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Written for the Banner of Light. THE WHITE-DOG SACRIFICE.* Respectfully dedicated to Father John Bosson, the Indian's Friend.

BY JOHN W. DAY.

Every land and every nation Owns "Our Father" sphered in heaven. Heaven His brain, and earth His body, . We are linked unto Him always. His the wondrous scale chromatic Shading on from sand to sunbeam, Shading past the shallow atoms-Bidding science stop and falter-To the mystic realm called spirit; Deep'ning thence to hues and forces Which the seraph may not fathom!

We are of His blood the molecules While we wander here in matter. Drawn from Him, in spores magnetic, At the body's primal birth-hour, Lo, our souls like sparks emitted Quit His eye mid thunder flashes When the air is big with travail! 'Mid the rain of fate descending, Zig-zag'd through the cloud of sorrow, Lo! we strike the earth—the circuit Formed, we join the broad'ning system, And to wider range develop.

Prescient hearts have felt His life-throbs; Prescient ears have caught the music Of His voice in hours ecstatic; Prescient eyes have seen the glory Of His thronging troops of angels; But the mighty mass of mortals— Spirits for a time in prison-Hear no music, catch no glory, May but gaze from out life's loopholes, Speculate on fragments only, Powerless to behold the landscape.

They who see and dare to utter Witness of the sights bestowed them Man has martyred through the ages; Seeking on his bed Procrustean Every form of truth to measure. But the cloudless Sun of Being Hath through all the circling eras Shed a boundless tidal radiance On the castle-roof of error; And one day its close-tiled armor Shall be downward fused in ruin

And the daylight flood its dungeons.

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When the traveler, worn and weary, Treads some mighty Andean valley, Round him swoon the airs mephitic, Round him blooms the tropic verdure, Round him lurk the wild carniv'ra, Near him trails the slimy serpent: But above him towers the mountain, Grand and glorious, zenith-piercing; And as further from the valley Mounts the pilgrim's toiling footfall, Lo! the forms of death and carnage Fade—the tropic verdure lessens; Snow-clad rock and icy brightness Now replace terrestrial danger: Now the storm-cloud's muttered thunder Far below doth speak its story, While the thin clear air of heaven Seems to beck the spirit onward, Forth from matter's crumbling prison To a realm of power unending.

So with us; we walk earth's valley Close beside the soaring mountain

"In a recent conversation held with Father John Beeson, the Indian's life long friend, the writer of these lines was put in possession of several interesting facts concerning the 'Senecas'—one of the original 'Six Nations' of the North American continent. The tribe is now divided, a portion, some twelve hundred strong, still residing on the Carlians and the Cattarangus reservation. In New York State. Of these, Mr., Breson says, notwithstanding the continued labors of the Christian missionaries, only three hundred have been induced to abandon the religion of their fathers, the remaining nine hundred being yet firm adherents to their own (Pagan) system of faith. The wife of one of said missionaries informed Mr. B. (after some hesitation), that long experience and laboramong this people, led her to consider the Pagan indians to be far more houset and trustworthy than the rushand's Christian converts. Truly, a strange commentary!

The other branch of the Senecas is located on a reservation in the Indian. Territory, and the ceremony above described (which, in its characteristic of bringing the nomadic people together in a concentric body, strongly resembles the Christian camp meeting, takes place among them every year—the spot closen for its celebration heing as seculed as possible from all presence of the whites (although Str. Beeson was privileged to attend it on one occasion). A white dog without spot or blenish is chosen, highly adorned within the pression of the concentration of which burn three fires. Singing, shouting, dancing and the beating of cunsare in cluded in the services. The dog hangs till the third day, and then is thrown, whole, into the fiames and consumed, the priests (hideously painted and ornamented) and the chiefs jointing in the ceremony, by throwing upon the fires sweet. Iragiant mosses, tobacco, etc., which they have brought in baskets, and jointly exclaiming, "As the smoke of our offering ascends to the sky, so may our tranks." (menting thank sweerally and specially for all the blessings o

here again!"

It was explained to Mr. Beeson that the dog was selected because it represented the higher qualities of man—courage in defence of his master, faithfulness to his call, and swiftness for dony; it was strangled so that, being spotless white in life, it night go up to the Great Spirit without the blemish of broken bone or flowing blood; the dancing was instituted because "the Great Spirit know it was necessary for his children" to move about and feel free in his presence.

Of the wondrous world of spirit; Here in dread we trace our footsteps, Here the chafing stream of sorrow Wears the hope and joy of living; Here we front the wild carniv'ra-Passion's hosts and man inhuman-Here the slander-serpent twineth, Here the air of wrath mephitic, Like the fire damp of the coal mine, Flashes oft in grisly warfare. But this lower realm inferior Is but as the Father's greave plates, And the honest soul of Knighthood Gleams within the keen-eyed lustre Streaming from His visor'd helmet. Therefore as we grow through progress, In the life toward which we hasten, Higher mount we o'er his body, See His heart beat in the Soul-World,

But His reason-who may climb it? Still that reason holds ascendance-Throned within his brow supernal, Tempered by his heart warm loving-O'er the shifting forms of matter, O'er the humblest shapes and atoms, O'er the worlds in highest ather; And th' involuntary functions Of the universe wide arching-Nature's automatic action-*

Coupled are with power and wisdom From the Absolute—the Spirit! Man may cleanse the rubbish'd workshop, But 'tis God who builds the chariot!

Therefore 'tis that every nation Gains a knowledge of His presence, Such as it may grasp and fathom-Only such. The thought and worship Of the barbarous state and order May be rude, uncouth, repulsive, To the child of lands enlighten'd, But 't is fitted to its orbit; And the thrill of true devotion Regnant in th' aspiring bosom Is the same though raised to honor Chrishna, Jesus, Jove, Manito!

Marvel not, then, child of knowledge, If I tell in fleeting cadence How th' untutor'd savage wanders Up to God, through smoke ascending ! Up the sky-progression's symbol-Steals the white wreath of his offering, Seeks Manito, the Good Giver-That Great Spirit nomenclatured Variously by ev'ry nation-Bringing answer from the Father (Of all tongues and forms the fountain) Fitted to his spirit's uses!

Through earth's grim crust a giant's foot hath stamped a cañon trail; Like white-stol'd angels through the sky the curling cirri sail :

Like chieftains grand on either hand the dome-

And silence down the vaulted blue leans with expectant eyes.

The bear rests in his craggy den-the yelping wolf is dumb;

None save the human echo stirs—the slow-voiced Indian drum

That beats a cadence weird and faint, like leaded brain-throbs, known When fever toss'd the sick man leans on death

with quavering moan!

The council-fires—the sacred three—flame 'neath the Lodge of State;

There sits each warrior, crouched beside his redbrow'd child and mate;

Bring forth the dog for sacrifice!" the chieftain speaks the word, ..

And lo! the dusky ranks divide, and anxious sighs are heard.

They lead him down the murm'ring ranks, a whisking, fleecy cloud

Of joyous life, that wraps a germ in matter's confines bow'd.

Bright-eyed, clean-limb'd, and strong to dare his master's cause to win,

He shines, where looms the grisly priest swathed in his bison-skin! Come, beat the drum! and raise the shout! and

wheel the victim round! 'T is not the scalp-dance now ye join, no death

ful chant ye sound;

Save that ye pour on Western air your tribe's sepultural song

wave before and whites behind, ye linger late and long!

So rolled the Jewish timbrel-cheer along the cloven sea!

From Rome's arena, God-like grown, the hymns of Galilee!

From Scotian gien in echostern "the Cov'nant's" voice upsprang

When "Dundee" smote the mountain path and

hoofs careering rang!

The song is hushed, the dog is slain. Swift to the sacred flame

The priests and chieftains offerings cast in high Manito's name :

'As mounts this smoke of sacrifice up to the bending sky, Great Spirit, hear our lonely call, and in our aid draw nigh:

Thou fill'st the bison's stately march, Thou nerv'st the eagle's wing,

Thou bend'st the storm-bow's shining arch, and riv'st the buds of spring;

*See Chapter XIV, "Proof Palpable of Immortality," by Epes Sargent, Esq.

Thou glow'st in fire, thou roll'st in flood the mountain gorge along, Thy sunshine warms the freezing earth, thy life the warrior's song!

Great Spirit, hear our trembling prayer; we wander faint and few-

Strangers and exiles from the land our Eastward fathers knew.

Accept our off ring poor and frail, and may we faithful be-Keep fearless foot on duty's trail, and honest

faith in thee! The mighty wave of human life up to thy pres-

ence rolls; We seek, through gloom and closing night, the brighter land of souls.

Be right th' inspirer of our speech, as fade the moons away; Keep us 'true Indians' till we meet our next as-

sembling day !"

The white dog took the shining trail beyond the smoke fire's glow,

Up from the earthquake-splintered valo that crouched the hills below!

The sun sat in his wigwam door-where twilight shadows lie-When, reached Manito's fateful shore, he sought

His presence high! While many a zealot's stilted prayer limped slow

through darkening skies, Our Father marked with welcome rare the Red Man's sacrifice!

What Seven Women Have Done.

A recent English book, "Facta, non Verba," contains the history of the philanthropic labors of seven English women. The Athenaum says: "If the volume does nothing else, it at any rate gives us a new notion of how much there is for women to do, and how much a woman can do if she is in carnest about her work."

Miss Rye began her efforts a few years ago.
She had a capital of £750. Its lasting capacity
has been as miraculous as that of the "Widow's
cruse of oil." She has helped one hundred and seventy-eight governesses to emigrate to the Brit-ish colonies, where they have all, mainly through her efforts, found employment. She has put fif-teen hundred Englishwomen into good places as domestics, in Australia and New Zealand. She has personally taken to Canada and placed in respectable families twelve hundred children of the London streets. Ning-tentles of them are girls, "who but for their benefactress' efforts, were condemned inevitably to a life of the low-est degradation." Miss Macpherson has done the same good work for eighteen hundred chil-

Miss Chandler decided, some years since, to found a charity for the paralyzed. There was no such thing in London. She began by taking care of a poor paralyzed carpenter. As fast as care of a poor paralyzed carpenter. As fast as she could, she assumed charge of more paralytics one by one. She has now opened a hospital for paralysis and epilepsy, in Queen's square, London. It is not excelled by any of the same sort in the world. She has also established a convalescent hospital, which is doing great good. She has, moreover, secured the endowment of fortyeight permanent annuities for incurable paralytics and enlighting. She is now collecting a large

ics and epileptics. She is now collecting a large amount of money to be applied in this same way.

Miss Gilbert, a blind lady, opened a blind-school in a Holborn cellar, for which she paid eighteen pence a week. She has now a thousand pupils, whom she has taught to support them-selves. They maintain the institution that gives them a home, an education, and an occupation. Its maintenance costs £8,000 a year. This work of a poor blind woman may fairly be compared with any of the marvels history records as wrought by blind men. We admire the sightless king of Bo-c hemia, with his blazoned motto, "Ich Dien," for his dauntless ride to death on the battle-field of Crecy; but here is a blind woman who puts that motto into practice, and saves life instead of de-

Mrs. Hilton has built up a day-nursery at Rat-cliff. It is one of the best of its kind, and has served as a model for many.

Miss Cooper has opened and managed a combined club, reading-room and lecture-course for

Coster-mongers.
Miss Whately has organized great schools for Mahometan children at Cairo.

The author ends his account of the work these

may be said that there are many others who would have furnished me with good types of the philanthropic English woman, quite equal to those I have mentioned, but those whom I wish totals as mentioned, but those whom I wish to take as my types are those who have had to fight their way up against difficulties, frequently themselves in restricted circumstances, and not those whose position and wealth render philanthropic efforts less onerous.

These great works are the fruit of purely feminine effort. They have been planned by women and wrought by women. The author of "Fucta, non Verba" considers them as a proof that women can do better by themselves, unfeltered by conventual rule, than when organized in masses. It is, he says, a simple rule of three sum. If Miss Rye and Miss Macpherson bave cared for three thousand children, fifty women ought to care for seventy-five thousand. What sisterhood, fifty strong, has done so? The economy of the good work is another strong point. If the London work is another strong point. If the London charities which are supported by taxation were managed as well, the tax-payers of the city would save £500,000 yearly. The fact is of moment here, in view of the damaging disclosures James Gordon Bennett has made in regard to the charitable organizations of the East. Some of them pay three dollars in salaries for every dollar spent in their nominal work. There is a Bible Society in Virginia which is said to spend nine dollars in order to induce its self-denying agents to buy and distribute one dollar's worth of Bibles .- Chicago Tribune.

Legal marriage alone does not confer purity and chastity upon the sexual relation. For these we must look deeper than law. We must look into those chivalrous instincts of manly character that make a man bow before the shrine of womanhood wedded or unwedded, and hold him back from the least headstrong thought or wish or gesture which might impair woman' self-respect, or trench upon her sacred preroga-

True virtue cannot exist when pomp and parade are the ruling passion. - Gen. Andrew Jackson.

Mitggany Depantment.

THE LIGHTS AND SHADOWS

WOMAN'S LIFE.

Written Expressly for the Banner of Light,

BY MRS. ANN E. PORTER,

Author of "Dora Moore;" "Country Neighbors; or, The Two Orphins;" "Rocky Nook. A Tale for the Times;" "Bertha Lee;" "My Husband's Secret;" "Jessie Gray;" "Pictures of Real Life in New York;" "The Two Cousins; or, Nunshine and Tempest," etc., etc.

CHAPTER IV.

Dr. Adams was a happy man. Happiness was flung in his way and he caught it. If more men would practice this grace there would be less misery in the world. The sea voyage was full of pleasure to him. More than half of the passengers were sick, and lay like mourners round the ship. But the Doctor was toughened and hardened by familiarity with sickness and the atmosphere of hospitals, and able to keep his

sea legs with the best of the sailors, and actual-

ly welcomed a storm in mid ocean. To the young men under his care he was a guardian-angel in the disguise of a great, strong, genial man, full of life, and ready to meet trouble when it came with a challenge to stand and have fair play. Young Brightwood was a botanist, and thinking more of the rare plants and flowers of Europe than of her historic glory. Morton, of Morton Hall, was a very dear friend of his father, and thus it happened that the whole party received an invitation to spend a few weeks at his home in Berkshire. This was in the days of the elder Morton. Henry was in college at that time. John Ramsey a boy, under-gardener to his father, but with such a knowledge and love of flowers that Brightwood often took him as a companion in his rambles, and would gladly have brought him to the United States. This would have been fatal to Patsie's happiness, for not even her lover could have persuaded her to leave her young mistress and foster-sister, Mary Melton. After Brightwood's return he wrote some letters to young John, which were carefully preserved in a curious little box which Uncle Joe Melton had sent home from China as a gift to Patsie. Dr. Adams left his wife in Kent with her sister, and proceeded to the continent, where lie gave himself to the study of certain branches of his profession-with the energy which he always threw into his work. He then held the students, by the force of his example, to regular, hard study, bidding them remember that they

were gathering capital for use at home. Leaving him here we will return to Roso and her father. Two or three neighboring planters united in furnishing scholars, and were liberal in their compensation when they learned the worth of Alissio. He made his home with one of his patrons, named Le Mark, and here Roso was petted to her heart's content. A young slave girl was her constant attendant. Save that her father was a strict disciplinarian, as far as her studies were concerned, never allowing her to abridge her hours for music and the more solid studies, she was left as free to enjoy life as the birds that sung amid the flowers and trees of her new home. Her father was a faithful, patient teacher, never shrinking from the drudgery of his daily toil, but his leisure hours were given to his favorite pursuit of painting. This was his rest and amusement.

In the days before the war there was rich enloyment of life in those Southern plantations. There were open houses, hospitable hearts and frequent social intercourse between families. The Christmas holidays were a jubilee to old and young, free and enslaved. Every cabin was dressed in evergreens, and redolent with gifts from the pantry of the big house, while bits of new finery adorned all the females.

Roso entered into all this with delight. She loved the bright and beautiful things of this life, and was, herself, one of the brightest and gayest.

They received one letter from the Doctor. which she preserved with great care and read often. No answer came to the letter which they wrote in reply, and after writing again, they were left only to conjecture and regret as to their old friend. They never forgot him, but kept his memory green by frequent allusion to his kindness, and by Roso's daily prayer to her patron saint in his behalf.

Mr. Le Mark had two sons, who were Alissio's pupils. The only daughter of the house was married to a Mr. Jacobs, of Vicksburg, but came every year to spend the Christmas holidays on her father's plantation.

Mr. Jacobs was a cotton merchant and absorbed in business; but he had received a liberal education, and was a man of taste and culture, spoke French fluently, and knew enough of Italian to understand Alissio. Thus the two became friends. Jacobs surprised the teacher one day while he was painting. He had chosen for his work-room a small apartment near the top of the house, where there was a favorable light, but which had been used as a lumber-room. Into this room Jacobs strolled, in search of a powderhorn, during one of the Christmas holidays. To his surprise he found Alissio, in paper cap and blouse, putting the finishing touches to a picture.

"Per Baccho!" he exclaimed; for he liked to air his limited amount of Italian, and begged leave to look at the picture.

It was the landing of an exile-scene, a wharf in New York, and a foreigner, with a little girl by his side, standing near a quaint old chest-a simple thing in itself, but the coloring, the pose, and the expression interested Mr. Jacobs, at once, and he stood silent for some minutes before the easel; then, laying his hand gently on the shoulder of the painter, he said:

"My friend, why are you teaching stupid boys here, when you might be gaining fame and for-

"You are partial, sir," was the reply-"If I could only attain my ideal, I should be happy without the fame and fortune."

"I am somewhat of a critic, sir, and I tell you the coloring of that picture is exquisite, and we read the story in the expression you have thrown into the faces. I tell you that picture has a value-a money value," said this man of business. "I will dispose of it for you, if you

"Not this, not this!" said Alissio, quickly. This has been painted for my child. I will try mother—a different subject."

"I see," said Jacobs, "Pardon me, they are portraits; but beautiful as our Birdle is in the picture, she is not the bright, joyous child that sings about this house."

"No, no, thank God," said the father; "it is Doloroso here in the picture, but Isabella who s so happy in this house;" "Then, please, sir, paint me Lady Bird, in her

bright garments, and with those eyes of changng light."

"I wish I could, I wish I could, signor," said Alissio, shaking his head. "My bird of beauty! God alone knows how much she consoles me for the sorrows of the past."

"Come over to Vicksburg, my friend-not a very attractive place, but better for you than this retirement. Quit this plodding life. My wife's brothers will never repay your care and patience. Bob is a good fellow, but loves the fields and the river and his dog better than his books. As for Richard, who should have been named first, being the eldest and the heir, his great beauty will

"He has one of those regularly handsome faces that artists delight in," said Alissio, as he drew forth a sketch of Richard's head.

"Yes, yes," said Jacobs, glancing at the picture with an air of indifference. "Dick is good in a picture, but he is already a spoiled boy. His mother is so proud of the boy that she pets him with more than the usual folly of mothers with handsome boys. He is the autocrat of the place, and the servants fear him as if he was already their master; as for that matter he is, for any disobedience of his orders is summarily punished. Your labor is thrown away on these boys while they remain on the plantation. Dick should be sent to school, where he should be taught submission to rules, and Bob should be made to part from gun and dog till he becomes a more thor-

ough student." "You are right," said Alissio, "and yet my life is so pleasant here, that I would not hastily change it. If you knew what persecution and torture I endured for ten years of my life, you could understand my gratitude for this seclusion and peace. I was a fettered captive in a dungeon for many months, during which time my young wife died with sorrow; afterwards, I became a wanderer, with a price set upon my head. I gained my child after a long separation, as a midnight robber gains his plunder; then I stole from my native land as if I were a condemned felon, and all because I loved that land too well, and would have died in giving her liberty. That dream over, can you understand what it is to oreathe freedom in the same home with my darling, to gather her to my arms daily, to see her young, strong, and growing more beautiful daily? Oh, God, I thank thee!" exclaimed the man as he turned his eyes heavenward.

No one had heard so much of Alissio's history before. Won by the sympathy of Jacobs, he had opened his heart to him. It was well for his proud, ardent nature that he had fallen in with such a friend. The two became mutually attached. This friendship only led Jacobs to desire more earnestly a change for Alissio. " No place here," he said, "for this beautiful flower, with no playmates but Dick and Bob, or the little negroes, her father being busy most of the time. As for Dick, he is the image of his grandfather, one of the sternest masters that ever owned a plantation, and so arbitrary as a father that he drove his sons into bad ways by his cruelty, and yet he was always called 'The Handsome Major.''

Meanwhile, Alissio was faithful to his duty, and thorough as was possible to be with the boys. Roso was obedient and studious. She did not learn embroidery nor crocheting, but she was a good Latin scholar, excelled in the use of her pencil, and spoke three languages with fluency.

She was often with her father when he painted, and was never weary sitting by his side, watching every motion of his brush. The boys were delighted to get her for a playmate. Dick claimed her oftenestgand she soon learned that his will was imperative. If she were invited to fish with Bob, Dick claimed her to come and play checkers with him; if Bob complained, he told him to "stop that nousense and not bother Roso." If Roso rebelled, one glance of that handsome face brought her to terms, for Dick was irresistible when he chose to exert his powers. At last, it came to pass that nobody had any rights which Dick was bound to respect. It Mrs. Le Mark doubted her elder son for a moment, one glance of his beautiful eyes and a few words convinced her that she was in the wrong.

Bob often resented this injustice, but, thanks to a happy temperament, he never sulked long over trouble. He turned to his dog and gun, handsome boys. He never ceased to admire Roso. and brought her gifts from the woods-of-pretty birds' eggs, rare flowers, sassafras bark, wild and say very hard things about his homely freek-led face, stamp about the floor, and declare that Dick was a humbing, till be worked himself forgot his trouble in the dog's love.

Roso's waiting-maid was a handsome young mulatto girl, who liked prettythings as well as her young mistress, and the latter furnished her with gay ribbons and bits of jewelry, so that in her way she was as much of a picture as her mistress. Alissio more than once put her on canvas. Nature gave her a lithe, graceful form, a skin smooth as satin, and eyes of wonderful brightness. She was bissome as a young tiger, and her tiny feet as light in the dance and as fleet in the mendow as those of a deer. Though the laws forbade teaching a slave to read, this girl not only learned to read her own language, but to speak and write Italian. She was apt and ambitions, and gathered knowledge as she did wild flowers and berries. She was only one year older

[Continued in our next.]

Spiritual Phenomena.

PHYSICAL MANIFESTATIONS IN MIS-

To the Editor of the Banner of Light:

We have been of late highly entertained by the phenomena occurring through the mediumship of Mr. and Mrs. T. W. Miller, of Memphis, Tenn. Of the scances given here, the following is but a brief description, in which, of necessity, only the most important points are indicated: Mrs. M.'s hands being strongly tied, and the knots covered by sealing wax by a committee of two selected by the audience, rings were removed and put on in various ways, at the same time the accordion being played, and spirit hands, both white and dark, being made visible to all. These manifestations lasted nearly two hours, and the committee pronounced the hands of Mrs. M. to be secured as firmly at the close as at the beginning. Here was a great triumph for our cause given in a public place.

At another scance, held at my house, there were present some friends from Shelbyville and Clarence, who, extremely desirous of seeing the materializations as manifested through Mrs. M. were unusually interested, and felt well repaid for coming such a distance. The writing tests were delightful, although many came with a message who were unexpected. During the day "Red Face," Mrs. M.'s Indian control, promised "Squaw Agnes," (my daughter, who was away at the time,) the privilege of hearing him eat a stick of candy! and on her return we all heard the operation distinctly. In the evening there were about forty persons present, and so large a number desired an opportunity of attending that we were compelled to turn many away for want of room. The chair, and ring tests were given, as quick as the curtain of the cabinet was raised, with the addition of the vest being placed in a variety of ways, quicker than a man could do it untied: Mrs. M. being entranced by her guide, and the preparations seeming longer than usual to Mr. M., he asked, "Red Face," what are you doing; are you ready?" Whereupon "Red Face." replied, in broken English, "Me get squaw medium all right," so distinctly spoken that there could possibly be no doubt in the minds of those present that it was an Indian's voice. as she was completely entranced, not only were hands visible, but a face was seen three different times, said to be that of Eliza Luir, a relative of our highly esteemed friend, W. W. Lair, of Silelbyville, which appearance was truly astonishing to him. This closed the last of three scances held here by those good and truly loved mediums. May God bless them and all true in struments of the world of spirits,
Yours fraternally, C. G. BROWN.
Shelbina, Mo.. Oct. 16th, 1874.

THE LOST CHECK.

BECOND SIGHT, CLAIRVOYANCY, SPIRITUALISM-WHICH?

A few days since a gentleman in this city sold his patent right on an invention for fifteen hun-dred dollars, and received a check for that amount upon the Bank of California. He start-ed for the bank to have the check cashed, but on arriving there he was horrified on discovering that it had been lost from his pocket. He im-mediately gave notice of the loss to the paying tellers, and sorrowfully wended his way home ward, turning over every little pile of rubbish he came to, as if he expected to find the check On reaching his home he was met at the door by his wife, who said she had been asleep, and his wife, who said she had occur askeep, and knew of his trouble through her dreams. She then stated that he had dropped the check at a certain place, and that it was picked up by a man who lived in a certain locality. She gave a description of the man, and the number of the house in which he lived. Her husband went to the house described and knocked at the door. A gentleman answered the summons, and was in-formed that the visitor had called for the check which had been picked up by him. He was invited inside, and in a few moments the owner of the house handed him the check which had been lost in the morning. The finder of the check was naturally curious to know how the fact of his having found the check became known. His visitor then explained that, on returning home, his wife had told him of the loss even before he mentioned it, and that she had described the person who found it, and the place where he went to afterward. The owner of the check drew his fifteen hundred dollars on the following day, and although neither himself nor his wife are believers in Spiritualism, they feel grateful for the discovery of the lost check. The lady does not pretend that she went into a trance of anything of the kind. She was simply asleep on the lounge, and in her dreams saw the check drop, and saw the man who picked it up.

This statement has been made by a well-known citizen, who is acquainted with the facts and vouches for them as correct.—The Alta Califor

From the Atlantic Monthly for November. HOW I CAME TO STUDY SPIRITUAL - PHENOMENA.

A CHAPTER OF AUTOBIOGRAPHY.

BY ROBERT DALE OWEN. "

It was a quarter of a century after the time when I had shocked the Orthodoxy of New York by preaching Secularism, and had dreamed dreams, and published them, of national indus trial schools that were to dissipate poverty and to regenerate a superstitions world. I had been representative in the State legislature, member of Congress, delegate to the Constitutional Convention of Indiana; and had finally been ap-pointed to represent my adopted country at a foreign court.

During all that period, though my thoughts

had been chiefly engrossed by public affairs they had turned from time to time to religion to a happy temperament, he never sulked long and the theoretical opinions of varier years had over trouble. He turned to his dog and gun, and came to the conclusion that girls liked only undergone some change. I had gradually reached the conclusion that our consciousless enables us to conceive of a great Originating Mind; that such a Supreme Intelligence must be benevolent, and that it would be well for man if he could obtain certain proof of a life plums and ferns. She received them in such a to come. Then I began to hope that there might sweet, gracious way, that he used to go up-stairs be such proof; though, so far, I had failed to

into a passion which was only soothed by his dog, who would lick his hand and look up, into his face with such confidence and love, that Dick through London on the way to Italy, my good through London on the way to Italy, my good father, recently convinced that spiritual manifestations were a reality, had taken me to two or three sittings, I saw nothing there to change my opinion that it was all imposture or self-delusion. Then it was-in my fifty fifth year, at about the same age when Swedenborg turned from

science to Spiritualism—that there came to me, by what men are wont to call chance, one of those experiences, trivial at first sight, which sometimes suffice to change the whole tenor of a I was spending a quiet evening at the house of

the Russian minister, M. Kakoschkine. Some one spoke of automatic writing, whereby one could obtain answers to questions, to which the reply was unknown to the writer. It was proposed to test this; and, as the wife of the Tuscan minister, a bright and cultivated English lady, who happened to be present, expressed incredulity, she was asked to put some question, the answer to which she was certain that no one present knew. Having consulted in the ante-room with her husband, she asked, referring to three large gold headed pins that fastened her dress in front, "Who gave me these three gold After a time the hand of one of the ladies

present, one who had barely heard of Spiritualism and was much prejudiced against it, wrote, in a strange, cramped hand, the words: "The one that gives you a mald and cook"—the last two words being written backwards.*

Every one thought the answer quite irrelevant, till the lady, whose question had called forth this strange reply, after carefully examining the paper, turned pale, and confessed that it was not only relevant, but strictly true. The pins had been given to her by her cousin Elizabeth, then living in Florence; and that lady, at her request, had recently sent to her, from that city, then had been given to be a lady as her based on the course of t two servants, namely, a lady's maid, who had been in her service ten days, and a cook, who had arrived two days before.

It is a strange, soul-stirring emotion—and one which, till of late years, few persons have ever known—the feeling which, like a lightningflash, comes over an earnest and hopeful mind when it has the first glimpse of the possibility that there may be experimental evidence of an-other world. I sat for hours that evening in silent reflection; and, ere I slept, I had register ed in my heart a vow, since religiously kept, that I would not rest or falter till I had proved this possibility to be a probability, or a certainty, or a delusion. At last—at last (that was my exultant thought) I may be approaching a phenomenal solution of the world's most momentous, most mysterious problem!

Feeling thus, it amazed me to observe with what light indifference the other assistants at this astounding experience looked upon the mat-They went away wondering, perplexed indeed; but wonder and perplexity appeared to fade out without practical result, in a week or two. I doubt whether, after the lipse of a month, any of them adverted to the incident at all, except, perhaps, in the way of relating to incredulous lis teners of a winter evening that very odd coinci-dence about three gold-headed pins and a maid and cook. A numerous class of men, illogical or indifferent, seem incapable of realizing the relative importance of new and unexpected-things as they come to light.

Was it a chance coincidence? As soon as I

had satisfied myself, past all doubt, that every-thing had occurred in good faith, that query sug-gested itself. If the written answer had been "Elizabeth," such a solution might have been accepted; since, among a dozen of the most common female names, that of Elizabeth would probably be included; and if, so, the chances against a correct answer were only twelve to one. But who or what was it that went out of its way to give such a roundahout answer to a simple question? How incredible, how difficult even to magine that any agency other than a thinking entity could have selected so unexpected a form of reply! And if there was an external intelli-gence involved, how intensely interesting the field of inquiry thus disclosed ! Excited but unconvinced I went to work in

good earnest, devoting my entire leisure to the study that had opened before me. We had, of course, no professional mediums; nor, though I found among our acquaintances three ladies and two gentlemen who had more or less of the mediumistic gift-the lady who had written at the Russian minister's having the most—were any of them of much force; not approaching, in power, others whom I have met since. And, all inexperienced, we had to grope our way. However, in sixteen months I had held two

strong in sixteen months I had held two hundred sittings, of which I kept a minute and scrapulous record, extending over more than a thousand foolscap pages. These I had bound up in three volumes, labeled Personal Observations; and at the close of each I entered a careful direct of the avidence obtained and a current ful digest of the evidence obtained, and a summary of apparent results.
The first volume was devoted chiefly to exper-

iments in automatic writing, in reply to mental questions.† The result, satisfactory in some res a puzzle to me in others.

I verified the reality of the phenomenon so far as this, that, out of society-three mental questions, one-half of the answers (37) were strictly relevant; while of the remainder, one third (12) were doubful, and two-thirds (24) were irrelevant; irrelevant answers being most frequent in dull wet weather. dull, wet weather.

The questions put usually referred to the phenomena themselves, and their character. The replies, many of them ingenious, and some philosophical, were adverse to the spiritual hypothesis, as witness these extracts:
"The phenomena of table moving, rapping,

and the like, are not supernatural, not spiritual; they are electrical and magnetic. . . . Involuntary writing is a phenomenon growing out of magnetic affinity, and similar in character to somnambulism; it exhibits the electrical action of mind on mind. There is in certain in-dividuals such a wonderful electric and magnetic force, and so peculiar a combination of elements, that, in their presence, inexplicable results oc But we must not therefore suppose that we

can hold communion with the spirits of the departed; for such power does not belong to man. Soon after getting this reply I learned, through

For fac-simile of writing, and other particulars, set Debarable Land between this World and the Next, pp. 22 280. t These questions were written out, usually before the sit-ting beam, folded up and laid on the table, with the simple request: "Please answer this written question," To in-sure a pertinent reply I had, as a general rule, to keep my mind fixed on the substance of the question, until the table beam to inves.

Mr. Kinney, formerly our minister to Turin, and Mr. Kinney, formerly our minister to Turin, and through Powers, the sculptor, that they had verified the phenomena of unuistakable spirit-hands, musical instruments when suspended in the air played on without visible agency, communications from deceased relatives, and the like. Reciting these allegations in one of my (mental) questions, and asking an explanation, I got nothing more satisfactory than this:

"It is not possible now to know whence come these phenomena.

But we cannot com-

these phenomena. But we cannot communicate with the spirit-world. To push inquiries in that direction is unavailing, and produc-

tive of confusion without utility. The question called up by this phenomenon vas: "What intelligence gave these replies?" was: "What intelligence gave these replies?" All the more important answers were obtained through a lady of an ordinary, practical turn of mind, to whose cast of thought philosophical inquiry was absolutely foreign. Yet, through her, there came to me such allegations as these:

Question (mental)—Is it of any consequence in what the mental pair out my questions even

in what language 1 write out my questions, even if it be in a language which the person who an-

swers does not understand? Answer:-Coming to a knowledge of the dis tinction between the positive state and that which is partial only, in the one it is probable that the language is not material; in the other, unless the magnetizer's thought be in a language known, there may be only confused results.

Question (mental).-What is the difference be tween the positive state and that which is partial

Auswer.—It is not the same influence. The concentration of magnetic force which is used for the one is not requisite for the other. The ordinary individuality is lost in one, while in the other both powers act at once.

When I conversed with the writer on such sub-

jects as these, in her normal condition, I found that they were not only without interest, but quite unintelligible to her. But I knew it was claimed by writers on vital magnetism that, under magnetic influence, the patient often ob tains clearer perceptions and higher knowledge. I had read what one of the most modest and cautious of these writers has said, namely: "The sommambule acquires new perceptions, furnished by interior organs; and the succession of these perceptions constitutes a new life, differing from that which we habitually enjoy: in that new life come to light phases of knowledge other than those which our ordinary sensations convey to us."*

I concluded that this might be the true explanation; and that the answers I received might be due to the action of the writer's mind in what Andrew Jackson Davis calls its "superior condition." Whether the writer's own ideas were occasionally mixed in I sought to ascertain, ask-Question (mental).-Are the opinions which

you have expressed in writing in part the opin-lons of your ordinary individuality? Answer. — It is so to a certain extent.

As the lady who wrote was an utter skeptic in

the spiritual theory, I set down the opinion ex-pressed that communion with the spirits of the eparted was impossible, as due to that state of unbelief. Thus, after sixty sittings, running through three months and a half, I had made but little progress toward the solution of the great prob-

m. I was the rather disposed to set down what l had witnessed so far as merely a mesmeric phenomenon, because an intimate and valued friend and colleague, the Viscount de St. Amaro, then Brazilian Minister at the Neapolitan court, had brought to my notice many of the wonders of what has been called animal magnetism, together with cognate subjects of study.

As these opened on me I found it expedient to

enlarge my sphere of research and to consult the best professional works on physiology, especially in its connection with mental phenomena; on psychology in general, on sleep, on hallucina-tion, on insanity, on the mental epidemics of Eu-rope and America; together with treatises on the Imponderables, including Reichenbach's curious observations, and the records of interesting re searches then recently made in Prussia, in Italy in England, and elsewhere, in connection with the influence of human electricity on the nervous system and muscular tis use.
I collected, too, from London and Paris, the

most noted works containing narratives of apparitions, hauntings, second sight, presentiments, and the like, and toiled through formidable piles of chaff to reach a few gleanings of sound grain. Gradually I reached the conclusion that what had been regarded by many as new and unexam pled phenomena are but modern phases of what nas always existed. And I finally became con vinced that for a proper understanding of much that had perplexed the public mind under the name of spiritual manifestations, historical re-search should precede every other inquiry; that we ought to look throughout the past for classes of phenomena, and seek to arrange these, each in

its proper niche.

Nor meanwhile did I neglect my Personal Observations. In the second volume of these I find recorded the results of fifty sittings, running through five months. These were chiefly devoted to the obtaining of communications through table-tipping, and occasionally by means of raps And here I came upon certain manifestations often (as at the Russian minister's) incidenta and at first blush unimportant; yet, when more closely scrutinized, of startling and suggestive character.

Take this one, as example. August 23, 1856 we had a sitting at the house of an English phy-sician resident in Naples; all present being Eng lish or American, yet familiar with the Italian language. The table was boisterous and unlanguage. The table was boisterous and un-manageable, tilting violently from side to side. At the word of command it waltzed, beat time to the polka, went into the next room, returned, and would hardly remain still. Unable to get any communication, we asked: "Is there any one in the circle who ought to go out?"

Answer.—Sophia Iggulden.
She left the table accordingly, and as soon as she did so the manifestations were quiet.
Question.—Why did you object to Miss Iggulden.

Answer.—She is antipatic his simat—

Here I remarked that it was spelling nonsense Soon after, we suspended our sitting. Later in the evening a lady who was present for the first time at a spiritual scance, looking over my min-utes, said: "I understand that sentence; it means: 'She is antipatichissima t—' and the t is probably the beginning of another word.

When the table was then asked to complete the sentence, it did so, thus: "She is antipatichissima to-night." It was quite accidentally that we discovered

the meaning here; but, once discovered, it was unmistakable. The Italian word antipatico, of which the above is the superlative, feminine gender, is much in use, corresponding to "not sympathetic;" so that the meaning was: "She is very unsympathetic to night." It was evident that such an answer, thus ob

tained, could not be explained on the theory of the reflection of ideas, or that of expectant attention: to us all it was utterly unexpected.

Again, October 19, 1856, at a sitting in my own parlor, present the medium, Mrs. Owen, and my-self. The evening before an alleged spirit, purporting to be a deceased sister of the medium named Maria, had announced herself, and had promised to return this evening. Her sister (the medium), beginning to have faith in the spiritual theory, asked, when the table began to move nat spirit is here to-night?"

Myself (skeptical).—Oh, don't put it in that way. Ask what force moves the table.

Mcdium (persisting).—Please tell us your

Of course we all expected the name Maria; instead of which we got *Do fo*: and when we asked if that was right, it answered, "Yes." The medium was much disappointed, and I said: "That can't be right. There's no name

eginning Dofo; but let us see what it will say. It went on to spell receand then the word peak. It had spelt as far as spe before any of us had the least idea what was coming. Then suddenly it flashed on me: I had said, "Ask

what force moves the table." And the table replies by another question: "Do forces speak?" I stood self-convicted: forces do not speak : had been properly rebuked for asking an absurd question. But who, thus tersely, thus logically, was showing up its absurdity? What intelligence had undertaken thus to reason the matter with me? reminding me that if a mere force moved the table, it was ridiculous to ask it a question or to expect an answer. I gave it up, for there was

not a word to say in reply.

Yet again, November 1, 1856; place and assistants the same as before; spelling steady and regular.

The name Maria announced. The medium, taking it for granted that it was her sister, asked several questions, but got no reply. Then Mrs. Owen spoke, and obtained several answers. The medium was surprised and hurt at this apparent preference. Conjecturing that she might be mis-led, I asked: "Is it Maria N——?" (the sister's

Answer.—No. Myself.—What name, then?

Answer, —W——,
Myself.—Was that your married name?
Answer.—No; it was F——.

A lady intimately known to us, more than thirty Andy intrinately known to as, not charactery vears ago, at New Harmony, but since deceased. As a test I asked her (mentally) what was her favorite song; thinking of Fairy-like Music, which I had often heard her sing. But the reply was Long, Long Ago; and then Mrs. Owen and I both recalled the fact that that was her chief favorite. Then I put this mental question: "But was there not another song that you used

often to sing at our house?" No reply for a time. In the interval occurred

Morephy for a time. In the internal occurrent the following conversation:

Mrs. Oven.—Poor Maria! How much she suffered in life!

Medium:—Was she unhappily married?

Mrs. Onen.—Very unhappily. She was of a warm, frank, impulsive disposition; while he was cold and bitter. He treated her with great and persistent cruelty

Medium.—How did she happen to marry such

a man?

Mrs. Owen.—They had only known each other about a mouth, but Maria was to blame in that

Shortly after came five raps (the conventional call for the alphabet) and there was spelled out:

"Feeling dripes pride away."

Mrs. Alvan actual whether that was a result to Mrs. Owen asked whether that was a reply to my mental question or to her remark, and got for answer: "Remark."

The reply itself (very unexpected, since I was

looking for the name of a song) puzzled me, till Mrs. Owen recalled, what I had partially forgotten, the circumstances of Maria's marriage, as When Mr. F—— first came to New Harmony, he lodged at the house of Maria's father, seemed much pleased with the daughter, asked her in marriage, and was accepted. A day or two, how

ever, before that set for the nuptials, he wished to break off the match, alleging that he did not love Maria as much as he ought, to make her his wife. But she, doubtless much attached to him (as she proved afterwards by a life's devotion), held him to his engagement, saying she was sure John would love her when she came to be his So the marriage took' place on the day apwife.

It was with reference to all this that Mrs. Owen marked: "Maria was to blame in that af-Then how touching, at once, and approhad remarked: printe the apology: "Feeling drives pride away."
It would be difficult, in the same number of

words, to reply more pertinently, or probably more truly, to the imputation in question. I think that brief sentence converted Mrs. Owen -a woman of strong logical mind—to the spirit ual theory. It staggered my life-long skepticism. I could not but think of poor Maria as actually making to us, from her home in another world this excuse for a natural weakness; and I re-called those tender words, spoken of a far great-er sinner than she: "To her shall much be forgiven, because she loved much."

I think I should have surrendered my unbelief. as my wife did, seeing that I was wholly unable on the approximatic theory, to explain the sudder and startling presentation of these four words but for the fact that, shortly before, we had re-ceived, through the table and purporting to come from three several spirits, detailed information touching the death of two friends of the medium, every word of which proved false. And in that case we had tried the (alleged) communicating spirits by asking sundry test questions, which were correctly answered; the true answers, however, all being known to us. It had not then occurred to me that spirits from the other work might deceive, as so many men and women do here; and that while some communications, truly spiritual, might be a mere giving back to us of what had been read in our own minds, others might be strictly truthful and wholly independ-

ent of our thoughts or knowledge.
But there was something more to come, appeal

ing to the heart as well as to the reason.

I have already, at the close of my last paper, spoken of Violet, and of my grief at her early death. When I first began to receive, through the table, communications purporting to come from the spirits of the deceased, the thought did from another world, Violet's spirit, of all others, might announce itself to me; but when month after month passed without sign, I had quite world a very but the property of ceased to expect it, or even to dwell on such a possibility. Great was my surprise and my emo-tion when, at last, the silence was broken.

The place and persons were the same as in the last two examples. The name of Violet was suddenly spelt out. When my astonishment had somewhat subsided, I asked mentally with what intent a name so well remembered had been an-

Answer.—Gave pro—
There the spelling stopped. Invitations to proceed were unavailing. At last it occurred to me to ask: "Are the letters procorrect?" Answer.-No.

Answer.—No.
Question.—Is the word "gave" correct?
Answer.—Yes.
"Then," said I, "please begin the word after
'gave' over again;" whereupon it spelled out:
"Gave a written promise to remember you even
wither death." after death.

Few will be able to realize the feeling which came over me as these words slowly connected themselves. If there was one memento of my youth valued above all others, it was a written by Violet in the prospect of death, and containing, to the very words, the promise which now, after half a lifetime, came back to me from

now, after half it fifetime, came back to me from beyond the bourn. I have the letter still, but it has never been seen by any one else.

Though many results similar to this have been obtained by others, few reach the public. It needs, as prompting motive to overcome a natural reluctance, the earnest wish by such disclosure to serve truth and benefit mankind.

The circumstances were neguliar. What came

The circumstances were peculiar. What came was utterly unforeseen. When long-slumbering associations were called up by the sudden appearance of a name, it was in response to no thought or will or home of pilon And if not thought or will or hope of mine. And if not traceable to me, it was still less so to either of the others. They knew nothing of my question, for it was mentally propounded; nor of the letter; not even that it existed.

Let us take note of this also. When, at the

first attempt to reply to my question, the unlooked-for sentence had been partly spelled out-"Gave pro"—it did not occur to me that the unfinished word might be "promise;" and it did suggest itself that the reference might be to the pledge made to me, long years before, by Violet. Observe what happened. The letters $p \cdot r \cdot o$ were declared to be incorrect; and I remember well my surprise and disappointment as I erased them. But how was that surprise increased when I found that the correction had been insisted on only to make way for a fuller and more definite wording. It is certain that my mind could have had nothing to do in working out this result. If a spirit hand had visibly appeared, had erased the three letters, had inserted the word "written," and had then completed the sentence, it

would the evidence have been more perfect that some occult will was at work to bring about all this?

The above incident impressed me deeply; yet it needed strong additional evidence, cumulative throughout after years and elsewhere recorded,* thoroughly to assure me that it was Violet who had given me this proof of her identity. At the close of the minutes of the sitting, part of which I have here given, I find recorded this scruple:

There is, however, in such results as the above, no proof of an occult intelligence which can distinguish and repeat to us things not in our minds; but further experiments may disclose a greater power than has yet shown itself." some years, however, before this occurred.

In The Debatable Land, pp. 437-450.

[Concluded in our next.]

Banner Correspondence.

Massachusetts.

WAKEFIELD. - A correspondent writes: The eighty-seventh birth-day of Mrs. Clarissa, widow of Mr. Benjamin Cox of Lynnfield, was celebrated at the house of her son-in-law, Sumner Pratt, Esq., of Wakefield, Mass., on the 6th day of October, 1874. About seventy-five of her descendants with their families were present, including seven children, fourteen grandchildren, ten great grandchildren—one child, two grandchildren, and two great grandchildren being ab-

· Mr. Cox passed on March 5th, 1873, aged ninety years, six months and five days, the couple having lived together sixty-eight years, during which time eleven children were born to them.

At 5:30 P. M. the party assembled around a sumptuously furnished table, Mrs. Cox being as simple the post of honor, and directly before her was placed a mammoth cake, bearing this inscription: "1787, Grandmother, Oct. 6, 1874."

An invocation was offered by Dr. John H. Currier, of Boston, and at the conclusion of the re-past, the party adjourned to the spacious parlors, where after singing by the family, Dr. Currier gave an address appropriate to the occasion.

At 8 P. M. a serenade was tendered her by Rip-ley's Band, which also furnished music for the younger portion to engage in the "merry dance, and at a late hour the company separated, with the feelings that the occasion had more firmly comented the golden chain of love and affection, that had previously bound their family circle.

New York.

ALBANY .- Dr. G. L. Ditson writes, under a recent date: Aware that it is the desire of the Banner to acquaint its readers with any and all of the wonderful phenomena that are now-invading our hemisphere through spirit power or otherwise, I do not hesitate to ask you to particularly notice the following, that have come under my own observation :

A Miss Entily York, who for seven years had lost the use of her lower limbs and all sense of feeling in her feet, and was only able to get along the floor by creeping like a child, has, under eleven weeks' treatment by Dr. Cornell Smith, of this city, so far regained her strength as to be able to stand erect, walk across the room by the aid of a chair, and ascend the stairs alone. She told me that she had also regained, perfectly, the

lost sensibility in her feet.

A Mr. O. Curtis, Jr., at the same time, stated to me that he had for years suffered from paralysis, was unable to take a step, or even move his feet up or down, and stumbled forward on his face if he attempted to walk. I saw him at Dr. Smith's house come up the stairs alone, and cross the parlor without the assistance of any one, or of even a cane. All this had been accomplished

by three weeks' treatment by Dr. S.

Still another gentleman present, who had been greatly benefited by Dr. S.—almost wholly cured, in fact, of a long endured lameness—was earnest in his commendation of the methods by which so

much good was produced.

Dr. Smith is assisted by the spirit of an old doctor, who often takes full possession of him and makes his efficiency so potent one hardly knows which most to bless. I have experienced, in my own family, the benefits of this controlling influ-

. New Hampshire.

NASHUA.-J. W. Fletcher writes as follows: On Tuesday evening, Oct. 13th, the friends of Mr. and Mrs. Harwood, of this place, were invited to a "house-warming" and general good time at their new and elegant home. At an early hour the guests began to arrive, until by nine P. M. nearly a hundred and fifty had assembled. They were of all denominations and beliefs, but that, for the time at least, did not prevent then from having a happy time. Mrs. Harwood has for many years been before the public as a clair-voyant and practicing physician, and has made a large number of friends in the exercise of this most wonderful gift. And every one expressed the best wishes to their hostess for her future prosperity and the enjoyment of her new home, which her industry had provided. There being many singers present, they contributed much to enjoyment of the evening. About eleven o'clock an elegant supper was served, consisting of a large array of good things, which evidently met the approbation of the company. After more music, games, etc., we bade the host and hostess good-night, with the best wishes that their pathway may be made bright and smooth by the love of their earthly friends, and that in coming time they may be yet more abundantly blessed than in the past.

Connecticut.

HADLYME.-Mrs. E. Louisa Mather writes, October 8th: I have recently been at Mrs. M. L. B. Ewell's, No. 19 Charles street, New Haven, and Lfind the number of those who wish for sittings in no wise diminished. In fact, her services are engaged for weeks ahead, and many are the disappointed ones, whom she cannot receive when they come on account of prior engagements. She gives, I understand, general satisfaction in her communications. I did not hear her play on the plano under spirit influence, as I am assured she does, most wonderfully, by those who have heard her; but I saw the manuscript who have heard her; but I saw the manuscript of a story written, in pencil, under the influence of Miss Sarah A. Southworth, a former writer for the Banner. She writes when in the family circle, keeping up her share of conversation, yet writing mechanically with the pencil in a large, running hand. The story is not finished, but is in the hands of an amanuensis to write out as fast as it is given to Mrs. Ewell. It will be published archebly, when fully written; and, judglished, probably, when fully written; and, judging from the beginning, will make a good sized book, and will be a most interesting as well as wonderful contribution to literature. Mr. and Mrs. Ewell also receive boarders in

their home, for medical treatment, and meet with good success. PIETY-LATENT AND PATENT.-Those fanati-

cal religionists who propose to protect Delty by a Constitutional amendment, will be interested a Constitutional amendment, will be interested to see how the name of Deity was once hawked about and cheapened, so to say, by hollow, formal and vain repetitions in connections where its introduction was prompted by pietism, and not natural plety. Here is a bill of lading of 1726, in which are "shipped by the grace of God, in good order and well conditioned, in and upon the good Briga called the William, whereof is master under God for the present voyage, is master under God for the present voyage, George King, now riding at anchor in the river Piscataqua and by God's grace, bound to Barbadoes," certain staves, shingles, fish and timber, wherewith to purchase and transport a home freight of Franch brandy and claret, about freight of French brandy and claret, about which secresy is enjoined, the whole plously concluding "and as the claret and the cluding, "and so God send the good Briga to her desired port in safety. Amen!"—Boston Trans would have been more wonderful, certainly; but | cript.

Scleet Circle at the Parlors of J. V. Mansfield.

NO. VI. BY HON. A. G. W. CARTER.

Yesterday afternoon was the sixth meeting of our circle, and we began punctually on time our written converse with the spirits of our band, who answered pretty promptly. Two new members, Mr. and Mrs. Newton, who had not met with us before, were present, and their commuications were answered, like those of the others.

To begin with, I wrote the following: "To our Spirit Band-Will some one, female or male, of our spirit band, who has not before communicated, tell us something of any subject

of interest she or he may choose. Yours, &c., A. G. W. CARTER." And in the usual way, in the usual back hand, was written, through Mr. Mansfield:

"Thanks, dear Carter, for your promptness; you have not allowed age to change your habits in that wise. The band is present, and with general consent have selected our Lady Browning to speak first. I will now introduce to the circle Mrs. E. B. Browning.

And without further thanks."

And without further question this followed:

"LADIES AND GENTLEMEN-I am at a loss for words to express my gratitude and thanks for this honor and privilege of speaking to those not only of the circle generally, but to those not only of the circle generally, but to those of my own sex. Then, again, that a woman should have precedence on such an important occasion is truly gratifying to my womanly feelings.

Let me congratulate you, one and all, in this step; pursue it, and heavenly will be the results.

Very truly.

Very truly,

ELIZABETH BARRETT BROWNING." The handwriting of this communication was not by any means feminine, but on the contrary quite masculine. No member of the circle was of course acquainted with the handwriting of the lady in this life, but one of those present said that the name, "Browning," looked like a signature he had seen. Of course, when we get a communication we can identify by chirography, it affords us much pleasure. When we obtain an autograph that we recognize, or can see is a fac simile of some other we have seen, we are more than pleased; but this is not so often the case. Mr. Mansfield seldom writes in the handwriting of the spirit who communicates; he oftener, however, gives an autograph. The reason of this is, that it requires another and a more particular individual and powerful influence in the right arm and hand of the medium, in addition to the usual influence of telegraphing with the fingers of the left hand, for the spirit to write as he wrote while upon earth, or to so sign his name. Mr. Mansfield's communications generally are in his own handwriting, and do not differ much in that regard; but once in a while the communication comes in the revitable writing of the spirit, as he used when in this life; and more often the autograph will come, because at the end of the writing this power can be exercised with ease for a moment. But because of the extra exertion to both spirit and medium required, the communications are seldom in the earthly handwriting of the spirit. This, it seems, would take too much labor and time.

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The next question was put by Mr. H. J. New-

"M. DAGUERRE, THE ARTIST Have you made any additional discoveries since you have inhabited the spirit-world in the action of light on metallic salts or compounds? Can you give me any formula superior to those generally in use here for producing photographic negatives?
Respectfully yours.
H. J. NEWTON."

And this answer came, but not from M. Da-

guerre, although a test :

"Dear Father—That remarkable spirit artist is not present, at this time, not belonging to the band. The great artist Daguerre is not expected to be present on this occasion; only such gifted spirits as Daguerre would be willingly solicited by the band. I have no doubt but it would be agreeable, not only to the band, but to the circle generally, that the great artist be one of the band.

Your son, Franklin."

Mrs. Newton's son "Frank" died when he was between three and four years of age, just thirteen years ago; and here he comes for recognition by his father and mother, after thirteen years' absence in the spirit-world, to say to his father, and the circle, that "Daguerre, the great artist, not being a member of the band, is not present." A test surely for the parents. See, too, the distinction the spirit-lad makes between "the band" and "the circle"; the hand refers to the assembly of our sniritfriends: the circle refers to our own mortal assembly. In all our communications this distinction has been observed; and Frankie keeps it up, young as he was, and is!

Informed of the fact that it would be "agreeable" that M. Daguerre be made a member of "the band," we of the circle duly elected him, as far as laid in our power; and later in the evening, on request, after the medium was tired, though, Mr. Newton asked as follows:

"M. DAGUERRE—Dear Sir.: You are probably aware that you have been elected a member of this circle. Have you any response to my former question?

Respectfully yours, H. J. NEWTON."

And this answer came:

"Thanks-thanks, gentlemen and ladies of the circle, for the honor conferred on me by a unanimous vote of the circle. I am informed by my countrymen that I have been accepted by the band. (It will be remembered that we have a good many French spirits in our band.) It will give me pleasure to meet the circle from time to

Touching the matter of photography, I am of the opinion that it has attained the top round of the ladder in plain colors. My attention has been called to an attempt to make pictures in colors, and with what I have seen of it I am inclined to think it will be made proceeded. clined to think it will be made practicable, but how soon I could not determine. M. DAGUERRE."

There it is -photographs in colors will some day

sion to discuss, pro and con., the question of authorship. Since then Mrs. Carter has been more or less exercised upon the subject of Shakspeare; and she thought she would go right at once to headquarters and inquire. So to the President of our "spirit-band" she submitted the following:

"I wish to ask our President, Mr. Kinmont, if Bacon is the author of the plays said to have been written by Shakspeare. MIRANDA CARTER."

I must here premise that Mr. Kinmont, in this life, was a great Baconian, as well as Shakspearian scholar. With him I copied and read in the Latin the "Novum Organum" of Bacon, a long time ago.

The following answer, in the usual back hand, was written by Mr. Mansfield. I copy it all:

was written by Mr. Mansheld. I copy it all:

"Thanks, Mrs. Carter, for the notice. I come
to your quiet home, day after day, to see Alfred,
as I once called him; but so absorbed is his
mind during the day with law matters, and evening with dramatizing, (I have been very busy in
law and dramatic literature recently,) I get
scarcely any chance in your apartment to sit
down; however, I will next come and visit with you; I am sure you will say as much as 'Good evening, sir!'

"But seriously now, in my opinion Bacon had almost as much to do with the writings of Wm. Shakspeare, as I had to do with Robinson Cru-soe's writings—not a whit more. Very truly, ALEXANDER KIMONT."

Not wholly satisfied with this, I later in the evening wrote as follows:

"ALEXANDER KINMONT-How do you know that Bacon had no more to do with Shakspeare's writings than you with Robinson Crusoe? Please say. I am Interested. A. G. W. CARTER." This answer came, in the usual back hand and

fac simile autograph: "Well, my dear Carter, I have looked the mat-ter over and over, and am now reasonably con-vinced Bacon had nothing to do with those writ-ings, that is, as originally written. But as we do

not agree on that matter, let us agree to disagree.

ALEX. KINMONT." Is the literary question settled? I pause for a

During the evening, Mr. Charles R. Miller, of our circle, put the following question to his friend and former employer, who is a member of the band, and his name appeared in one of my former communications among those of the band

"Joshua Srow—Do you concur with me in the opinion that our popular or Orthodox theology is the great barrier to progress, and to a better social state? Please answer, for the benefit of the circle. Your friend,

Chas. R. Miller."

This response followed:

"Thank you, my dear boy, for such you were to me, while in my employ.

Now as to your query. I had supposed that question had long since been settled. I knew it was years before I come to the spirit world—that is, in the general acceptance of the word 'orthodoxy. Let me propliesy that within the next thirty years the old popular idea of eternal or partial punishment after death, will not be thought of by those peopling the earth. The old Orthodox idea has received its death blow. So let it die in its own way. Your friend,

JOSHUA STOW." Late in the evening, desiring to know from our band the fact in reference to the so much talked of and advocated doctrine of Re-incarnation. I asked thus:

"TO ALEXANDER KINMONT-Is Re-incarnation, as taught to the French Spiritists, a fact? A. G. W. CARTER."

To which was this answer, in usual form and manner:

"DEAR CARTER-I have not been able to see anything since coming here, that convinces me that such is a fact. My experience thus far convinces me there exists nothing of that nature ALEX. KINMONT."

This is a plain and modest answer of this somewhat vexed question, from a spirit who has been an inhabitant of the Summer-Land now thirty-six years, according to our measurement of time. And I must here beg leave to observe that in all the late experience I have had with spirits and Spiritualism of my own, the doctrine of re-incarnation has been uniformly denied. I know the strong arguments for and against it. I wish we could get at the truth, and the fact. The array of spirits who communicate through the Banner. favor and pronounce the doctrine true; while so many other good and wise spirits deny it over and over. To believe the doctrine or disbelieve it, will not hurt much, but for my part, when I once get rid of this earth, I surely never, never want to come back to it, or any other material planet. At the same time, in reference to this matter as to the question cui bono? I would say, give us the truth, the whole truth, and nothing but the truth.__

New York, Oct. 14th, 1874.

POSTSCRIPT.-My attention has been called to a communication from Dr. G. Bloede, of Brooklyn, N. Y., in the last issue of the "Banner," in which my name is conspicuous. So far as the communications from the spirits to our "select circle" are concerned, I ignore all responsibility, as do the circle and the medium, Mr. Mansfield. They may be "Diakka" or "mixed spirits," or they may not. We have no means of telling exactly. In reference to the questioned communication of "Emanuel Swedenborg" I stated the fact to be, that, in answer to my question, "in a peculiar handwriting, small and unique letters, with a wonderfully accurate fac simile signature, this answer was written as usual;" and if a "Diakka" or "mixed spirit" imposed upon us, so far he did it well. In regard to the paragraph about "clairvoyant perceptions," as distinguished from "direct revelations from the Lord," unlike your correspondent, I, an old Swedenborgian, educated for the ministry of that pulpit, see not the least glimmer of "Diakthat pulpit, see not the least gimmer of Dhakka" in the alleged communication of "Emanuel Swedenborg," for long ago a spirit, purporting to be Emanuel Swedenborg, had told me that he had given up the claim of "direct revelations from the Lord," and was "a medium when upon earth like other mediums of clairvoyant perceptions in a high sense.

There it is—photographs in colors will some day come; but M. Daguerre, the great French artist himself, cannot tell how soon, nor does he now disclose in answer to Mr. Newton how it is to be done. Perhaps he does not know himself, as he says merely, "My attention has been called to an attempt to make pictures in colors, and with what I have seen of it," &c. The spirits, well as the people of earth, have to labor for improvement—the scientific and the artists of the kigher world have to experiment and study and explore, before they can advance in science and art, as well as those of this mundane sphere. Recently in some of our newspapers there has been much discussion as to the real author of the writings attributed to William Shakspeare—the question being between him and Lord Francis Bacon. Being a student of the writings myself, I have very frequently in the West delivered a lecture, which I at much labor had prepared, upon Shakspeare and his works. This lecture last winter on invitation I delivered in one of the halls of this city, and having a large and intelligent audience before me, I took occa-

AUTUMN IN THE SOUTH OF FRANCE BY THEODORE AUBANEL.

Withered fields and walling cry . Of poplars high, Wildly flinging their leaves around, While the flerce mistral bends like a withe The stem so lithe, And the tempest mutters along the ground.

Not a spear of golden grain
On all the plain!
Ants are in their holes once more.
Even the snall draws in his horns,

To his house, and shuts the door. On the holm-oak, no cleala

Holdeth gala! Dim with frost his mirrors * now; Little rustles make their moan, For mulberries gone,
And birds' nests vanished from the bough.

Sudden flights of larks are loud

In the cloud,
Muttering terror and dismay.
Huntsmen's echoing shots resound
All around, And their dogs forever bay. On the hillock there is ruin

Past undoing.
Axes ringing on the oak:
While the charcoal-burner's fire As the north wind lifts the smoke, Lambs to highland pasture straying,

Or delaying In the mead, are met no more. Covered are they from the cold. In the fold, And the shepherd props-the door.

Thrifty men ply hammer and plane, Else they drain, By the ingle, many a flask. Girls, under the grain-stack's lee,

Braid the garlic, for their task. All the woods are sere and dung

Where the sun Sinks the leafless boughs behind. Where the vineyard's prunings lie Silently, Toiling women faggots bind. But the poor are they who gather Dead wood, rather, Or for bark the forest range; Else in scanty rags and dreary,

Barefoot, weary, Stroll the hamlet, haunt the grange. Comes a little shivering maid, Ilaif afraid, Opes a pallid hand and thin. She's an orphan, and, indeed, Faint for need. Drop, I pray, an alms therein!

When beside the oven bright, Loaves are white, Think of her whose man is dead, Who hath bolted flour no more

In her store, Nay, whose oven hath no bread. Southward, hark, the floods are falling, Thunder calling;
Swells the Rhone in the black weather.
Hark! the footfall of Death's feet,
Coming fleet, Young and old to reap together!

The two shiring and sonorous membranes under the abdomen of the cleals, which produce the noise known as its song, are called in Provencal mirau or mirrors. -[Atlantic Monthly for October.

Free Thought.

THE BATTERY AS A MEANS OF DE-VELOPMENT.

In the Banner of Light Message Department, for Oct. 3d, "W. J. K.," of Braintree, Vt., is reported as asking, under the head of "Questions and Answers ":

"How can a battery be used to aid develop-ment?" "And is this method of obtaining me-diumship entirely safe?"

The answer, given as I infer by "Sa-goye-watha." a Seneca chief, is, to me, too curt, evasive and unsatisfactory. As far as my own experience goes, I will-endeavor to answer our friend in as concise a manner as possible, stating what I find o be the result of using an electro-galvanic battery.

One month ago, three persons, my son (thirteen years old), his mother and myself, sat in a room (set apart for the purpose), round a small stand, unvarnished, on chairs and footstools insulated, holding a rope made and in manner used as described in "Philosophy of Spiritual Intercourse," by A. J. Davis.

Six small tea-bells were placed on the stand, a guitar against the north partition of the room, a tin trumpet about twenty-eight inches long, on an insulated stool; to the right, of the north end of the stand, at which my son sat, an electrogalvanic battery on a bracket fastened to the north partition.

We obtained raps the first sitting, rather faint or indistinct, in answer to questions respecting the use of the battery, approving and confirming my ideas with regard to it; all the metallic objects which we expected would be manipulated and used by our spirit friends were in turn galvanized.

On the second and third sittings, so clear and strong were the raps that the names of our visitors were rapped out, by the alphabet being repeated; each consecutive scance was made more attractive and interesting to us, by the increased power manifested; the bells were lifted in the air and rang, the guitar played on, the trumpet lifted and spoken through. Last evening we had one of the best scances, considering the short interval from our first sitting, that I have ever heard of; details would be too tedious; suffice it to say that our most sanguine expectations are more than exceeded.

Not only have we excellent physical manifestations, but intellectual and scientific communications and suggestions; still the power increases. and a fair prospect is before us of having one of the finest circles for spiritual manifestations ever held in the Western country.

Further, the names and past record on the earth-plane of our friends are given; the director being a much esteemed and highly respected doctor, once practicing in the city of Cincinnati. Three Indian chiefs come dressed in their costume and equipments, and information respecting their life, customs, etc., on the earth-plane three hundred years ago, is promised, also intelligence concerning some of our own relatives.

In conclusion, let me recommend the skillful and judicious use of terrestrial electricity as a powerful aid in bridging the two worlds. This is a matter little appreciated and less understood, but it involves the future of the race on this earth. The gates so long closed to man's consciousness are opened; and once opened are open forever, because the work is based on immutable laws and natural foundations, the phenomena being the result of a scientific application of the laws or rules of action of this universal force **J. F** call electricity

A SPIRITUALIST'S DEATH-BED.

To the Editor of the Banner of Light: I find this a fitting opportunity to give some idea how Wilmington is progressing in spiritual affairs. Thomas Clavey, son of Bro. Christian Clavey, President of our Society, has just passed to spirit-life, at the age of twenty-four years, after a lingering and painful illness of nearly four months. As such transitions as his are calculated to accomplish much good, I feel it an imperative duty to report the details, so that we may feel, as his father expressed it, "If this is death, may we all die as he died!"

His parents belonged to no church, but rather

to the materialistic school, until about three years ago, and had made it a point to educate and bring up flittir children-in-such-manner-that-when-theybecame of age, their minds being unprejudiced, they would be capable of judging for themselves, and forming any idea of religion and a future life which they chose. About three years ago, Bro. Clavey had an invitation to attend one of our spiritual circles, and, in company with his son, he came among us to determine whether there was any "humbag" in Spiritualism. The result of their investigation showed that Theorem. there was any "humbing" in Spiritualism. The result of their investigation showed that Thomas, who has just passed over, was beyond doubt a clairvoyant, and could discern and describe spirits as well as any of the mediums in the circle, and his words were, when he left the circle, "Papa, I could see the spirits myself, and more too." Here was Irresistible evidence of a superior power which his family soon recognized, and which proved to all the fact of a life beyond and the existence of spirits out of the form. From the existence of spirits out of the form. From that time our brother was a faithful attendant at our meetings, more especially at those held at his father's house, where he would sit in the circle

and describe the spirits who presented them-selves with the minutest accuracy.

Last May he was taken sick with a hacking cough, which soon developed into consumption, and which was principally the cause of his tran-sition. His father, knowing that he could not recover, was desirous of speaking to him on the subject of death, but feared to do so as he thought subjector reach, on learest to as so as a fining in perhaps it might make him pass away the sooner, so he waited and anxiously looked for an oppor-tunity. And at last it came! Oh, glorious op-portunity! It has convinced many that Spirit-tualism is indeed good to disk. ualism is indeed good to die by. Shortly before his transition he called his father

Shortly before his transition he called his father and mother, and all the members of the family, and told them plainly and distinctly that he was going to die. His mother naturally gave vent to her grief in tears, perceiving which he said: "Dear mother, do not weep, I shall not leave you; Lam going to stay right here in the house. This, my home, mother, has been my heaven; it shall he my heaven still, the only heaven I know of so do not weep. I will not so away."

of, so do not weep; I will not go away."

His father asked him what he meant by death.
His reply was, "Papa, there is no such thing as death; I only leave this sick body for a healthy one; it is like going to sleep in this room and waking up in the next one." And so they conversed for nearly two hours upon this subject. Having every faculty of his mind clear and sensible, he would see and describe his spirit-friends. and name them as they came forward with outstretched arms to welcome him

What religion, what faith can give better con-solution than this! Here is a young spirit pass-ing over; he knows of no hell to fear, no angry God to dread, no blood of men or gods does he desire to wash away his sins; he takes the whole responsibility upon himself, and leaves this world without a doubt or fear concerning his fu-

While passing away he called for his friends to the passing away he cancer to have music; sing, it being his anxious desire to have music; they could not overcome their grief sufficiently to sing, but a higher power interceded! Yes, those who knew what death was, who had passed through its trying-ordeal, and were now rejoic-ing over the birth of this young spirit, rendered assistance in this trying hour, and discoursed sweet music upon the organ which was in the parlor below, to the infinite surprise of all present. It is a remarkable fact that the organ was locked, and the key was in his sister's pocket, who

locked, and the key was in his aister's pocket, who was up-stairs at the time.

Our dear brother passed from the physical calmly and sweetly, bidding his friends an affectionate farewell, and leaving with them the assurance that, if it were possible, he should return and communicate, which assurance has already been made doubly sure, as he has been seen at three distinct times by different mediains. He left without a doubly or fear conscious to seen at three distinct times by different mediums.

He left without a doubt or fear, conscious to the last, perfectly satisfied that the teachings of our heaven-born-philosophy are as good to die by as they are to live by. With his last breath he exclaimed, "Good-by! Although my eyes are closed in death I see you all distinctly. I will apply the property of the property of the second section." come again." Oh, father, mother, sisters and brothers, have ye not received a consolation in this your most trying hour, which no theology could offer? Here you have the comforting assurance, from your child's own lips, in the hour of death, that it is a pleasant thing to die, to be wafted away in the arms of loving angels, to be able to return again and dwell with you. What

a glorious privilege has been yours!

On the day: appointed for the funeral a large assemblage of people gathered to listen to the closing services; many were anxious to know who the minister was to be; the Orthodox came to see an Infidel flee to Christianity in the hour of death, but went away disappointed in this. of death, but went away disappointed in this: The services were conducted by Brothers Smith. The services were conducted by Brothers. Smith, and Marshall, supported by a full choir, who rendered some of the best selections in an excellent manner. Then Dr. Marshall delivered an appropriate address, remarking that our manner of services was different from the Orthodox or thinkers, the right to worship God according to the dictates of our own consciences. He then went on to speak of the diversity of spiritual gifts, and gave the Orthodox to understand that their bible itself sustains Spiritualism.

went on to speak of the diversity of spiritual gifts, and gave the Orthodox to understand that their hibbe itself sustains Spiritualism.

Then followed another beautiful song by the choir, after which our whole souled brother, Robert L. Smith, made an address in which he sent Spiritualism right home, to the astonishment of his Orthodox friends. He said we had come to a house of mourning, but not to a house of grief; that there should be no outward formality in paying our last loving tribute of respect to the remains of our departed brother. He then reviewed his early life and training spoke of the many convincing incidents that transpired at his transition, using each one as an argument in favor of our beautiful philosophy; maintaining that through the experience of this young man it had been demonstrated that Spiritualism was good to die by. He spoke very earnestly and charitably, and we felt the force of his words in our souls. Over two hundred persons were present to witness the glorious triumph of life over death—of free thought over a selfish and bigoted theology.

At the grave Bro Smith read a beautiful poem.

life over death—of free thought over a selfish and bigoted theology.

At the grave Bro. Smith read a beautiful poem, and Dr. Marshall delivered a short address upon the text, "Oh, grave, where is thy victory! oh, death, where is thy sting!" which brought consolation to all, showing that our brother had borne the trials of sickness bravely, and when the white-winged messenger called him he was found ready and willing to go, without a doubt or fear; death had truly lost its sting and the grave its victory, and Spiritualism reigned triumphant while the angel-world was rejoicing in the advent of another soul to the realms of love advent of another soul to the realms of love and wisdom.

and wisdom.

These experiences at the death-bed and funeral of a brother Spiritualist, have, we believe done more to strengthen our faith in the innumerable company of angels who surround us than all the tests and lectures we have ever had. And we all feel that a grand triumph has been effected for

Spiritualism in this community.
Wilmington, Del. Jas. A. M. Fraser.

No girl should be indifferent to her personal appearance. God meant woman to be attractive, and it is one of her duties to carry out this design. But that dress is to be all, is, more than we can believe. Just because we love to see girls look well, as well as to live for some purpose, we would urge on them such a course of reading and study as will confer qualities which no modiste can supply.

And then those sainted ones—the wives, mothers and maidens. The old tomb stones bear the names of many such. Their example did much for the moral welfare of Gloucester, and they left behind them sweet memories which lived long after their bodies had turned to dust. Assaye passed from one grave to another, many very familiar names appeared, chiseled on the slate or marble, and their forms and features came vividly before us in memory, as we had seen them walking the street, or on the Sabbath, sitting in the old Congregational church. Long ago they passed from the sorrows of earth to the joys of heaven. Their eyes have seen the glory of the Lord, and, reunited with the loved ones of the Lord, and, reunited with the loved ones gone before, they have found that rest for which they prayed and of which their voices so often sweetly sang. The heaven they found may not be as they were taught it was, with golden streets and the sole employment, that of sitting about the throne playing on the harp—oh no; but a reunion, freed from sickness, sin and sorrow, and perhaps—yes, we do believe it, they can and do bless and assist those left behind to light the battle of the world and win their crown of immortality. What better thoughts can swe have in relation to our dead than that they are permitted to come from their blessed abode and surround us with their loving presence?—Cape Ann Advertiser.

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Mediums' and Spenkers' Convention.

The Spiritualists of Western New York will hold their next Quarterly Convention in the new Opera House at Jamestown, Chant. Co., N. Y. The meeting will concave on Saturday, the 7th of November, and continue two days. The Abantle and Great Western Railroad passes through Jamestown from east-to-west. Parties going ria. Dunkirk will take the Dunkirk and Warren Railroad; A cordial invitation is extended to mediums and speakers, and all who are large enough to hear the truth.

A. E. THALES, A. E. THALES, C. muittee, G. W. TAYLOR.

BANNER OF LIGHT:

POPULAR FAMILY PAPER. AN EXPONENT

OF THE SPIRITUAL PHILOSOPHY

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

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shade of odnion to which our correspondents give

Banner of Light.

BOSTON, SATURDAY, OCTOBER 31, 1874.

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> COLBY & RICH, PUBLISHERS AND PROPRIETORS.

Letters and communications appertaining to the alitoila: Department of this paper should be addressed to UTIKE COLEY; and all HI SINESS LETTERS to ISAAC, RICH, BANNER OF LIGHT PUBLISHING HOUSE, BOSON, MASS,

The Ritualism Question.

. The Bishop elect of Illinois, Dr. Seymour, one of the Professors in the Theological Seminary of New York, has been finally rejected by the convention of the church in session in that city, on account of his-positive tendencies toward the practices of Romanism. That is just the shortest way of stating it, and, for the plainest possible understanding of the whole matter, it may as well be added that the real issue in the Episcopal Church in this country, as in the Church of England, is between the Protestant and Romish elemonts. It is a struggle-that, threatens to rend the whole ecclesiastical edifice. There is no help for it, higause when considerable bodies of men. zentots in religious belief, are once resolved to go forward in a certain direction, it is next to impossible to stop them. But the peculiarly inconsistent thing for the convention to do was to refuse to confirm Dr. Seymour as Bishop of Illinois, yet leave him in his present important office of teacher of theology to scores and hundreds of educated young men in the Theological Seminary of New York. To carry out its original intent, it should proceed at once to oust him from a place where this influence is tenfold what it would be at the head of any diocese whatever. To show, showever, what tritles suffice to fill the heads of a body of learned and able men, ecclestastically inclined, when their professed aims are those only of religion, it is ,but necessary to cite a few passages from the convention's proceedings. The question of regulating public worship, that is, the forms of public worship, has taken up much time and a vast amount of discussion; showing that the form is more considered than the substance. It is ritualism, in short, and nothing else, that

In the course of one resolution which was introduced occur specific rules concerning "deficiency or uncertainty in relation to the furnishing and ornaments of the sanctuary, vestments of the clergy, and ceremonial observances." This is the question before the convention. Another embodied a new canon of ritual, laying down nice rules about lights for the communion-table, the elevation of the elements—that is, the bread and wine, the mixing of, water with the wine, the use of a water, the washing of his hands by the minister, or of the vessels used in administering the community, "bowings, crossings, genu-flections, prostations, reverences, bowing down over, or at, or upon, or kissing the communion table," and the use of clerical vestments "other than the surplice, with the black stole, and black gown, and bands, and the Episcopal habit." Now this is what our church in this country is come to. All of them are more attentive to the acquisition and use of power and authority than to the advancement of spiritual truth, and their own conduct abundantly proves it. They must be judged by that rather than by their profes-sions. It was Christ who said while on earth "God is a Spirit, and they who worship him must worship him in spirit, and in truth." Then why all this time and talent wasted over such a body of mummery, by which no one's spirit is benefited, whatever it may do by way of strengthening the church. Is it not time that judgment should come upon the earth, and the power of the spiritual reassert itself, when all things are thus hardening and becoming engrusted in authority in every imaginable form?

thus engrosses the attention of the delegates.

The Message of John P. Allen,

Given through the organism of Mrs. J. H. Co nant, at the Banner of Light Public Free Circle on May 12th, and published on the sixth page of the issue for October 17th, finds the most uncompromising endorsement in the letter which we give below from Willard Wheeler, Esq., the gentleman visitor who was so unexpectedly addressed by the spirit. We cannot see that any additional words from us can clinch the matter more

MESSRS, COLBY & RICH—The message from the spirit of J. P. Allen, given at the Free Circle and published in the Banner of the 17th ult., to myself, is true, every word of it. I fully recognize it as having come from my friend Allen—as fully as I would had he been there in his recentcast off body of flesh. It is in perfect keeping with the facts of the case. This is nothing strange to me. It is only one of many messages, equally true, from the same source, which I have ivestigated, and in cases, too, where the idea

of collusion was impossible.

I write thus much, that my friends who believe I tell the truth may be assured of the fact.

Yes, friends, I have no more doubt that my

friend Allen delivered that message to me, than I have of my own existence. W. WHEELER.

I have of my own existence. W. Sudbury, Mass., Oct. 26th, 1874.

Many other people, skeptics as well as believ ers, have assured us that they have received unequivocal evidence of the return of their spiritfriends at our Public Circles, and yet they decline to allow us to verify the messages so received and printed in the Banner.

No. 3 of the interesting series of letters entitled "From Washington to Texas," by a lady lawyer, will appear in our next issue.

In Re Katle King.

In another column will be found an extract from a letter written us by Dr. H. T. Child, wherein it is stated that the Holmes mediums and that the mysterious apparition denominated 'Katie King" is again to be seen at their séances-which have been opened to the public. And as all matters bearing on the history of this celebrated materialization would seem to be of value to the seeker after truth, in making up his or her judgment, we at this time desire to present without comment a brief article from the pen of Robert Dale Owen as printed in the Worcester (Mass.) Spy of October 20th, together with the editor's reply thereto—that our readers may gain some idea of the depth of interest which this question is awaking among the secular newspaers of the country.

The editor of the Spy, in his issue of October 6th, copied "Katie's" account of her life on earth, as related by herself to Dr. Child, and then proceeded to devote nearly a column to the dissecting of the narrative, being particularly severe in his criticism of the "ease and confidence of Mr. Owen's belief in her [Katie's] pretensions;" declaring the story to be a clumsy deception; giving the recorded history of "Henry Morgan's operations while in earth-life, which decidedly militated against "Katie's" story; maintaining that even materialized spirits must submit to the power of facts;" and closing with the following

"If he [Mr. Owen] could bring himself to be lieve less easily, he would be worth a good deal more as a critical historian of spiritualistic manilestations, and might insist on having facts, where he now uses theories and puts wonder in the place of reason. It would not grieve us to see 'Katie King's' pretensions so conclusively demonstrated, that the world would be compelled to accept, as a fact, the claim that she is the mato accept, as a fact the chain and so the fact that the fa

This paper happening to fall, under the notice of Mr Owen, he hastened to forward the subjoined in reply :

To the Editor of the Daily Spy: "Yo he Easter of the Ditter Spy!"

Six—A friend has just sent me a copy of the Spy of Oct, 6th; containing an editorial touching the (alleged) materialized spirit, called 'Katia King,' and my article to the London Spiritualist on that subject. In that article I expressed my conviction, and L repeat it here, that the phenomenon of materialization was genuine.—I saw, touched, conversed with a denizer of ansaw, touched, conversed with a denizer of another world; and this not once, but day after day and weeksafter week. I saw her appear and disappear time after time. I obtained phenome nal proof of a life to come. That is the only important matter; and it is, the only matter upon which I expressed myself with certainty. I added expressly: !The side question of identity is less conclusively settled. Though I have conversed with 'Katie' day after day for five or six weeks, she never gave me any particulars re garding her parentage or history, or her father story, except that her real name was Annie Morgan, and that she was the daughter of the spirit often called John King, but whose real name was Henry Morgan. The domestic story to which you refer as not tallying with the his-tory of the buccaneer Morgan, came, as I dis tinctly stated, as a communication obtained through the mediumship of Dr. Child. While expressing my confidence in the good fails of the Doctor, and my impression that the story 'a truthful ring throughout,''I added this ion : 'But "Katie'' has herself set before us ason- for the belief that every such communi cation is more or less modified by the channel through which it passes.

In all this there is not the shadow of a reason for saying that 'Katie King is a notorious fraud.' Dr. Child's mediumship, like all mediumship, may be at fault; there may be errors of dates or other details in the story as it came through him; or, on the other hand, there may be errors as to dates and other details in the recorded history o a freebooter who lived two centuries and a balf since. I do not assume, and never have assumed, to decide between the two. All this is of trifling importance as compared with the main question: 'importance as compared with the main question:
'Can the dead return—yes or mo?' Have we, or have we not, to day, evidence similar in character; to that itpon which the disciples, eighteen hundred years since, founded their belief in another world—'If the dead rise not then is hot. Christ raised; and if Christ be not raised, your faith is vain'?'

ROBERT DALE OWEN.

Thiladelphia, Oct. 15th, 1874.''

The editor of the Spy published the document

and appended to the same the following reply, under the heading of "Notes on Mr. Owen's Letter," wherein he reiterated the positions assumed

in his issue of Oct. 6th: "It appears to us that the main question in

this discussion is not 'Can the dead return—Yes or No?' as Mr. Owen states it, but, rather, 'Do the dead actually return, as he reports, Yes or No." Or to come more exactly to the point, is it true that 'Katie King' is actually 'a denizen of another world, as Mr. Owen assumes. We have no prejudice against believing this; but we cannot accept illusions as facts, no maiter how good and sincere the individual may be who would persuade us to do so. We do not doubt Mr. Owen's sincerity when he asserts that he has seen touched and conversed with the materialized spirit of a woman who died two hunrialized spirit of a woman who died two hundred years ago; but we doubt the correctness of his judgment in this case, and think he believes without sufficient evidence. Seeing touching, and talking with the person called 'Katie King' does not prove that 'she is 'a denizen of another world;' nor is there anything in her reported appearances and disappearances' that can reasonably be regarded as beyond the powers of leger-domain. Someof the fasts of ledding and Court Some of the feats of Houdin and Count Cagliostro were very marvelous.

On the other hand, some of the tests applied to this 'Katie King' indicate that she is a fraud. We wrote the editorial to which Mr. Owen refers to show the irreconcilable contradiction between 'Katie King's domestic story' and the facts of history. She asserts that she is the daughter o Henry Morgan, the buccaneer; that she was born in 1660; that her father lived in London with his wife previous to 1660, and for some years afte this date; that she saw the burning of St. Paul's Church in London in 1666, when she was six years old; and that her father went to the West Indies and returned when she was 'about ten years old.' We cannot agree with Mr. Owen that the falsehood of this story is of 'trifling importance,' for it involves the credibility of het claim that she is the 'materialized spirit' o Annie Morgan, who died two hundred years ago It is absolutely certain that Henry Morgan, the buccaneer, did not have a wife and child in London in 1660 as she asserts: that he never at any time, lived in London; and that he was not in England during the time from previous to 1660 to 1671. He ran away from home previous to 1660, when a youth, went to Barbadoes, was 'sold' to a planter whom he served several years as a 'redemptioner,' and began the business of piracy in 1663 or 1664, soon after obtaining his freedom. As for dates in the history of this man, some of the more important are furnished by Spanish official documents, which tell us where he was in 1665, and at various times during the

six years following this date.
'Katle King's' 'domestic story' is manifestly a very bungling and most unwarranted inven-tion. It was manufactured by some person not well acquainted with the history of Henry Morgan, the freebooter. Mr. Owen's suggestion, that the falsehood may be due to some 'fault' or defect of the 'medium,' seems to us more fatal

the same source may be false. -Such mediumship should not be trusted, especially when it pro-fesses to undertake so grave a matter as the 'materialization ' of 'a denizen of another world.' '

Early Christianity and Spiritualism.

Carleton, of New York, has just printed an el gant book that is of great interest and value to Spiritualists, whose title is "The Identity of Primitive Christianity and Modern Spiritual-The title conveys the full idea of what the book itself attempts to establish. The author is Eugene Crowell, M. D. The dedication offers the work "to all liberal minds in the Christian Churches that are disposed to welcome new light upon the spirituality of the Bible, even though it may proceed from an un Orthodox source, and that dare weigh and consider, even though they may reject the claims herein made for the unity of the higher teachings of Modern Spiritualism with those of early Christianity." The author distributes his discussion over the several topics of his chosen theme with marked skill and sagacity. In the first chapter he treats of "spiritual gifts"; next, of "inspiration and mediumship"; then, in due order, of "faith," the gift of healing," "the working of miracles, and physical manifestations," "prophecy," discerning of spirits - apparitions, " "divers kinds of tongues," "trying the spirits," the 'necessity for regarding conditions," "the use tals," "spirits in prison," "possession and ob-

of humble means, " "angels were once morsession," "witchcraft and sorcery," "Hebrew prophets and mediums," "a natural and a spiritual body," "materialization of spirit-forms," "table rappings and tippings," and the "displeasure of the Priests, Pharisces and Sadducees." It is essential to spread this list out fairly before the reader, in order to give him an idea of the scope and character of the discussion entered upon. It is very obvious that this is one of the few books that are of positive value for the In some articles written by Mrs. Stowe, a few

years since, for the Christian Union, she takes the same ground as that assumed by the author of the present volume in relation to the early Christians. She believed that their intercourse with angels was direct and unobstructed, and she could not therefore deny the fact that Modern Spiritualism only revived and restored that blessed era. So far as she went, she admitted all it was necessary to admit. This volume of Dr. Crowell's. which abounds with illustrations of its texts and is crammed almost to a surfeit with details, goes further and more elaborately into the evidence and reasons which prove that the primitive, or earliest, followers of the doctrines and teachings of Christ occupied a position identical with that of modern Spiritualists. The heavens were opened n those days as they are again now. The judgment which the coming of Christ had brought upon the world of spirits prepared the people of the earth for-the direct reception and influx of angelic influences. That was why it was such an event in the history of the human race. But Christians afterwards, from the time of Constanline and the Council of Nice, mistook the meaning of the mission of Christ, and steadily sought to build up authority on a spiritual basis—the very thing which Christ declared that he came to overthrow. With that attempt the heavens were closed again, and the angelic messengers were shut out more and more from direct contact and communication with the human race. In the present century, however, the former freedom is restored. The old conditions are being replaced. Modern Spiritualism reveals, though with great er impressiveness and to vastly greater multitudes, the reality of spirit intercourse and the close relationship of the external to the spiritual world. And it is this simple but profoundly significant fact that is sought to be demonstrated in the volume under consideration.

New York Items—J. J. Morse's Arrival. J. M. Peebles, in a letter relating to the publication of his hopks, says:

"We are having lively times in New York just at present. The good work is going on gloriously. Spirithalish was never so prosperous; the press never before so fair and impartial. E. V. Wilson did a good work during September. Lyman C. Howe follows us in a two-months' engraper. nonthly mathees are proving a grand success.

Mr. Mansfield was the principal medium Sunday evening. His tests were unmistakable—not a evening. His tests were unmistakable—not a mistake did he make even in giving names. Not only is the committee, but the entire audience, in favor of congregational singing. The Progressive Lyceum is doing well. It is more flourishing than last year. Nellie J. T. Brigham succeeds Bro. Howe.

J. Morse, English lecturer on Spiritualism who lately arrived here from England, looks halo and healthy, and is ready for work. He goes to Baltimore on Friday for a month's engagement December he lectures in Philadelphia, Pa. He reports the star of Spiritualism rising zenithward in the Old World. Mr. Morse speaks in the trance, permitting questions after the lecture."

The Gadarene: or "Spirits in Prison."

J. O. Barrett's and J. M. Peebles's new work, above named, is in press and will be issued immediately by Colby & Rich, Book Publishers, No. 9 Montgomery Place, Boston. It is a curious medley. Many statements we endorse-many we do not. It seems to us to be overwrought in several of its details. That the design of the authors of this work will be misapprehended and misconstrued by the critical and hypercritical skeptic, we have no doubt. But the plain talk of Bros. Barrett and Peebles is perhaps necessary. We shall see.

Cora L. V. Tappan

Has been engaged to lecture at the Cavendish Rooms in London on Sunday evenings from the close of October, during the winter and until June next, which fact speaks volumes for the impression she created by her past labors in the English metropolis.

We have received from the WEST & LEE GAME COMPANY, of Worcester, Mass., three specimens of the interesting schemes for the pleasure of their patrons which this enterprising house is constantly putting before the public. The present series embraces "Society," "Portrait AUTHORS," and "AVILUDE;" price fifty cents each. For sale by Colby & Rich, No. 9 Montgomery Place, Boston, and by the Publishing Company's agents.

Read Robert Dale Owen's "Chapter of Autobiography," entitled "How I CAME TO STUDY SPIRITUAL PHENOMENA," (from the November number of the Atlantic Monthly,) on our second page. It is copyrighted: but we are allowed to print it by special permission. Thereto 'Katie King's 'pretensions than even the false. hood itself; for all other communications from mit of the publishers, H. O. Houghton & Co. fore no other newspaper can copy it without per-

Katie King in Philadelphia.

As announced by us in a former issue, the Holmes mediums have again taken up their abode in "the city of brotherly love." We are informed by a letter from our esteemed correspondent, Dr. H. T. Child, 634 Race street, that city, that the séances have been resumed with more than usual success at the new home of the mediums, No. 825 North 10th street. The mediums have caused to be prepared for their use a new corner cabinet (covered), eight feet in height, five feet frontage, with a door two feet by six, and two apertures—the sides being five feet deep. This cabinet is so placed in the room that those attending the séance can walk around

it. The Doctor further says: At the first séance, held on Monday evening, the 19th of October, there were present Robert Dale Owey, Drs. Fellger and Passon, Mr. W. O. Leslie and wife, Mrs. Buckwalter, Mrs. Child and myself. We held a dark scance, and had the ordinary manifestations—the moving of much produced the control of the contr sical instruments, and other objects, etc.; sever-al voices were also heard; among them that of Richard Laranjeau, who spoke to each person present. Mrs. Holmes was entranced by severl of her guides. At the circle for materialization Mr. Holmes went into the cabinet, after we had examined it thoroughly to see that no one was secreted therein. In a few minutes several hands appeared at each aperture. We were informed by the same, by raps, that they were preparing for materialization.

Tuesday evening, October 20th, the same parties met, with the addition of Miss Tetlow. We had a short dark circle with good-manifestations, after which Mr. Holmes went into the cabinet. and in two minutes hands were seen at both apertures, and also shadowy outlines of Katie'

Friday evening, Oct. 23d, we had a short dark circle, and a request was made that Mr. Leslic and I should sit in the cabinet with Mr. Holmes, and after that Dr. Fellger and Mr. Owen were to do the same; in about two minutes after they came out, leaving Mr. Holmes alone in the cabi spoke to each one of us. She was distinctly and spoke to each one of us. She was distinctly and perfectly recognized by each of us. She held up the pearl cross which Mr. Owen gave her last ummer, also the rings. Other spirits were seen, but not recognized.

Saturday, Oct. 24th.—This evening Katie, after speaking to each one at the aperture, opened he door and stood in full form in her beautiful white robes, as grand a sight as mortal eyes ever

ooked upon.
The public will now be admitted to these se to secure order and success in the manifestations. We have never for a moment doubted, and now are gloriously sustained by the manifestaions under the most absolute tests.'

The Press and Spiritualism.

That the secular press of this country has of ate greatly changed its tone in regard to the spiritual manifestations recorded in the Spiritualist newspapers for years, and still being recorded, is very apparent. This may be attributed partly to the fact that the most eminent scientists of England have had the independence to investigate the subject, and, satisfying themselves of the truth of the phenomena, have boldly given their evidence to the world. This is what we prophesied would be the case long ago. A portion of the New York daily press is becoming deeply interested in Spiritualism, and we have evidence that the editors have communicated by letter with some of our most prominent mediums for the purpose of eliciting information on this all-important subject for publication in their respective journals. J. M. Peebles, in a recent lecture before a New York audience, compliments as follows the press of that city for its "change of front" in regard to Spiritualism:

"I cannot help speaking in terms of the high-est praise of the press of the country, at least of he New York press, and in an especial manner I would speak of The Daily Graphic. It is noble n that paper to give the fair and unbiased reports which it is now doing every Tuesday and Friday of the manifestations at the home of the Eddy boys. It has sent a special correspondent, Col. Henry S. Olcott, to the spot, who, though a skeptic, has shown himself to be a fair minded gentleman. The Sun, also, has given shorter butfair accounts; and I notice that the Times has given a column to a description of these phenomena. So I think I may say the press is descring of our thanks. Not only this, but even Mr. Beccher, in a recent discourse, used the phrase surrounded as we are by a host of invisible presences, taking cognizance of our thoughts and lives.' And Mr. Frothingham last Sunday said that the ministry of angels upon earth was the most natural, logical, and rational belief. The signs, my friends, are glorious, and for them, I repeat, we have largely to thank the press."

Prof. God-in-the-Constitution Seelye, who was recently nominated for Congress by a small party of bigots assembled for that purpose at Greenfield, has failed to receive the endorsement of the Democrats of the district for which his supporters hoped, (they making their own nomination,) and as his adherents read themselves out of the Republican party by nominating him independently, it seems that this worthy zealot has before him, the surety of falling between the two stools to the ground of oblivion, where he will have plenty of time to consider the great discount at which his views for evangelizing our government are held by the thinking freemen of Massachusetts.

Faneuil Hall, Boston, was the scene of a largely attended meeting on Sunday evening, Oct. 25th, many of our citizens-assembling to listen to the interesting remarks made by Wendell Phillips, Burnham Wardwell, Superintendent of the Virginia State Prison, Revs. W Bradley, Peter Randolph and others, on the abuses of the prison system in this country, and the reforms needed. The object of the meeting was to awaken an interest in the proposition to have agencies established where the wants of discharged convicts should be attended to, and an organized effort be put on foot to ferret out and abolish the abuses of our prison system.

The Spiritualist free meetings sustained at John A. Andrew Hall, Boston, by Samuel Carter, Esq., presided over by C. M. Huggins, and regularly addressed by Mrs. Sarah A. Floyd, trance speaker, each Sunday afternoon and evening, are receiving that attention from skeptic and believer which they so richly deserve. The services are of a character to fasten the attention in those attending. Good singing also offers an important auxiliary to the exercises.

Read "THE PROOF PALPABLE OF IMMOR-TALITY" by Epes Sargent, Esq., as continued on our eighth page. The Spiritualist (London, Eng.), in a late issue, says its contents "are exceedingly interesting," and that this "valuable work will be fully appreciated on both sides of he Atlantic.''

For Rent-Two furnished lodging rooms in a house occupied by a family of Spiritualists, No. 3 Stevens street, Boston. Inquire of Mrs. M. J. Folsom, 9 Montgomery Place.

Spiritualist Meetings at Beethoven Hall.

On the afternoon of Sunday, October 25th, Mrs. Emma Hardinge Britten addressed a goodly number of the Spiritualists of Boston and vicinity at this place, her subject being "Who are the World's Saviours?" It would-she said in commencing-seem by the vast array of salvatory means which was offered us, that we stood very much in need of salvation. There were three points of belief prominent in all the history of the race-first, that in some way, perhaps not well understood, mankind had tasted of the forbidden fruit, and still had a desire to eat more of it-in other words to sin; next the quite generally accepted idea, that some form of retribu--tion-was-sure-to-follow-the-commission-of-said sin: and last, the also generally accepted belief that we could by some mysterious process of sub-stituting the innocent for the guilty, as in vicarious atonement, escape the effects of said penalty as far as we ourselves were concerned

She preferred in the outset to call things by their generally understood names—sin was not the absence of good; pain was pain, rather than the more passive view of "the absence of pleasure." Sin, that which produced wrong and injustice, was in the world. We found that in-evitably certain effects followed certain acts We found that in we all felt within ourselves a sequence flowing from our acts either for good or evil. Let us call this sequence retribution, and then what would remain? Simply the question: How is this retribution to be avoided?

The would-be clerical saviours of the world

held up to us their vicarious atonement, the blood of an innocent one which was to wash white as wool our sins, though they were red as scarlet — a system of escape from retribution which they claimed to be as natural to the economy of the Divine plan, as man's desire to sin was natural; but this linch-pin of Christianity had been sliown to be wholly unnatural, as far as man's highest aspirations could judge. Strauss had keenly satirized it when he described a fa-ther with six sons who were such wretched specimens of besotted and degrading vice that their parent's heart was sick at sight of them; a son was born afterward to said father, who was a excellence and beauty, the perfection of moral purity; whereupon the father raised his arm, smote down the beautiful human flower with an iconoclastic blow, and then cried out to the six brutes who looked on with dumb astonishment: Come to my arms, my children; I now feel reconciled to all your deformity. My wrath at your imperfection is quenched in the blood of your perfect brother! Such a father would be looked upon with universal detestation among men; how then should it be natural for them to worship the action on the part of their God?

But this scheme of vicarious atonement, though in its service (it was estimated) were marshaled one-twentieth of the population, one-tenth of the people's wealth, and a considerable portion of the people's time, could not save men—not even its ministerial and chosen advocates—from the seuences flowing from ignorance, the retribution which followed injustice and wrong doing; not-withstanding the beautiful and costly edifices, the mighty expense involved by the highly sala-ried clergy educated for the purpose in that vast system of colleges and universities scattered system of colleges and universities scattered throughout Europe and America, the "miracle" of washing away the people's sins of six days in a six hours' service of religion, did not work successfully, and in the light of the present it became us to question the utility of all this stupendous ecclesiastical machinery, and the system it sough to uphold. In our day no longer could the spin itual man be held up for consideration, and the material man (or our bodies physical,) be placed in total abeyance. We had, in presence of the revealments of Spiritualism—which bade us consider the welfare of the mortal body as bearing intimate relationship to the well-being of the spiritual body—learned to look for methods of salvation from Ills while here in the flesh, rather than (as the church taught) for some far-off period of escape, in some ill-defined state of exist-

Ecclesiasticism could not save men from ignorence—not a step had science taken to clevate humanity that she had not been confronted and combated by the Church; it could not save men from poverty—in the city of London alone, with all its grand cathedrals, bishops and churches, there were one hundred thousand houseless, starying paupers, who knew not the meaning of the word "home"; it could not save men from crime the records of our jails and penitentiaries proved that; it could not save them from disease, as witnessed by our crowded hospitals; it could not save them from sensuality, the common curse of the age; it could not render men humble, pure and holy; demanding of men to put aside reason before they could believe, it was out of step with the utilitarian music of the age, and must fall; but Spiritualism taught, in harmony with events transpiring, that there was no forgiveness of sin, no vicarious atonement; that want and suffering among the nations were the retri-bution which followed social and political injustice and wrong-doing; that among the true world's Saviours were to be reckoned intellectwolf savours were to be recorded interestrated in the latest and light, to save us from ignorance; a proper knowledge of our physical forms, to save us from disease; our Saviours must be within ourselves. Spiritualism made the all of life a religious service—every day a Sabbath, to be spent usefully in the present world; for God made it for use; and the more we truly made practical its possibilities for the good of humanity, the more did we worship God. And the use to which we, as Spiritualists, were putting this new light, the grandest salvatory movement of the age, was an important question, to which we were called upon to afford a satisfactory answer both to ourselves and the world.

Austen E. Simmons.

Of Woodstock, Vt., will lecture at this hall on the afternoon of Sundays Nov. 1st and 8th. Services will commence promptly at 234 o'clock. Mr. Simmons has been in the lecturing field for some twenty years, and ranks with the best speakers for ability. He is highly inspirational, keen and logical in argument, and speaks with

It will be seen by notice in another column that the price of reserved seats for the season in the front rows in the balcony has been reduced to

Reception to Maj. Geo. Chorpenning.

A number of the admirers of this distinguished gentleman and fearless mail pioneer of the West, met at the residence of Dr. A. E. Cutter, 711 Tremont street, Boston, Mass., on the evening of Tuesday, October 27th, to renew old acquaintance, to listen to his interesting description of the Indian tribes of the interior as known to him in the early days of the overland transit, and also to receive whatever might be given through the instrumentality of several well-known media who were present. A pleasant evening, filled to overflowing with social good feeling, was the consequence, and many new names were added to the Major's already extensive circle of friends.

D. Morton Fox, Esq., well known to our readers as a former indefatigable laborer in the field of liberal journalism, has established himself as a Real Estate and Mortgage Broker, at 15 Pemberton square, Boston, where he may be found by all parties desiring his professional ser-

The official report of the Connecticut State Convention of Spiritualists will be found on our

Read the announcement of the benefit tendered to THE APPLETON TEMPORARY HOME, on our fifth page

sixth page.

"Mind-Reading." -

The country press is filled with reports of the phenomenal powers of J. R. Brown, "the mindreader," accounts of which we have heretofore published. His last exhibition was at New Haven, Ct., and drew together a large number of professional gentlemen. This phase of spirit-power-for it is nothing else—has been demonstrated in Boston and elsewhere by other mediums for many years. Perhaps it is well, however, that Mr. Brown goes before the public as a "mind-reader," in the infancy of spiritual knowledge, otherwise certain bigoted "professors" would not investigate the occult laws which underlie the Spiritual Philosophy.

"Cosmology," by George M'Hvaine Ramsey, M. D.

work with the above title that should be in the hands of every thinker. Its motto is: "First of all, learn to be just." It is a scientific work. Cosmology is ever an interesting study. The Rev. E. C. Bolles, of Salem, Mass., on Tuesday evening last delivered a highly interesting lecture upon one phase of the subject, a synopsis of which we shall print in our next issue. But Mr. Ramsey, in his book, goes into an elaborate analysis of the whole subject.

The appearance of Miss Jennie Leys upon the platform of the San Francisco Spiritualist Union has constituted a very marked era in our progress, says a California correspondent. She is now near the close of her second month's engagement, and the impression left, especially for its depth and purity, has never before been equaled. She seems to be a true Joan of Arc in social reform in its best phases. Good judges here have pronounced her to be the best speaker of her sex ever listened to by an American audience.

Acknowledgment of Funds Received

The following sums have been received at this office from kind friends for the poor invalid since our last issue: Joseph Dimmick, \$1,00; R. G., \$2,00; Dr. William II. Card, \$1,50; Martin Hiscox, \$5,00; John Pfeifer, \$1,00; S. M., \$2,00; Mrs. J. Weller, \$1,00; Mr. M., \$1,00; La Bella, \$1,00; Elizabeth, \$1,00; Mrs. E. M. Wallace, \$3,00; George G. Waters, \$5,00; Joseph Dillery, 50 cents; Smith Tucker, 50 cents.

Read the Message Department on our sixth page. The ruins in Cambodia, cruelty to domestic animals, the goodness of God, the condition of twins in spirit-life, and other interesting topics, are considered by the controlling intelligences; Harriet R. Washburn communicates with her husband and friends; Hiram Paine, of San José, Cal., sends message to "brother Joe;" Mary Jennison, of New York City, would have her relatives know that I live, that I am happy, that I can come that and speak, that I can watch over them, that I am sad when they are sad, and happy when they are happy;" Alanson Abbott, of Flatbush, N. Y., desires his father to investigate Spiritualism; "Opawallah" brings the thanks of "Big Eagle" for the message of the former, printed in the Banner of Light; James Haliburton, of Boston, speaks to his son; Capt. John Williams, of New Bedford, calls on his "boys" to inquire into the new philosophy; Ebenezer Wallace identifies his picture taken by an artist in Boston on the plate beside his wife; and Emma Albro, of New York City, offers comfort to her mother.

Rev. James Lynne was struck by light-Skunk River, Iowa, reproving wicked boys for bathing on the holy Sabbath day. The Sunday school teacher explained the matter by saying God so loved the high man that he took him up versely—wherein "the Lord so loved" the lad a British lad of fifteen years, who, going on board a boat to escape the taunts of his "wicked" death by the Norwegian schooner, "Amazon," Capt. Thomson, who met the floating walfs, and

By late telegrams from the West we have the information that the reason Indians are on back promised supplies. Who blames the Indians for fighting with starvation staring them in the face? Retributive justice will fall upon if we are not more just to the wards of the General Government. If human justice can be ignored, Divine justice cannot, and sooner or later we shall find out this fact to our deep sorrow.

Suffrage Congress began Oct. 15th at Chicago, and continued three days, the following subjects attending: What monetary enterprises can women safely undertake? What new element can women bring into the field of finance? The part of women, in finance, for the good or ill of the country.

The Boston Spiritualist Union has engaged Dr. Storer to speak entranced at its Sunday evening meetings, reports of which appear in the Banner. These lectures are highly interesting. See report on our eighth page.

An account of the late session of the Boston Radical Club, in type for this issue, is deferred to next week in consequence of want of

"THE GENESIS AND ETHICS OF CONJUGAL LOVE, by Andrew Jackson Davis,"—We are not sure that we understand this book, for spiritual authors are not exactly adapted to our compre-hension, though as Mr. Davis is a well-meaning man, the "Genesis and Ethics" of which he treats are probably interesting. But as the reader had better see for himself, he can obtain the book of Colby & Rich, 9 Montgomery Place, Boston.—

Mrs. E. Corner (Florence Cook) and Miss Corner are now at Nieder Walluf, near Wiesbaden, Germany, on a visit to Prince Wittgenstein. Mr. Crookes accompanied them as far as Cologne, where they were met by Prince Wittgenstein and Mr. and Mrs. Gustave de Veh.—The Spiritualist (London).

BRIEF PARAGRAPHS.

SHORT BERMON .- When thou seest the thinly-clad wanderer of the street shivering with cold, and destitute of hab-itation, let bounty open thine heart—let the wings of charty shelter him from death; that thine own soul may live.

About ten months ago a rich patron of the sciences and arts in Berlin offered prizes amounting to about \$140 each for the best essays on the history of the Middle Ages, astronomy, geology, poetry, and metaphysics; and about \$35 each for the best romance and the best poem, and at the meeting for awards of the same held by the committee of the University faculties, Max Markmann, "a pale, poorly clad, exceedingly wretched-looking young man," (so says the account in the German papers) who received nearly all the prizes, and whom the enthusiastic students were about to carry off in triumph on their shoulders, fell fainting to physician pronounced, was the result of long years of deprivations-he-literally-starged-to-death-in-cor the poor pecuntary returns which he had hitherto received

The statue of Abraham Lincoln at the Oak Ridge Come try, Springfield, Ill., was unveiled, with appropriate exercises, on Oct. 15th, President Grant and other notables be-

It is claimed that Nena Sahlb, the brutal butcher of Cawnpore," and the suggestor of other sad memories connected with the Indian muting, has been surrendered to the British Government by the Maharajah of Scindia, His identity is, however, disputed by some who knew the Sahib "In the days of the revolt.

The popularity of men is no just measure of their highest qualities. "Good fellows" get more applause than good men. Honest men cannot generally afford to be popular.—Boston Sunday Herald.

A Chicago paper divides the Sunday services there into rmons and lectures, and explains its classification thus: " By the sermons are meant those discourses which hold out the idea that we are all in a tight place with regard to the next world, and that we shall infall! Iy slip up with regard tures are meant those addresses which teach that the sermon-makers are overdoing the subject of religion, and that if a man pays a hundred cents to the dollar, he is a saint."

" Autumn in the South of France," is a splendid piece of poetry, which may be found on another page of the Ban-

James Freeman Clarke says the old Syrian shepherd used to go before, and call his sheep after him, but the modern teacher of religion follows his sheep with a whip.

A Dartmouth College sophomore has been expelled for "rushing" a cane from a freshman, and the whole sophonore class has been required to sign a pledge not to engage in any more rushes with the freshmen,

The only deplorable element manifested (by the Tremont Temple meeting of ministers) is the rancor and arrogance exhibited by ministers against the man who dared to teach the people of a God more noble and divino than the monster their doctrines would make him.—Edward F. Strickland.

Steamer City of Brooklyn exploded her boiler on the Detroit River last week, five passengers and eight of the crew being killed, and many persons wounded. She sank almost instantly after the shock, only the pilot house being left

Lady-"Before I engage you I should like to know what your religion is," Cook-"Oh, ma'am ! I always feel it my duty to be of the same religion as the family I'm in.'s The twin or double-hull steamship Castalla, built to over-

come the effects of the rough sea of the English channel, has been tested and neither rolls nor pitches.

> FROM THE CHINESE. FROM THE CHINESE.
>
> Who would enter honor's doo?
>
> Must possess the Graces four;
>
> For his mind must hoard a store
> Out of ancient classic lore;
> For his body, he must know Ci
> How to manage horse and book
> For his fancy, he must tread
> Hiver's bank and mountain's head;
> For his temper, must repeat
> Poet's songs with music sweet.
>
> —(Sir John Bowring,

The Figi Islands have been formally annexed to Great

Britain. Big bugs eat little ones. The largest book is the Koran at Mecca; its length four feet eight inches, its breadth two feet eight inches, and oc-cupled the writersix years.

The great Hudson's Bay land sale, at Fort Garry, Manitoba, is in progress. Nearly \$100,000 worth of land has been auctioned off in lots of fifty by one hundred feet, at \$600 to \$700 each.

A correspondent of a newspaper, describing a neighbor-ing river as a "sickly stream," the editor appended the emark, "That's so; it is confined to its bed. 12. . .

Alonzo Bond, the popular Boston musician, (proprietor and manager of Bond's Military Band,) proposes to give a miscollaneous concert of a high order of excellence at Music Hall sometime during the month of November. The chief feature of the concert will be a band of from fifty to sixty performers, selected from the best instrumentalists in New England, which shall not be inferior, in point of

It is surprising to see what a general verdict of "good enough" there is on the frontiersmen who took advantage of the doubtful reports of the existence of gold in the Black Hills of the far Northwest-to-to-one-make-arrevenresion into that treaty-protected region. To be sure they were whites, and the Indians killed them, but the Intraders knew they were violating the pledges made, by the Government, and inviting war and savage instice. They got it, and nobody seems very sorry. The cry of "There's gold in it" will justify most anything, and it is a gratin-cation once in awhite to find it is "tenough.—Boston Herald.

Works on Phrenology, Physiognomy, Psychology, etc., published by S. R. Wells, late Fowler & Wells, New York, supplied by Messrs. Colby & Rich. Send stamp for cata-

Foreign advices state that a war with Germany is anticipated by Russia, growing out, of the demand to be made by Bismark for the restoration of the German provinces of

A STRONG MAN-A shop-lifter.

It is reported that thousands of people in southwestern Nebraska are in a state of utter destitution and on the verge of starvation.

Why are many Lyceum lecturers like grindstones? Because they are continually going round.

A vast deposit of fossils was recently discovered in the Indian Territory, ten miles north of the Red. Cloud Agen-cy, and over a space of six square miles the remains of twohorned rhinoceroses and many other animals and reptiles

A little more than a century ago Dartmouth College grew out of a school established for the education of Indian children. It now has an Indian among its students.

Arguments out of a pretty mouth are unanswerable.—Addison.

Parisian ladies are so over-burdened with beads and bugles on their costumes now that they go tinkling and jingling through the streets like the celebrated old lady who had rings on her fingers and bells on her toes.

We should be as careful of our words as of our actions, and as far from speaking ill as from doing ill. - Cicero.

Beethoven Hall Spiritual Meetings. Beethoven Hall Spiritual Meetings.

"The Music Hall Society of Spiritualists" resumed free meetings in the new and elegant BEETHOVEN HALL, 413 Washington, near Boylston street, Boston, Oct. 11th, to be continued regularly every Sunday afternoon, at 23/2 precisely. Austen E. Simmons will lecture Nov. 1 and 8. Others selected are: Hon. J. M. Peebles, Mrs. N. L. Palmer, Mr. N. F. White, Miss Lizzle Doten, Dr. F. L. H. Willis, Mr. J. J. Morse (of London), Thomas Gales Forster. Other lecturers of known ability will be announced hereafter. A quartette of accomplished vocalists will add interest tette 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, \$5 and \$3 on the lower floor, according to location, and \$3 for the front row around the balcony. These moderate rates come within the means of a great many facilities who no doubt desire the conmoderate rates come within the means of a great many Spiritualists who no doubt desire the con-tinuance of these meetings; and it is hoped all such will call at once on the manager, or at the ticket office at the hall, and look at a plan of the liouse, select seats, and purchase one or more tickets.

Lewis B. Wilson, Manager, 9 Montgomery Place, Boston.

We have received another installment of Dr. G. L. Ditson's popular course of reviews of foreign spiritualistic literature, prepared expressly for the Banner. It will appear in our next

THE NATIONAL QUARTERLY REVIEW, (Vol. XXIX, No. LVIIÎ) - Edward L Sears, LL. D., Editor and Propri-etor, 638- Broadway, New York City-das come to hand. "Cosmical Unity in History," "Village Communities Ancient and Modern, " The English State Church and Non-Conformists," "Geological History," "Domestic Hygiene, " and " Our Educators" are among the interest-ing topics which are ably handled in its finely printed pages. CHURCH'S MUSICAL VISITOR for October-published

by John Church & Co., Cincinnati, O. presents an entertaining array of choice harmony and interesting prose SCRIBNER'S MONTHLY MAGAZINE FOR NOVEMBER-

for sale by A. Williams & Co., 135 Washington street, Bos-ton-4s filled with choice illustrations of Floridian and other scenery, has a truly fine likeness of J. T. Trowbridge, the writer, and backs up its pictures with a table of reading matter from which the verlest literary gournot need not arise unsatisfied.

THE GALAXY -Sheldon & Co., 677 Broadway, New York City, publishers--affords in its November number a comprehensive reflex of current topics, conched to choice languige, from the pens of Justin McCarthy, Richard Grant White, Albert Rhodes, Louise Chandler Moulton, and other favorites, J. Brander Matthews, furnishes a taking article on "Rhyme and Reason," and the editorial departments are full of important matters succinctly set

St. Nicholas, for November - Scribner & Co., 654 Broadway, New York City, publishers - speaks to the youthful mind in accents in which deep meaning and at-tractive intonation are equally blended.

RECEIVED: THE ILLUSTRATED JOURNAL-American Publishing Company, Room 27 Tribune Building, Chica-

THE OLD FARMERS' ALMANAC-Robert B. Thomas's -for 1875. Boston: Brewer & Tileston. AMERICAN HOMES, for October. An illustrated family magazine, published by Henry L. Shepard & Co., Boston.

Movements of Lecturers and Mediums.

George A. Fuller, late agent for the New Hampshire State Association of Spiritualists-who speaks during November at Portsmouth, N. H.—will answer calls to lecture, East or West, upon Radical Spiritualism, Social Reform, Woman's Rights and Temperance, References: Geo. L. Woman's logars and Temperance, References: Geo, L., Newcomb, M. D., North Schnate, Mass.; J. G. Harrey, Portsmouth, N. H.; Seth H. Vose, Woonsocket, R. L.; Dr. Sylvester Wood, Washington, N. H. Terms reason-able, Address, Sherburn, Mass., John Brown Smith, M. D., lectured in Springfield, Mass.,

at Liberty Hall, Thursday evening, Oct. 20th. He will be a the sick by laying on of bands, and answer calls for lectures wherever desired. Address, 91 Charles street, Spring

Capt. H. H. Brown, State Missionary for Iowa, will start along the C. & N. W. R. R., October 20th, and can be engaged at points west of Marshall, Early in November to will pass over the S. C. & P., and, if desired, go East to points on the I. C. R. R. Late in November or early in December he will pass East over the C. & R. I. R. R., from Wintersett, in January, 1875. His wife-Fannie M. Bowen Brown-will accompany bim, and hold public and private test scances, and make medical examinations. Parties destring them at places on these roads, will address them at gagements for a few months in Illinois and Michigan and elsawhere, J. W. Kenyon speaks each Sunday for the First Spiritual

Society of Des Moines, Iowa. He would like to make en-gagements with the Spiritualists of Iowa for week evening

J. William Fletcher spoke in Salem, Mass., Sunday, Oct. 25th, afternoon and evening; he will speak the first two Sundays in November in Manchester, N. II.; the third in

Saybrook, do., and the last two in Lawrence, Mass.

Mrs. Susie A. Willis Fletcher spoke at Manchester, N.
H., Oct. 25th. Sne will lecture the first two Sundays of November at Lawrence, Mass. Dr. H. P. Fairfield will speak at the Chapel in Lynn for the Spiritualists, Sunday, Nov. 1st, at 3 and 7 p. M. Subject:

"Theology or Philosophy—which shall it be?" Evening topic, "The Second Coming of Christ, Resurrection of the Dead and Day of Judgment." J. M. Pecbles lectures in New Haven during November.

Will speak week-day evenings in other cities and villages. ddress, care of E. R. Whiting, 95 Dixwell avenue, New N. Frank White has just finished a very successful

N. Frank white has just missica a very successful month's engagement in New Haven, and during November speaks in Stafford Springs, Conn.

A meeting of the friends of Spiritualism and Human Progress will be held in Rechabite Hall, Auburn, N. Y.,

on Sunday, Nov. 1, 1874, at 10½ A. M., and 2 and 7 o'clock v. M. Hattle 7. French, of Washington, D. C., Rev. J. H Harter, of Auburn, and others will address the meeting. Admission free.
The Association of Spiritualists of Williamsburg, N. Y.

will hold regularly every Sunday, at 3 o'clock P. M., a conference meeting at the "Old School-House," (21 floor) in 9th street, a few doors from the corner of North Flist CHAS. B. SMITH, Sec., 52 Boerum st.

Spiritualist Lectures and Lycenms. MEETINGS IN BOSTON.

Spiritualist Lectures and Lycenms.

Meetings in boston.

Besthoven Hall.—"The Music Hall Society of Spiritualists" has secured the above-named new and elegant hall, 43 Washington street, lear the corner of Boylston street, for its eighth annual course of Lectures on the Spiritual Philosophy. Meetings are held every Sanday afternoon, at quarter to 3 o'clock precisely. Austen E. Shamons will lecture Nov. land S. Others selected are as follows: Hon. J. M. Peebles, Mrs. N. L. Palmer, Mr. N. F. White, Miss Lizzle. Doten, Dr. F. L. H. Willis, Mr. J. J. Morse (of London). Thomas Gales Forster. The Committee are engaging other speakers of known ability and eloquence, whose names will be announced hereafter. Singing by a first-classquartette. Tickets secaring reserved seats for the season can be procured at the graduated pière of \$10, \$4 and \$3, according to location on the lower floor, and \$3 in the front row around the baccony, on application of Mr. Lewis B. Wilson, Chalrman and Treasurer, at the Banner of Light office, 9 Montgomery place, where a plan of the hall can be seen, or at the hall on Sanday. Free admission.

John A. Andrew Hall, — Free Meetings.—Lecture by Mrs. S. A. Floyd, at 2½ and 7½ p. M. The audience privileged to ask any proper questions on spirituality. Excellent quartette singing. Public invited.

Rochester Hall, 551 Washington atreet.—The Children's Progressive Lyceum, No. 1, which formerly met in John A. Andrew Hall, will hold its sessions at this place every Sinday at 10% o'clock. Geo. II. Lincoln, See'y.

The Buston Spiritualities Union will resume meetings at Rochester Hall, 60d etc. Che. Hayward, President.

The Ladles Aid Society will until further motice hold its meetings at Rochester Hall, 60d etc. Che. Hayward, President.

The Ladles Aid Society will until further motice hold its meetings at Rochester Hall, 60d etc. Che. Hayward, President, Mrs. Ella M. Mende, Secretary.

Lurline Hall.—Public Test Circles at 10% A. M. and 7½ p. M. of the second and Lecture at 25 p. M. Thomas Cook, Chalrman

Boston. — Rochester Hall. — Ella Carr, May Potter, Mabel Edson, Miss Clark, Hosea B. Johnson, and Albert Butlesen gave declama-Johnson, and Albert Buttlesen gave declariations; Cora Stone sang; Alonzo Danforth (Conductor), Mrs. Frank Wheeler and Mrs. Jackson offered readings, and Drs. A. H. Richardson and A. E. Carpenter made remarks at the session of Children's Progressive Lyceum, No. 1, on the morning of Sunday, Oct. 25th.

Lurline Hall .- Meetings were held in this hall Lurline Hall.—Meetings were held in this hall morning, afternoon and evening, on Sunday, Oct. 25th. Mrs. Ireland gave the tests, and, as usual, rendered much satisfaction to the audience. After the afternoon circle, Mr. L. K. Joslin, of Providence, R. I., addressed the audience on "The Power of Love in Reform." The evening meeting was a benefit to Mrs. Taber, and was well attended, being an evidence of the marked appreciation by the people of her worth as a mediumistic and spiritual worker. Next Sunday Mrs. Ireland will be present at the morning and evening scances, and Susie F. Nickerson and Henry Lull at the 2½ P. M. meeting.

Charlestown.—The hall known as "Ray-

CHARLESTOWN.—The hall known as "Raymond Hall," No. 172 Main street, nearly opposite Green street, has been engaged for spiritual nicetings, the same to commence the first Sunday in November. Mr. Henry C. Lull will give the opening lecture, on Sunday evening, Nov. 1st, at half-past seven o'clock. Dr. Arthur Hodges, the celebrated test medium, will hold a circle at three P. M. of the same day.

God's Poor Fund.

Since our last report we have received the following sums to be added to the Banner Circle Fund for the relief of the poor and destitute, who are daily applying to us for assist-

tudent, " 50
tudent," 50
tudent," 50
AUSTRALIAN BOOK DEPOT,
And Agency for the BANNER OF LIGHT. W. H. TERRY,
Tail. 25
tabeth 29
tabeth 20
Tota \$5,55

AUSTRALIAN BOOK DEPOT,
And Agency for the BANNER OF LIGHT. W. H. TERRY,
No. 96 Russoll street, Melbourne, Australia, has for sale all
two works on Spring in Figure 11
WORKS, published by Colby & Rich, Bosten, U. S., may

Appleton Temporary Home.

A course of costume concerts will be given at Tremont Temple, Boston, during the month of November, by a select company of artists, under direction of Caroline Richings Bernard, the first two eventus sleing devoted to the peruniary benefit of the Appleton Temporary Home. This settes will commence on Monday evening. November 2d, and will continue during the week. The troupe, numbering eighteen excellentartists, is strongly endorsed by the religious and secular press and by letters from leading clergymen of all denominations. Their musteal ability is unquestlomed, and is of the very highest order. Among the number is Mis. Caroline Richings Returned, Mrs. Henri Diayton, Mrs. Saille I. Beaudstee, Miss Ettle Green, Miss Soliflay, Mr. Pierre Bennard, Mr. Goo, Broderick, Mr. Jos, Silvers, Mr. L. Tomlins, Organist, Mr. T. M. Brown, Planist, and the renowned Quaker City Quartette, Messis, Noble, Holmes, Barnes and Knott.

Admis slon 75 cents; (reserved seats \$1). Tickets to be had at the thekyt effice, and at the Young Men's Christian Association, corner of Tremont and Eliot streets; the Young Men's Christian Union, 36 Washington street; White, Smith & Co.'s Music Store, 227 Washington street, and Oliver Difson's Music Store, 277 Washington street.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the rst, and fifteen cents for every subsequent in-

section.

NPECIAL NOTICES. Forty cents per line, Minion, each insection. BUSINESS CARDS, - Thirty cents per line, Agate, each insertion. Payments in all cases in advance.

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

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

SPECIAL NOTICES.

THE WONDERFUL HEALER AND CLARVOYANT! — Mrs. C. M. Morrison. Magnetic treatments given. Diagnosing disease by lock of hair, \$1,00. Give age and sex. Reme-dies sent by mail. 2-F Specific for Epilepsy. No. 102 Westminster street, Boston, Mass. Lock box 2947. 13w*.0.24.

Dr. Fred L. H. Willis will be at Dea. Sargent's, 39 Clark Avenue, Chelsea, Mass., Tuesday, Nov. 3d, from 10 till 4, and at the Sherman House, Court Square, Boston, Wednesday and Thursday, the 4th and 5th, from 10 till 3.

O.24.2w

E. D. BABBETT, D. M., Psychomist and Electriciam assisted by a powerful haly healer, at 232 East 23d-st., N. Y. Babbitt's Health Guide. ("worth several times its price," A. J. Dutch, M. D.,) postpaid for \$1; Vital Magnetism, 25c.—both \$1,20. Board provided. Send for circulars. 4w.O.24.

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We have on sale at this office-third edition-a

California.

for Austin Kent.

ning and killed, while standing on the bank of to heaven in a flash of fire. And as a reverse case—for the church rules are made to work inas to save his life under circumstances bordering on "the miraculous," the same Sunday school. teacher would probably quote the recent case of comrades and in order that he might read his Bible in quiet, was set adrift by them, and floated out into the ocean some twelve miles from land, spending three days and two nights in his skiff, and being finally rescued from a lingering

bore boat, Bible and boy to the shore. the war-path is because Government agents hold this nation with an iron hand, and that speedily,

The second annual session of the Women's —among others—attracting the attention of those

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

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

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Are held at No. 9 Montgomery Place, (second story,) corner of Province street, every Monday, Tuesday and Thursday Afternoon. The Hall will be open at two O'clock, service-ecommence at spreasely, three, at which time the deers will be closed, neither allowing entrance nor eggess until the conclusion of the services, except in ease of absente necessity. Under such circumstances the party should notify the Chairman, when permission will be granted to refire after the expiration of five minutes. Our reason for this will be obvious to every reflective mind. Disturbing hidmen es produce inharmony, and this our spirit friends particularly enjoin upon us to avoid, if possible. As these Che's are free, we have no doubt visitors will readily conform to our request in this particular.

As The questions answered at these Sames are often propounded by individuals among the audience. Those read to the controlling inclingence by the Chairman, are sent in by correspondents.

by correspondents. Donations of Bowers for our Circle-Room solicited. MRS. CONANT receives no visitors at her residence or londays, Tuesdays of Thursdays, until after six o'clock M. She gives no private sittings.

F. M. She gives no private sittings.

REALEO LETTERS. Visits shave the privilege of placing bealed letters on the table for brief answer by spirits. First write one or two proper questions, addressing the spirit Questionced by his or her full name; then put them in an envelope, sealt, and write your own address on the outside. At the close of the séance the Chairman will return the letter to the writer. Questioners should not place letters for answer upon the circle table expecting lengthy replies, otherwise they will be altsappointed.

LEWIS B. WILSON, Chairman.

Invocation.

Oh thou, mysterious Trinity of Wisdom, Love and Power, controlling all mind and all matter, bringing-all things unto thyself, we pray unto thee, not for an indulgence of sin, because we know that in wisdom, love and power there is no sin; but we pray unto thee for a larger conception of thy laws-thy byways, thy highways that lead from ignorance to wisdom, from darkness to light, from sorrow to joy. We pray thee that whatever may be our destiny with thee, oh Wisdom, Love and Power, that we may so closely join hands with thee, as never to be found warring with thee, but go on peacefully and trustfully from this time forth unto the end, which is In thee. We thank thee, oh Wisdom, Love and Power, for the manifestations that meet us in Time and in Eternity, for all those various conditions that challenge our admiration, our attention, and bid us to search for God, though we may seem to find him not. For each and all from the lowest unto the highest, oh Mighty Infinite Spirit, we thank thee. And in behalf of thy children who are gathered here this hour, we thank thee. For all the blessings that they have received in life, we'thank thee, knowing that their hearts go out sometimes, if not always, in thankfulness to thee. We catch these bright gems and we join them in a holy amulet of love, sending them upward and outward on the wings of love and wisdom, that they may reach thee, and bring to those from whence they come, a blessing. Father, Mother, receive our praises, and bless us as we most need. Amen, June 18.

Questions and Answers.

CONTROLLING SPIRIT.—Mr. Chairman, if you have any questions to offer, I am ready to hear

Ques.—Gen. Perrin, a Frenchman, commanding the laud forces of the King of Slam, has written to a French paper some account of his explorations among the rulns of Ancor-Niat, Slam, where other explorers had preceded him. He speaks of seeing large numbers of monuments, temples, palaces, columns, staircases to immense temples, palaces, columns, statetases to limitense towers, piles of marble, etc.; also that the people of that country say these ruins are spread over a circle of from ten to twelve leagues in diameter, extending into the territory of Cambodia, but they have no conception of the builders, although their diterature extends back into the centuries. Will the controlling intelligence inform us if he knows anything about these ruins? What city existed there? and of what empire was it the

They are probably the rules of the an cient city of Boual, in Siam. It is a well-known fact in Chinese and Siamese, history, that there was an ancient Slam, as well as one existing at the present day. These are some of the ruins. The ancient was said to be, in architectural beauty, more magnificent than anything else that the world has ever seen, but certain tribes (I say tribes, because the people were barbarous) by whom they were surrounded, made war upon them. The war lasted for centuries, and, finally, ancient Siam became a ruin.

Q.-[By L. G. S., Dansville, N. Y.] Is it not a terrible cruelty to leave domestic animals without protection against flies, when they are work ing in our service?

A .- Certainly it is; and they who would do it should be left without protection themselves, in the same direction.

Q.—Is thereany better way to thus protect them than to cover them largely or wholly with thin cloth? If so, what is it? A .- There is no better way, probably, than by

covering the animal with cloth, and by abandoning the notion of cutting off the tails of horses that natural protection which is better than all

Q.—Will not stock, when pastured, do better is protected from flies, during the heat of the day by confinement in darkened stables?

A.—Perhaps so; and yet there would be a question that might arise to the contrary. Q.—Can the spirits benefit mankind by inform

ing us how to wash woollen flannels so as not to shrink them? A .- Your speaker is no washerwoman-is not

at all acquainted with that most useful art. If he was, he would be very glad to give information; but one who tells me she was when here, volunteers it. So I give it second-handed: She says, "Wash the flannels in water as hot as you can bear your hands in, using freely of soap in both waters. Use two waters, and never rinse them. It is the rinsing that does the mischief." She is supposed to know. I give it from her-Old Margaret—not from myself.

-Is not the universality of undeserved anguish a good proof that God is not as good as he might be?

A.-No, I do not so understand it. Undeserved anguish may be sometimes the very ladder over which the soul shall pass to deserved happiness, to perfect peace. Now, then, wherein does undeserved anguish detract from the love and wisdom and mercy of God?

Q.-What effect has it on us to exclaim, when witnessing suffering we cannot relieve, and can-not think deserved, "Oh, for a kinder, wiser

A .- Well, it has the effect to strengthen good purposes in the individual. Every healthy, pure desire strengthens him or her who makes it, in something good, leaves them a little higher, a little nearer the perfect God, the ideal God that they have set up for themselves to worship.

expect any favors from Jesus or any other Jew after death. Is this unwise or wrong?

A.-Well, yes; I should say so. You may be glad to accept a favor from him and other Jews. June 18.

Harriet R. Washburn.

I am no stranger to these glorious spiritual truths, for I was a believer for years before my change. It was that that cheered me on through the darkness of sickness, and made gloriously bright my change from this to the other life. And so, knowing as I do the ins and outs of these spiritual manifestations, I feel almost ashamed to control this medium to-day, knowing as-I-do-her-feeble-condition; sensing as I do the weakness of the body, I can but feel that she were better at home than here; but I say to myself, if I don't occupy the time assigned to me, some one else will, perhaps, that will not be so well adapted to her condition as I am. And so I am here, here to assure those I love that I live. and that all the glorious spiritual philosophy that I believed in before death I have realized. I know there is a spirit-fand. I know I have a spirithome. I know I can return to those I love. I know that the majority of the manifestations given through mediums are genuine. I have been here quite long enough to learn that. I rejoice to be able to say to my husband and family, to my dear, dear friends: This is a glorious truth; preserve it as a pearl of great price.

And to my friend, Annje Lord Chamberlain, I would say, Annie darling, it is all right; you did perfectly right. Don't feel sad because you could not come to me when I sent for you. It is all just as it should be. I am perfectly satisfied. I shall come to you, shall watch over you, and be your friend now as ever. Perhaps I can do more for you in my ascended state than I could when on earth. Oh, prize the gift you have. Let your light shine. Let it shine as much as you can, but take care of your precious self. Stay here on earth as long as you can; do all the good you can; and when your time of change comes, know that I shall be among the first to meet you.

And to William: That I live, you know; that I have the same feelings toward you that I had when on earth, you know; that I will watch over you and the children for good, you know So go on doing good as you may be able to, and rejoicing in the light; and by and by we shall be all a happy family in the glorious spirit-land. Harriet R. Washburn. June 18.

Hiram Paine.

My name was Hiram Paine, I belonged in Fredericktown, Penn. I died in San José, California. I should like to have my friends that I have here know something of the truth of these things, so I have put in an appearance here today. It is not as you suppose, brother Joe. Your religion may serve you well here in this life, but it is n't current in the other world. Now, I tell you, the religion that will gather a few chickens under its wing, and shut out all the rest, is n't current in the spirit-world, and you will find yourself standing without any religion at all when you get here, so I tell you this that you won't be disappointed if you should come sudden as I did. If you do find yourself affont, why just look round for a paddle, and paddle your own canoe, that 's all. Don't lean on any Jesus to paddle it for you. He's got as much as he can do to take care of himself.

I suppose you'll say I have n't progressed any. No, I haven't, not your way. I should be sorry to progress in the direction you'd like to have me, because it would be progressing down hill. However, seek for yourself. I have done my duty in telling you how things are here. When you get here you'll find I have told the truth; you won't have it to say, "Hi, why did n't you tell me about these things." So good-by to June 18.

Mary Jennison.

My name was Mary Jennison. I was a teachone sister there. I want them to know that I live, that I am happy, that I can come back and speak, that I can watch over them, that I am sad when they are sad, and happy when they are happy. Good-day, sir. June 18.

Alanson Abbott.

My name was Alanson Abbott. I am from Flatbush, N. Y. I was fourteen years old, and I want my father to find out something about these things fore he gets ready to come where we are. I say we, because my mother and my oldest brother, my sister and myself are here and instead of saying "humbug! if it is n't humbug, why do n't some of my friends come?" fa ther, look into it, and, my word for it, you won't look long before you'll be very glad to become a convert to the new religion. Good day, sir. June 18.

Opawallah.

Me Opawallah. Me come from Big Eagle. Big Eagle tell me thankee you for sending Opawallah's talk in your big talking sheet to him. He tell me come thankee you, so me come, Good June 18.

Séance conducted by Theodore Parker.

Invocation.

Thou Mighty Spirit, whose love, wisdom and power are unfailing - that holy Trinity that guides the soul on in its journey through life and pestows upon it all blessings, though sometimes they come disguised in darkness, in sorrow-thou Mighty One, to thee this hour we lift our souls in thankfulness and praise. We rely in thee drag him down and make him do bad things, he because of thy love for us, and because we have faith strong enough to hold thee by the right hand now and forever, and thus we shall secure salvation from sorrow, from sickness, from pain, from death, for they who hold thee by the right hand can know no death; having gained the victory they are secure against all that which would bring desolation to the soul. We pray thee for all sufferers everywhere. May thy ministering spirits go unto them, relieve their sufferings, and baptize them with that love which is pure and unadulterated. And unto thee, oh Spirit holy and true, be all praises sung, spoken and felt, forever and forevermore. Amen. June 22.

Questions and Answers.

QUES.—Suppose a circle in which are two mediums—can one spirit control the two at the

Ans.-Oh, yes; one spirit can psychologize and thus control almost any number of mediums, and yet the control will differ according to the natu-

Q.-I tell all with whom I talk, that I do not ral tendency or make-up of the medium controlled.

Q.—[By Hattle E. Carr, Providence, R. I.] Some statements, in regard to "Re-incarnation" have been communicated to me by a spirit through the mediumship of a lady friend, which I cannot accept. This spirit tells me that twins, though two individuals while in the earth form, become as one soul in spirit-life; that is, if form, become as one soul in spirit-life; that is, if form, become as one soul in spirit-life; that is, if one passes away before the other, the spirit of the departed one lives ever near its earth companion, and becomes, as it were, a part of himself, and when he also enters spirit-life, the soul of one is merged within the other, and becomes but one individual. If that is the case, how is it in regard to twins of opposite temperaments, tastes and desires, often antagonistic in earth-life? Where is the assimilating process that shall unite two dissimilar individuals into a perfect re-incarnation in spirit-life? And how is it in regard to twins, male and female; which shall it be? As twins, male and female; which shall it be? As this is something new to me, and it may be to many others, I wish to lay these statements before the Spirit-Circle for elucidation.

A .- The power of attraction, of affinity exist ing in twins, is sometimes (in rare instances, however,) strong enough to produce such an effeet. These are the exceptions, not the rule, I

Q.—[By the same:] This same spirit also informed me that souls in the earth form, clothed in darkness, and living in sin, cruel and vindictive, if they become good and mild, tender and lovable, it is not themselves that have always and but the soul of a bright and good good. and lovable, it is not themselves that have changed, but the soul of a bright and good spirit has been re-incarnated in them. Thus the good spirits shall prevail over the bad ones and shall lift them out of darkness. So it seems it will be through no merit of their own that they shall rise from their condition, but through the goodness of another. And if this be true, why is there not more uplifting? Please enlighten us?

A .- If that were a universal truth, humanity would be poor indeed; but I know it is not. Every individual soul possesses its own powers to gain heaven. If it rises at all, it rises by its own inherent goodness, wrought upon some-times and often by outside influences; but the goodness is there: it is the prerogative of the individual soul, and not due to the re-incarnation of any other soul. That is my experience. I have largely observed in these matters, and I am sure I am not mistaken.

QR.—[By the same.] It is a beautiful truth that the bright ones above us do come near to our souls, breathing words of consolation and our souls, breathing words of consolation and encouragement, lifting us oftentimes out of the shadows, leaving the impress of their presence with us, that we may know we have been baptized with their love. Yes, I know that angel ones are often near us; but that the pure and impure spirits do blend as one, is a philosophy I do not understand, and sincerely desire enlightenment on the subject.

A .- Pure and impure blend as one only in this way-as light overcomes darkness, as strength overcomes weakness, as wisdom overcomes ignorance; but all evil is gone when the pure spirit blends with the other spirit, I assure you.

James Haliburton.

June 22.

My name was James Haliburton. I was a clerk in the Boston post-office, in 1850. I died in 1852, of consumption. I have a son in Boston that I am desirous of coming into communication with. I have made several unsuccessful attempts before to-day; I only ask, if he fortunately receives my message, that he will seek out some one of these persons through whom the dead return, and give me a chance to communicate with him, for I have something of importance to him to give. Good day, sir.

Capt. John Williams.

I am Capt. John Williams, of New Bedford, I have been trying to put in an appearance here for thirteen years, and I've just got round. I feel very much like singing out "Glory to God!" as the old Methodists used to in the church where I belonged. Not that I expect to upset the world by coming here, but I do hope to reach some of my friends, and by slow degrees to up. set their bigotry and error. Now, then, Charlie, My name was Mary Jennison. I was a teacher of music, living in New York City. I was this thing. If it is true, acknowledge it; if it is twenty-eight years old. I have one brother and false, denounce it, and work against it. Good June 22.

Ebenezer Wallace.

My wife wishes to know whether or not she's mistaken in supposing that was my face that appeared upon the plate beside her about six weeks ago, when she sat at an artist's near by here, in this city. No, Eliza, you were not mistaken; it was me, the man who was once your husband-Ebenezer Wallace. Now, if you want any further proof, why, seek on. I don't know how I can give you anything any further. You say it looks like me; you say if there was n't so much fraud connected with this thing, you should not doubt that it was me. Well, I say, "Eliza, I was there with you, and quite material enough to put in an appearance on the plate, so why should n't I be there?" June 22.

Emma Albro.

My name, sir, was Emma Albro. I was nine years old. I lived in New York City. My father was a grocer. I have been dead two years -a little more than two years. I died of meningitis; I was sick only a few days. I want mother to be happy about me, because so long as she is unhappy I shall be; and since I've got to stay where I am, and can't come back to live with her, I suppose it's best to try and be happy about it. Grandma says that mother might receive a great deal of comfort if she could only realize that her friends are not way off from her, but often nigh to her, and blessing her in a good many ways. Grandma sendsword that Uncle Joe is doing finely, and that, now that he has got rid of the body that used to is rising slowly and steadily, and doing, in his way, a good deal of good among that class that

MESSAGES TO BE PUBLISHED.

Tuesday, June 23.—Charles Sumner; Maggle Hammill, of Brooklyn, N. Y.; Freddle Carson, of New York City; Henry Wright.

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

Monday, Sept. 7.—Atkins Clark, of Boston, to his friends; Matthew Hogan, of Kilton, Ireland.

Tuesday, Sept. 8.—Jennie Johnson, to her parents; Capt. Jared Perkins, of New Bedford, Mass.; Moses Clark.

Thursday, Sept. 10.—Pe.sacoia Aspinwall, to her mother: Eph Hayes; Johnny Mansur, to his mother.

Monday, Sept. 14.—Margaret Turner, of Bath, Me.; Capt. Job Wheeler, of Bristol, Me.; Minnie Appleton, of New York City.

Tuesday, Sept. 15.—Charles L. Abbott, of Portland, Me., to h sunce James; Elizabeth Carson, to her daughter Hattle, of Boston; Capt. Jack, to Shoshone.

Thursday, Sept. 17.—Dr. Stephen Ball, to a friend; Mary Jane Staples, of Exeter, N. H.; Minnie Tappan; Benjanin F. Macready; Emma Burger, of New York City, to her mother.

Tuesday, Cet. 6.—Mary Thomas, of Prince Edward's

island: Rev. Mathew Candalle, who died: to-day in Rome, o his friends in America; Neilie Wilton, of Alfred, Me., to her mether; Thomas Wikins, to friends in Beston.

Thursday. Oct. 8.—Robert Chambers, of Edinburgh, seotland; Alfred Payson Williams; Mary Ellen Mayhew, of Georgetown, D. C.; Abigall Furber, of New Market, N. H.

Monday, Oct. 12.—Jane Perkins, of Dover, N. H.; Geo. W. Kean; Samuel Abbot, of Portsmouth, R. I.; John Kilby, to his brother David: Timothy Farrel, of Cowes, Kilney Co., Ireland, to his wife Ellen.

Tuesday, Oct. 13.—Kaife Gray, of Savannah, Ga., to her mother: Arthur W. Conway, to his father in New York City; David McKinley of Glasgow, Scotland, to his son James.

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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 para-

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 youchsafed in the consciousness of having done her earthly duties well.

Connecticut State Convention. OFFICIAL PROCEEDINGS

Reported for the Banner of Light.

Persuant to the call published in the Banner of Light, the Connecticut Association of Spiritualists assembled at New Haven, Saturday, Sept. 20th, 1885. Anne Himman, Prest. Moeting called to order by 20th, 1885. Anne Himman, Prest. Scretcary, Mr. Annes Doubleday called for the reading of the minutes of the last meeting. Motion made and carried that these minutes be adopted, also for a committee of three on finance. E. R. Whiting, Henry Johnson, and E. Anne Himman were dieted. A foreign and produced and the sent of the transport of the transport of the transport of the control of the produced of the produced of the transport of t

written reveation had over pictured. Insteniaris were listened to with interest, and he jook his seat amidst appliause.

Dr. H. B. Storer was next intreduced, and received with appliause. After a greeting to his old friends, and affectionately referring to past associations and their early investigations of Spiritualism, he proceeded to state some of the changes that had been wrought, and said that Spiritualism should demand, and challenge discussion; and the fact that the whole fraternity declined discussion was proof that they could build no argument (that could stand the test when tried in the cracible of reason) upon their positions. He was glad the Connecticut Spiritualist Association had the audacity to hold their convention in New Haven, the stronghold of, bigory and theology, and in doing so we could not fall of an effect. During his speech he was frequently applauded, and a shade of regret as he left the platform passed over many faces that he had been so brief.

On motion made by A. C. Doubleday, Convention adjourned until seven o'clock P. M.

Evening Session.—Meeting called to order, Miss Hinman in the chair. Conference one-half hour. Mr. Robinson introduced the following resolution:

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

Dr. H. B. Storer, of Boston, formerly of New Haven, followed upon the resolution, rully endorsing it, and then proceeded to deliver a general address which was well received, the Doctor being a great favorite with the people of New Haven.

Anthony Higgins was then introduced as the first speaker of the evening, and discoursed upon "Popular Opinlon" of New Haven.

way, a good deal of good among that class that he used to go with when he was in this life. She hopes mother will feel more happy about him. Good day, mister.

June 22.

Séance conducted by Margaret Fuller Ossoli.

MESSAGES TO BE PUBLISHED.

Tuesday, June 23.—Charles Sumner; Maggle Hammill, of Brooklyn, N. Y.; Freddle Carson, of New York City; Henry Wright.

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

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Tuesday, Sept. S.—Jennie Jchnson, to her parents; Capit, Jare Perkins, of New Bedford, Mass.; Moses Clark, Thursday, Sept. H.—Margaret Turner, of Bath, Me.; Capt, Job Wheeler, of Histon, Me.; Blinnie Appleton, of New York City; Capt, Job Wheeler, of Histon, Me.; Blinnie Appleton, of Mey York City. Moraday, Sept. H.—Charles L. Abbott, of Portland, Me., to In sunce James: Elizabeth Carson, to her daugher Harday, Sept. H.—Charles L., Abbott, of Portland, Me., to In sunce James: Elizabeth Carson, to her daugher Harday, Sept. H.—Charles L., Abbott, of Portland, Me., to In sunce James: Elizabeth Carson, to her daugher Harday, Sept. H.—Charles L., Abbott, of Portland, Me., to In sunce James: Elizabeth Carson, to her daugher Harday, Sept. H.—Charles L., Abbott, of Portland, Me., to In sunce James: Elizabeth Carson, to her daugher Harday, Sept. H.—Charles L., Abbott, of Portland, Me., to In sunce James: Elizabeth Carson, to her daugher Harday, Sept. H.—Dr., Stephen Ball. to a friend; Mr. James Staples, of Exeter, N. H.; Minnie Appleton, of Mr. James Staples, of Exeter, N. H.; Minnie Tappan; Benjamin F. Macready; Emma Burger, of New York City, to her mother.

Tuesday, Oct. 8.—Mary Thomas, of Prince Edward's Nothing but a verbatim report of Mr. H. 's remarks' Nothing but a verbatim report of Mr. H. 's remarks' Nothing but a verbatim report of Mr. H. 's remarks' Nothing but a verbatim report of Mr. H. 's remarks' Nothing but a verbatim report of M

strict attention, and frequently applauded at his several telling hits.

Mrs. Lots Waisbrooker was next introduced and spoke upon "The Mission of Spiritualism, and what we ask in its name." Mrs. W. Spoke in her accustomed style, expressing some radical thoughts and giving it as her belief that when Modern Spiritualism had reached its perfection, oppression of the poor, land and rallroad monopolies, as well as many other injustices, would be done away with, and perfect freedom and harmony exist in all things.

On motion of A. T. Robinson, the Convention adjourned. Sunday Morning Session.—Miss Himman in the chair. In absence of the Secretary; the President called for the nomination of a Secretary protem. Ellen D. Himman was named and elected.

Sunday Morning Session.—Miss Hilman in the chair. In absence of the Secretary; the President called for the nomination of a Secretary protein. Ellen D. Hilman was named and elected.

First business before the Convention, the election of officers for the ensuing year. A motion was made and earried that a nominating committee of three be appointed. Hiram Hamilton, Traverse Swan, and J. W. Whiting were elected. The Constitution of the Association was then read by the President, who in a short speech pointed out some deficiencies, and asked for an amendment. Mrs. Anna M. Middlebrook made a stirring spach in favor of the autendments proposed, at the conclusion of which, it was voted that a committee be appointed to frame such amendments as in their judgment should best conduce to the practical operations of the Association. Anna M. Middlebrook made a stirring space in favor of the practical operations, of the Association. Anna M. Middlebrook, E. Anne Hilman a d. George L. Smith were elected. Speeches were declared in order. Anthony Higgins, A. C. Doubleday, Mrs. Walsbrooker, Geo. A. Bacon Dr. Storer and others responded.

Committee on nominations then reported the following names as officers for the ensuing year, which were elected: For President—E. Anne Hilman, West Winsted, Vice President—E. Anne Hilman, West Winsted, Frensurer—A. T. Robinson, Bristol.

Fransurer—A. T. Robinson, Bristol.

Trustees—James Wilson, Bristol.

Resolved, That Modern Spiritualism is not a fragmentary reform, or a collection of scraps from the close communion-table of Christianity. It is a reform movement outside of the priest and the poblitican, and means revolution in all things that suppress instead of califying neglicin, politics, and socialism, and the Spiritualism who does not comprehend this, is mortgaged

any rest their faith, viz., vizarious atonement, has been the means of preventing to a great extent the development of man.

Anthony Higgins, A. W. Phelps, Dr. Storer, A. C. Doubleday, George A. Bacon participated in this discussion. The conference being ended, Mrs. Anna M. Middlebrook was introduced as the first speaker of the afternoon announcing her subject as "The Duties of the Hour." She at once launched into the merits of her subject, and with cloquent earnestness depicted the tenacity with which people hang upon authority, being afraid to advance. She declared that creeds were lifeless, and of late had become very cleastle, but for all that, there was no fixed standard of morality in the world, and it was impossible to make such, as people would be laws unto themselves in spite of man-made laws, and that no human beings had a right to inflict punishment upon other human beings, as it was more democralizing than reformatory. No garbled statements of the lady's remarks could do her justice. She was vociferously applauded during her lecture, and no speaker throughout the Convention was listened to with more appreciative attention than she.

Authony Higgins followed, upon the subject: "What is Truth?" and spoke in his usual terse style, eliciting frequent plaudits.

Dr. H. B. Storer followed next, and gave a law incidents.

Truth?" and spoke in his usual tersestyle, electing fre-quent plaudits.
Dr. H. B. Storer followed next, and gave a few incidents

quent plaulits.

Dr. H. B. Storer followed next, and gave a few incidents in his experiences, among which were his investigations of materializations at Moravia, during which both men and women were moved to tears, and skeptics exclaimed "How-heaulful and convincing!" The large hall was crowded to hear these speeches, many present not boing able to obtain seats.

On motion, meeting adjourned.

The Sunday evening and last session was called to order at-seven o'clock, presided over by Miss Himman. As it had been previously amnounced that Mrs. Woodhull would be the principal speaker for Sunday evening, the hall was crowded at an early hour, numbers not being able to obtain entrance. Short speeches were made by Anthony Higgins, Dr. Storer and Anna Middlebrook, after which, Miss Himman introduced Mrs. Victoria C. Woodhull, who was received with appliause. Her address was upon the relation of the sexes, and the efforts that should be made to better the human-race by scientific propagation. It was attentive high states the speaker's liberal views.

As Mrs. Woodhull retired from the platform, Dr. H. B. Storer rose and moved a vote of thanks to the New Haven Spiritualists for their hospitality, which was heartily carried by the gaests and strangers of the Convention.

The meeting then adjourned sine die. It was the most successful one ever held in the State.

A. T. ROBINSON, Sec'y.

Passed to Spirit-Life:

From St. Johns, Mich., Sept. 8th, Sylvoster Hoyt, Esq. He was born in Connecticut. May 2d. 1828. I have had the pleasure of many years' negulanturace with him and his excellent family. Bro. Hoyt was a lawyer of ability, a clear, logical mind, and elequent political speaker. He was a gentleman of easy, graceful manner, resultant, doubtless, from long practice in his profession. Ho was a stanch Spiritualist, and an excellent social companion.

Ite leaves a wife and three children—one son and two daughters. His companion writes me, "It is true Sylvoster has left us to plod on alone, physically, but he is still with us, spiritually. I am going to fight the battle of life as bravely as I can."

My mind is carried back to those summer days in Michigan when my ascended friend and myself hold long and frequent conversations on the Spiritual Philosophy. Numerous were our conjectures concerning the geography of the spirit-land, and the mode of travel between this world and that; for our conclusion was that there must be such a From St. Johns, Mich., Sept. 8th, Sylvester Hoyt, Esq.

explore. A few years more and we will follow. Blessed thought, there is no death! This is comfort to his family. To his companion, the assurance that he is still cognizant of earthly scenes, will tend to inspire her with renewed zeal in the reform field that commanded so large a share of Sylvester's and her energies, and especially that of the entranchisement of woman. The Masonic fraternity, of which Mr. Hoyt was an honored member, laid his earthly casket in its last resting-place.

place.
['' Woodhull & Claffin's Wockly' and "Hull's Cruckly W. F. Jamieson.

From Toledo, Ohio, Sept. 23d, of pneumonia, at the burg, O., in the 60th year of his age.

dence of his son, E. E. Smith, Addison Smith, of Portysburg, O., in the 60th year of his age.

Mr. Smith was born in Harrisburg, Penn., in 1809, and received a liberal education at the College at Canonsburg, in said State. He removed from Wooster, O., to Portysburg in 1832, and was engaged in the mercantile business there for a number of years afterwards. He possessed great inventive genhus, having taken out some twelve or fifteen patents on various invontions of his. He was a member of the Roard of Education from 1850 to 1855; was frequently a member of the Village Council, and served several terms as Mayor. He was extremely liberal and charitable in his religious views, but adopted Spiritualism as the most reasonable to him. Socially he was a perfect gentioman, strictly temperate, a model of kindness and amiability in his every-day intercourse with his neighbors and fellow clitzons. His whole being detested impurity of life in thought, word or action, yet his denunciations were sedom heard. Charity for all was the rule of life with him.

The crowning worth of the deceased was his sweet, gentle, pleasant amiability in his family. He was a stranger to selfishness, and always tried to see how much he could do for the confort of his loved ones, and was unwilling to have them discommode themselves to favor him. As his change approached he expressed himself ready to go, and consoled his friends with the assurance of a happy retained in the Summer-Land.—Perrysburg Journal.

From Albion, Mich., Oct. 11th, Mrs. R. G. B. Whiting,

From Albion, Mich., Oct. 11th, Mrs. R. G. B. Whiting, aged 73 years.

aged 73 years.

Mrs. Whitting was born at Abington, Mass., in the year 1801, had long been a resident of this village, and was greatly beloved for her many estimable traits of character. Amilable, social and benevolent, she won the respect and esteem of all. Having lived to a good old age, she passed quietty and peacefully into spirit-life, leaving one only child, Miss R. Augusta Whiting, who has by this great becreavement the sympathy of many friends, who extend their love and sorrow for her lonely condition.

The functal services were conducted by A. B. French, The functal services were conducted by A. B. French, and Clyde, Ohlo, assisted by Miss Nellie L. Davis, of Massachuspits.—Albion (Mich.) Mirror.

From Lynn, Mass., Sept. 30th, after a few days' illness,

From Lynn, Mass., Sept. 30th, after a few days illness. Walter E. Cheever, aged 19 years and 6 months.

Mr. Cheever was a much respected young man, of good habits and unblemished character. He was the son of Antrew J. and Wealthy A. Cheever, very worthy poople. The father was truly a "battle-scarred veteran," having lost a leg in his country's service. Walter was fast becoming developed as a tranco medium of rare abilities, and had he stayed with us would no doubt have become one of our ablest lecturers. His parents are both mediums, and although deeply regretting his physical loss, are comforted by the assurance that he is still ever present with them.

A. W. L.

From Cincinnati, Ohio, April 1st, Mrs. Apolline Stone Smith, daughter of Birs. A. M. Stone.

She possessed clairvoyant powers, and held communion with spirits during nine years of her life. She was a practicing physician and surgoon by spirit-power, and became too spiritualized to breathe longer the atmosphere of earth.

M. S.

From China, Mo., Oct. 5th, Gershom Clark, aged 58 ears and 8 months. years and 8 months.

He died in the full belief of immortality. He has been for many years a constant reader of the Banner of Light. His disease was cancer of the stomach, which was very distressing. He leaves a wife and one daughter.

H. G. B.

From East Walpole, Oct. 11th, Angle, infant daughter of Mr. and Mrs. Frank Stockwell.

She has gone to join little Freddig in the happy spirit-ome. Susie Willis Fletchen. [Notices for insertion in this Department will be twenty cents per line for every line exceeding twenty—twenty lines or less inserted gratuitously. No poetry printed under the above heading.]

Unhappy Marriages. BY A. B. CHILD, M. D., Author of "Whatever Is, Is Right," "Christ and the People," etc.

"As frosts and snows dissolve by the goalal warmth of the summer's sun, so will the power and bondage of human law and its trail of woos dissolve, when love shall make the marriages of souls."

Frice 15 cents, postage free.

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W HO is remarkably successful in the treatment of discase by Clairvoyant Examination, will continue to prescribe Medicine, Magnetism or the Swellish Movement, for Weakness, Dyspepsia, Rheumatism, and all other discases. The poor treated gratuitously every Saturday.

PHOTOGRAPH

MRS. J. H. CONANT, Medium of the Banner of Light Free Public Circles, and her spirit friend, the little Indian girl,

VASHTI.

The piquant; sparkling, and at the same time tractable and intelligent influence depicted at the side of Mrs. Connat in this photograph, first controlled that medium in 1870, as she was slowly recovering from a severe lilness. The circumstances attending Vashiti's birth were as follows: A white woman, from lillinois, crossing the Plains with an emigrant party, was taken prisoner by the Indians, and fell by lot to the share of "Big Buffalo," of the 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 thine 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 homent of its birth, called it "Vooshit," (the captive) in deriston 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 (ne. "Vooshit," when about seven years of age, was, together with her father, "Big Buffalo," slain at the massacre of the Plegans on the Yellow Stone River by the troops of Gen. Sherldan, in December, 1869. Her name, "Vooshit," boing difficult of pronunciation by white lips, became gradually modified to "Vashit," by those who attended Mrs. Conant's private scances, and by the latter name she is now known.

The picture, of which this sketch is the accompaniment, was taken by W. H. Mumler, 170 West Springfied street, Boston, in September, 1871. The aritst was not aware that Mrs. Conant was coming for a sitting until she arrived and desired one at once. On taking he seat before the camera she suddenly felt the presence of "Vashit" by hor side, and instinctively turned toward her and held out he hand, without speaking, however. Mr. M. seeing the position Mrs. Conant thad taken, asked, "Do you see a spirit?" Mrs. C. re

For sale by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass. Religion without Superstition.

THE LYCEUM, A LIBERAL PAPER

MONTHLY, ILLUSTRATED. 75 CTS. PER YEAR.

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publisher is determined to give satisfaction by furnishing a paper and premiums worth more than the subscription price, and hence confidently asks an examination of the merits of The Lyceus by all litheral parents who desire their chidren to grow up free from the bondage and superstitions of church creeds and dogmas.

Address P. H. BATENON, Publisher,
June 27.

Toledo. Ohlo.

Summerland Messenger T. P. JAMES, (Dickens's Medium,) Editor.

SPECIAL NOTICE. UNTIL Nov. 1, 1874, we shall send a copy of "Edwin Drood" and the "Messenger" for one year at the

The Messenger one year and "Edwin Drood," cloth, \$2,00 paper, 1,50 Those who have already subscribed for the paper are en-titled to the book on receipt of the difference in subscrip-

tion price.

30 Spirit Dickens's new story, "THE LIFE AND ADVENTURES OF BOCKLEY WICKLEHEAP," will be is used as a supplement to the "Messenger," commencing with the December number of this year.

The subscription price for the "Messenger" alone is 1,00 a year, Subscriptions should be addressed to Oct. 3.

T. P. JAMES, Brattlebore, Vt.

Dr. Fred. L. H. Willis. Address, after June 20th, till further notice: Glenora, Yates Co., N. Y.

B. WILLIS may be addressed as above. From this pointhe can attend to the diagnosing of disease by hair and nandwriting. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching Chairvoyance.

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

Dr. Willis is permitted to refer to numerous parties who have been curred by his system of practice when all others and feeled. All letters must contain a return postage stamp.

Rend for Circulars and References.

U.—Oct. 3.

THE SPIRITUALIST NEWSPAPER. A Record of the Progress of the Science and Ethics of Spiritualism.

ESTABLISHED IN 1869.

THE SPIRITUALIST, the recognized weekly organ of the educated Spiritualists of Europe, is the oldest newspaper connected with the movement in Great Britain, and has a steadily increasing circulation in all parts of the world.

Aniong the contributors to its pages are most of the lead-Aniong and more experienced Spiritualists, including many eminent in the ranks of literature, art, science, and the

poerage.

Annual subscription to residents in any part of the United States, three and a half dollars in gold, in advance, by Fost Uffice Order, payable to E. W. ALLEN, if Ave Maria Lane, London, E. C. Oct. 10.

SOUL READING,

Or Psychometrical Delineation of Character.

MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or sond their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked chaiges in past and future life; physical disease, with prescription therefor; what business they are lest adapted to pursue in order to be successful; the physical and montal adaptation of those intending marriage; and hints to the inharmoniously married. Full delineation, 42,00, and four 3-cent stamps.

Address,

Centre street, between Church and Prairie streets, Oct. 3.—17

White Water, Walworth Co., Wis.

Oct. 3.—if White Water, Walworth Co., Wis.

PSYOHOMETR

DOWER has been given me to delineate character, to describe the mental and spiritual capacities of persons, and sometimes to indicate their future and their lest locations for health, harmony and business. Persons desiring aid of this sort will please send me their handwriting, state ago and sex, and if able, enclose \$2,00.

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

Mediums in Boston.

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DENSMORE,

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his system of cure, consisting of Medicated Vapor Baths,
Manipulation, Electricity, "Swedish Movement" and
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the causes of disease for the past twenty-five years, both
to this country and Europe, warrands him in giving hopeful words of cheer to the most despatring sufferer. Rooms
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Office hours 9 to 4.

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Dr. S. E. Crossman, CLAIRVOYANT AND MAGNETIC PHYSICIAN more by cleansing the blood. Examines at any distance Terms \$2.00. Scaled letters the same. Also midwife. 5 Tremont street, Boston, Room 19.

2w*-Oct. 21.

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.

134 *-Oct. 24.

TOR DEVELOPMENT by Mrs. JENNETT J. CLARK, assisted by a powerful magnetizer, held overy Wednesday and Sunday evening, at 8 o'clock, at 25 Warren avenue. MRS. N. J. and MR. S. P. MORSE, Electro-M. K.S. N. J. and M. S. I. MONOE, LINCOLD Magnetic Physicians, 46 Beach street, Boston. Treatment by Magnetism, Electricity, Medicines and Electro-Medicated Vapor Baths. Office hours from 9 to 12 A. M., and 1 to 4 P. M. Patients visited at their residences in other hours.

Oct. 31.

MRS. M. SUNDERLAND COOPER, THE original New England Medium, No. 38 Millord street, Boston, Hours 10 A. M. to 4 P. M. Oct. 10, -4w*

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MISS S. F. NICKERSON, TRANCE and Business Medium, 35 Doverst. Hours, 9tc. 5. Public Scance Sunday eve. Admission 50 cents. Oct. 10.—4w*

MRS. JENNIE POTTER, TRANCE MEDIUM, II Oak street, 3 doors from 446 Washington st. 9 A. M. to 9 P.M., Sundays 2 to 9 P. M.

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itations of things finite, conceived through the medium of human analogies and spoken of in the language of the sen-"We may deny-him will, and yet he wills. He is not intelligent; he is intelligence itself. He has no designs, for the idea of infinite wisdom excludes that of design; and yet to us

He is the vast Designer. He is not hoary with time, for eter-

nity is ever young, and yet He is the Ancient of Days." The secret things of God are past finding out, because, revise our conceptions of Him as we may, there still remains in his nature the infinite and the unfathomable. Without irreverence and with perfect humility, therefore, may the speculative faculty exercise itself in attaining to a conception in which reason and the heart's religious aspirations may draw nearer to a union.

Nature is an organism through which the Divine life is forever streaming, and imparting itself to all organic forms; but Nature is subject to change, to the limitations of space and | ciple in God, we could not speak of a consciousness of God. time, and to consequent imperfection. For in his manifestations on this material plane of being, God is limited by his own "self-denying energy" just as a spirit is limited by divine laws on coming within the earth-sphere. Therefore the divine life, with which the whole universe throbs, is, in a manner, automatic in its developments; and Nature, though full of signs of intelligence, seems often to be acting blindly. and as if good and evil were indifferent to her; an appearance which results from the self-imposed limitations by which the divine action is subjected to unyielding law in expressing itself through matter in these its ultimate evolutions. Thus God in Nature becomes Relative to God the Absolute, as existing in the highest of his three states.

To ask," says the late J. W. Jackson, "why God dld not make a perfect creation is equivalent to asking that God in ultimates, on the plane of time and space, where he is to our perceptions, necessarily, conditioned by the sequences of duration and the limitations of extension, shall be identical with God in first principles as the eternal and infinite."

To attempt to authenticate this conception of God by any reference to human analogies may seem contrary to that tendency of science which would discredit as presumptuous all such comparisons. But it is not to limit Omnipotence by any human standard, to confess to that amount of anthropomorphism which is inseparable from the conviction that man, in a certain sense, bears the image of God. "Man," says St. Martin, "is a type which must have a prototype, and that prototype is God. The body of man has a necessary relation to everything visible, and his spirit is the type of every thing invisible." One may believe this without irreverence, just as he may believe that the same law which moves the universe may move an atom.

In man we find unmistakably the phenomenon of double consciousness. Even Professor Huxley, in his Address, Aug. 25th, 1874, before the British Association at Belfast, describes a case in which two separate lives, a normal and abnormal one, seemed to be lived at intervals by the same individual; and Dr. Carpenter, though his experience does not take in many important facts now known to be true, admits the separate states of consciousness manifested so wonderfully in Somnambulism. t He instances, in the case of Mozart, the proofs of the automatic action of the brain, as shown in the composition of the overture to the opera of " Don Glovanni." Mozart was probably a musical medium. His aptitude is inexplicable except on the spiritual hypothesis. He himself has said of his musical ideas, "Whonce and how they come, I know not, nor can I force them. Those ideas that please me I retain in my memory."

We have seen that man is described by the principal seers as a trinity of earth-body, spirit-body, and spiritual principle. The facts of somnambulism all tend to confirm this view, and exhibit man in three states or degrees of consciousness: first, In his normal waking state; secondly, in the state represented in lucid somnambulism, where the mind is active and elevated, and the faculty of sight is, vividly exercised without the aid of the physical eyes; thirdly, in the high state of ecstasy when the subject seems to be surrounded by spiritual realities and is anxious to quit the body. These three states of consciousness are often entirely distinct, as experienced mesmerizers are well aware. I have frequently witnessed the two higher states, and satisfied myself of their reality.

Swedenborg also teaches that there are three natures, or degrees of life, in man; the natural, the spiritual, and the celestial; and that in the celestial, men do not reason about the truth; they see it, because it is a possession.

A corresponding truth may beat the basis of the conception of God as a trinity in his manifestations or modes of existence; a conception of which Schelling says: "The philosophy of mythology proves that a Trinity of Divine Potentialities is the root from which have grown the religious ideas of all

nations of any importance that are known to us." We may conceive of the Supreme Being, first, as God in first principles, the Absolute, the incomprehensible Unity, supremely personal and conscious, because possessing all conceivable perfections in their potency and all life in its essence; the impulse of whose developments and self-limitations is an act of will; secondly, as God in his relations to the universe of derived spirit and mind, and self-limited according to the measure of those relations; thirdly, as God in ultimates, immanent or intra-mundane, and still further limited by his descent into the environments of matter and his identification

with the soul of universal Nature. Thus God, in his highest hypostasis, is the Absolute One, having within himself, in idea and in essence, all the potencies of being, whether ultimating in what we call spirit or in matter; in his intermediate hypostasis he becomes limited by relations to the world of derived spirit and mind; in his third or lowest hypostasis he is the soul, the life, and the essence of physical Nature with all her material limitations, her seeming Inconsistencies, immoralities and cruelties; all which, however, are in harmony with his beneficent purposes, one of which is that of educating intelligent beings to comprehend and enjoy what he has in store for them; in harmony, too, with his own absolute independence of all evil, that being simply privation, negation and imperfection, without which,

however, mon could not be a progressive being. In his "True Christian Religion" (33 and 47, VI.), Sweden-

The Rev. John Hunt. See his "Essay on Pantheism; London: 1866." 4 An experienced mesmerist and physiologist, and an eloquent writer. Shortly before his death in Tondon in 1872, he became fully convinced of the phenomena of Spiritualism.

the phenomena of Spiritualism.

1 once kept a sensitive patient in a state of mesmeric or induced sommanibilism for a whole fostinglet, during which she did not once return to the state of normal consciousness. When she was at last restored to it, the createries of the fortight were an entire blank to her. Not the least consciousness did she have of the interval that had clapsed. She supposed she might I ave been asleep an hour. The ground was heavily covered with snow, when she passed into the abnormal state; when she way ke there was no snow to be seen. What was a rose-bud on one of the bushes in her teem lead become a full-blown rose. These apparently sudent ransformations againsted her so, that, by a strenuous effort of will I had to throw her beek into the sommanbulle state in order to prepare her mind gradually for the changes she was destined to see when awake. This commanbulic state was always a higher, brighter, more rational state than her ordinary one; and when sommanbuile she would speak with a sort of pity of some of the errors and misconceptions by which she was infunced when awake.

borg says: "The common idea is, that, because what is finite does not comprehend what is infinite, finite things cannot be receptacles of the infinite. But, from those things which are said in my works concerning the creation, it is evident that God first made his infinity finite by substances emitted from himself, from which exists his proximate encompassing sphere, which makes the sun of the spiritual world; and that afterwards, by means of that sun, he perfected other encompassing spheres even to the last, which consists of things quiescent; and that thus, by means of degrees, he made the world finite more and more. . . The universe is a work continent of divine love, divine wisdom and uses, and thus altogether a work coherent from firsts to lasts."

If it be said that a tri-unity of being is inconceivable in God, I might reply that it is equally inconceivable in man, and yet facts and phenomena make us realize that it exists.

"The three fundamental colors, red, yellow and blue," says Christlieb, "dissolve into the unity of white light-so that his inexhaustible infinitude He is able to draw, without this may well be called a trinity in unity. But they coalesce in such a manner that each of the three rays preserves its distinctive attribute. Red is the caloric, yellow the luminous, blue the chemical (actinic) ray. God is light; and, verily, natural light, the first of his creatures, bears the immediate impress of his triune being."

Hegel calls the idea of the trinity "the pivot of the world." According to Schelling, God is the perfect spirit in three forms, and the true idea of God is a union of naturalism and theism.

"Naturalism," he says, "seeks to conceive of God as ground of the world (immanent), while Theism would view him as the world's cause (transcendent); the true course is to unite both determinations. God is at the same time ground and cause.

" It no way contradicts the conception of God to affirm that, so far as he reveals himself, he develops himself from himself, advancing from the imperfect to the perfect; the imperfect is in fact the perfect itself, only in a state of becoming. It is necessary that this becoming should be by stages, in order this organism is only a temporary objective manifestation of that the fullness of the perfect may appear on all sides. If God, and other universes may have preceded the present. there were no obscure ground, no nature, no negative prin-

> "So long as the God of modern theism remains the simple essence which ought to be purely essential, but which in fact is without essence, so long as an actual twofoldness is not recognized in God, and a limiting and denying energy (a nature, a negative principle) is not placed in opposition to the extending and affirming energy in God, so long will science be entitled to make its denial of a personal God. It is universally and essentially impossible to conceive of a being with consciousness, which has not been brought into limit by some denying energy within himself-as universally and essentially impossible as to conceive of a circle without a centre.

4 The fullness of God's being cannot be contained in an abstract unity, and yet his absolute personality must have unity God furnishes us with the sole bridge that can fill up the breach between God and the world."

"If we separate," says Vera, "substantially and absolutely, God and the world, we do not only impair and curtail the being of the world but that of God also. We curtail the being of the world by separating it from its principle; we curtail the being of God by admitting that the substance of the world is independent of God, and consequently by admitting two absolute substances. And the creatio ex nihilo could not fill up the gap, as the creatio ex nihilo could not affect the principles and essences of things which, under any supposition, must be coëternal with God.

"God is all things in their idea, and as a whole, and in the unity of their existence; but he is not all things individually, or in their particular and fragmentary existence. He is not what the thing is, of which he is the principle. God is the thought, the idea, the essence of the universe. The thought of God, for the very reason that it is the essence, is the Providence of each being particularly. The Providence of the plant is its idea, according to which it is born, it grows and dies. And so it is with everything."

The conception of God as brought into relativity by an objective universe, but at the same time existing in higher and discrete degrees of being, in the highest of which he is the absolute and perfect God, is, as I have attempted to show, not inconsistent with what we know of the nature of man. It would be no irrational speculation to hold that the divine relativity to the finite may, in its expression, vary with the character of the different earths or planets fitted for intelligent beings while passing through the discipline of a material environment; that every planet with its climates and products is adapted to the state of its rational inhabitants; that what we regard as the defects or evils of Nature as manifesting herself through our planet, are merely the emblematic reflection of our own defects or evils; and so that, as the race of man improves, the earth itself will improve.

The idea that God, as the life and intelligence of Nature, is self-circumscribed and reduced to relativity by his own "selfdenying energy," leads to a view of the cosmos, in which all the objections of atheism are swallowed up. God is seen no longer as the provisional or constitutional monarch whose laws can rule the universe without his aid, his functions being merely honorary. At once ground and cause, his life becomes the fountain of our life, and all Nature is transfigured with divine possibilities; man, derived and dependent as he is, becomes a free co-worker with God; evil becomes a merely negative thing, having no real being or life; all imperfections become transitional, a necessary phase of good in the making; Humanity, with all its selfishness, its meanness, and its arrogance, becomes ennobled when looked at from the side of its possibilities rather than its limitations and perver sions, and takes on more and more the Divine Expression We are helped to judge of mankind by its martyrs and saints rather than by its tyrants and criminals. We feel that God is not aloof from us but working in us, the very soul of this divine Nature by which we live, and without the light and life of whose sun we could not exist a moment.

Nor let it be said that God's circumscription as the life and soul of Nature removes God in the Highest from sympathy with our weaknesses and our wants. To sympathize with us fully, to be Love and Providence, as well as Law and Wis dom, he must be implicitly the Nature he subordinates, besides a Power independent of it. It may be objected: God cannot be perfection, if, in his self-limitation as the substance of Nature, he is also imperfection; but to this it may be replied that the experience of imperfection may be essential to the very fullness of the Divine perfection; that in order to be the perfect he must exist in a self-subordinated state as the imperfect also.

Remember, moreover, that if God is a trinity, he is in that but the prototype of man, who, in each grade of his nature, is related to God in a corresponding hypostasis. The triunity of earth-body, spirit-body, and spiritual principle, is paralleled in the three-fold nature of God; and man, in each degree, and in all together, has God as his Providence, his spiritual Ideal, and his Infinite Father. The God of his childhood's trust and wonder is restored to him; the God of his prayers is an ever-present listener; if God is unyielding law, he is also maternal tenderness and love; if he is the life of our life, he is also the moral order of the universe; and faith is thus unchecked by science, while reason is reconciled

. To many profound and to many superficial thinkers, all theistic speculation is repulsive. They would say with Hooker: "Our safest eloquence concerning Him is our silence"; or with Sir William Hamilton, "The highest reach of human science is the scientific recognition of human ignorance." But the heart and the intellect continue, nevertheless, to cry, "Oh! that I knew where I might find Him!"

As on the nature of man new and important light continues to be shed by the facts of somnambulism, thought reading and Modern Spiritualism, may we not hope that human thought will be helped to conceptions of Deity less at variance with science, and that the atheistic objections which now oppress many sincere minds and devout hearts, will be gradually but surely lost in the dawning light?

The elements of this attempt to combine the Theistic with the Pantheistic conception may be found in all the great philosophies and theologies, not omitting those of Oriental origin. Plato distinctly teaches that the Soul of the World is a third subordinate nature, compounded of intelligence, and matter. The eminent French eclectic, Cousin, in summing up his views of the Divine nature, includes much that is in harmony with the outline I have feebly sketched. He says: "The universe itself is so far from exhausting God, that many of the attributes of God are there covered with an obscurity almost impenetrable, and are discovered only in the soul of man. God is at once substance and cause, at the summit of being, and at its humblest degree, infinite and finite together, triple, in fine; that is, at once God, Nature, and humanity. To say that the world is God, is to admit only the world, and to deny God. However immense it may be, this world is finite, compared to God, who is infinite; and from limit, new worlds, new beings, new manifestations. Invisible and present, revealed and withdrawn in himself, in the world and out of the world, communicating himself without are ignorant. cessation, and remaining incommunicable, He is at once the living God and the God concealed."

CHAPTER XVII.

What relation has Spiritualism to natural morality?

The mere knowledge of a future life may have no moral efficacy in a mind that does not see the grandeur of the possibilities involved in the fact. The knowledge must be spiritualized by meditation and by emotion before it can assume its rightful authority in shaping the moral life and constitution.

Being a demonstration of the continuous life of man through he association of a spirit-body, perfect in all its parts, with the material body, Sp ritualism has manifestly as intimate a relation as any fact of our mortal existence can have, to natural morality; for it is as much related to the present as manhood is related to youth, or old age to manhood. It illustrates the laws that govern the relations of human life, because it explains in numerable occult facts in human history, throws a flood of light on psychological questions, and has a most direct practical bearing on our habits of thought, our affections, and our hopes. A moral science, in no wise based on spiritual facts, would be as imperfect as a science of physiology that did not recognize the brain and the nervous system.

"The essential teaching of Spiritualism," says Mr. A. R. Wallace, "is, that we are, all of us, in every act and thought, helping to build up a mental fabric which will be and constitute ourselves, more completely after the death of the body than it does now. Just as this fabric is well or ill built, so will our progress and happiness be aided or retarded."

Every mental affection we experience, as it helps to mold the spirit-body, thus leaves its impress on our inmost character; every thought we think, and every desire we feel is infor its fundamental attribute. The conception of the triung delibly registered in the very constituents of our being, and becomes an integrant part of our individuality: what is once in the memory is there forever; it may be concealed from consciousness for a while, but annihilated never. Thus wellordered thoughts and a well-ordered life issue in corresponding endowments of the spirit-body.

These facts have a most direct and unequivocal bearing or natural morality. They make us severally the authors and shapers of our own characters and destinies. They teach us that our thoughts and our deeds, good or bad, have an imperishable element which incorporates itself with our very organisms, and these become the expression of our actual interior states. We gravitate where our affections carry us.

"Whate'er thou lovest, man, that too become thou must, God If thou lovest God, dust if thou lovest dust,"

Spiritualism must exercise an unfailing influence for good through the affections. Let a man or a child be thoroughly convinced that the deceased mother or father he reverently loves is living a more intense life than ever, and can read his every thought and scan his every act, and such a conviction must have a restraining influence upon him, when tempted to evil; an encouragement for him, when incited to some act of self-sacrifice or generous daring. The knowledge that we think and act in the presence of a cloud of witnesses, to whom our very thoughts are as legible as our deeds, must have an influence upon us for good.

"We should live," says Seneca, "as if we were living in the sight of all men; we should think as though some one could and can gaze into our inmost breast." Spiritualism makes us realize these as conditions literally existing.

With the eclecticism which must accompany all genuine science, Spiritualism accepts and assimilates, from all codes, creeds and systems, whatever they may have of moral and religious truth. It reduces all morality to its scientific valua tion, and asks for no other authority than the fact itself; regarding a revelation as in no wise true because authoritative, but authoritative only in so far as it is true; because, as Milton bravely says, "It a man believes things only because his pastor says so, or the assembly so determines, without having other reason, though his belief be true, yet the very truth he holds becomes his heresy."

And this shows why the dictation of all seers and all spirits must be resented as an insult to the understanding.

Every thought leaves its trace, every sowing has its proper harvest, and every act its fitting reward. If we look for other salvation than that whose fruit is goodness, purity, love, and spiritual growth, we are groping unprofitably. He who has these is saved already. Belief in salvation through another's merits or sufferings is merely hope in a magical impossibility.

"Here heaven is not," you say, "but yonder it shall be. To this, Spiritualism replies in the words of the elder Fichte 'Nay, what then is that which can be different yonder from what it is here? Obviously, only the objective constitution of the world as the environment of our existence."

But, by a law of our being, our objective environments in the spirit-world are the reflex of our spiritual states; and this shows how grossly those persons misrepresent Spiritualism, who object to it that it promises every one a good time in the 'Summer-Land," with charming habitations and delightful scenery; as if such things could constitute a heaven, independent of the dominant affections and the ruling passions!

Morality is action according to the laws of science and of enlightened reason; and only those laws have an absolute interior authority which are in accordance with our sense of what is true, and right, and of divine validity.

Religion is faith in the moral order of the universe; it is particularly the reverent assumption, in thought and feeling, of the existence of an Intelligent Power beyond and above us, that can influence us for good, avert evil, and listen to prayer. But religion, in the high sense, is not superstition; it is not a cowardly dread of a mysterious Being who can harm or help us; it is not a greed for the satisfying things of our external life, having no correlation with the pure and generous affections; it is not a craving for any selfish and exclusive salvation; it seeks a salvation from spiritual error, impurity, and blindness. Everything which we feel and know aright is re-

Religion, having in it an emotional element, may be lacking in a person otherwise richly endowed; just as a sense of the beautiful in art may be lacking. And so there may be morality without religion, though there can be no rational religion without morality.

We find in spiritual science the elements of all morality and

all religion; and the task which the thinkers and moral pioneers of the race have before them is to place on a scientific basis the great deductions of an absolute morality, that shall strike with axiomatic force every healthy, unprejudiced mind and illumine all the intricate questions in social philosophy And as these deductions cannot have their full sanction ti we believe in a divine Moral Order and an invisible world where must be a religion broad enough to gather all humanity within its fold, and having for its simple evangel the procla-mation of a heavenly Father, an immortal life, and a consequent morality.

Morality being thus based on the facts of science, the laws

of the human soul, and the proofs of a divine moral order, it follows that much in conventional and social morality, that may seem authoritative to the unthinking many, becomes immoral in the sight of those who are resolved, first of all, to be loyal to what they esteem the laws of divine order inscribed in their year nature and to be convenient. in their very nature, and to be superseded by no human code [Concluded in our next.]

The Rostrum.

Spiritualists' Union.

ROCHESTER HALL, SUNDAY EVENING, OCT. 25TH.

Dr. H. B. Storer, medium. The first question presented was the following, relating to one of the latent faculties of the spirit referred to at the last meeting:

"Could Faith be defined a confidence in or reliance upon something—a person, principle or truth—in consequence of a correct apprehension and realization of the truth to us?"

In reply the spirit repeated that Faith is a distinct faculty of the mind, not belief. These terms are not synonymous or convertible. They are distinct. Reason is said to be the flower of the mind. Faith may be called the fruit-the cul mination of the mind. The manifestation of this faculty is not common. It cannot be exercised while in the body as are the functions of the body, the senses. It is a development, In the spirit world the methods of the schools are superseded Scholars are often in no better condition as to a knowledge of the nature of things, a perception of the truth, than those who

The pride of intellect, arrogance and contempt toward in-feriors, have no warrant based on the intrinsic nature of man. Now what appears is the basis of judgment. What is to appear will afford a sounder basis.

The second question propounded was:

"Is it possible that any condition of mind or body in the earth-life, can in any degree determine the status of the spirit in spirit-life?"

When the spirit discovers itself, it is necessarily dignified

by the discovery of its intrinsic nature. There are many who have never discovered themselves. Attention has not been called to that intrinsic nature which dignifies them.

You are influenced not merely by temptation, the conditions of the atmosphere and of earthly electricity, but more by

the spheres of spiritual beings contiguous to the earth. Persons in peculiar conditions of mind or body are most sensitive to these influences. The proximity of the spirit to the earth is determined by its loves. Those who have not lived the higher life of thought, are by necessity led into immediate and direct contact with the sphere of material things. One whose habit of mind is determined by his occupation, continues in the same employment, coming into relations with those in that business. This explains the augmentation of mechanical or other powers realized by many. It is the additional of the same transfer that the same are the same a

ed power of those interested with them. The passage into the spirit-world of any person in love with any pursuit, is a gain to some one in that pursuit. This is not only true in the higher spheres, but even more so as to the lower.

Those who live in the realm of sensation, cannot rise at

once out of it. Hence those who are intemperate, for example, do afford a condition of mediumship for those who in earth-life were not able to overcome their appetites. Hence it is never safe to give free indulgence to the appetites and passions.

The time will come when it will be seen that the only way

to reform is to surround by new influences—not control, but win. Love is the omnipotent power. If you can call out the love of one you wish to lead heavenward, you have gained him, but he may not be driven.

As to spheres of development, we have no criticism upon the evils which exist involved in the system of the universe. We believe in the inevitable, and accept it, but recognizing the law of evolution, we would make the best of it. We must state the great truth that the life in the body, the character, does determine the moral status of the spirit in the spirit-world. And remember you may not decide the moral status of any person till you have estimated all the qualities of the

You speak of those who are forgiven most. By whom for-yen? If in the spirit-world, a new light breaks into the given? mind and the causes of the conduct are seen, and the spirit perceives that what were felt to be evil conditions were the result of causes the spirit could not control, then there comes to the soul a sense of justification—of self-forgiveness.

A glowing picture was drawn of the scene when the woman

who had broken the law was brought before Jesus. He, clearly perceiving her spiritual state, and knowing the causes that contributed to the act, uttered the memorable words at which her accusers shrank away self-convicted. She needed not their forgiveness. Neither did he assume to forgive her, Offended majesty found no representative in that Son of God. There can be no forgiveness in the sense men speak of it, which can bring relief to the soul.

An interesting discussion followed, participated in by Messrs. Rhodes, Atkinson, Carpenter, Wetherbee, Brown and others.

Miss Doten said she wished to simply give a little of her own experience during the evening. After Dr. Storer concluded, a spirit came to her and desired to speak. She expressed her willingness. The spirit said he could not speak through her unless she would remove her false hair. This for some time she declined to do, but at length had withdrawn to the ante-room, and returned with her head free, and resolved to humble herself by the confession of her long resistance in consequence of her pride, and to pledge herself to submit to the desired spirit control on Sunday evening next. She said the name of the spirit was Emanuel Swedenborg. Miss Doten was immediately entranced, and the spirit said,

in brief:

In my earth-life, at the age of fifty years, I received that clearer perception of spiritual things which I had long sought. As an infant, I could see the beautiful forms of —

sought. As an infant, I could see the peautiful forms of spirits about me.
Young man (turning to Dr. Storer), I perceive this one truth: that faith, or intuition, is like a manifestation of genius. Some are born with it; I was; spiritual conditions acted upon the minds of my parents; I was born of the spiritual forms. spirit, and early experienced an opening of the spiritual fac-

1 wrote that I saw the hells of the other life, and they seemed exceedingly deep; and he who went out of this life in love of the falses, deep in the evils, sank lower and lower,

in love of the faises, deep in the evils, sank lower and lower, and there was no salvation for him.

I am here to-night to affirm to the contrary. A man is, in the other world, what his highest desire is. If a man could be what he would like to be, he would be a saint upon earth. The lowest have a perception of something higher. vine life is always pointing them to something higher, and none are so low as not to have somewhat of the divine with in them. Each man desires to be better, to be wiser. If any one desires to be more beautiful, it is a prophecy of what is

to be to the spirit. When you go out of this life, you go into more harmonious surroundings. The lowest hell of that life is higher than the highest heaven of this. The spirit goes out of this mortal-body, away from this poor sense, to a clearer condition, inhaling the clearer, purer atmosphere of the spirit-world. You go to those who look into the soul.

When one who has sinned goes out of the body, he goes to those who deeply comprehend his state as a sinner. He who explates his sin on the gallows, or she who dies friendless and alone on her pallet of straw, forgotten by all—all these go out into the arms of a celestial love, and all are in paradise the day that they pass away: "Of all given me, not one shall be lost, but I will raise him up at his last day." The place of the highest saviour is in the lowest hell; the work of infinite saving, to take all the sufferers and lift them up.

I have spoken imperfectly; but give this instrument to me I have spoken imperfectly; but give this instrument to me often enough, and if there is any harmony in 'my soul, I will convey it to you. Brothers and sisters all, we wait to teach you many things. We want all of you; we can't spare one of you, man, woman, or child, rich or poor—we want all. Now is the accepted time, now the day of salvation from ignorance; so you may rise up in the dignity of your spirits to go forth to do your work in this life and the life to come, with rejoicing!

Bible Spiritualism.

The new Society in New York promises to be a marked success. Only six weeks ago a few persons invited Dr. Wellington to explain the relation of Spiritualism to Christianity, and last evening (25th) nearly one hundred persons met, and there was an unquestionable interest expressed in the movement, and mostly by persons not now identified with movement, and mostly by persons not now identified with Spiritualists. One gentleman spoke in private of his perplexity, because his wife was a medium, and they had manifestations, and yet he could not give up the Bible, though quite willing to modify his former views; but he said, "Till now I have only heard such views of the Bible I could not accept." Another gentleman of culture had been developed for some years as a writing medium, but habitually attended an Orthodox Church, but would enter heartly into this movement. A third same forward and agreed to be one this movement. A third came forward and agreed to be one of ten to secure the hall; and others might be named. The meetings will be continued at 10½ A. M. and 7½ P. M. each Sunday, at Harvard Rooms, 6th avenue, corner 42d street; and a conference at Mrs. Taylor's 220 West 42d street. and a conference at Mrs. Taylor's, 329 West 43d street.

John C. Blair of Troy, N. Y., "clips" and sends us he following from a local secular paper:

Rev. H. Woodruff has industriously canvassed Onondaga County on a curious errand, that of finding out how many families have the Bible, and is happy to report that only twelve are destitute of that old-fashioned but very necessary plees of furniture. Mr. Woodruff does not tell us how many that the state of the state o are destitute of food, fuel, clothing, shelter, and other little matters necessary to temporal existence. But if he should hear of a few starving ones, possibly he will go around again and distribute a few tracts. They are cheaper than bread and meat and appear to better edges. meat, and appear to better advantage in a missionary report.