good mediums, some lately developed and others developing. I think we have one, a lady medium, as good as any known; but she is so sensitive as regards being known as a spiritual medium that she will not consent to have her name mentioned outside the circle-room. She name mentioned outside the circle-room. She could do a world of good in healing the sick, giving tests, and also materializing, if she chose so to do. We hope to get her consent yet to let the invisibles do as they think best with her. There are more Spiritualists here and circles held than the outsiders dream of. The good cause is silently but steadily growing, and will tell for truth in the end. There are quite a number of Banners taken here.

Captain D. P. Dey, superintendent of the Seneca Lake Transportation Company, is a whole souled Spiritualist, and is doing a great amount of good in conversing on the spiritual philosophy with those he comes in contact with; his position and the man command the respect of those who otherwise would not listen to anything per-

who otherwise would not listen to anything pertaining to the spiritual philosophy. I believe there is not a clergyman in this place—and there are some ten or twelve—to whom he has not re-lated his experience with Dr. Slade, where he lated his experience with Dr. Slade, where he saw his mother, two daughters, and other spirits, and conversed with them. This astonishes the clergy, and they hope it is all true; but they think it may possibly be their old scarecrow "the devil," turned into an angel of light on purpose "to deceive the very elect." The people want the facts, and it seems to me the only philosophy that demonstrates them is the spiritual

lowa.

IOWA FALLS.-J. H. Wieland, Chairman of the Committee of Arrangements, writes, in brief. that the "Iowa Spiritualist State Camp Meeting," the programme of which was published in your paper, was a great-success. The multitude, coming from the North, South, East and West, gradually increased during the five days' continuance of the meeting, until there were at least three thousand persons on the ground. Dr. C. P. Sanford, the State Missionary, was the sole projector of the enterprise, and through his indefatigable labors, the mostling was triumphantly see. gable labors the meeting was triumphantly sus-tained. The friends at Iowa Falls did all that they could to entertain the people, and make all comfortable and happy. We rejoice in the great-victory which Spiritualism has won in the success of this camp meeting in the State of Iowa. The speakers present were A. J. Fishback, R. G. Eccles, Mrs. H. Morse and Judge E. S. Hol-

Washington Territory and Gregon. CAMP MEETING .- The Spiritualists of Washington Territory and Oregon held a camp or grove meeting at Pekin, W. T., Aug. 28th, 29th, and 30th. The meeting organized by electing J. N. Armstrong, President; J. O. Bozarth, Vice President; Hon. O. P. Henry, Secretary; and the appointment of the usual committees. The speakers were Mrs. A! J. Duniway, the able and vigorous lecturer, and editor and publisher of the, "New Northwest," published at Portland, Oregon: Dr. A. A. Cleveland, the well-known trance lecturer; Mr. E. Bennett, Messrs. Butts and Carothers, and several local mediums—alarger array of speakers and talent than generally attend such meetings in the older and more densely populated States. The audiences were large, and listened with breathless attention to the living truth as it flowed from the lips of inspired men and women. Mrs. Duniway delivergrove meeting at Pekin, W. T., Aug. 28th, 29th spired men and women. Mrs. Duniway delivered one lecture on the question of "Women's Wrongs," which was well received by the fairer portion of the audience. Hon. J. Q. Austin, George Morris and Jefferson Kinder were appointed a committee to select a site and make arrangements for another camp meeting next year. The meeting then adjourned. During the sessions great harmony prevailed, and all was quiet and orderly.

O. P. Henry, Secretary.

Pioneer, Clarke Co., Washington Territory.

California.

SAN FRANCISCO .- A correspondent, "J. II. B.," writing from thence under a recent date, says: "Jennie Leys is now speaking for the Spiritualist Union, to their satisfaction. Lectures well attended. The scances of the Spiritual Society are crowded—Mrs. Ada Foye presiding and officiating, with other good mediums. Our ministers have just had a convocation to consider this Spiritualism, and some think it is of the devil; some that there is something in it; and some are willing to see if there is not some good in it, and others are quite sure that it is the old obsession and possession of the time of Christ revived; but think and talk and preach about it they do, and must, for it will not down at their bidding. Mrs. Foy's tests, every Sunday, are every one correct, and perfectly unanswerable outside of spirit intelligence."

PUBLIC MEETINGS, ETC.

A Second Congress of Women. OFFICIAL NOTICE.—A Second Congress of Women will be held in Chicago, October 15th, 16th and 17th, in the Hall the Methodist Church Block. Three daily sessions will bot the Methodist Church Block. Three daily sessions be held, commencing at 10 A. M., 2 P. M. and 7 F. M.
Board at reduced rates will be furnished to those members of the Congress who make early application to the Local Committee of Arrangements, viz.: Kate N. Dogett, 316 Mich. ave., Chicago, Ill.: Frances E. Willard, Evanston, Ill.; Caroline F. Corbin, 174 N. State st., Chicago, Ill.

MARY A. LIVERMORE, President. CHARLOTTE B. WILDOUR, Chair'n Ex. Com. ALICE C. FLETCHER, Secretary, 25 Stuyvesant st., New York.

Of the Iowa State Spiritual Association will be held in the Universalist Church in Des Moines on Friday, Saturday and Sunday, October 9th, 10th and 11th. The following named persons have been invited to attend as speakers; Warren Chase, R. G. Eccles, and Dr. Samuel Maxwell, of Chicago, who is also an excellent clairvoyant and test medium. The State Missionaries and several other mediums, embracing the different phases of mediumship—materialization, &c.—have been invited to attend and add to the general interest.

We expect a very large attendance, and would suggest to the friends who areable, to bring with them well-filled baskets of provisions, Come, then, let us rally once again in full force.

Mrs. J. Swain, Sec'y. The Sixth Annual Convention

Annual Convention. Annual Convention.

The Vermont State Spiritualist Association will hold its next Annual Convention at St. Johnsbury, on Friday, Saturday and Sunday, October 16th, 17th and 18th, 1874, Good speakers will be in attendance. Board at the Avenue House at one dollar per day. Return checks issued to those who pay full fare one way over the Central Vermont R. R. to attend the Convention. A cordial invitation extended.

Per order Committee.

A. E. STANLEY, Secretary. A. E. STANLEY, Secretary.

Leicester, Sept. 21st, 1874.

Grove Meeting in Oregon. The Spiritualists of Oregon will hold a Grove Meeting at Gervals, fourteen miles north of Salem, commencing Friday, the 9th of October next. Good mediums and speakers will be secured for the occasion. Per order of the Committee,

E. C. COOLEY, J. S. HAWKINS, C. A. REED, D. H. HENDES.

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(Near Union 89.) New York.
For sale wholesale and retail by COLBY & RICH, and No. 9 Montgomery Place, corner of Province street (lower Boor), Boston, Mass.

PHOTOGRAPH

MRS. J. H. CONANT

Circles, and her spirit friend, the little

VASHTI.

The piquant, spyrkling, and at the same time tractable and intelligent influence depicted at the side of Mrs. Conant in this photograph, first controlled that medium in 1870, as sile was slowly recovering from a severe illness. The circumstances attending Vashiti's birth were as follows: A white woman, from lilhnols, crossing the Plains, with an emigrant party, was taken prisoner by the Indians, and fell by lot to the share of "Big Buffino," of the Plegan 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 this said squaw gave birth to a child, which, (in direct obedience to the law of prenatal influence, by reason of its mother's continued thought of her pale faced rival during the gestative period, resembled a white child in a strongly marked degree. The squaw mother detested it in consequence, from the moment of its birth, called it "Vooshit," (the captive) in deristion 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. "Vooshit," when about seven years of age, was, together with her father, "Big fluffato," shais." The massacre of the Plegans on the Yellow Stone River 22, the troops of Gen. Sheridan, in December, 1889. Her nills. "Vooshit," being difficult of promunciation by white mps. became gradually modified to "Vashit," by those who attended Mrs. Conant's private geauces, and by the fatter name she is now known.

The pleture, of which this sketch is the accompaniment, was taken by W. H. Mumler, 170 West Springfied street, Boston, in Septemberr, 1871. The artist was net aware that Mrs. Conant was coming for a sitting until she arrived and desired one at once. On taking hor seat before the camera she suddenly felt, the presence of "Vashit" by her site, and instinctively turned toward her and held out her hund, without speaking, however, Mr. M. seeing the position and I will take you as you are." The pieture here given is

Teet-

For sale by COLBY & RICH, at No. 9 Montgomery Place corner of Province street (lower floor), Boston, Mass.

Dr. Fred. L. H. Willis. Address, after June 20th, till further notice:

Glenora, Yates Co., N. Y.

DR. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease by hair and handwriting. He claims that his powers in this line are unrivated, combining, as he does, accurate scientific knowledge with keen and searching Clairvoyance.

Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Serofula in all its forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of both sexes.

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp. Send for Uirculars and References.

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Or Psychometrical Delineation of Character.

M. 8. A. B. SEVERANCE would respectfully announce
to the public that those who wish, and will visit her in
person, or send their autograph or lock of hair, she will give
an accurate description of their feading traits of character
and peculiarities of disposition; marked changes in past and
tuture life; physical disease, with prescription therefor;
what business they are best adapted to pursue in order to be
successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married. Full delineation, \$2.00, and four 3-cent stamps,
Address,
Centre street, between Church and Prairie streets,
July 4.—tf White Water, Walworth Co., Wis.

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AT DR. ABBIE E. CUTTER'S, 711 Tremont street, Boston. Cancers removed from the stomach and womb, as well as other parts of the system, without the knife. Obstetrical cases receive special attention. Sept. 12.—4w*

B. C. HAZELTON, Specialty Photographer,

140 Washington street, Boston, Mass. Sept. 12.

PSYCHOMETRY. DOWER has been given me to define the character, to describe the mental and spiritual capacities of persons, and sometimes to indicate their future and their best locations for heath, harmony and business. Persons desiring aid of this sort will please send me their handwriting, state age and sex, and if able, enclose \$2.00.

JOHN M. SPEAR, 2210 Mt. Vernon st., Philadelphia, Jan, 17.—†

PHOTOGRAPHS OF MISS LIZZIE DOTEN. We have received some very fine Carte-de-Visite Photographs of Miss Doten, the talent d Poetic-Medium, author of "Poems from the Inner Life," "Poems of Progress," etc.

etc.
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RELIGION SUPERSEDED BY the Kingdom of Heaven, a monthly fournal, established in 1864. Official organ of the spirit-world. 75 cents a year. Free to the poor. Published at No. 50 Bromfield street, Boston, by THOS. COOK. †—Aug. 15.

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Sept. 20, -2w*

Photograph of Rev. Henry Ward Beecher. We have received from Geo, K. Warren's Photographic Studio an excellent likeness of this renowned preacher. Carte-de-Visite, 25 cents.

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W HO is remarkably successful in the treatment of discussed by Clairvoyant Examination, will continue to prescribe Medicine, Magnetism or the Swedish Movement for Weakness, Dyspepsia, Rheumatism, and all other discusses. The poor treated gratuitously every Saturday. Sept. 26.—4w*

D. C. DENSMORE,

Dr. Main's Health Institute, AT NO. 342 HARRISON AVENUE, BOSTON.
THOSE requesting examinations by letter will please enclose \$1,00, a lock of hair, a return postage stamp, and
the address, and state sex and age.

13w --July 25.

CIRCLES

FOR DEVELOPMENT by Mas. JENNETT J. CLARK with a powerful magnetizer, held every Wednesday evening, at 8 o'clock, at 25 Warren avenue. Sept. 20.—4w*

Mrs. S. E. Crossman, CLAIRVOYANT AND MAGNETIC PHYSICIAN also Trance Medium. Removes all Cancers and Tumors by cleansing the blood. Examines at any distance Terms \$2.00. Seated letters the same, .-Also midwife. 5 Tremont street, Boston, Room 19. 2w*-Sept. 26.

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Mrs. Clara Dearborn, CLAIRVOYANT Practical Physician and Midwife, 663 Washington street, in Nassau Building, Room 3. Of-fice hours from 9 A. M. to 5 P. M. 4 *-Sept. 19.

MRS. JENNIE POTTER. TRANCE MEDIUM, 11 Oak street, 3 doors from 648 Washington st. 9 A. M. to 9 P. M., Sundays 2 to 9 P. M.

Magnetic Treatment,

A T4 Hamilton place, Room 1, by M. QUINBY. Office hours from 10 A.M. 10 4 P.M. Patients visited at their residences when desired. 4w*-Oct. 3.

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Office hours from 9 to 1 and 2 to 3. 15w*-Aug. 8. MRS. CARLISLE RELAND,
Businessand Clairvoyant Physician. Hours from
9 to 12, and 1 to 5, 94 Camden street, Boston,
Aug. 22.

MAGNETIC PHYSICIAN, has taken rooms at 284
M Shawmut avenue, Boston.

MRS. N. J. and MR. S. P. MORSE, Electroment by Magnetic Physicians, 46 Beach street, Boston. Treatment by Magnetism. Electricity, Medicines and Electromedicated Vapor Baths. Office hours from 9 to 12 A. M., and 1 to 4 P. M. Patients visited at their residences in other hours.

MRS. J. A. CRAFTS, Clairvoyant Physician, M. 132. Princeton st., East Boston, gives particular at tention to the diseases of women and children. Medicated Bath at an hour's notice. Patients boarded if desired, MRS. ALLEN, Musleal Medicalin, will also give scances Tuesday evening of each week.

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V. LyDIA F. GLOVER, Assistant. 94 Tremont st.; Room 10. Will visit patients at their residences. Sept. 23.

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MRS. FRANCES, Business and Clairvoyant Physician. Answers questions, tests, scaled lefters. 217 Harrison ave. Hours 9 to 9. Séance Sunday evenings. Sept. 19.—4w*

MRS. L. W. LITCH, Clairvoyant Physician and Test Medium, has removed to 169 Court street, Sept. 26.

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SAMUEL GROVER, HEALING MEDIUM, No. 55 Dover street (formerly 23 Dix place). Dr. G. will attend funerals if requested. MRS. M. MYRTLE, Unconscious Trance Medium for heating, communicating and developing. Aug. 22,-13w*

MRS. FRANK CAMPBELL, Clairvoyant Physician and Spirit Medium. Hours from 9 to 12 and 2 to 5. 616 Washington street, Boston. 4w*-Sept. 19. MRS. M. A. PORTER, Medical Clairvoyant, 4w - Oct. 3,

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Sunday Schools and Orthodox publications for the Young.
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MRS. ALBERT MORTON, Clairvoyant Business Medium and Psychometrist, No. 11 O'Farrell street, 13w-Aug. 8.

Rifles, Shot Guns, Revolvers of every kind. Send stamp for Illustrated Price List to Great Western Gun Worlds. 255 Liberty street, July 18. —13w Phisburgh. Pa.

DR. J. R. NEWTON, Tubbs's Hotel, Oakland, Cal. Oct. 3, Oct. 3, Sept. 19.—iw

Tolcdo. Ohio.

Drs. Skinner & Beaman, Surge of Beaman, Surge of School street, Boston, Successors to A. B. Child, M. D. Sweow—July 25. WANTED OF LIFE, "—line engraving—childhood, youth, July 18.—13w Phitsburgh. Pa.

Oct. 3, Oct. 3, Sept. 19.—iw

Tolcdo. Ohio.

Drs. Skinner & Beaman, Surge of School street, Boston, Successors to A. B. Child, M. D. Sweow—July 25. WANTED OF LIFE, "—line engraving—childhood, youth, July 18.—13w Phitsburgh. Pa. In the control of the American public. Ware chance and inducements. Address B. B. INSSELL, Publisher, 55 Cornhill, Boston.

Sept. 19.—iw

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The startling revelations of spiritual visitants; the sweet loys of true domesticity; the sharp social trials which lead the struggling heart upward to angelic purification, white they work out fipon the wrong doer a site recompense of reward; the blasting glare of passion and the glory of love-are all embodied in this charming volume, the thought finding expression at all times in clear, concise and cleaste ianguage—many passages being portrayed which the sym-pathetic sont will read through a mist of-tears, yet upon which the author's genial, hearty trust in the eventual good of all, and the divine unity which is yet to bless the world, casts a rainbow of prismatic cheer.

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BY EPEN NARGENT.

[Continued from our last issue.] CHAPTER XII.

In this chapter I propose to consider the spirit body; the testimony which seers and others offer on the subject, and

which the phenomena of Spiritualism seem to confirm. But some preliminary observations in regard to the weight to be attached to the revelations of seers are here in place.

Experience in Spiritualism soon teaches us to regard n spirit, seer, or revelator as infallible. There have been great mediums who have believed themselves the direct vehicles of the highest divine inspiration; but it would seem to be a divine law that human reason must be left free. The seer who plays the theosophist, and claims infallibility, is often blindest when he thinks himself most illumined. Humility is ever the best ground for our high researches. To get a sight of the stars by daylight we must go to the bottom of a well.

Swedenborg (1689-1772) was a great medium and seer; but I cannot believe he wholly escaped the influence of some of the deluding spirits, against whom he warns us. When he describes Quakers and Moravians as lingering in infernal wretchedness in the other world, merely on account of certain speculative beliefs held in this, I can see only inconsistency with those teachings which he gives us in his humbler yet

But Swedenborg's testimony, when it accords with reason, and with facts, must not be regarded as weakened, because he sometimes seems to err and give way to fantasies the most revolting. Though not infallible, he is oftentimes a divine teacher. It is when he claims infallibility, and threatens those who discredit him with some nameless spiritual injury, insanity, or loss, that we must question his illumination.

The imperfection of all individual revelations, through Messiahs and seers, is well explained by the Rev. James E. Smith* (1854), who says: "Though the works of God are perfect, in universals, they are not so in particulars. This glorious truth contains the very seed of wisdom. The superficial opinion is, that every individual, or particular divine production, must be perfect, in the common sense of the word; and what is not perfect, men ascribe equivocally to Nature, or any other cause but God-a habit of mind which, logically developed, leads a man to its natural ultimate, practical and theoretical atheism: for, seeing nothing around him that is absolutely perfect, or free from defect, he seeks for the cause in an imperfect agent, and goes no further when he

Were God's particular works all and alike perfect, there would be neither learning nor progress, no improvement, no amendment, no desire to improve or amend, and therefore no industry, no activity, no motive whatever even for action. God's works are a graduated scale of better and worse. Perfection belongs to the whole collectively; never to any of the

No individual revelation whatever can be perfect, any more than any other individual or particular work of God. There never was an age without prophets. They exist now, as real and genuine, though not as eminent and authoritative as ever. Prophets abounded in Israel. Prophecy then ceased, or rather they ceased to compile prophecies. Not understanding the nature of the mystic phenomena, they established a creed. which prevails to this day, that revelution has ceased, and that modern pretenders to inspiration are either madmen or fmpostors—the only intelligible mode of avoiding the difficulties which presented themselves to their minds-a mode still resorted to by Jews, Christians, Philosophers, Deists and Athe: ists, to account for all spiritual visitations, such as the mission of Mahomet or Swedenborg, which they cannot understand for the reason above given, their belief being that even a particular and local revelation from God can never be characterized by any imperfection or any contradiction.

"Some persons ask," says Kardee, "Of what use are the teachings of the spirits if they offer to us no greater certainty than human teachings? The answer is easy: As we do not accept the teachings of all men with equal confidence, nelther must we the teachings of all spirits. God has given us reason and discrimination to judge of spirits as well as of men. Surely the fact of our meeting in the world with bad men is not a reason for withdrawing ourselves from society. There are spirits of all degrees of goodness and of malice, of knowledge and of ignorance, all subject to the law of progress."

We must judge of their communications precisely as we would of those that come through channels mortal and terrestrial. We must learn to separate the wheat from the chaff, the spirit from the letter, the essentially divine from the enveloping finite. To ask why men were not created perfect, is equivalent to asking why they were created at all.

Among the truths to which Swedenborg, in company with all great seers, hears witness, is that of the spirit body. He tells us that thought implies a thinking substance, as much as sight or hearing implies a seeing and hearing substance; that it is as absurd to contemplate thought as something independent of the substance of the soul or spirit, as it is to contemplate sight or hearing independent of the substance of the eye

or ear. It is remarkable with what unanimity mediums everywhere and at all times have insisted on describing spirits as in the human form, and in representing man, in all the stages of his existence, as an organized being. This doctrine of a spirit body seems to be inseparable from all forms of Spiritualism. The oldest Magi, the wise men of Persia, believed in it Hesiod and Homer teach it. Surely the attributes of mind will not be lessened in dignity by being indissolubly connect

ed with an organism. A spirit body, composed of elements imponderable and in visible in reference to our physical senses, is, as we have seen in the first chapter of this work, a legitimate scientific con ception, involving no chemical difficulty. Even all the constituents of our present earth-body may be held in solution, in a state invisible and impalpable, in the atmosphere; and how far matter may gain new properties or part with old ones by differentiations and transformations, ruled by spirit power, we are yet to learn.

"Let us distrust," says Chaseray, "our imperfect senses since there are so many substances which we can neither feel nor see. Let us not be precipitate in denying the duality of the human being because the scalpel of the anatomist cannot reveal to our sight a principle eminently subtle. Man is not driven to annihilation even under the hypothesis of materiality." Chaseray thinks that the spirit body may some day be proved by science.

Even Cabanis (1757-1807), the great physiologist of France, who sees nothing but organism, who regards the brain as "an organ specially designed for the production of thought as the stomach and intestines are for digestion, and the liver for the filtration of the bile," and from whom Carl Vogt has borrowed some of his extreme expressions in opposition to the immortality of the soul-even Cabanis concludes by admitting that "a principle or vivifying faculty" is needed to account for the phenomena. He elsewhere tells us that for those who would establish the persistence of this principle or "cause," after the destruction of the living body, it may suffice to know that "the contrary opinion cannot be demonstrated by any positive arguments.

Spiritualism proves that the "contrary opinion" is wholly untenable; that there is a somewhat, not explicable by the known qualities of matter, which is the anteredent of the organization; that there can be no such thing as a gradual transition from known matter to thought, seeing that life is in every case prior to organization.

The notion of certain Spiritualists that the spirit body is evolved out of the physical is therefore a reversal of the order of things. "To make A the offspring of B, when the very existence of B as B presupposes the existence of A, is prepos-

*Born in Glasgow, 1901, died in 1857. He was a Spiritualist long be-

terous in the literal sense of the word, and a consummate instance of the hysteron proteron in logic.""

It is due to the memory of Cabanis to add, that in a posthumous letter, published by Dr. Bérard, he abandons his materialistic opinions and recognizes formally the necessity of a spiritual or immaterial principle.

Dr. Georget, another celebrated French materialist, author of the "Physiology of the Nervous System" (1821), was led by the phenomena of clairvoyance and somnambulism, to reverse his whole philosophy and to proclaim, in his will, that he had arrived at a "profound conviction, founded upon in gravitation which limit grosser bodies. It will obey with ease contestable facts," that there exists "an intelligent principle, and astonishing promptitude the slightest behests of the soul, altogether different from material existences; in a word, the soul and God."

The examples of Professor Hare, Dr. Elliotson, and many others, converted by the phenomena of Spiritualism from a new organs through which the soul will unfold its motive life-long adherence to materialism, are further illustrations of the power of facts.

To name the great men, ancient and modern, who have entertained a belief in a corporeal principle surviving the physicabbody, would be an interesting but an endless task. Plato, in strict conformity with Modern Spiritualism, declares that the apparitions of the dead are not mere groundless imaginations, but proceed from souls themselves, surviving in luci-

We have already seen that the Christian Fathers were divided in opinion in respect to the soul; some, who were Platonists, maintaining that it is an immaterial principle, devoid of all concretion, but invariably associated with a thin, flexible, and sensitive body, visible to the eye; while others, among whom Tertullian may be regarded as the chief; maintained that the soul is simply a second body. This they did to serve their theological notions in regard to the future punishment of the unregenerate. The abler writers, including Clement and Origen, taught the Platonic doctrine. Both parties, however, concurred in the fact of the spirit body.

"Even here in this life," says Cudworth, "our body is, as t were, twofold, interior and exterior; we having, besides the grossly tangible bulk of our outward body, another interior spiritual body, which latter is not put into the grave with

"The primitive belief," says Herbert Spencer, "is that every dead man becomes a demon (spirit), who remains somewhere at hand, may at any moment return, may give aid or do mischief, and is continually propitiated. Hence among other agents whose approbation or reprobation is contemplated by the savage as a consequence of his own conduct, ire the spirits of his ancestors."

This was meant as a reproach to Modern Spiritualism! 1 accept it as a confirmation that its fundamental fact is well known to men in a savage as well as to those in a civilized

In his "Physical Theory of Another Life," Isaac Taylor says: "What the Christian Scriptures specifically affirm is the simple physiological fact of two species of corporiety for man: the first that of our present animal and dissoluble organization; the second, a future spiritual structure, imperishable, and adorned with higher powers and many desirable prerogatives."

Thus the pneumatology of the New Testament as well as of the Old teaches the fact of a future spirit-body, and I may add that in many passages it assumes that the spirit-body is a present fact; as when the damsel Rhoda (Acts, xii.) told how Peter stood before the gate, and her hearers would not believe it, but replied, "It is his angel"; and as when Paul says, "There is a natural body and there is a spiritual body is now, not shall be.

The heathenish doctrine of the resurrection of the natural body, so long an excrescence on rational Christianity, is now rarely preached except in a qualified sense that makes it less repulsive to scientific thought.

"The soul," says Lavater, "on leaving its earthly frame is immediately clothed in a spiritual frame withdrawn from the material. The soul itself, during its earth-life, perfects the faculties of the spiritual body, by means of which it will apprehend, feel, and act in its new existence.'

It is not improbable that matter, as its elements become more subtile, is more suited for high organic forms. The body which is unfolded by natural processes from an egg contains in itself, even before the shell is broken, chemi cal substances which no test can discover in the egg or in the air. May there not be in man's constitution an anterior germ of spiritual vitality, from which, cotemporaneous with the growth of the physical, a spirit-body is developed?

"By the facts of somnambulism," says A. J. Davis, "the double nature of man is proved to a demonstration. From the universal exhibitions of a system of duality or twofold organization, it is but common sense to infer that the outer organs of vision, like all the other senses, are but the external form of interior correspondential principles, as words are the

The true and genuine body must be that which retains and preserves its organical identity amid the changes and the flux of matter, which the physical frame is constantly undergoing. The power which connects the gases, earths, metals, and salt into one whole, which penetrating them keeps them to gether, or dismisses some and attracts others, must be that divine and forming principle, the soul, binding the seeming duality of physical body and spiritual body in the strictest unity, so far as the exterior which changes, decays, and passes, can be bound to the interior which abides as the continent of man's individuality for the next stage of being.

But why not a duality of beast and plant, as well as of man? What of the lower animals? Do they have this inner, invisible body, the abiding principle of their external frames? Yes, the psychical principal is that which controls all organic forms. But as to what becomes of the psychical individualization when organisms lower than the human are dissolved. we have only speculation and analogy for our guide. Seers and spirits are at variance on this inscrutable question. According to some the psychical element is permanently individualized only in man. As unripe seeds do not germinate, so the inferior forms of intelligence render up the psychical element at death to return to that source from which it was

separated in organization. But the higher Spiritualism teaches, that the psychical elements of all animals, if not of all plants, is imperishable in its individualization. It is not necessary to suppose that the lower animals will have, in their remote future states, the same forms they had here. They may rise to higher forms of being, and, in some mysterious way, there may be a progress for them having some analogy with our own.

There is surely room enough for all, since the capacities of God's universe are limited only by his own infinity. Even for the innumerable germs that seem to perish, and of whose apparent waste atheistic Skepticism; has so much to say, there may be a provision by which all that is essential in them is not wasted, but returned with improved power to Nature's measureless receptacles.

Charles Bonnet (1720-1793), the great Swiss naturalist, says: "The common opinion which would consign than eter nal death all organized beings, man alone excepted, would impoverish the universe. It would precipitate forever into the abyss of nothingness an innumerable multitude of sentient creatures, capable of a considerable increase of happiness, and which in repeopling and embellishing new earths. would exalt the adorable beneficence of the Creator."

This, I am disposed to think, is the general sentiment of Spiritualists, as it was of Leibnitz, Bishop Butler and Agassiz, on the subject of a future for the lower animals.

Bonnet believed further, that man's future body exists al-

* Coleridge's Biographia Literaria.

*Coleridge's Blographia Literaria.
+ One of Henry More's antagonists (1650) tells him that the word immaterial signifies nothing but a negation. More replies: "A negative particle, in composition with a word that denotes imperfection, implies positiveness and perfection, as in infinite, immortal, and the like; these remove the imperfections in infiniteness and mortality, and imply something positive of a better nature. And so does immaterial remove the imperfections of discerpibility and impenetrability, and implies the contrary."

tray,."

''Sec.'' says Straiss. "the small apples and pears fallen ere they were yet ripe; know that if the spawn of fish invariably attained full growth, all the rivers and seas would not suffice for them!" But does it follow that because Strauss does not see how such apparent waste is compensated, that there therefore is no compensation in the laboratories of Nature?

ready with the body visible; and he believed that science would some day have instruments which would enable it to detect this body, formed as it probably is of the elements of ether or of light. Is not his prediction partially verified in the power of the photographer's apparatus to catch the impression of spiritual forms which our normal vision cannot detect?

This spirit-body, according to Bonnet, will not require those daily reparations which the animal body exacts, but will subsist undoubtedly by the simple energy of its principles and its mechanism. It will be superior to those laws of and will transport us from world to world with a facility and speed equal to that of light. By its superior powers we shall exercise without fatighe all our faculties, because the force will be better proportioned to the energy of that force, and will not be subject to the influence of those disturbing causes which continually conspire to check and impede our activity in our present physical bodies. Our attention will seize at once and with equal clearness a very great number of objects, more or less complicate; it will penetrate them intimately, separate partial impressions from a general knowledge, and discover without effort resemblances the most delicate. Our genius will then be proportioned to our attention for attention is the mother of genius.

But the development of these enlarged powers will probably be very gradual; it will be in proportion to our own efforts, our own aspirations and attainments. If we have led a sluggish, sensual life on earth, we must not hope that the spirit-body will at once make up for our delinquencies or convert a sinner into a saint, a blockhead into a Kepler or a

The student of spiritual phenomena is continually astonished by the vast amount of testimony, past and contemporaneous, in confirmation of them. The testimony of the past has a new interest and significance now that it is confirmed by marvels of daily occurrence.

In his remarkable account of "Spirit-rapping, healing, music, drawing, and other manifestations in Sunderland, England, in 1840, through Mary Jobson," * my friend W. M. Wil kinson observes: "Enough there is to prove that all natural objects exist only by reason of a spiritual creative force, which projects and sustains them in the realm of matter, which we call the world, and that to have a manifestation of this spiritual force, it is only necessary that some conjoint conditions of mind and body should be so arranged as to be favorable to that end. The person in whom this occurs is called a medium.'

Melancthon says: "I have myself seen spirits, and I know many trustworthy persons who affirm that they have not only seen them, but carried on conversations with them." Luther bears testimony equally strong to the existence of the departed in spiritual forms; so do Calvin, Knox, Wesley, Oberlin St. Augustine mentions saints by whom he was visited, and states that he himself had appeared to two persons who had known him only by reputation. At another time he appeared to a famous teacher of eloquence in Carthage, and explained to him several most difficult passages in Cicero's writings.

Thus Augustine's testimony is in support of the theory-that the spirit body can be separated from the physical, even during the earthly lifetime of the individual.

Accounts, like the following, of the action of spirits in interposing to influence mortals at critical times, are very numerous. A famous German jurist, Counsellor Hellfeld in Jeng, an hour before midnight was on the point of signing he death-warrant of a cavalry officer. His clerk was present All at once they both heard heavy blows fall on the window as if the panes were struck with a cavalry whip. The judge delayed his action in consequence, and substituted a minor punishment; and before the year closed a criminal was caught who volunteered the confession that he was the perpetrator of the crime for which the innocent cavalry officer

had been punished, and had been near to being executed. It is not true that the intelligence exhibited by the supposed pirit is always measured by that of the medium. The instances to the contrary are innumerable. Witness the case of Mrs. Fox-Jencken's infant boy, less than six months old. Among the Camisard prophets (1686-1707) were many infant trance-mediums, who spoke in language altogether above their capacities. We hear of a boy fifteen months old who spoke in good French, "as though God were speaking through his mouth." Jacques Dubois says he has seen more than sixty children between three and twelve years of age, who exhibited similar powers. "I knew at Tyés," says Pierre Charman, "a man whose little boy, only five years old, prophesica, predicted disturbance in the church, exhorted to repentance, and always spoke in good French." The annals of witchcraft are crowded with similar phenomena, perfectly well authenticated.

Mr. E. B. Tylor, in his "Primitive Culture," shows how ancient are the phenomena of the instantaneous untying of complicate knots by spirit skill. This preternatural unbinding is vouched for by no less a personage than the crafty Ulysses himself on board the ship of the Thesprotians:

"Me on the well-benched vessel, strongly bound, They leave, and snatch their meal upon the beach. But to my help the gods themselves unwound My cords with case, though firmly twisted round, 15

In his "Theory of a Nervous Ether" (1873), Dr. B. W. Richardson suggests that there exists, in addition to a nervous fluid, a gas or vapor, pervading the whole nervous organism. surrounding as an enveloping atmosphere each molecule of nervous structure, and forming the medium of the influences transmitted from a nerve-centre to the periphery, and from the periphery to a nerve-centre.

Here we are brought by the latest inductive science close upon the confines of the spirit-body. Every investigator whose prejudices do not incapacitate him from looking into the facts, begins to see that some higher series of causes, hitherto denied by modern science, must be conceded in order to account for those phenomena of Spiritualism, inexplicable on any known principles.

"I have come to the conclusion," says J. H. Von Fichte (Stuttgardt, 1871), "that it is absolutely impossible to account for these (the spiritual) phenomena, save by assuming the action of a superhuman influence."

"The spirit body," says a spirit communicating through M. A. (Oxon.), "is the real individual; and though for a time it is clothed with fluctuating atoms, its identity is absolutely the same when those atoms are dispensed with. It is preserved after the death of the earth-body in precisely similar sort as it exists now, veiled in grosser matter." But these changing atoms, which the spirit-body attracts to itself, are according to this authority, no real part of the personality.

Spiritualism makes us realize that we are under the scrutiny of any spirit who, from curiosity or affection, may desire to know our deeds and our thoughts. In this tremendous fact, is there no incentive to right thinking and right doing?

"There is a wonderful world of spirit," says Leifchild, and there are hierarchies of ministering spirits. Surely they form a great cloud of witnesses, who, though they sit aloof, intently watch our earthly course, and encourage us by their unseen but not always unfelt presence. With the speed of thought they interfuse their holiness into our thoughts. They shine into our earthly homes like morning beams, and they beautify our departure in death with the heavenly splendor of an evening Alp-glow.

"Blessed and blessing hierarchies! Not one of your innumerable cohorts can be subject to annihilation. You multiply by human death, you increase by spiritual selection, you obtain liberty through the grave, you gain light by looking on the countenance of the Divine. Not one single act of your beneficent ministry to man is altogether lost; every one is a celestial force. You have been often misapprehended and not seldom vulgarized. Distorted Science has denied you, scornful Naturalism has derided you, foolish Superstition has degraded you. Nevertheless you live, and you live for us. Were our eyes duly purged, we should behold you

* See the London Spiritual Magazine, September, 187

daily; were our ears rightly attuned we should listen to you hourly.'

In Kardec's system the spirit-body is a fluidic vaporous envelope which he calls the périsprit. This he says he has neither invented nor supposed in order to explain phenomena; its existence has been revealed to him by spirits, and obsenvation has confirmed it. It is supported, moreover, by a study of the sensations among spirits, and above all by the phenomenon of tangible apparitions, which would imply, according to the contrary opinion (that, namely, of the identification of the spirit-body with the spirit or soul), the solidification and disintegration of the constituent parts of the soul, and consequently its disorganization. It would be necessary, besides, to admit that this matter which can fall under the scruting of the senses is itself the intelligent principle; which is no more rational than to confound the body with the soul, or the clothing with the body. As to the intimate nature of the soul, it is unknown to us.

"When we call it immaterial," says Kardec, "we must unlerstand the word in the relative and not in the absolute sense, for absolute immateriality would be nothingness; now the spirit is surely something, one might say that its essence is so superior that it has no analogy with what we call matter, and that for us it is immaterial.'

Bacon's theory of the soul is like that of nearly all the great seers and mediums. [See page 86.] He, too, regards man as a trinity of earth-body, spirit-body, and spirit. As is God, so also, according to Bacon, is the spirit (spiraculum), which God has breathed into man, scientifically incognizable; only the physical soul, which is a thin, warm, material substance, is an object of scientific knowledge.

"Two different emanations of souls," says Bacon, "are manifest in the first creation, the one proceeding from the breath of God, the other from the elements." No knowledge of the rational soul (the spirit) can be had from philosophy; but in the doctrine of the sensitive, or produced soul (the spiritual body), eren its substance, says Bacon, may be justly, "The sensitive soul must be allowed a corpoinquired into. real substance, attenuated by heat and rendered invisible, as a subtle breath, or aura, of a flamy and airy nature, and diffused through the whole body."

Thoroughly acquainted with the spiritual phenomena of his day, and of antecedent times, Bacon teaches unequivocally the doctrine of the spiritual body and of the three-fold nature of terrestrial man. He says: "But how the compressions, dilatations and agitations of the spirit, which, doubtless, is the spring of motion, should guide and rule the corporeal and gross mass of the parts, has not yet been diligently searched into and treated.'

"And no wonder," he adds, "since the sensitive soul itself," by which he means the spirit body, "has been hitherto taken for a principle of motion, and a function, rather than a substance. But as it is now known to be material, it becomes necessary to inquire by what efforts so subtile and minute a breath can put such gross and solid bodies in motion."

This 'spirit of which we speak," continues Bacon, "is plainly a body, rare and invisible, quantitative, real, notwithstanding !! is circumscribed by space."

Bacon admits the facts of clairvoyance, or divination, and distinguishes between that proceeding from the internal power of the soul, as "in sleep, eestasies, and the near approach. of death," and that which comes from influx through " a secondary illumination, from the foreknowledge of God and spirits."

Never was I more impressed by Bacon's greatness as a sa gacious interpreter of natural facts, than when I found him thus anticipating the highest conclusions of Modern Spiritualism, both on the subject of the spiritual body and on the distinction between the knowledge that is explicable by a theory of psychic force, and that knowledge which must come from "the illumination of God and spirits."

The questions raised by Dr. Rogers, Count Gasparin, Serjeant Cox and others, as to whether odic force or psychic force may not explain all the phenomena of Spiritualism, are here, with the discrimination of one who had studied all the facts of divination, and who speaks with unquestionable authority, decided in conformity with the views of Spiritual-

It is true that Bacon adopts or reannounces opinions on this subject that may be found in Plutarch; but this does not detract from his merit as an original observer. He had verified the facts which Plutarch knew. In regard to mediumship, Plutarch explains how the violent ecstasy of inspiration results from the contest of two opposite emotions, the higher divine or spiritual emotion communicated to the medium, and the natural one proper to the medium himself; just as an uneasy struggle between the natural and the communicated motion is produced in bodies to which, while by their nature they gravitate to the earth, a gyratory movement has been communicated.

"Everything pertaining to the Deity," says Plutarch, "in and by itself, is beyond our power of perception, and when it reveals itself to us through some other agent (or medium), it mixes itself up with the proper nature of that medium."

Here we have it explained why Swedenborg, Harris, Davis, and all other mediums, as well as inferior spirits, mix up errors with their communications of truth. Were it otherwise (could we accept any teacher as really infallible). would not our mental freedom be impaired, and much intellectual effort paralyzed?

Kardec's spirits merely repeat the teachings of Bacon as to the nature of the périsprit, or spiritual body. It constitutes for the spirit a fluidic, vaporous envelope, which, though invisible to us in its normal state, and in our normal state, does not the less possess some of the properties of matter. A spirit, then, is not a point, an abstraction, but a being, limited and circumscribed, to whom are wanting only the properties of visibility and palpability to resemble human beings. Why, then, can it not act on matter? Does not imponderable light exercise a chemical action on ponderable matter?

Newton tells us that the effluvium of a magnet can be so rare and subtle as to pass, without any resistance or any diminution of its force, through a plate of glass, and yet be so potent as to turn a magnetic needle beyond the glass. Why, then, may not the will-power of a spirit suffice to produce (as we know that it does) the most amazing effects upon matter?

We can now realize the profound meaning in that remark of Joubert: "To create the universe an atom of matter sufficed." Nothing is made out of nothing; but the sovereign power of God is not nothing: it is the source of matter as well as of

spirit. Even so orthodox an authority as the Catholic World (New York, 1874,) says: "Nothingness is to be considered, under God's hand, as a negative potency of something real."

And if an equally high Protestant authority were needed, might quote Christlieb (1874), who says: "Although God s spirit, he has, nevertheless, a nature which we may term substantial. It is designated as light and fire."

The creation out of nothing is virtually abandoned by admissions like these; and they render some form of Pantheism inevitable. It must be a form involved in that of Theism, as the less is in the greater. Bruno, the martyr philosopher, who was burnt at the stake in 1600, tells us truly: "If you think aright you will find a divine essence in all things." But he adds that, though it is impossible to conceive Nature separated from God, we can conceive God separated from Nature. God, he tells us, is supercessentialis, supersubstantialis. Though He caused the universe, He is not limited by it. In this conception lies the truth which must reconcile the pantheistic demand of science and the theistic demand of theol-

ogy and faith.

The matter of the spirit-body is flexible and expansible; it changes at the will of the spirit, who can give himself such or such an appearance at his pleasure. It is because of this property of his fluidic envelope that the spirit who wishes to be recognized by friends on the earth can present the exact appearance he had when living; re-producing even the bodily scars or malformations by which he was marked. Spirits, says Milton,

in what shape they please,
Dilated or condensed, bright or obscure,
Can execute their airy purposes.
And works of love or enunity fulfill.

"It is an extravagent conjecture of mine," says Locke, that spirits can assume to themselves bodies of differentbulk figure, and conformation of parts." . [To be continu