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REVIEW OF FOREIGN SPIRITUALISTIC LITERATURE, AND SOME HOME-NOTES.

> Prepared expressly for the Banner of Light, BY G. L. DITSON, M. D.

MR. EDITOR-The Rovue Spirite does not give us this month that promised notice of manifestations in the daylight, at the Crystal Palace in England, through the mediumship of Mrs. Jencken; * but we may hope yet to be favored with it, if the wonders hinted at have been realized. We have, however, a very interesting letter from Prince Wittgenstein, which your readers shall have nearly entire:

"Neider-Walluff, on the Rhine, July 26th, 1874.
"My Dear M. Leymarie: Your journal having made mention of a letter which the spirit Katie King gave in charge to my friend M. de Yeh, for me, I think it would afford you pleasure to learn something of the details concerning the and which goes indicated to the concerning that and which goes indicated to the concerning the sand which goes indicated to the concentration. it, and which goes indirectly to corroborate the theory concerning re-incarnation, which the English Spiritualists generally deny.

"The spirits, such as Katie, John King and

others, finding themselves under the direct influence of their mediums and the persons who direct the scances, lose in materializing themselves the free conception of events and things which characterize spirits disengaged from matter, and make, so to speak, complete abstraction of their individuality to conform to the exigencies of sight, or identify themselves with the manner of seeing, of those who evoke them. This is a curl-ous phenomenon, that merits, I think, serious

"Thus Katle King being, when I saw her, under the influence of her medium, Miss Florence Cook, and above all, her guide in Spiritism, M. Luxmore, a man of absolute faith, of great mag netic force, and a will almost despotic—Katie, say, acting only through their organisms, denied, as did Mr. L., re-incarnation, accenting her denegations in a manner so positive, I hearly re-nounced the idea of awakening in her a souvening

of a past event which she no longer remembered.
"When I first saw her, a kind of lively sympathy drew us spontaneously to each other; and my spirit protectors explained this singular at traction by the fact of an incarnation which we had, some centuries since, together in Turkey, and where Katle had, under the name of Sulme, a voung slave who had me The fact is, that all pertaining a violent death. The fact is, that all pertaining to her, her costume, the vivacity of her gestures, the Oriental grace of her simplest movement, and above all the conformation of her hands and feet, reveal, at first sight, the Oriental woman rather than a young English girl. † I myself have had from my earliest youth, reministences wherein 1 often review a mountainous, ancultivated country to which I seem to belong, a village skirting the base of the mountain in amphitheatre, and large that houses interspersed with sombre and large tiled houses, interspersed with sombre

verdure.
"Later, and still when ignorant of Spiritual-"Later, and still when ignorant of Spiritualism, voyaging in Turkey, I recognized the country of my dreams—Drobudja, with its large red roofs, cypresses and minarets. Having left London toward the end of December last, I wrote to Katie, praying Miss Cook at the same time to place at night by her bed pencil and paper, to obtain, if passible, a response. The experiment was successful: Katie not only replied by direct writing, but copied my letter word for word without opening it, as a proof that she had read it. My letter she returned to me scaled, with my arms and seal interests when I sent it and enclosed. arms and seal intact as when I sent it, and enclosed in another envelope, in which Mr. Crookes had placed it previously to its being submitted to

I had again tried to revive souvenirs lost to Katie, speaking of a far-off country, its sites, etc., and above all, demanded if the name of Sulme did not awaken an echo in her memory Some days previous to her last apparition, she wrote the following letter:

wrote the following letter:

'MY DEAR FRIEND—You may think that I have forgotten you, but it is not so. I desire much to see you before my departure: could you not come to me? I do not real anything of a previous existence, but it seems to me that I have known you before. Try to remember if we have not heretofore met. The name which you cite appears familiar. Why do you not explain it to me?

'I shall depart on the 21st of May, and take the place which appear tains to me in the next world. My sins are explaited, and I am free.;

'I send you my rosaire, that you may keep it as a souventr of Katle, who loves you.

'I am, with the most sincere affection, always your Anna Morgan, altas Katle King.'

'Perhaps, my dear M. Leymarle, you will find in this something that will interest your readers. Do with it as you please, and believe in my cordial devotion.

in my cordial devotion.

EMILE, PRINCE DE WITTGENSTEIN."

The above record is so extraordinary in all its features, our readers will doubtless excuse us for giving to it so much space. When we have admitted that Katie is a veritable, materialized spirit from the "shadowy land;" there is still besides a sanctity, a halo of beauty, and a romance about the whole thing that render the prince's statement marvelously startling and at-

Another spirit-photograph comes to us in the Revue, to illustrate—and most forcibly it is done -its characteristic matter. The editorial report concerning it is this:

"Monsieur de Palma came, six months since, to reside in Paris. He had a great desire, through the aid of psychography, to see the features of his relatives, and, above all, those of a brother

*The Revue Spirite in its Octo' or number apologizes for a mistake it made in mentioning Miss Fox, when it should have said Mrs. Fay.

Above said Mrs. Fay.

† Our renders may remember that this peculiar grace of the Eastern women, and the antique-statue-like mold Katle seemed to possess, impressed Frince W. from the first.

† "My sins are worked off," proving that her apparation on earth was a sort of explatory mission.

whom he had tenderly loved. After two sittings he was enabled to contemplate that physiognomy which we offer to-day."

M. de Palma is seated and is splendidly photographed. His spirit brother, very much resembling him, appears at his left side and seems as if about to kiss him on the forehead. The spirit has thrown a veil over his brother, but it is so very transparent, it had nearly escaped my notice; its filters visible only as, like delicate rays of light, they lie along the right shoulder and left breast and arm of Mr. P.'s dark coat. A peculiarity of the spirit's head (not heretofore thus rendered) is, that it is quite in miniature.

M. de Palma, while giving an account of the visitors who came to see him and his new treasure at the hotel of the Villa Beaujou, says.: "They are like a procession of souls in trouble,

who twist and do violence to their common sense that they may see nothing and understand nothing." This we can apply to many in this country whose conceit makes them fancy that they are the only shrewd ones and we the dupes. The Revue gives a recent and impressive case of

obsession cured by Madame Bourdin. I will here condense an account of it. Returning from Paris to Geneva Madame B. found there, or rather at Courouge, a young woman, who from the day of her marriage became as it were deranged, and was considered crazy by the doctors of Geneva. She detested her husband and all those whom she had formerly loved, and she attempted to destroy herself. She felt that she was damned to all eternity, and that the end of the world approached. The family had some acquaintance with Spiritualism, and Madame B. was sought out. After six days of struggle, at two o'clock in the morning, on the 29th of July, the distracted parents and husband had the joy of seeing their dear one wholly restored. The villagers of Courouge were overwhelmed with astonishment and pleasure at observing her the next day conversing in the most rational manner and shedding grateful tears at her deliverance. She seemed as if awakened from a deep protracted lethargy, and she gave the most tender caresses to her husband and family, who had been so long so sadly afflicted. Being Catholics, the parents had given the priest of the village three francs (about sixty cents) for his prayers in behalf of the young woman; but on the evening when he was about to enter on this sacred duty, hearing that she had been cured through the aid of Spiritualism, he became very angry, abused roundly these good people for employing measures condemned by the church, refused to say mass as proposed, and

"Do you not find," says the narrator of the above, "that Gothe, in his Two Sisters, has given us a type of the priest of Courouge in the curé du Saint Chistophe? How much there is yet to make

A letter from Rio Janeiro says that there has

returned the three francs.

for some time, been a society of Spiritualists there whose object is to "propagate the sublime doctrifie throughout the empire of Brazil." They accept A. Kardec's teachings, and they have already had the satisfaction of ameliorating; by their prayers and counsel, the condition of a number of afflicted spirits, have cured several obsessed and healed more than forty individuals through spiritual advisement.

A number of Spanish, French, and Mexican journals that formerly came to us, have been missing of late. We may hope that they have not ceased to exist.

No. One of a new paper, in the German language, published in Allentown, Pa., is at hand. It is made up principally of translations of those letters from Col. Olcott that have appeared in the New York Sun and Graphic, and articles from the Banner. It is only one dollar a year, and will, if continued, do a great deal of good among a people eminently calculated to appreciate our doctrines. We may refer to it again.

A recent letter from Chittenden, Vt., has been read to us, in which it is stated that Col. Olcott has succeeded in weighing the spirit Honto. The first time she stepped on the scales she weighed eighty-eight pounds, the second time fifty-eight pounds (thirty pounds less), and the third time fifty-six pounds. Mr. Pritchard had there also brought to him a very little baby, and the spirit who brought it being asked if it was for him (Mr. P.), answered in the affirmative. This was somewhat embarrassing, as Mr. P. has never been married. It was soon ascertained, however, that it was his sister's great-grandchild, who had once previously been brought to its great-grandmother in the same way.

* * * There is every probability that this important reform [woman suffrage] is destined to occupy a good deal of attention among our neighbors [the people of the United States], and possibly in Canada also. The right to vote for school trustees has already been granted to women, and is frequently exercised-and those who were interested in the recent election of representatives to the Council of Public Instruc-tion will remember the importance attached to the lady teachers' votes in that memorable contest. So far as we can judge from the very limittest. So far as we can judge from the very limited extent to which the system has been introduced amongst us, there is no reason why it should not work well, and tend to mitigate some of the evils of Canadian politics. We should like to see a strong plank in favor of woman suffrage, and female infranchisement generally; inserted in the platform of the Canadian National Association.—The Nation (Canada).

According to Bayard Taylor the women of ancient Egypt enjoyed many of the rights for which the strong-inladed sisterhood contend to-day. The wife's name was often placed before that of the husband, and the sons often bore the names of the mothers, instead of those of the fathers; indeed, the man possessed no important right which was not equally shared with the woman. .

The Enceum.

An Original Essay Delivered before the Children's Progressive Lycoum, of New York, Sunday, Sept. 20th, 1874, by Miss Carrie R. Perkins, aged Sixteen Years.

It has been claimed that order was heaven's irst law, but I am inclined to think otherwise. When, in the beginning of the world, all was haos, and the elements were at war, it certainly required a vast amount of hard labor to re-duce this confused mass to anything like system and order. So I think work can at least claim an equality with the divine law of order, if it does not take the precedence. By work I do not mean merely the every-day duties of men and women, but any effort which brings into use the progressive faculties of either man, beast, tree or insect. For instance, place a seed in the ground: how Mother Earth labors to provide it with the necessary sustenance, and to develop its slumbering powers! Soon a tender green sprout appears above the ground, and tiny roots ire sent down and out into the earth, to gather In its rich moisture and feed the plant above. At the same time the stalk labors and puts forth its branches and leaves, and minute veins traverse every portion, carrying their burden of sweet sap. Then buds and flowers greet the eye; and every flower has its work to do. Some may relieve the tedious hours of pain and sickness with their fragrance, and others whisper of the Great Creator to some stricken heart. Watch the bee's industrious labors, or the birds caring

for their young. Even the ants and squirrels furnish an example it were well for us to follow. Of course there are many things we do not see the use of; still, everything, from the most mi-nute particle of dust to the grandest creation nute particle of dust to the grandest creation—man—by its work has its influence on the future. And what a blank, monotonous existence this would be were it not for this necessity of laboring. God's first command to man, that we have any record of, was "work." The bible says he placed Adam in the Garden of Eden "to dress it and keep it." So of course he meant that Adam should work. Instead, Adam dressed himself and lost his Eden. And how much the Adams of to-day resemble him. They dress themselves here—knowing the good and the evil, and lose their Edens in the hereafter. How hard they will have to labor in the spirit-land to regain that Paradise lost through their disobedience of nature's law. The command God gave to Adam hattie's law. The command good gave to Malinis given to us all at the present day—that we keep our Edens, our homes, pure and fresh, that the insidious tempter—vice—may not creep in and whisper his evil counselings.

And our Lyceum is an Eden that we are to care for and cultivate. We must foster, oh so carefully! the tender plants entrusted to our charge, and for whose growth and beauty we are held responsible. And surely our works shall live after us. But here we can eat of the Tree of Knowledge until we are satisfied, with no tear that the Lord will banish us in consequence. What a field of labor is spread out before us! It is the duty of each to see that the tender saplings have no cumbersome branches, to be roughly backed off in after life by the keen Saint Chistophe? How much there is yet to make clear to such as these—these Abbés Durant!!! the rank weeds of inharmony, and plant in their stead the roses of love and kindness, the lilies of truth and grace.

And there is plenty of work for the, little ones to do; efforts to be made to restrain the fretful exclamation, and curb the impatient temper; little ministries of love and tenderness, that endear them to all they come in contact with: and all so acceptable to father and mother, burdened with their many cares! If there is a lesson to learn, or a duty to perform, do it well; and the promising little plants of to-day shall be mighty trees in the future, that no rough storm of ad-

trees in the tuttre, that no rough storm of adversity can shake or overthrow.

How ennobling is work! Who can hesitate, through a false pride, to say he or she works, when God has set the example throughout his kingdom? Go down deep into the centre of the earth, where the volcanic element has reigned for mturies, and you will find Nature ceaselessly boring. The little coral insects toll among the laboring. The little coral insects toil among the rocky ledges in the ocean's bed, and to their ex-ertions are due many of the beautiful sunny islands that dot the Southern Pacific. Even Old Ocean itself, carrying on its broad bosom its weight of human woe and happiness, gives the sailors their employment; and lashed into fury by the angry winds, or with the billows calm and sunshiny, is continually changing the form of the continents; and connecting one with another, forms a broad band of union between the Old World and the New. The sun's rays give us both light and heat, and bring in their season the ripened fruits and grains, with nearly all of the comforts we enjoy; the clouds, the snow and frost have each a mission; and the planets, in their never-ceasing revolutions, furnish but another example of God's work; yet all—the little insect, the mighty planets, the rain, sunshine and dew but obey this immutable law of progression and labor that pervades the universe. The theme is inexhaustible. I might tell you of the progress of civilization. I should like to touch very much on the great and good work our friend Mr. Wilson is doing; but I know his in-nate modesty will not permit-him to be praised in public. And last, but not least, the great work of Spiritualism. Our sublime doctrine is doing the mightiest work of all; lifting up the soul of man from the lurid pit of an eternal hell into which Theology has plunged him, and placing him in fair valleys of light; telling us our friends are not lying in the grave waiting an awful judgment day, but are still living and working, still subservient to the law of progression, and striving to attain a higher sphere of usefulness and happiness, yet always ready to give a helping hand to mortals here below. If proves that they can still come to us with the old familiar welcome, touching us with their soft hands, and whispering the same endearing names; it has taken all the terrors from death, and added new interest to life.

Then let us not be daunted by any obstacle in

our path, and by our efforts induce others to come here and learn of our beautiful truths. And let us not again be childed by our speakers for our apathy in as good a work as we have to do; but rather let us try to merit their praise, that others, seeing our success, shall be encouraged to work for the advancement of our beautiful Spiritual Philosophy.

Scotland contains thirty thousand square miles, of which about one hundred and fifty -five thousand actes are taken no by inland lakes. There are seven hundred and eighty-seven islands off its coast, of which a hundred and eighty-six are inhabited. The country is fast becoming a commercial, mining and manufacturing rather than an agricultural Literany Depagtment.

THE LIGHTS AND SHADOWS

Written Expressly for the Banner of Light,

BY MRS. ANN E. PORTER, .

Author of "Dorn Moore;" "Country Neighbors; or, The Two Orphans;" "Rocky Nook=A Talo for the Times;" "Berthn Lee;" "My Husband's Secret;" "Jessie Gray;" "Pictures of Real Life in New York;" "The Two Cousius; or, Sunshine and Tempest," etc., etc.,

CHAPTER V. The Midnight Call.

Dr. Adams's two years in Europe lengthened to three. When he returned home, his nephew's practice was well established in Hopeton, and as there was not room for both, the Doctor accepted the professorship of anatomy in a medical school which was offered him at this time in New York City, and young Brightwood was appointed to lecture on Botany. The latter did not forget gray suit with silver buttons, and his military John Ramsey, of Morton Hall, but sent him cap. He rode finely, for his person was tall and many of our American plants, and tried to per-

suade him to come over to the States and make his fortune. Had John lived till after Lady Mary's death, he might have decided differently; but Patsle could not leave Mary, and John would not go away from Patsle. Brightwood, finding him thus firm in his friendship, added to his invitation, "If you should come in the future, find

me out and I will aid you."

About this time Alissio had finished a picture of "Roso and the Doctor," The Doctor's fine face and head were in striking contrast to the tiny child who held his hand and was looking up at him with an earnest, questioning gaze as if saying, "Have you found papa?" Jacobs took this picture to Vicksburg, where it was seen by many people, and led to an invitation from some of the lovers of good pictures to Alissio to come and make Vicksburg his home. Roso had grown into girlhood. Her father had looked upon her only as a child to be petted and nursed. Latterly he had come to think seriously of her future. The suffering and privation which he had endured in his own country had impaired his constitution. His long illness in the city, soon after his voyage, had sown the seeds of a disease which he feared his weakened frame could not throw off. The thought of dying and leaving his child unprovided for in a strange land, filled him with distress. If he could make money for her he would paint pictures or sweep streets-any change was welcome which would add to his purse. He had thought, whenever he thought at all about the atter before, that if death came to him suddenly he would leave his child to Dr. Adams. But the Doctor had disappeared from their lives, and they feared they would never see him again. Mr. Jacobs had encouraged him to try his fortune in a city. He could make the effort. The more he thought about it the more Hope whispered success. He sent word to Mr. Jacobs that he would accept the invitation accorded to him, and with his child and his artist's tools would be at the city on a certain day. Bob and Dick received this information in a manner different from what would have been extended from the character of the boys. Bob was anconsolable and demonstrative in expressing his feelings. "I declare, mother, you must not let her go; what will the house be without Roso? why, like a garden without flowers, a dinner without any dessert. You must n't

"I wish it might be so, Robert," said his mother, "but where the father goes the child must go. I think the man would die if the child were taken from him." "He might let us have her half the time," said

let her go. Her father may go, but she must

stay with us."

Bob. "I do n't have much of a chance to play with her, for Dick thinks she belongs to him; but it is hard on a fellow when he has to take it out in just looking at a pretty girl like Roso, that he cannot have that privilege."

Dick was/silent on the subject. He did not ask Mr. Alissio to remain, nor express regret at his leaving; but he scarcely left Roso's side from the time he knew she must go, till the hour of her departure.

Robert gave her the best pup of Diana's last litter. Diana was the finest dog on the plantation, and this pup of hers a beauty. Bob said:

"His coat is as glossy as black satin, and his mouth is all black inside, Roso. You need fear nothing, when he gets a little older. He'll stick by you better than any friend you can find that goes on two legs. A dog is a mighty nice thing to have, Roso; he do n't love you one day and turn against you the next. He do n't love you for a nice coat or a handsome face; he likes you, yourself, and if you love him in return, he will never forsake you-other folks' love or good dinners gan't buy him away from you. I knew one dog that died of a broken heart after his master died. He refused to eat; and was found dead on the grave. I knew the man and the dog. I am sure Di would die for me; and if I die first, she will die soon afterwards. I was going to name this pup for your father; but now, if you please, I will name another for him, and maybe you will be willing to call this one 'Bob.'"

Bob had never made so long a speech before to Roso; and as she looked into his eyes, and saw how pleasant was their expression, and that they smiled with his mouth, and that though the latter was large, it was not a bad mouth after all, I not forget us," she added. He ooked at her

she liked the boy very well, and told him that sho would take good care of "Bob," for Bob the dog should, be named, and that she loved dogs, and that he could not have given her anything she should like so much for a present.

Dick made her no present, but he rode by her side, on his fine pony, for a dozen miles or more, till they came to the town of B., where they were to take a boat. He looked very handsome in his straight, and he sat well on his horse. When he bade her farewell he spoke low, as he said :

"I shall see you before long, Roso; look for me one of these fine days. From the deck of the boat, as

he turned and kissed his hand to her and bowed gracefully.

"A very handsome fellow, that," said the passengers. Roso heard them, and was proud of Dick.

Mr. Jacobs was a moneyed man, and had influence in Vicksburg. If he thought Alissio's pictures were good, and worth money, there were men who followed him blindly, and thought as he did. They might have followed a worse guide. Alissio's pictures became the fashion. He had plenty of work, and his studio was the resort of men and women who were pleased with the pictures, and charmed with the artist.

At the suggestion of Mrs. Jacobs, he took a cottage and kept house, or rather the house was kept for him by Rachel, one of the trustiest and neatest of women, such as were sometimes found under the old regime.

Roso had retained, through the kindness of Mrs. Le Mark, her little waiting maid, whom she had named Gazelle, because she moved so quick and had such fine eyes. It was only a pet name which the girl consented to take for her little mistress, not quite fancying it herself. "Zell," it became; and "Lady Bird" and Zell almost forgot that they were ever called by other names.

Alissio now began to lay up money for his child. He worked incessantly, and became eager to increase his gains. Mr. Jacobs, who understood his motive, invested his money for him and turned it over till it doubled itself. I said he worked incessantly, but there were hours, and sometimes days, when the pain of his disease was too great for him to use the brush; but his daughter never knew, for he locked himself in his studio, at such times, and bore it all alone. To her he never spoke of death. He could not use the word in her presence, but he wrote all that he wished to say, in case of his dying suddenly. He told her the story of his life, of her mother, of her proud descent, and gave her rules for the guidance of her own life.

Four years passed. Roso's beauty was remarkable; but her father lived, so quietly that she seldom saw strangers, and found pleasure in his society. Twice a year she visited the Le Marks.

Robert, inspired by some strong motive, had astonished his friends by taking to study. His capacity enlarged so that he found room for two ideas, and went to college. Dick came often to see Roso, and looked so

handsome, and was dressed with such taste, that the girl was very proud of him. He preferred the tour of Europe to going to college. He should visit Italy, the land which Itoso loyed so well; and he hoped to see kings and emperors; he said; he-liked them; he wished we could have a king in this country. Roso's father smiled, sadly, when the boy said this, and shook his bead. "When I come home," said Dick, "I shall turn

planter like my father and grandfather. Bob may be a lawyer or doctor or minister, if he chooses. I shall be an independent gentleman." Roso listened to all this with kindling eyes and

flushed check, and thought Dick superior to all the other men she had ever seen, save her father. Bob came to visit her before he went, to college, and brought her a mocking bird in a pretty gilded cage. It was a wonderful bird which he had trained hinself, and which loved him like his dogs. Roso was delighted with it, and hung the cage in a little bay window that was covered with vines and flowers. Bob was equally pleased to find his dog so well cared for by Hoso; its silver collar bore his name, and wherever you saw Roso, there was the dog. "He will live you to the end, Roso," he said; "you can trust him." Bob could talk only about animals and trees and flowers, and of these in a rough, boyish way moreover he was awkward, and was conscious that he had hands and feet, and though he knew very well what to do with them in the woods, they were only in the way in Roso's parlor. It troubled Bob much that he could not tell Roso how hard it was for him to go North to college so far away from her, but the words would not come at his bidding, and he went away with just a common farewell. She wished him a pleasant journey and success in college, and, "Bob, do

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with wonder in his eyes as she said this. "Forget her!" he thought, as he looked at the beauti- cay and death reigned. The doors of the cottage, ful, bright creature. "Forget her! Yes, when I usually open, were shut as if to exclude the winlose the memory of life itself." He could not ter without. Alissio entered. On a soft rug in a speak, but merely shook her hand till her tiny fingers were almost crushed, and then hurried into the street; there, boy that he was, the tears brushing the long, glossy hair that gleamed came, and he brushed them away with "What n awkward loot-I am! Our Dick would have had plenty of time words at his tongue's end, just such words as Roso loves, while I stand in the présence of a girl as if I had never learned the alphabet. Our Dick! She thinks the world of him for his handsome face and fine ways, but he never loved a living thing, not even the dog that licks his hand, or the horse that he rides."

Poor Bob! he is learning the lesson which we often returns unto us void. Like poor Cain, we bring the flowers and fruit of youth for our sacrifice, only to find them rejected. Let us thank God ifohe gives us strength-to hear our loss in silened; and leave Abel to his paradise. Bob was haturally a hopeful, happy boy. He plucked up conrage, determined to work hard at college, and see if he could win some prize in the world which would be worth laying at Roso's feet.

Dick went to Europe. If the truth were told, he wits disappointed in Italy. One who has spent many year, there says: "Italian palaces are so vastlare solill adapted to the moderate establish- as Lady Bird's. Her duties were few and light, ments of modern times, that their grand style in gen/ral only/impresses those who visit them with And there are "November days in Rome such weather, and to be impressed with this idea of the old palaces. The crowd of filthy beggars disgusted him, and the table d' hote of his hotel was repellant to his taste. Filled with this feeling he sat in his room and wrote thus to Roso:

"I have just returned from Florence, your fahas not suffered in vain.

kindled, and a flush overspread his fine face. It was but for an instant. To the flush succeeded the back part of the room, and fell asleep. pallor, and he rose and left the room. Roso, absorbed in her letter, did not notice his absence. That the fire was safe for the night. He was in He went to his studio, where an unfinished paint-the shadow, and she did not see him. He lay ing stood upon the easel. He dashed on his col-there all night, and when Roso went to his room ors with nervous haste. At was a strange pro- in the morning to kiss him awake, as she often ceeding for a man who usually worked with cautions slowness. His face was convulsed with that his bed was undisturbed. At the same time pain, pain so severe that he stopped, poured a Zell had gone into the library to open the shutfew drops from a bottle, and then went on with ters, and saw her master lying upon the lounge: his work. He worked till the light faded from His attitude of perfect repose alarmed her. She his studio windows, and then sank into an armchair, exhausted with his labor. He was sitting thus when Roso found him,

"Oh, papa, how tired you look! Let me bring. you a cup of tea here." She flew back to the house and was soon at his

side again, and there stood till he had drank the tea. Then she threw her arms round his neck and caressed him tenderly.

Come in, papa; come away from your work, and I will sing to you."

Like a tired child he consented to go with her, and while he lay upon the lounge she sang his favorite songs. He watched her with hungry eyes, as if he saw nothing else around him. He was like one who, going on a long journey, wishes to photograph the image of a loved one on his heart, and seans every feature of the face, every fold of the drapery.

Lady Bird, come and sit, by me," he said at last.

She threw herself on the floor at his side, and he laid his hand on her head.

"I, too, have had a letter from Richard Le Mark, which was marked private. Now you and I have few secrets from each other."

"None at all, dear papa; I never concealed

anything from you in my life,"

"Lam sure of it, Lady Bird, and this letter contains nothing which you may not know. He tells me that he shall be twenty-one in October. when he will be at home to take possession of the estate which his grandfather left to him. He permission to make you his wife when he re-

"Oh, papa, I never can leave you! I never will while you live."

"No, darling, I could not live without you but some time perhaps I may die, and you will need a friend-"

"Stop, papa! stop! do not talk about dying! We are happy now; let us pray God to keep us together always, always, papa, and when you die perhaps he will-be merciful and take me, too." She wept on his bosom.

"You feel so now, my Birdie; but it is the order of nature for the old to die first. God grant that you may live a long and happy life after 1 am gone. One thing I would like to know of you. Ask your own heart, and answer me : If it were not for your father could you love Richard Le Mark?"

The child-we call her so, she was sixteen years old, at this time-hid her face on her father's breast and said:

"He has always been very kind to me, papa, and you know, papa, he is very handsome, andand-do you like him, papa ??

"I had never thought of him as a husband for my child; but, since his letter came, I have been trying to recall him as a child and a man. I confess I have been too much absorbed in my work to study the character of those around me. It most concerns me to know-can my daughter love him?

Roso did not answer, but sat and held her father's hand and caressed him, and thus the time passed till Zell came in with lights. There was no more said upon the subject, but Roso, months afterwards, recalled the conversation and remembered that her father brought no objection to Richard, and that he had said, "If I'die you will need a friend." These words had more weight with her than any argument from other mouths.

Alissio finished his picture. When the last touch was given he laid aside his brush and turned wearily away. It was a chill, gray winter's day. He was cold and sought his home. It was a pretty cottage a little one side of the busy streets. It was embosomed in shrubbery, and during many months of the year was garlanded with flowers. To-day the wind, was driving the

few pale, wintry-looking flowers in bloom. Desunny spot sat Roso, with her dog by her side and Zell standing or rather kneeling over her, purple in the sunlight. It was Zell's voice singing a low, sweet, plaintive air, which the mocking-bird was trying to imitate.

"Oh, papa! papa!" said Roso, springing to her feet and letting her hair fall like a long veil over her shoulders, "you have come home so early to-day! dear, good papa, it is so cold today that I wanted you home. Let us dance to warm ourselves!"

She caught him by the hand, and Zell went to all learn sooner or later in life, that our love the piano. Round and round whirled her tiny feet till her cheeks glowed with the exercise.

Her father was the first to pause. "Now, Zell," he said, "go and order tea. Lady Bird, come into the library with me. We will have our tea there."

It was a cosy little room, so called from the works of art which had been collected there. A fire was burning on the hearth, and a small tetea-tête drawn before it. Ten was brought in. Zell stood behind her young mistress's chair. The girl was happy in this. She was a slave, but she felt not the fetters. Her life was almost as bright

and love made them pleasures. Alissio was very cheerful that evening, and a foeling of disappointment and even mortifica. told Roso of his own childhood, of his beautiful mother, and the sunny garden, with fountains, when the sky is as gloomy as the heaven of where she used to play with her boy. Zell had London, and the wind moans through the silent, never heard him talk of Italy before, and she streets." Dick was so unfortunate as to meet listened to every word. She was more attentive than Roso, who was trying to make her father eat some of the sweetcakes and jelly which she liked so much herself; but he only cared for his tea, and pleased her by drinking three or four of the tiny cups full. After tea father and daughter sat upon the lounge together all by themther's mative city. It has a beauty beyond the solves, by the firelight. Then Alissio sang some power of my pen to describe. I hope you will | Italian airs, the same, he said, which his mother some day visit it; and now I sit in the Eternal used to sing to him. Roso's head lay in his lap, City and write to you. Say to your father that I and while he sang she fell asleep. He watched believe his country will yet be free. Rome will her as a mother her sleeping babe, and when believe his country will yet be free. Rome will her as a mother her sleeping babe, and when affive or negative. If the proofs for are numer-free herself, and all Italy will follow Rome. He Zell came in he bade her go before him with a ous and striking, the difficulties against are light, will be hore Lady Ried in his arms to her serious and unexplained."* light, while he bore Lady Bird in his arms to her When Roso read this to her father, his eye bed. He was very weary when he returned, so weary that he flung himself upon a lounge in

> He was there still when Zell came in to see did when up before him, she was startled to find stopped to look at him. Her ear, quick and sensitive as that of a fawn, caught no sound of his breath. Her own pulse beat hard, her dark eyes dilated, and her lithe, slender form trembled with apprehension. At this moment she heard Roso calling, "Papa-papa! Zell, come and help me find papa!"

Quick as a panther leaps from his pursuer Zell sprang from the room and locked the door after her. Taking the key, she turned into a back passage which led to the kitchen, which was a few yards distant from the house, and thus avoided meeting Roso.

"Aunt Rachel!" she whispered, in that tone of voice inspired by the horror of sudden death. "Aunt Rachel, come quick! Master is dead! I

am sure of it; he neither speaks nor moves!" Rachel had seen death in many forms. It had little terror for her; moreover, she had watched

her master of late, and had feared the very thing which had come to pass. "Zell-Zell!" cried Roso, "where are you?

Have you seen papa this morning?

It would seem as if Sorrow whispered her secret to the inanimate things around us, for, even while Roso called, her heart grew sick within her, the light faded away, and she leaned against one of the pillars in the verandah for support. Here Zell found her. The girl threw her arms round Roso.

"Here, Lady Bird, come with me and lie down; I can lift you; don't try to walk; I can carry you; I am strong. See!" And she lifted Roso in has always loved you, my Birdie, and he asks her slender but strong arms, and bore her to a sofa in the parlor.

> The white, scared face turned to Zell. "Oh Zell! what is it? Something makes me thint and cold. What has happened to papa? Has he gone away on a long journey? When I was a little girl I used to be afraid I should lose him again. I would wake in the night crying, because I dreamed that I had lost him. Where is he? Tell me. Zell."

> "He is in the library," said Zell, as quietly as she could command herself to speak.

"In the library! Why didn't you tell me before? What is he there for? Why did he not sleep in his own bed?"

She was rising to go to him, but Zell laid, her hand upon her shoulder. "He may be asleep; I was in there, and he lay very still. Do not disturb him."

"I will go very still; I will not wake him if he sleeps; I am better now; do not keep me from him.'' -

Rachel came in at this moment. She was a large woman, with a kind, motherly face. "Yes, you may come, Miss Roso; you must know it sooner or later, and perhaps best now. Your father is asleep-'sleep in de blessed Jesus, and awake in heaven."

Roso had risen. As Rachel spoke, her great dark eyes fixed themselves upon the woman for an instant, and then, as she took in the full import of the words, she fell forward in a dead faint.

"Poor, dear soul! Honey, darling, it is hard to bear, and yet de good Lord sends trouble to us

She laid the poor girl down tenderly, and chafed her hands and feet. Before she had fully recovered Mr. and Mrs. Jacobs came in. Rachel had sent for them. I cannot describe the grief of Roso. She was impulsive in her nature, and at times could not control her feelings. Relief came at last from exhaustion. It was the stillness of a weary heart, not the peace of resigna-

[Continued in our next.]

The ease with which the Canada Indians have been tamed and wrought up to a higher plan of living, is in itself a complete refutation of Gen. Sheridan's extreme views [in favor of the extermination of the red men] and a special encouragement to try a humane, but decided and consistent policy, where a wavering, contradead leaves from the trees and whirling them dictory and disastrous one has hitherto been emabout when they had fallen; there were only a ployed.—Boston Post.

From the Atlantic Monthly for November.

HOW I CAME TO STUDY SPIRITUAL PHENOMENA.

A CHAPTER OF AUTOBIOGRAPHY. BY ROBERT DALE OWEN.

[Conclusion.]

Leaving out a few sittings, as to which I had doubts whether the results were fairly obtained, the character of the sittings for communications through the table recorded in this volume was, as nearly as they could be classified, as follows:

Serious.	Frivolous.	False.	Bolsterous.	Total.
		<u></u>		
30	3	" 3	. 2	38

One example of profamity—the only one throughout my experience of eighteen years— occurred October 11, 1856; and for that I was occurred October 11, 1856; and for that I was prepared. For, two months before, the Baroness Suckow, of Bayaria, then on a visit to Naples and having brought a letter of introduction to me, related to me some of her spiritual experiences; this amolig the rest: On one occasion, while sitting in a circle with several young ladies of rank, cultivated and refined, the table gave some answer so evidently absurd that one of them said, "That's not true!" Whereupon the table, by the alphabet, spelled out such shocking oaths that the ladies, aslamed and terrified, ing oaths that the ladies, ashamed and terrified, broke up the sitting. The character and de-meanor of the baroness, stamped with German earnestness and with a touch of enthusiasm, was

o me sufficient voucher for this narrative. Our experience was similar. At our private (alleged) spirit, assuming to be Mrs. Owen's mother, made several replies so irrelevant

and inconsequent that Mrs. Owen said:

"You have been deceiving us all the time. You are not my mother." Whereupon there came this: "Mary lies, dam

ou" (thus spelled).

I may add, as to the sittings classified as "frivolous" and "boisterous," that these occurred, as a rule, when the assistants were numerous and were chiefly young people, or others, who had come together for an evening's amusement. In a summing up, at the close of this volume,

I find my conclusions, so far, thus recorded:

"As to the great question touching the alleged agency of spirits in framing communications through involuntary writing, or through the table, I regard it, after eight months' patient experiments, as still undecided, either in the aftirmative or negative. If the proofs for are numer-

Of these difficulties the chief were: false intel-

ligence given; occasional failure, by tests, to de-tect a spirit afterwards discovered to have assumed a false name; occasional giving back of our own ideas, even when these proved afterwards incorrect; promises to execute certain tests not fulfilled; but chiefly the failure to communicafe anything not known to us at the time, and of which we afterwards verified the truth.

But if, on the one hand, I withheld assent from the spiritual theory until further investigation, on the other, my reason rejected the speculations which were put forward, in those days, to disparage the phenomena, or to sustain the appeumatic hypothesis. Of these the most accredited were by two French authors of repute: the Marouls de Mirville t and the Count de Gasparin. They attracted much attention, and obtained a wide circulation. Both writers admitted the reality of the phenomena, as I did; both traced them to the agency of a mysterious fluid; but at that point their conclusions diverged.

De Mirville, a Roman Catholic, admitted an ultramundane agency, but asserted that, except when under ecclesiastical sanction and within the limits of one privileged church, these "fluidic manifestations" (as he called them) were demoniac only. As 1 never believed in the doctrine of human depressions, within a gold in the doctrine of human depressions. of human depravity, so neither could my mind admit the idea that if, under cosmical law, there was influx or intervention from another world, such influence could be accursed in its nature, be controlled by a vagrant devil, seeking whom he might devour.

De Gasparin, on the contrary, rejected all intermundane agency, as cause; assenting to a the-ory which had previously been set forth by Mon-sieur de Mousseaux, § and thus expressed: "That sieur de Mousseaux, § and thus expressed: "That spirit which you have the generosity to attribute to the table is nothing more than your own spirit replying to your own questions. The act is ac-complished by the operation of a fluid which escapes from you, which moves the table unconsciously to you, and which governs it in conform-ity with your sentiments."

I took pains to make clear to myself the objections to this opinion; and these I recorded at the close of the manuscript volume from which I have been extracting. As they have never been published, I here reproduce them:

"Let us look narrowly to this theory, and examine what it is that it takes for granted. First, a fluid escapes from our bodies and enters the table; and when we will or request the table to move, that fluid mores it.

"I do not assert that, so far, the theory is necessarlly incorrect. But yet this, of itself, would be wonderful, beyond any natural phenomenon with which I am acquainted. | What other example have we, in the whole circle of physical experiments ever made by man, of the human will passing out of the living frame of which it determines so mysteriously the movements, and acting orran inert, inanimate mass which it causes to obey each varying command that may be

The advocates of this theory remind us, in explanation, I that every day—each moment almost—we transmit motion to external inanimate matter by mechanical action: then why not in some other way? Mechanical action is not the only mode of action in the world; caloric expands bodies; the lodestone draws toward itself the distant iron.
"But the analogy does not hold good. If the

fluid, passing from our bodies into the table, uniformly caused it (let us suppose) to split into pieces; or if, in every case, it acted upon it so as to produce rotary or oscillatory motion; then, indeed, we might liken its action to that of heat or mineral magnetism, as being determinate and or mineral magnetism, as being determinate and constant. But, on the contrary, its manifestations are as various as the commands which human caprice can issue. I bid the table lift the leg next to me, it lifts it; the opposite leg, it obeys. I request it to beat polka time or to dance a jig; it conforms, with efforts grotesque and ludicrous, to each requirement. Did the command of any mortal creature ever cause the thermometer to rise one degree beyond the point to which the temperature pervading the surrounding atmosphere had contracted or expanded it? Could the combined will of thousands determine the action of the magnet in a direction at right angles to a straight line drawn from the iron to

"But, secondly, supposing it possible to explain these phenomena on physical principles, we have but touched the threshold of the mystery, disposing but of the first and least difficulty. Others far greater are yet to be met.

"A fluid (according to De Gasparin), passing from our bodies into inert matter, not only moves that matter at our bidding, but from its inanimate abode, it enters into intellectual correspondence with us; it answers, with pertinence, our various questions; it joins in the conversation, and replies, assentingly or dissentingly, to incidental remarks made (as I suppose we must express it) in its hearing. Sometimes, even, it comments on

• Personal Observations, MS. page 293.

† Des Esprits et de leurs Manifestations fluidiques. Paris, 3d ed. 1854. This work reached its fifth edition in 1859. † Des Tables tournantes, du Surnaturel en général et des Esprits. Parls, 1855. This work was translated into Eng-ish, and obtained, both from the English and the French periodical press, many favorable notices. 5 Mours et Pratiques, pp. 24, 295. But M. de Mousseaux luxelf dissents from this opinion.

Except, perhaps, the deflection, under certain circumstances, of a delicate electrometer. But M. de Gasparin succeeded in getting a table, loaded with one hundred and fifty-two pounds, to raise each leg successively; and at last the weight broke the table. (Des Tables tournantes, vol. 1 n. 45)

Tes Tables tournantes, vol. 1. pp. 93, 94.

these remarks. Its conversation, though at times carried on with apparent hesitation, as if under the difficulty of a novel attempt, is, in a general way, reasonable and consistent; seldom exhibit-

ing contradictions.

"Let us consider what all this involves. we engage in conversation with a fluid? Does one portion of ourselves talk to another portion and receive an answer from it? Is the nervous fluid (if it be a nervous fluid) endowed with in-telligence? And does that portion of this intelli-gent fluid which has passed out of our bodies, to lodge in the table, comment upon what the por-tion which remains within us thinks and says?

"And yet, even this is not the entire case. A second installment of difficulties remains to be encountered still.

"The fluid gives many indications of being an independent entity. Like any living thing, it shows personal preferences, and, still more strange! it exhibits changeful moods. Usually quiet and earnest, it is yet sometimes bolsterous and rollieking;-to-day-frivolous-or-petulant; to-morrow mischievous or abusive. And these moods do not uniformly correspond to the state of mind of the said traits. of mind of the assistants.

"More extraordinary yet is the fact that the replies given by this fluid, and the comments and suggestions made by it, are frequently far from being echoes of the opinions or expectations of the questioners. It makes, unexpectedly to all present, original suggestions, and these of a rational character.* It sometimes calls up, from the recesses where they have slumbered for half a lifetime, the secret images of the past; and presents these to us in a sudden and startling manner. Occasionally, even, the answers and allegations are contrary to the expectations or belief of the individuals from whose persons the daily is allegated belong again out.

fluid is alleged to have gone out.

"It does more yet. The fluid within the table originates an argument with the fluid within us, objecting to a chance expression which the other has employed. On another occasion, instead of replying, as we expected, to a question asked, it replying, as we expected, to a question asked, it goes out of its way to defend the individual whom it impersonates against an unfavorable opinion casually expressed by one of the assistants; thus, as it were, reproving for undue severity that bod-

as to were reproving for under severity that body ily portion of the fluid of which, but an hour be-fore, it had been a constituent part. "Then here is not only a duality of intelligence caused by the alleged—division—into two portions (the internal and the external) of the nervous fluid of the human system, but there is not even harmony between the two. Not only does the external portion, rummaging in the storehouse of the mind, drage forth thence unlooked-for houghts and recollections, but it still more evidently exhibits the aftributes of a distinct, re-flecting existence. It takes that portion of itself-from which it had recently parted by surprise. It begins a controversy with it. It conveys a re-proof to it. Finally one portion of this dualized fluid occasionally tells the other portion of it what that other portion knows to be a lie!

"Where, in all human experience, within the entire range of natural science, have we hitherto encountered phenomena bearing any analogy to

It seems to me, as I copy this argument, that I had already obtained what should have sufficed to convince me of the reality of an outside thinking entity, not mundane: a conviction which virtually involves the spiritual theory. The recollection of the fact that I still held back, awaiting further evidence, has taught me charity for persistent dealters into such that I was a proof or breef sistent doubters who must have proof on proof ere they believe. I think my hesitation was chiefly induced by this, that I had not yet become reconciled to the idea that in the next phase of existence there are the same varieties of intelligence and of powers with the proof of the light ways and of powers with the proof of the light ways and of powers with the proof of the light ways and of powers with the proof of the light ways and of powers were find in this world and gence and of power as we find in this world; and that there, as here, success in a novel experiment is achieved only by practice and persevering ef-

But I had already abandoned one error; seeing clearly that, whatever 'else this phenomenon might be, it was not a reflex of one's own opin-

It needs not, and might be tedious, to go through my third volume of Observations. They corroborate substantially former results, with a few further proofs, toward the spiritual theory, added. Of these last one or two may be worth citing; the first touching that difficult question,

identification of spirits.

January 21st, 1857, at a private circle, my brother William, who died in 1842, unexpectedly announced himself. He had lived with us, being a widower, during the last few years of his life, and thus Mrs. Owen was intimately acquainted with his habitual feelings. She asked: "If this is really you, William, will you spell out something to assure us of it?"

Answer.—I am cured: death cured me.

Answer.—I am cured: death cured me.

Mrs. Owen.—I do believe it is William himself.

For five or six years before his death, William

Owen was a perfect martyr to dyspepsia; he suffered cruelly, and the care of his health was his

constant and absorbing thought. If spirits, when
they return to earth, recur to what were their rule. they return to earth, recur to what were their ruling passions and hopes ere they left the body, Mrs. Owen might well accept this congratulatory statement touching an escape from daily suffering to perfect health, as one of the strongest tests which her brother-in-law could have given in

proof of his personal identity.

July 9th, 1857, again our own circle. We had ascertained by repeated experiments, that while the table could spell out any word which I thought of, it never, in any instance, seemed able to read a word in Mrs. Owen's mind; and, if urged to in the attempt, would reply: "All persevere in the attempt, would reply: "All dark," or "No light," or employ some similar expression. On one occasion she had thought of the word soap; and it declared, as usual, that it could see nothing. Then Mrs. Owen said: "I'll go into my bed-chamber and touch what I thought of." She did so, the room being quite dark; then returned and asked: "What did I touch?"

Answer.—No—
Mrs. Owen.—It's going to spell "no light."

Please I said: "Let us make sure of it. Please go on;" and it spelled se. I urged it in vain to finish the word; I could get nothing more. "Is that all?" I asked. "Yes." "Does it mean that you cannot see?" "No." Then first it occurred

to me that it had spelled the word nose.
When I suggested this, Mrs. Owen, after reflecting a little, burst into a hearty laugh, and asked: "What did I touch it with?"

Answer.—Soap.

Thereupon she explained to us that when she entered the dark room, groping about, she had laid her hands on a cake of scented soap and suelled it; and that she distinctly recollected (but not until the table recalled the fact) that she did touch her nose with it. After telling us this, she relapsed into thoughtful gravity. "The THING," she exclaimed, at last, "must have followed. lowed me in the dark, and seen everything The Rev. Mr. Godfrey, an English clergyman

The Rev. Mr. Godiffey, an English dergyman, experimenting in table-moving, recognized the Thing as we did; but he, somewhat hastily, concluded that it was Satan himself. The reason he assigns for this belief is that his table remained stationary as often as he laid the Bible upon it, but went on moving under any other book. The experiment may have been suggested to him by a perusal of Saint Anthony's which we read that the devil appeared to him as "a spirit very tall, with a great show, who van-ished at the Saviour's name." As the reverend gentleman's work, then recently published, had obtained a notice from the London Quarterly Review, we decided to spend a few minutes in verifying or disproving his theory. Having put a volume of Tennyson's poems on the table, we asked for three tips and got them. When we replaced this book by the Bible, the tips came just as freely. A second time we placed Tennyson on the table, and asked to have it shaken; the

*As, for example, that by dipping our hands in water, we should facilitate the spelling; which, in effect, proved to be so. (Personal Observations, vol. ii. p. 24.) The difference was immediate and remarkable.

was immediate and remarkable.

† We followed up this clew, and ascertained, after repeated trials, that while the table remained unable to spell out the name of any object of which Mrs. Owen thought, yet if she touched the object (either in the room in which we sat or elsewhere), or if she wrote the word and showed it (even if only under the table), or if she whispered it to me—in each and all of these cases it was spelled out at once. Something saw and heard.

**Table Turnical Contracts of the case of th

‡ Table-Turning the Devil's Modern Masterpiece, by the lev. N. S. Godfrey; London, 1854, pp. 38, 39.

table obeyed. Again we replaced it by the Bible, and the table was shaken as distinctly as before. So our table, unlike Mr. Godfrey's, exhibited no inkling of the diabolical. I find the sittings in this volume thus classified:

erious, apparently truthful and exhibiting good feeling.....

Total sittings..... Thus, five-sixths of our sittings were of a serious and satisfactory character; a considerable improvement on last volume.

Also I find recorded that, out of more than two hundred mental questions (216), ninety-three per cent. (202) received strictly relevant answers: a very satisfactory proportion. These were important not only as experiments in thought-reading, but as enabling me to eliminate all expectation except my own, as influence in determining or modifying the replies.

The above may suffice as a sketch of my early studies in this field, then little explored. The point of progress which I had reached is indicated by a document recorded at the close of my third volume, and which I here reproduce. SUGGESTED THEORY.

"A theory for which I have not yet found sufficient proof, but which harmonizes with the phenomena, so far as observed, is the following: "1. There is a phase of life after the death change, in which identity is retained; the same

diversity of character being exhibited among spirits, as here on earth, among men.

"2. Under certain conditions the spirits of the dead have the vector to conditions the spirits of the dead have the power to communicate with the

living.

"3. Spirits, when in communication with earth, "3. Spirits, when in communication with earth, have the power of moving considerable weights, and of producing certain sounds; also the power of reading in the minds of some men and women, but perhaps not of all. They experience many difficulties in communicating; and partly because of this, but partly, also, for other reasons, their communications are often uncertain and unreliable. unreliable.
"4. Spirits communicate more readily when

the communications happen to coincide with the thoughts or expectations of the questioner; yet they do, in many instances, declare what is un-thought of and unexpected by those to whom "5. One of the conditions of spiritual commu-

nion is the presence of one or more of a class of persons peculiarly gifted, and who are usually called mediums.

"6. This communion occurs, not through any

suspension of the laws of Nature, but in accord-ance with certain constant laws, with the operation of which we are very imperfectly acquaint-

ed."
To this document I find appended the follow-

ing:
"Note. Under the above theory all the chief phenomena we have observed find ready explanation. I have heard of no anti-spiritual hypothesis of which the same can be said. It remains to be seen whether further experiments will confirm or disprove this theory; or whether any other theory can be suggested, involving less of marvel than the above, yet adequate to the explanation of the phenomena in question."

No further than this, and with hesitation, had I made my way, after two hundred sittings, run-ning through sixteen months! Yet I have heard certain persons-cautious and sensible in other things-unscrupulously assume, as the result of a few weeks' experience, that they had probed this matter to the bottom, and ascertained, beyond possible doubt, that it was all mere imposture or delusion!

I purpose, in my next paper, briefly to set forth some general results from my spiritual experience; proposing simply to state these and to glance at their connection with civilization and cosmical progress, not to argue their truth. The arguments for and against Modern Spiritualism swell to volumes, and can be found elsewhere.

GROWING UP.

Oh, to keep them still around us, baby darlings, fresh and pure i "Mother's" smile their pleasures crowning, "mother's"

kiss their sorrows' cure: Oh, to keep the waxen touches, sunny curls and radiant Pattering feet and eager prattle-all young life's lost Para-

One bright head above the other, thry hands that clung and clusped, Little forms, that, close enfolding, all of love's best gifts

Sporting in the summer sunshine, glancing round the win-Bidding all the bright world echo with their fearless, care-

were grasped;

Oh, to keep them! how they gladdened all the path from day to day; What way dreams we fashioned of them, as in room they lay;

How each broken word was welcomed, how each strug gling thought was halled, As each barque went floating seaward, love-bedecked and

fancy-sailed! Gliding from our lealous watching, gliding from our cling-Lo! the brave leaves bloom and burgeon ! lo! the shy, sweet buds unfold!

Fast to lip and cheek and tresses steals the malden's bashful loy; Fast the frank, bold man's assertion tones the accents of the boy.

Neither love nor longing keeps them; soon in other shape

than ours.

Those young hands will seize the weapons, build their castles, plant their flowers; Soon a fresher hope will brighten the dear eyes we trained

oon a closer love than ours in those waking hearts will be So it is, and well it is so; fast the river nears the main, Backward yearnings are but idle; dawning never glows

again: slow and sure the distance deepens, slow and sure the links are rent; Let us pluck our Autumn roses, with their soler bloom content.

—All The Year Round.

The American Woman Suffrage Convention which recently met at Detroit, Mich., passed various resolutions, some of which (among other points touched) thanked the twenty-two United States Senators who voted for woman suffrage in Pembina; also several religious bodies which had taken action of inestimable value to the cause; acknowledged the efficient aid rendered by the Grangers and temperance societies, and protested against Congressional or legislative appropriation of public moneys toward the Centennial celebration of American Independence, in

which women have no part or lot. . The election of officers resulted in the choice of Bishop Gilbert Haven for President: Vice Presidents, T. W. Higginson, of Rhode Island; Julia Ward Howe, of Massachusetts; Hon. Henry Wilson, of Washington; Mary A. Livermore, of Illinois; George William Curtis, of New-York; Mrs. George D. Hall, of Missouri; William Lloyd Garrison, of Massachusetts, and Hon. A. A. Sargent, of California; Chairman of the Executive Committee, Lucy Stone, of Massachusetts; Foreign Corresponding Secretary, Henry B. Blackwell, of Massachusetts; Recording Secretaries, Wm. H. Hudson, of Michigan; Lizzie B. Read, of Iowa; Treasurer, John K. Wildman, of Pennsylvania.

We don't believe there is a calm-think-ing man in Wyoming who does not feel that wo-man's presence at the ballot box has worked for us, in the matter of elections alone, the greatest the age. Our elections used general public row and riot which would put to shame a Donnybrook fair. Now they are as quiet, orderly and peaceable as any other assemlage, no matter how heated and excited may be

the campaign."-Laramie Sentinel.

Not yet for me, oh, radiant land,

Will thy rare breezes blow;

I lift my burning brow and hear

Thy distant fountains flow,

In fair Spring Garden!

From fair Spring Garden!

Not yet for me, ob, waiting home!

Will thy sweet flowers bloom;

Distill their rich perfume,

In fair Spring Garden!

To fair Spring Garden!

Not yet for me, oh, city fair!

Thy treasures to unfold;

To see thy heroes and thy art

Of every clime and mold,

In fair Spring Garden!

Oh, fair Spring Garden!

Not yet! My way is long, I cry,

My golden hopes are dead;

To fair Spring Garden!

On fair Spring Garden!

I long to see thy glittering heights, .

And live with friends who 've fled

And breathe in the immortal air that 's shed

Spiritual Phenomena.

[From the New York Daily Graphic, Oct. 24th.]

CHARLES H. FOSTER.

THE "GRAPHIC" CALLS ON THE SPIRITUAL ME-

DIUM-IS IT A CIFT OR TRICKERY?-FOSTER AS A MIND-READER.

Foster, the medium, is about thirty years of age. He is not an asthetic-looking man. He does not look like a Spiritualist. He looks more

like a hotel proprietor or theatrical manager. He was subject to spiritualistic influences at the age

of seven years, and at the age of thirteen he had developed into a full medium. Nine years ago Foster's gift first became known to the public, since which time he has been a public medium in

England, California, Australia, and in every city of the Union. He is light-hearted and jovial, and

doesn't seem to know or care much about the wonderful things which he does.

QUEER INCIDENT.

his rooms, and said:

"Foster, I don't believe in your humbug.
Now, you never saw or heard of me, and I will bet you twenty dollars that you can't tell my

"T-we-n-ty do-l-l a-rs," repeated Foster;
"twenty dollars that I can't tell your name?
Well, sir [putting his hand to his brow], the

spirit of your brother Clement tells me that your name is Alexander B. Corcorane." Mr. Corcorane was astonished, and took out

his money to pay the medium, who pushed it back with a laugh.

OLD HICKORY.

we met at Mr. Foster's yesterday—"one day a Mrs. Whitney, an utter stranger, came into Foster's room with a lock of coarse hair in her hand. It looked like fine bristles. Holding it up she asked the medium whose hair it was. Foster took it in his hand a moment, pressed it to his brow and exclaimed!

brow, and exclaimed!
"By the eternal, this is Andrew Jackson's hair!"

It turned out that Mrs. Whitney's mother was an intimate friend of Gen. Jackson, and that the bunch of bristles was really an heirloom from the head of Old Hickory himself.

SENATOR ALEXANDER M'CLURE.

One day (and everybody knows the story in Philadelphia) Alexander M'Clure, the old Greeley leader of Pennsylvania, came into the Continental Hotel with Col. John B. Forney. Mr. M'Clure was very sad, for he had received news that his son was drowned at sea.

"What do you think about it, Foster?" asked Colonel Forney.

Colonel Forney.

"Why, sir, the boy is not drowned at all," replied Foster; "he's alive and well, and you'll have a letter from him in a day or two, and then

Two days afterwards M'Clure met Foster, and said, with tears of gratitude:

"Why, Foster, you were right; my boy is all safe; I had a letter from him to-day."
[Here follows an account of the DeLong "test," with which our readers are already con-

versant, therefore we refrain from reproducing it.

THE DAILY GRAPHIC AND MR. FOSTER. Yesterday a representatative of The Daily Graphic called on Mr. Foster at his rooms, 14 West Twenty-fourth street. He was accompa-

nied by a shrewd and unbelieving friend, who wishes his name to be given as Mr. Coe. The positions of Mr. Coe, The Daily Graphic

representative, and Mr. Foster during the inter-

"One day," said Mr. Frank Carpenter, whom

One night a total stranger to Foster called at

Thy beauties I but dimly now behold,

Nor trees, nor vines, nor plants divine,

For the Banner of Light.

Around my pillow angels "come and go,"

A-while I-wander, groping through this gloom.

SPRING GARDEN.

Bible. before hibited ssified:

d... a seri. lerable

an two nce in

of my

sual-

TWENTY-FOURTH STREET. Window. Window. FOSTER. Table. * MR. COR. Stove

view were as follows:

he will come home.

-Ev. B. of L.

Door Door. As we took our seats at the table Mr. Foster who seemed in a nervous, phosphorescent state, asked us to write the names of the parties with whom we wished to communicate on slips of paper. This we did while nervous rappings were heard all around the table, on the floor, &c. The writer wrote two names on slips of paper and Mr. Coe wrote four. Each paper was rolled up so that the names were concealed from sight.

GRAPHIC CORRESPONDENT.

The medium took up one slip on which Mr. Coe had written James Thompson, and asked:

"Is this one present?" (meaning the spirit of the party mentioned in the slip of paper).

"Rap—rap—rap." (This meant yes.)
Then we took the alphabet, and every time we came to a letter in James Thompson's name 'rap" came on the table, until it spelled out

J-A-M-E-8 T-H-O-M-P-8-O N. This name was unknown to the medium, and totally unknown to me. The paper was folded up, and how the spirits found it out is a myste-

James Thompson died in 1868 of consumption—
all of which Mr. Coe said was true.

After this Mr. Foster, through the spirits, went on to tell us how, where, and when several parties, total strangers to him, had died. In some instances the medium would grasp his pencil and write a name which Mr. Coe or I was thinking of, and which had not been written by

The spiritualistic interview continued for an hour, during which time Mr. Foster was continually talking, laughing and smoking. The medium himself said he saw spirits about the room, but Mr. Coe and the writer failed to see them, though we came away satisfied that Mr. Foster is a remarkable person, and that he is able to tell persons astounding secrets in a most marvelous

It is also settled beyond the possibility of a doubt that he can read what is going on in a person's mind, possessing the so-called mind-reading power to a remarkable degree. Lines written on recovering from illness, through Susan G. Horn, author of "Strange Visitors."

ANOTHER INTERVIEW. Two or three evenings before the interview above narrated, another representative of this paper called on Foster in company with a number of friends. Foster took his usual position on the side of the table nearest the window, and four of his visitors seated themselves close to the table opposite to and on either side of him. The writer was asked to write the name of a departed friend, together with the names of other persons, no matter whom, on one side of a slip of paper. This was done in such a manner that the medium This was done in such a manner that the medium could see neither the writing nor the movement of the pencil. He then took the paper, tore off the names in slips, one to a slip, and, folding each slip of paper into a wad, throw them all on the table. He then picked up the bits of paper, one after the other, asking each time, "Is this it?" and when he had reached the third piece, three raps, distinctly audible, were heard, like the ticking of a clock. The paper was opened and read—"John Finnane."

"Place your head on the table, and if the spirit wishes to communicate with you, he will signify it by giving five raps," said Foster.

This was done, and the raps were heard as before.

fore.
"Where did you die?" was asked. A number of towns were named on paper, and thrown on the table as before, and the place of the person's death, Chicago, was correctly indi-

John Finnane was a reporter who died in Chi-

cago some seven or eight years ago.

Hardly had the above test been concluded when Hardly had the above test been concluded when Foster spoke out in his peculiar, half-vehement, half-stuttering way: "I see some one back of your chair, sir—close to you, there. Bill—Bill—Bill—Woods—Bill Woods. Who is Bill Woods?" This was addressed to the gentleman sitting directly opposite to Foster. The person addressed, very much surprised, said, "I knew Bill Woods. He is dead, and I was just thinking of him." The place of Woods's death was then correctly stated by the medium.

Next to this gentleman sat another, a person

Next to this gentleman sat another, a person well known in political circles. Foster suddenly turned to him and said "Wilcoxson—is that the way you pronounce it? His spirit is here." The gentleman spoken to said, "This is most singular. Wilcoxson is right. Where did he die?"

Said Foster, "The power is in my arm; I will write." He seized a pencil and wrote in a scarcely legible scrawl, very rapidly, "Died at Fordham." The gentleman shook his head. "Is it anything like Fordham?" asked Foster. "Suppose your write it and a tree of the state." pose you write it, and on other pieces of paper write the names of other towns." This was done, and the bits of paper were folded up and thrown on the table. The correct slip of paper was indicated immediately—the name being

"This is indeed singular," said our friend. "I this morning received a dispatch by cable, announcing the death of that person yesterday in

"What is this power which you have, Mr. Fos

"Can you always manifest this power?"
"Not always, but nearly so. These sittings are very exhaustive to me. I cannot receive more than five or six parties in a day. If I attempt to do so, the result is a failure, either wholly or in part."

Convention of Iowa Spiritualists. OFFICIAL PROCEEDINGS.

The Sixth Annual Convention of the Iowa Spiritualists was held in the Universalist Church, Des Moines, on the th. 10th and 11th of Oct. Edwin Cate, President, in the

was held in the Universalist Church. Des Moines, on the oth. 10th and 11th of Oct. Edwin Cate, President, in the chair.

The weather was very fine for the season; all parts of the State well represented, and the attendance from the city larger than ever before.

People of wealth and culture are not only accepting the glorious truths of the New Dispensation for themselves, but they are coming out in open advocacy of the Sphiltual Philosophy and Johning the few who have struggled so long and earnessity, throughevil as well as good report, to extend the knowledge of angel communion and hasten the coming of the kingdom of good on earth.

The speakers present were Warren Chase and R. G. Eccles, of everywhere; Dr. Maxwell, of Chicago, and Dr. C. P. Sandford, Mrs. H. Morse, Capt. H. H. Brown and O. H. Godfrey, State Missionaries, I would also mention J. W. Kenyon, of Wisconsin, who took part in the exercises, and made some very interesting remarks on spirit healing, presenting himself as an illustration of spirit power manifested in that direction.

The lectures were all good, and the variety kept up the interest, each speaker seeming to outdo himself. Every one present must have received at least a crumb, and many a feast. The audiences were large and musually intelligent, filling the spacious church to overflowing.

The missionaries reported the cause on the advance in all parts of the State, and the people in earnest in séarch after truth.

The following resolutions were presented by the Commit-

The following resolutions were presented by the Commit-ee, J. P. Davis, Chairman, and passed by the Convention:

Resolved, That we know of no sanctification but that which inevitably results from obedience to the physical and mental laws of our being; and that when a violation of these occurs God has not, and man cannot, institute atonement for the same except through return to said obedience and a settlement with the injured pariles to the attermost farthing; that although this is wholly unorthodox, it is, novertheless, strictly in harmony with the teachings of Christ; that the human soul finds its highest expression and set the strength of the strength o

Christ: that the human soul fluis its highest expression and deepest awakening in reaching out toward divine perfection in word or thought, with an earnest desire to appreciate and grow toward it.

Resolved, That in all countries where the church has administered the government it has made it a despotism; that more blood has been shed to enforce religion than for any other purpose; therefore every friend of republican government, and of his race, should earnestly labor to prevent the union of Church and State, now projected by a large and influential portion of the Protestant Church of the United States.

influential portion of the Protestant Church of the United States.

Resolved, That one of the best features we find in the teachings of spirits, past and present, in the Bible and elsewhere, is in the fact that they have not been made to conform, as religious teachings are too apt to be, to the opinions and prejudices of the age in which they are given, and is one proof of their spiritual origin; that while all classes of spirits can return to earth, and, to some extent, impart their views—be they good or .bad—to the mediums whom they partially control, nevertheless it is our opinion that the most of the teachings are promotive of humanity, of peace on earth, and good will to man, and that to bring about this state of affairs this Convention deems the legitimate work of everybody.

Resolved, That we are for woman suffrage, because it is her right as it is man's; and that we will labor for her equal right with man to choose her calling and to receive for her services the same that man does.

Resolved, That the evil and crime of intemperance demands at our hands strong, earnest work to roll back its tide of rulu.

Resolved, That home life, built outrue monogamic mar-

mands at our nands strong, caracteristic of rule.

Resolved, That homelife, built on true monogamic mar
Resolved, That community of interests consonant with Resolved. That home life, built on true monogamic marriage, is a sublime community of interests consonant with the highest need of humanity and society in earth or heaven—insomuch that it equally cares and provides for all, and equally loves all of its members: that this beautiful humanity, lived in the family from childhood up, will expand into a broad, universal love that shall embrace the whole race; that we recommend as a care for the social evil, continued courtship after marriage of the husband and wife with each other, and an increase rather than a diminution of the tender, rolving attention one to the other.

R. G. Eccles begged leave to present the following resolutions to the Convention:

Resolved, 1st, That our central and unitary idea is future life and communion with the so-called deads true life and communion with the so-called deads and the sacred gen, whether found in the purificus of injusty or the courts of holiness.

3d, That our aim is the clevation and purification of humanity that every man and woman in our ranks may be a series as the contraction.

manity. 4th. That every man and woman in our ranks may be-lieve as be or she pleases, so far as other Spiritualists are

so no to an epicases, so the so the spirtuants are size on erned.

Sth. That we reject as unchristian, ungentlemanly and malevolent, the attempt of any and all, whether in crout of our ranks, to force upon us as individuals any doctrine we have not individually avowed.

These resolutions were enthusiastically received, but not vated upon voted upon.
Votes of thanks were given to the retiring officers for their fidelity, to the press for their respectful and impartial reports, to the Universalist Society for the use of the church, to the choir for their exquisite music, and to the friends of Des Moines—the ladies especially—for their more than princely hospitality in entertaining all guests at the Convention.

vention.

The officers for the ensuing year are: President, Edwin Cate, Anita; 1st Vice President, C. J. White, Jefferson; 2d do, Mrs. M. E. Heuse, Wintersett; Secretary, Mrs. J. Swain, Fort Dodge; Treasurer, W. W. Skinner, Des Moines; Trustee, Mrs. Mary Turner, Colfax.

Adjourned sine die. MrS. J. SWAIN, See'y,

To the Friends of Thomas Paine.

To the Friends of Thomas Paine.

The Trustees of the Paine Hall most earnestly appeal to the Liberals of the United States and the British Provinces to assist them, by contributions, to complete their Building, Just commenced in this city. Our treasury is not yet sufficient to meet all the demands for labor and material, and therefore we ask those who are friendly to the erection of the Paine Memorial Hall, to aid us. Our support must come from them. We cannot expect it from others.

This Hall is intended for free meetings, and when the Building is paid for, its rents and incomes will be devoted to supporting Liberal Lectures and Publications, to be sent wherever there may be an opening for them. Briefly, this is the object of the Trustees, and they ask for assistance from all who are interested in the success of the Paine Memorial Hall.

Horace Seaven, for the Trustees.

Boston, Nov. 1st, 1874.

Banner Correspondence.

From Washington to Texas.-No. 3.

BY A LADY LAWYER.

Leaving Hannibal and the yellow waters of the Mississippi behind, with her boat-loads of freight surging down to the Gulf, we strike diagonally across the centre of the State of Missouri, and take in, as it were, a panoramic view of her vast acres of rolling prairie, interspersed here and there with woodland and bluff, as you dash across a stream—all now running, as you perceive, eastward instead of westward, and completing the second great river system between this and the Atlantic-taking in the whole area from "the

Atlantic—taking in the whole area from "the Divide" of the Alleghanies to "the Divide" of the Rocky Mountains, where the three—larger-rivers of this system, the Missouri, the Little Rock and the Red, have their source.

Missouri, although formerly a slave State, has little about her of those peculiar characteristics which so markedly distinguished the former slave States from the free except in the large tracts of ground owned by single individuals. This tendency to flourize land and to hold it under the old. ground owned by single individuals. This tend-ency to dequire land and to hold it under the old

ency to adjuire land and to hold it under the old regime, now militates against the proper settlement of the country by actual tillers of the soil; and unless the large plantations are broken up, and new settlers, capital and labor are introduced, the growth and best interests of the country will be retarded.

The crops this year are much below the average, the wheat having been destroyed by the weevil, which work having been consummated, the pests betook themselves to the corn. An old citizen says that "The reason the grasshoppers did not visit us, there was nothing left for them to eat." The crops have also suffered from the re-

and not visit us, there was nothing left for them to eat." The crops have also suffered from the recent drouth, which seems to have visited the whole region west of the Mississippi.

The Missouri River, although draining an entirely different alluvium, presents the same yellow and muddy appearance as the Father of Waters, to whose embrace it runs, carrying oneses the database and the radius of traches and ward the debris and the sediment of two thousand miles of drainage.

miles of drainage.

Sedalia is a prosperous and rapidly growing town, and is becoming an important railroad centre, connecting the Missouri, Kansas and Texas Railroad with the main line of the Missouri, Pacific, and several branch roads.

In view of the devastation made by the grassnew of the devisitation made by the grass-hoppers in the States further west, and the shortness of crops here, the farmers are making an effort to effect a compromise with the raifroad men for cheap transportation, in-order—that-the prospective influx of the unemployed may be made available in opening up the vast and valuable migrated this region and chicklesis.

able mines of this region, and shipping the coal to various parts. It ought to be accomplished, and this apparent curse turned into a blessing. The coal-bed of Missouri is peculiarly rich, contain-ing in abundance several varieties of the can-nel coal, fine and firm in texture, and adapted to

the manufacture of a large class of merchandise both useful and ornamental.

At Fort Scott we strike the border of Kansas, cutting off the south-eastern corner of the State before entering the Indian Territory. This town contains five thousand inhabitants, is situated on "I scarcely know. I have always had it. It's a psychic force of some kind, I suppose. All I know is that I receive an impression, and words rise to my lips of themselves. I see these spirits and owes its origin to the establishment of a fort here by the United States in 1842 as a military most to protect the frontier against the Indians. In 1860 the town was organized, and began to de-yelop into an important commercial centre for velop into an important commercial centre for the south-west, increasing to eighteen hundred inhabitants the first year. It contains a fine marble quarry, and minerals and coal are abundant. Its chiefa industry at the present is the manufacture of paints and cement, the material for which is found in the vicinity in large quantities. It is the junction of three lines of railroad, with two more in prospect.

Helper, situated twenty miles below Fort Scotting a picturesque site, and a rich surrounding country, interspersed with timber. It was begun last year, and only a westerner can predict what

country, interspersed with timber. It was begun last year, and only a westerner can predict what it will be next year. The crops have suffered largely from the drouth, and the grasshoppers have only just begun to visit them. We passed through two small clouds of these pests, one above and one below the Osage Mission. They are a lively, healthy looking insect, and evidently at this present time a bug at large. Ladies fond of bug ornaments may be bedecked with these without expense. Farmers are busily cutting what corn they have left to prevent further depredations. Certainly some Yankee genius must solve the difficulty. We are not a nation to fold our hands and look on while the broad acres of the West are devastated, but in the interest of humanity, as well as of our financial policy, to humanity, as well as of our financial policy, to see and to conquer. Where is the philanthropist? Osage Mission, now containing three thousand inhabitants, was born of that Catholic persistency and enterprise that has ever ventured be-yond the pale of civilization to convert the heathen to its views. It was established by the Jesuit Fathers in 1847 for the conversion and education of the Osage nation, and the school has been continued from that time until the present. The completion of the Kansas and Texas Railway in 1870 gave an impetus to the growth of the town, and in 1871 the Indians sold their lands and re-moved to the Indian Territory. Whatever the efforts to educate and civilize the Indians may be, the tendency seems to be to drive them further and further away from the axe of the woodman and the whistle of the locomotive. We saw and conversed with one of these old Jesuit Fathers, whose life had been given to the education of the Indian. His account of their skill in letters does not differ materially from that of the history of the colored race. The Baptists, Methodists and Episcopalians, have now churches at this place.

Parsons, situated at the junction of the Big and Little Labette Creeks, contains the extensive machine shops of the Missouri, Kansas and Texas Railroad, built of beautiful limestone, and boasts two thousand, and five hundred inhabitants, acquired since its conversion from a wild prairie in the latter part of 1870, one of the most remarkable instances of western growth on record. The country around has a good soil, being composed of alternate strips of prairie and timber. As we passed through, the place was wild with rejoicing over the recent decision in the United States Circuit Court, Justice Miller presiding, declaring the title of one million acres of valuable agricultura lands, embracing the homes of thirty thousand people, to be in the settlers as against the Leavenworth, Lawrence and Galveston Railroad, which claimed the lands under its charter, and was demanding exorbitant prices for them. There is a lesson here, for the settlers were willing to a moderate compensation without suit; but the Railroad Company have now lost millions of dollars. It is supposed that there will be food enough for the actual wants of the people during the coming winter, but there will be nothing for exportation. The potato crop, both in Kansas and Missouri, being almost entirely cut off, and that vegetable higher here now than in the ern cities, it is no longer a staple article of diet.

Oswego and Chetopa, the two last Kansas town on our route, are prosperous and growing places At the former are several manufacturing estab lishments: the religious and educational interest insments; the rengious and cucational interests of good order, and a Collegiate Institute under charter. A new railroad route has been surveyed through Oswego to Park, and will soon be completed. Coal, building stone and timber, are

found here in good supply.

The railroad, after all that we can boast of mis sionary enterprises, has been the great civilizer and educator of the South and the West. It carries with it not only settlers and merchandise, but the telegraph, the newspaper, the associated press, every artisan and trade, until it has assimilated us and molded us as nothing else could, making us in manners and sentiment one people It is the age of steam which conveys the arterial blood of the nation, and the telegraph measures

its pulsation.
Chetopa, on the confines of the Indian Terriritory, incorporated as a city of the second class, derives its principal interest from being the centre of the cattle trade of the Indian Territory

herds of well-fatted cattle graze on the prairie slopes. There are also other branches of business here, and manufacturing interests.

Denisar Texas. 1874.** B. A. L.

New Jersey.

TRENTON.-Enoch Thomas writes, Oct. 22d, is follows: A small band of brethren and sisters have organized a Spiritual Association in old Orthodox Trenton, N. J.; we are but few in numthodox Trenton, N. J.; we are but few in number, but figu in purpose and determined in will to battle for the truth; believing our cause to be just, and that the spiritual religion will yet be the only religion of the world, we feel conident that the spirit-world will sustain us. We are yet a poor society, and if any of the friends of progress are willing to aid us in any way, it will be most them? folly readened. Our motto is Fig. ie most thankfully received. Our motto is Free-

The following resolutions were laid before the meeting and unanimously adopted:

The following resolutions were laid before the meeting and unanimously adopted:

1st, Whereas, We, Spirmanus, have upganized an Association, we hereby declare our platform to be a free platform; free for the discussion of all reloam questions that tend to the elevation of humanity.

2d. Our Association shall only elect four officers, whose duty it will be to conduct the meetings, provide mediums and speakers, also attend to all business of the Society. This e officers shall be elected by the unantmous vote of the members of the Society, no officer holding office longer than one year, unless reaceted by the unantmous vote of the members of stal Society.

3d. The officers shall meet once a month for business transactions, and once every three months call a meeting of the members of stal Society and report proceedings.

4th, The members of the Society shall pay in a monthly fee to the Treasurer to define the expenses, no stipulated sum being required, but each one paying according to his or her addity.

3th, Our motto being Friedom, Justice and Equality, we hereby accord freedom to all our brethen and sisters, dealing out justice to others as we would have others deal justly by us; and believing that the All-supreme Father made all men and women equal, we knowed all sex, color or position, and extend the hand of following to all homanity, thereby lifting those who are morally not our equals up to a higher plane of development.

6th, As spiritualists we recognize the law of progression in spirit-life as well as in carth-life, and believe in living practically our religion as hade known to us by the spirit world. As spiritualists we recognize the law of progression in spirit-life as well as in carth-life, and believe in living practically our religion as hade known to us by the spirit world. As spiritualists we recognize the law of progression in spirit-life as well as in carth-life, and believe in living practically our religion as hade known to us by the spirit well as in carth-life, so the spirit and see that the

S.
DR. THOMAS B. THORN, President,
MRS. A. BRITTON, Fire President,
ENOUI THOMAS, Treasurer,
WILLIAM HUBBERY, Secretary,

Mrs. M. A. Melxsel, clairvoyant and impres-sional medium, is with us. She is a very fine test medium, also a good speaker. Any of the Spiritualists, wishing to engage a good medium, would do well to secure her. Her address at present is 312 Warren street, Trenton, N. J.

Iowa.

DES MOINES.-J. W. Kenyon writes: All through this great prairie State the noble Ban. ner is to be found. This is indicative of spiritual. growth and action. Many zealous workers and believers in the spiritual philosophy are to be found here. A few years ago not fifty persons could be gathered together to hear anything from the spirit-world; but so rapid has been its growth that not less than five hundred were in attendance at the last session of the Convention recent y held here, anxious and attentive listeners. 1 intend to labor in Iowa for humanity's good, for some time. Address, Des Moines, 905 Walnut

Massachusetts.

EAST STOUGHTON.—At a regular meeting of the Mathean Club, Oct. 25th, the following resolutions were unanimously adopted and or-

dered to be entered upon the Club records: dered to be entered upon the Club records:

Whereas, The Rey, Dr. Lorimer, at Boston, promised and was regularly engaged to become in the course under our management, and with the excuss that representations inpugning our character and purpose as a body (maliciously lake in every particular) had reached bind, and that the ather of one of our members withdraw from the Baptist denomination (Rey, E. F. Strickhand), he therefore declined to fulfill his engagement, thereby occasioning us much additional expense, and the disappointment of a large andlence; therefore.

Resolved, That we denomice the action of Dr. Lorimer as onjust; unchistian and ingentlementy.

Benefield, That is expected to the Rey, 1rt. Lorimer, also to the Rey, 1rt. Lorimer, 1rt. Lorimer,

Illinois. CAIRO.-Mrs. Jacob Martin writes, Oct. 25th We have at last induced Mrs. Hollis to visit us, and she is here at present, giving some perfect ly wonderful tests. One year ago to day the angels won my baby-girl from me, but last night they brought her home again, and we heard her childish talk and saw her smiling face. Mrs. Hollis could find work her saming face. This Hollis could find work her constantly for a long time, if she were not already engaged eighteen months in advance. May the angels bless her, for she keeps the heavenly agates afar, ""

Texas. KILDARE.—Alexander King writes, October 25th: "I am glad to see from the Banner that a few benevolent friends are sending in contributions to you to aid Austin Kent. If every read er of the Banner and other liberal papers would contribute twenty five cents annually for Bro. Kent's relief, he would never suffer for the ne cessaries of life. May the sympathies of all lib-eralists be aroused to come up to Bro. Kent's relief, and to do it now!"

New York. ALBANY .- G. L. Ditson, M. D., writes, Oct. 28th: "We have two new mediums here, Mr. Wheat and wife, and if the spirits do through them all they promise, we shall ere long revolu-tionize Albany. Mr. W. was a lawyer in Kansas. Last Sunday, Mrs. W. played the plane with re-markable skill, under Apirit control. We have already made a great change in public opinion here, and the press is much more respectful than in the past."

RAMBLINGS AND REVERIES.

BY WARREN CHASE.

Indian Summer in October is delightful, even in its smoky days in the West, and even in prairie Iowa. We have been gliding over its railroads, viewing the variegated foliage along the rivers and brooks; the falling autumn leaves with many shades, from bright gold to deep green and russet brown; the green fields where the wheat stubble has been plowed in and the new grain started up in defiance of the threatening winter, only to be killed by the frost, for it is of the spring crops; the immense fields of golden corn overhung with the faded tassels and husky coverings; the broad, brown prairies and greener spots of low land, where the herds of cattle are still feeding. We have watched the farmer as he scattered the corn to the herd of black and white swine which he is feeding for the Eastern market where its flesh is relished more than the corn fed to it, which is a far better article of human food, and which is wasted to the extent of four hundred pounds for one hundred in pork. As it is money that the farmer wants he will sell his corn as best he can; but'we find these Western farmers eat but little of the pork while they make it to sell.

We have just returned from Wintersett in Madison County, where we gave four lectures in the Court House to large and appreciative audiences, in one of which there chanced to be a Methodist minister who had not been long in the place and was not aware of his own ignorance and the intelligence of the people of the town where he was sent-or called-to save souls. At the close of our lecture on "The Gods" he asked some silly questions, and observing and remarking that there were a great many young persons present, he invited them to come and hear him reply at his church. We asked him if he would and Northern Texas. Large yards for the ship-ping of cattle are contiguous to the railroad, and let us ask him questions and criticise his discourse

as he did ours by our invitation, but he would not reply, when a citizen asked him to come to the Court House and deliver it and let us replythere; but this he declined to do. . He asked us : how we knew there was no such God as he worshiped, supposing we could not prove a negative. "We replied that it was an axiomatic principle in philosophy that a thing could not exist and also exist at the same time, and an equally well-established one that a thing or person could not be in two places at the same time; and as his God was personal, when he was in heaven he was not on earth nor in hell, and when on earth he was not in Jupiter nor in heaven, nor anywhere except on earth. Hence he was not omnipresent, for he could not be where he was not, and hence his (the minister's) God could not exist as he described him. He did not attempt to cover it even with the unvsteries of Godliness," but renewed his call on the young, and some went next evening and listened to his discourse, which was made up of stories about infidels and the terrible fate that awaited them. He repeated the lies about the horrible death of Tom Paine " and others, and told of a company of intidels who resolved to meet and abuse the Bible and its God, and who in a few months were all dead-half of them hung, and the rest the victims of suicide.

He told of a man who was haranguing a crowd

on the character of the Bible God, and said " such

a God ought to have his neck wrong," and the man's head began to twist, and his neck was wrung on the spot-[by God, of course!] Such is the stuff with which he feeds his flock; and some are ignorant enough to accept it; but not many in Wintersett. He informed them he would give a course of Sunday sermons, in which he would show the false and corrupt morals taught by Spiritualists, and he will no doubt help our cause some by exposing his own ignorance, prejudice and falsehood. What would be think of an Infidel's exposé of Methodism? It might not compare favorably with Spiritualism under such criticism. We saw him again in the cars talking with another priest, who told of a Methodist who did not do much talking, but accomplished the thinking for his neighborhood, and it excited our pity for the neighbors, if he was of the measure of mind with these priests of the Lord. But we must give the devil his due, and admit that the Methodists of Iowa and the West are doing some good, with all their ignorance and superstition; they are opposing, strenuously, the use of tobacco and whiskey, and advocating largely woman's suffrage. By the latter they expect, as they holdly assert, to gain influence for the church in politleal affairs. Policy has power; but we advocate it from principle, and because it is right and just that women should vote as well as men-

Since our State Convention in lowa, and the visits of Mr. Mott, the materializing medium, with the stirring appeals of Bros. Fishback, Eccles, and our three or four State Missionaries, who are doing good work, the cause in lowa bids fair to soon rout out sectarianism. In Des Moines the friends are agitating the building of a large and commodious hall for meetings and conventions, and the prospect is good for the success of the enterprise. Our friends are awakening to the necessity of more efficient action everywhere. If we do not soon erect halls of our own, we shall have the churches, as they will not be needed much longer for sectarian purposes, for the people are fast becoming too much enlightened to feed ordereeds, dogmas and fables of an age of moral and intellectual darkness.

lowa will occupy a prominent position among the States of the Union, and probably be the pioneer in admitting female suffrage, as we voto on the question one year from this fall, if, as is almost certain, the Legislature passes the measure a second time, as it did the first, with a large majority. We are in the State temporarily located as a citizen till this test is tried, with our permanent address at Colfax, Jasper Co., where wo keep a supply of the Liberal and Spiritual Books, and from which point we radiate in our lectures and labors.

The Atlantic Monthly for 1875.

The Publishers have the pleasure of aunouncing that their arrangements for 1-75 enable them to promise unisual attractions to the readers of THE ATLANTIC MONTH-

James Russell Lowell will contribute, during the year, freligent Essays, and Poems; and William Cullen Bryant and Henry Wadsworth Longfellow will publish Poems and Papers of special interest.

Bayard Taylor will write of Life in Weimar and Gotha and deal with subjects suggested by his recent residence in

Bayard Taylor will write of Infe in a cimar and tokad, and deal with subjects suggested by his recent residence in Germany.

Charles Dudley Warner will furnish, during, his sofourn in the East, Skelehos of Oriental Life and Travel.

Robert Dabe Owen, will continue, from time to time, his suffers of Antibiography.

Francis Parkman, from his studies for the volume of the history of England and France in North America, do succeed his "Canada under the Old Regline," will contribute papers on the Wars of New England and Canada, and inturesque episodes of the old colonial life in Quebec and Montreal.

John Floke will treat of topics with which his name is defentified, in three or four papers.

In pursuance of a purpose to record important traits of the history of the War of Secession and the events leading to ft. The Artla-Sric will follow the Egglestom's "Becollections of a Rebel" with six papers on John Brunn, by F. B. Sanborn, whose acquaintance with the theories, plans, and performances of the greek abolitionist is foll, exact, and intimate.

The valuable articles of David A. Weils and Edward Atkinson on Carrency and Finance, duffig 1874, will be succeeded by papers on these Interests, from the same authors, in 1875.

It is expected that Dr. Brown-Sequard will be able to furnish some popular papers on those branches of medical sclene in which he is authority.

In Crifician the magazine will be even more full than during the present year, when some able essay on literary topics, in addition to the usual book notices, has enriched every number. T. S. Perry will continue fils papers on French and German Anthors, which will be not large of thought in his aribeles on the Novel, with some studies of American Fettion, past and present j. J. Platt will be assory in several parts by W. D. Howells, Short stories and character sketches, by J. T. Trowbridge, T. B. Aldrich, H. H. Hoyesen, Constance F. Woolson, Rose Terry, W. W. Harney, P. Deming, M. E. W. S. Albert Webser, Olive A. Wallenet, J. T. Trowbridge, Cella Taaxter, E

ney, P. Deming, M. E. W. S., Adert M. Carlet, Only, Wadsworth, Mrs. Diaz, William M. Baker, Lucy and Clara Guernsey, and others will appear from month to month.

Oliver Wendeil Holmes, John G. Whittler, T. B. Aldrich, J. T. Trowbridge, Cella Thaxter, Elizabeth S. Phelps, James M. Thompson, W. W. Harney, Ellen F. Terry, Paul Hayne, Harriet P. Spofford, Louisa Bushnell, Hiram Rich, C. P. Cranch, Lucy Larcon, Josquin Miller, E. C. Steoman, Howard Glyndon, and other well-known witters will contribute Poeno.

The leading contributors of The Atlantic write for no other magazine; and the managers propose to keep it, where it has never failed to stand, at the head of American Hieratine. While keeping it fully representative of the real thought of New England, it is their constant purpose to make it national in the true senses-to maintain it as the expression of the intellectual activity of the whole country, as the vehicle of the best Poetry, the best Fiction, the best Criticism, the best Literature, in fine, from every section; and they have cordially renewed the invitation extended by the hunders of the magazine to-writersevery-where to contribute to its pages.

They will endeaver to make more and more useful the new department of Education, which has already net with so great favor, while they will support as hitherto the character of the Magazine for the most ample, Imparital, and temperate reviews of Recent Literature, of Music, and of Art.

TEINS: \$4.60 a year, in advance; two copies, \$7.00; five

rt. Tenms: \$4,00 a year, in advance; two copies, \$7.00; five copies, \$15,00; and \$3,20 for each additional copy. The Allantic Monthly and United States Official Postal Guide, \$5,00; The Allantic Monthly and American Law Times and Reports; \$2,00; The Atlantic Monthly, Postal Guide, and Law Times, \$10,00. Remittances by mall should be sent by a money-order, draft, or registered letter, to H. O. HOUGHTON & CO., RIVERSIDE PRESS, CAMBRIDGE, MASS.

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To Book-Buyers.

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

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

In quoting from the BANNLR OF LIGHT, care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspond-tion. Our columns are open for the expression of Imper-putative thought; but we cannot undertake trendorse the ruried shades of opinion to which our correspondents give atterance.

Banner of Light.

BOSTON, SATURDAY, NOVEMBER 7, 1874.

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Letters and communications appertaining to the ditorial Department of this paper should be addressed to UTHER COLLY; and all RUSINESS LETTERS to ISAAC RICH, BANNER OF LIGHT PUBLISHING HOUSE, BOSDN, MASS.

Reality of Materialization in Philadelphia.

To the Editor of the Banner of Light?

I am sorry to know that certain Spiritualists, who have not attended a single one of the sittings for materialization by the Holmeses, in June and July last, assume to decide, in advance of personal observation, that these manifestations are the result of imposture.

I attended forty of the sittings then held. No. one who saw "Katie King" walk about, and heard her speak, and touched her, ever doubted, for a moment, that she was a living, thinking being. Either, then, she was what she professed to be-a spirit from another world-or else she was a confederate, secretly introduced by the Holmeses for purposes of deception.

But if human beings cannot pass and repass, at pleasure through the substance of a brick wall or of a stout walnut partition, then, under the conditions we obtained, entrance to or exitfrom the cabinet except by the door into the parlor where we sat, was a physical impossibility.

It follows that, if human senses are good for anything as evidence, the "Katie King" whom I and four or five hundred others saw and heard last summer was a spirit not of this world.

Of all this, and especially of the precise conditions under which these materializations were obtained, the public will be better able to judge by reference to an article, to appear in the January number of the Atlantic Monthly, which I am preparing with the strictest care, containing a record of what passed during these sittings.

I stake whatever of reputation I may have acquired, after eighteen years' study of Spiritualism, as a dispassionate observer, upon the genuine character of these phenomena.

ROBERT DALE OWEN. Philadelphia, November 2d, 1874.

The Work Goes Bravely, On.

Spiritualism, per se, is marching on with giant plying everywhere. New mediums are being rapidly developed for the physical manifestations, and we expect such a "revival" in this direction one of these days as was never before seen on the earth. In the meantime the secular press is waking up from its long slumber on the subject. Just hear what Mr. H. S. Olcott, one of the attaches of the New York Graphic, says he himself has witnessed:

"I know the full value of words, and I mean to say unequivocally that a woman-a breathing, walking, patpable woman, as palpable as any other woman in the room, recognized not only b her sons and daughters, but also by neighbors present, as Mrs. Zephaniah Eddy, deceased Depresent, as 5435. Zephanian rady, accessed 165-cember 20th, 1872—on the evening of October 2d, 1874, walked out of a cabinet where there was only one mortal, and where, under ascer-tained circumstances, only this one man could have been at the time, and spoke to me personally in audible roice! And nineteen other persons saw her at the same time and heard her discourse. Now, let the materialists put that in their pipes and smoke it. Perhaps they may want to begin by stuffing me in as wadding, but they cannot; the fact is so large that there will be no room left."

And we have here in Boston a medium for physical manifestations - Mrs. Theophilus Youngs -in whose presence ponderable bodies, such as planos, etc., are lifted and moved about, to the utter astonishment of believers in many cases as well as skeptics. This lady held a public séance in Providence, R. I., on the evening of the 1st inst., in the Franklin Lyceum Hall, which report says was attended by a house full of believers and unbelievers, many of the best people of the city being present. The manifestations were advertised to consist of moving and raising a heavy plane with five persons sitting upon it, and similar wonderful demonstrations in the light. The medium performed the feat in a seeming marrelous manner, and excited a great deal of interest. A man in the audience then rose and claimed that Mrs. Youngs performed the feat-simply by using her own muscular power in an ingenious

way, and amid some confusion attempted to do the very same things which had been accomplished in the presence of the medium by the invisible powers; but the great majority of the audience ignored his bungling performance, which ended in great excitement, the bigoted imitator and his skeptical friends undoubtedly having arranged their programme, to disturb the seance, before they entered the hall. The idea that the phenomenon occurring in presence of Mrs. Youngs is fraudulent in its nature, is absolutely preposterous; so evidently thinks the Boston Herald, which in an editorial paragraph, concerning this Providence scance, says: "If it is

a trick, it has eluded the detection of hundreds

of critical observers in Boston. The writer of

lady sat playing on it, but rise upon two of its end legs while the medium stood at the opposite end with her hands upon the top."

Mrs. Hardy's scances at 4 Concord Square contime to give evidence that spirits possess the power, when suitable conditions are obtained, to materialize in such a manner as to convince the most skeptical that an occult power is at work, without one single muscle of the medium being brought into operation to produce the wonderful results beheld by the most reliable witnesses.

The Springfield Republican of Friday, Oct. 30th, contains an article some cight columns in length wherein one of its correspondents, Leon Case—evidently a materialist of the bitterest type—gives his experience with the Eddy medias at Chittenden, Vt., and describes the appearance of numerous spirit-forms which were unmistakably recognized by friends who had come from various parts of our continent to attend the sittings; thus—even while he intimates that the idea of a life after death for humanity is, to him, an incredible and an unpleasant prospect-bearing additional testimony to the verity of the evidence offered in proof of said life.

The editor of the Republican refers to the unmannerly attacks of Mr. Case on Christianity, and calls attention respectfully to the announcement made through the Banner of Light, that the time would eventually come when spirits materialized would walk the streets of Boston-intimating that, in the light of the Chittenden manifestations, it would seem that this prophecy was in a fair way to be fulfilled. Here is one of the leading daily journals of the country accepting the phenomena of materialization as no longer a subject for ridicule and doubt. Verily, the world moves.

A Good Man Gone Home.

Mr. Bela S. Lynde, who has been a resident at the National House, Haymarket Square, Boston for some thirty years, passed-after a brief illness of two days-from the mortal to experience the joys of that spirit existence for which his kind heart and blameless life have so eminently fitted him, on the morning of Thursday, October 20th. His length of days on earth reached the extended term of seventy-nine years eightmonths. The deceased was well known to us as a fellow-boarder at the hotel for upwards of twenty years. The truest index of his character which we can offer to the present age, is that for fifteen years before her death, his wife, confined to her hed at the National House by reason of the severest type of inflammatory rheumatism, was watched over by him with the affection of a father. He carried with his own hand the food to his suffering mate at each meal, and after escaping from his business cares at nightfall, passed every evening at her bedside, hoping by his presence and converse to cheer the heart of the helpless invalid. The only occasion in which we remember having seen the lady in the house for that entire period of fifteen years, was one when her husband was trying to encourage her to take chamber. Verily, sweet must have been the meeting of that pair in the higher life.

J. Winchester, of San Francisco, Cal., has issued a Circular " to mediums and others" in regard to what he considers "the most remark able manifestation in the phenomena of Spirit ualism that has ever been given to the world viz., the lifelike portraiture of an Ancient Band of Spirits, some of whom [he avers] inhabited the earth in the pre-historic age, dating back sixteen thousand years ago." He has forwarded to us photographic specimens of these portraits, the originals of which were executed by Mr. Anderson, the spirit-artist. We have received twentythree specimens in all; and aside from any knowledge on our part of their being likenesses of the characters whose names they bear—they are, we must confess, as works of art, very beautifully executed. They may be seen at this of-

Mr. Winchester attaches much importance to the alleged "advent" of these Orientals at this time in the world's history, as indicative of great social, moral, political and religious changes, not only in this country but on the whole earth, and says that the visit of the Band has not been understood nor its purpose appreciated by Spiritualists and Liberal Reformers as fully as should be the case. We have not the remotest doubt but that the nations, including these United States, are on the eve of a mighty change, politically and morally, as Mr. W. asserts; but we cannot possibly divine what influence these ancient spirits can bring to bear to effect the result thus speedily to be outwrought on earth. We are somewhat skeptical upon the point, we must

The Connecticut State Reform School is entirely free from debt, and besides there is \$8,000 in the treasury. This school is one of the best educational institutions New England affords. But it is sad to think poor children have got to commit crime in order to get a good practical education; yet that is the case. We think it time legislators took hold of the matter and eslablished industrial schools all over the land, where children could get a good practical education. Such schools can be made self-supporting. The State is obliged to abide by the decisions of its citizens as expressed by their rotes when they are twenty-one years of age. It now behooves the State to educate its growing voters in such a manner that they will make good, intelligent, useful citizens. Give us better practical schools, and we will have fewer criminals.

Workingmen, says an exchange, united, have all power; divided, they are the servants of the money-power and the toilers of corporate wealth which is grabbing up all there is of the commonwealth and the country, and legislating constantly for unequal privileges. Labor, which creates everything and does everything and is the protector and preserver of all, is for itself unprotected and weak. It feeds others; it starves it self. It clothes others in purple and fine linen, while itself stands shivering in rags, asking alms at the doors of those whom it has made rich! Thus it must be to the end of time, unless it can learn of capital one lesson—and that is, THAT POWER LIES IN COMBINATIONS.

Mrs. Frank Campbell, the excellent clair voyant and healing medium, has removed her place of business from No. 616 Washington street to No. 14 Indiana street, room 5. This street runs from Washington street to Harrison avenue

J. William Fletcher and his wife, Susie A. Willis Fletcher, are located at No. 9 Mont gomery. Place, Room 4, Boston, (Banner of Light Building,) and are having good success as test, this has not only seen the piano dance while the | business, and medical mediums.

Orthodox Public Libraries.

A. E. Giles, Esq., a gentleman well known to the Spiritualists of this vicinity at least, having generously tendered the gift of nearly thirty volumes of Andrew Jackson Davis's works to the public library of Hyde Park, the managers of that institution have for some time past been incubating on the question whether they would like to accept a gift of that character. They thought to evade the issue for a good while, and probably hoped the matter would die out and spare them the trouble of coming to a decision. But that device failed to work. Notice of the donation was continually given to the committee on the selection of books, until they at least had to face the situation and perform something like the service belonging to their office. After holding a-number-of-meetings-and-going-through-saveral discussions, some of the books of Mr. David were accepted and some were peremptorily rejected. But if the sentiments enunciated by the Library Board are to be taken as ruling ones in the formation of public libraries, they would very soon become the most Orthodox affairs possible to conceive of. Think of an Orthodox library, made such by two or three ministers, that goes by the name of a public library, a library for the people! But that is what ecclesiasticism is trying to force us all into by every means in its power. One of these wise ministers on the Library Board, seeing no other way out of the dilemma, declared the books of Mr. Davis "too silly to do any harm." He doubtless entertains a first-class opinion concerning his own Sunday sermons.

Mr. Weld, the Chairman of the Board, showed his intelligence and liberality in what he said advocating the acceptance of Mr. Giles's gift. He likewise vindicated the moral character of Mr. Davis from the aspersions cast upon it. Rev. Mr. Davis had talked with Rev. Mr. Williams on the merits and morals of the volumes, and came to the conclusion, from information defived from the latter, that the Arabian Nights/might readily be mistaken for the writings of Andrew Jackson Davis. Artemas Ward would have replied to such a speech-"This is a goak," though too poor to excite the risibility of any but such narrow-minded persons as its author. Rev. Mr. (Hilbert_declined_to accept_any_such construction of the character of the books as this, reading copious extracts from "Morning Lectures," and reaching the conclusion that they were filled with "atheism and blasphemy, and ridicule of sacred things." Simply because Mr. Davis reverences the Divine Creator more than he does the creatures known as ministers. He declines to take their sayings as "sacred," and they resent it by denouncing his; and that is about all there is to it. Father Corcoran was opposed, first and last, to admitting the books to the Library shelves at all. A certain number of them were voted in, after a protracted discussion, and the remainder left for future disposal. "Morning Lectures" and the "Autobiography" were rejected by a vote. So that Hyde Park is in a fair way of having a sort of a public library, cona few tottering feeble steps in the hall near their taining only books that should be on every Orthodox minister's shelves.

The Barnes Will Case,

As we have taken occasion frequently to de clare, in previous issues of this paper, is a test as to whether the Spiritualists of the United States, (or any persons who may sympathize with them,) have the legal right to bequeath their money to the advancement of the cause so dear to their hearts, or whether the making of a will in favor of Spiritualism does not furnish positive proof that the testator so conducting him or herself is non compos. We hope the matter may be carried for decision to the fullest extent of the law, and cheerfully give publication to the subjoined call from the proper committee, hoping that the material aid required by it may be forthcoming im-

AN APPEAL TO THE LIBERAL PUBLIC.

The committee appointed by "The Indiana State Association of Spiritualists" to prosecute the Barnes Will Case, desire me, as Secretary, to set forth to the Spiritualists and Liberalists of America the fact that this great fund of about three quarters of a million of dollars, donated for the benefit of the orphan children of liberal parents within our State, is still in controversy, and we confidently believe that a new trial will be granted, and the Will sustained, provided suffi-cient funds are furnished to fight the case prop-erly against wealthy heirs who are trying to wrong the orphan children out of their just dues.

We need one thousand dollars, immediately, to pay necessary expenses, including the retaining pay necessary expenses, including the retaining fee of one of the best lawyers within our State, and whose services are essential. I am authorized by the committee to state that the court is authorized by law to finally order all necessary expenses to be paid from the Will Fund, whichever party is successful; hence all donations will be mere

Will the friends of Liberalism see this large fund go back to distant heirs, from the lack of a little generosity? thus fastening a lasting disgrace upon us all for an age to come, and discourage other donations from being made in the same way. Friends, we appeal to you, one and all— in the name of Liberalism, in the name of hu-manity, in the name of the angel-world, and especially in the name of the orphan children of Indiana, to give of your means in the time of need, to sustain the Will of the late Robert

Many a friend could, unaided, furnish all the money needed, and thus lay those having this matter in charge under lasting obligations; but a small sum from each will accomplish the same

end. How many will heed this call?

Please send all funds to Dr. Allen C. Hallock,
Evansville, Ind., and receipts will be forwarded.
The Doctor, that stanch old Quaker Spiritualist, s giving of his time and means, far beyond his ability, to make this case successful. Who will help to carry the burden?

J. R. BUELL, Secretary of "The Indiana State Association of Spiritualists."

Indianapolis, Ind., Oct. 24th, 1874.

The reliability of the assertions made by returning spirits; the open Polar Sea; the predicted changes in the Solar System; the Eddy brothers; the hells of spirit-life, and other interesting matters, are treated of in the Questions and Answers Department on sixth page; Charles Summer gives reply to certain queries which his friends in earth-life have propounded; Maggie Hammill, of Brooklyn, N. Y., expresses her conviction that the right will finally triumph; Freddie Carson, of New York City, tells his mother he has n't "gone to Jesus, but to Grandpa Carson;" Henry Wright claims to have presented himself as a subject for photographing, and asks that efforts be made to verify his picture; Jane French, of Hillsboro', N. H., desires to communicate with her children; Lucy Abbott, of Chicago, wishes to reach her mother and sister; Andrew Jackson believes that there is enough of iustice scattered throughout the nation to by-andby gather itself into a force and demand a hearing; and Red-Wing answers the questions of his

Spiritualist Meetings.at Beethoven Hall, Boston.

Austen E. Simmons, of Vermont, addressed the "Music Hall Society of Spiritualists," at this place, on the afternoon of Sunday, Nov. 1st, his subject being "Universal Inspiration." In the prophetic light of the beautiful to-be, he said, it was profitable and interesting to look at the historic footsteps of our ancestors in the past, and to trace the progress, political and theological, which had been attained to by gradual development. Christians were wont to claim for themselves and their creeds exclusively the all of revelation, the entirety of inspiration, and to declare that in their system, only, was the way-the truth - the life. But human experience had demonstrated in this age the value of an eclectic system in theology as well as medicine, and we were taught by present unfoldings to look for and to accept the best in every form of faith. The inspiration which filled the souls of Abraham and the patriarchs as they sat at evening at their tent doors, the inspiration which uplifted the soul of the Jew, and culminated in the life of the Nazarene, was not an exclusive thing; every and and every nation had had, in its history, a similar process of revelation, an equal inspiration from the same great fountain; and the sacred books of other lands were of as high an order of reliability to those embracing their tenets as were the books of the Old Testament to the Jew, and the testimony in favor of the Galilean system as recorded in the New to the Christian. In support of this position, the lecturer proceeded to de-pict the forms assumed by the spiritual illumination of mankind in Babylon, China, Persia, Greece, Turkey, among the Aboriginal Indians America, (who could have had no knowledge whatever of the Hebraic system,) etc., none of which forms were restricted to the narrow circle of the Jewish creed, but all proving the exist ence of a Power, who was not the God of a prov-ince but the God of all Nature around us. In view of the varied conceptions entertained

he different races of mankind concerning a wont to declare the idea to be a spectral illusion of the mind; but the Spiritualist, more than any other, stood in the position to give evidence to the contrary; while he took the good from all systems, he could go beyond them all; while the sectarians hoped for a heaven where perhaps God would break down the partition walls of the schools and let them pass an eternity at peace with their brother theologians, our modern phisophy went further and demonstrated_the ex answered the non-immortalist's sneer with regard to the diversity of opinion by the nations, with the fact that as there were various methods in the realm of mathematics for the working out of the same problem, so all these views converged to the same point, and did not for a moment permit of the canceling of the quantity, "human hope," be-cause of the different forms made use of by dif-

ferent races for stating the same equation. Christianity showed its narrowness, as com ared with Spiritualism, in the fact that while it was ready to accept hints from all the scientific systems and discoveries of the Pagan world, it was deaf to the claims of their systems of theologic spiritual illumination, while Spiritualism acknowledged and accepted the good in all. The indications were overpowering on every hand, that there was at work in our midst a form of Asiatic, or European, but thank God, American and fitted to the demands of the present age—in Modern Spiritualism, which led men to dare to rise; above what is written, to judge for them-selves upon all matters of importance, to recog-nize that life's trials were their saviours, leading them up through storm and darkness, it might be, to the sublimer heights of perfected peace.

Mr. Simmons will lecture at the same time and place next Sunday, Nov. 8th.

On the authority of Western correspondents we learn that Mr. M. Milleson, long known o Spiritualists as an artist for the production of spirit pictures, has been very successful of late n producing family groups of portraits of deeased persons, every one being represented accurately. This is indeed a precious gift, and the artist should not be allowed to languish for lack of patronage. It especially behooves wealthy Spiritualists to lend him a helping hand.

Mr. Milleson, who has been lecturing on the "Uses and Beauties of the Art-Phase of Mediumship" - sometime since conceived the idea of having built a Spirit Art Gallery at Ann Arbor, Michigan; but unforeseen circumstances frustrated the plan, which is very much to be regretted. The time will come, without doubt, when such an enterprise will be inaugurated. The sooner the better. Spirit pictures, whether by the aid of the pencil. or the photograph, are of paramount importance to the people of earth, and the sooner Spiritualists move in the direction of establishing in some central location an Art Gallery, where all such evidences of the return of the spirit after its, physical death may be seen, the better it will be for the cause of Spiritualism and the world.

We have been made the recipient-by the kindness of J. Burns, Progressive Library, 15 Southampton Row, London, W. C., England-of a copy of the " Memorial Edition" of the Letters and Tracts on Spiritualism by Judge J. W. Edmonds: the volume also contains a portrait of the same, two inspirational orations by Cora L. V. Tappan, and particulars respecting the personal career and passing away of the Judge. The book is well printed, finely bound, and will be an enduring perpetuator of the name of one whose pen and influence were during his life in the physical ever at command of what he believed to be the truth.

The Santa Barbara, Cal., Index, of a recent date, comes to us containing paragraphs wherein William Denton is thanked for donating a full set of the volumes composing his work entitled "The Soul of Things" to the Odd Fellows' Library-of which institution the editor says: "The library is as public, and as free from any religious or political control, as any in the world," and the announcement is made to the citizens of the town that Mrs. Ada Hoyt Foye may be expected in Santa Barbara late in the fall, she having been pressingly invited to visit the place for the purpose of giving test scances.

The fences of Boston and vicinity (and perhaps other localities) were heavily placarded just before election day with the following piece of creedalism: "Christian citizens! vote as YOU PRAY!" Wonder if that was the reason that the "farce of prohibition" received such a stunning defeat last Tuesday in Massachusetts?

Read "HEATHENS OF THE HEATH," (by the author of "EXETER HALL,") a brief review of which the reader will find on our fifth page. The book is for sale by Colby & Rich, No. 9 Montgomery Place, Boston.

We will forward free to any address the Catalogue of S. R. Wells, of New York City, publisher of and dealer in Phrenological and kindred works, whose publications may be had at this office.

Public Seance at Parker Fraternity. Hall.

On Sunday evening, Nov. 1st, Mrs. Mary M. Hardy, the celebrated trance medium, afforded. her professional services gratuitously to assist in the financial betterment of "Council No. 1, of Boston," which holds regular meetings at the above-named hall. Music by Miss Nellie M. King prefaced the exercises, which were much the same in character as those occurring in past years at the interesting Sunday and Wednesday evening scances held by Mrs. Hardy at her residence, but which, by reason of the increased call for private sittings, and the demands of a new order of development upon her vital energies, she was obliged some months since to suspend. The occasion was marked by the quiet and respectful attention which pervaded the large audience, and many present received indubitable proofs of that power of return which inheres by right in the nature of disembodied man.

The Nursery.

All Spiritualists who want a publication for their children, which keeps clear of all sectarianism while inculcating the purest morality; which gives the most charming pictures and the most apt and engaging reading matter; should subscribe for "The Nursery, a monthy magazine for youngest readers, published by John L. Shorey, 36 Bromfield street, Boston, at \$1.60 (post-paid) a year." Send ten cents for a specimen copy, and, our word for it, you will want the work in your family if you have a child to care for and instruct. We have known of several children who have taught themselves to read out of this charming little periodical. It is a better teacher than many of our primary schools. It has made its way to a great circulation by its sterling merits and its perfect adaptation to the wants and capacities of children. New subscribers for 1875 get the November and December numbers of 1874 for nothing by subscribing during this month.

Church Property.

The Northwestern University (Methodist) owns several hundred acres of land in Cook Co., Illinois, on some of which are built valuable bustness blocks. It also owns a large area in Evanston which has never paid taxes. The county treasurer having claimed judgment for unpaid taxes upon this property, the University resisted. But the county court decided that under the State Constitution no exemptions apply excepting upon property used exclusively for education, and all property held for profit must be taxed. An appeal has been taken to the supreme court, which can hardly stretch the exemption principle over property held purely for gain, filching from the people at large to benefit some peculiar creed or organization.

The Recent Elections.

The State elections which took place Tuesday, Nov. 3d, in some thirty different States, resulted in a political revolution. In many of the States the Republican party was completely routed. In Massachusets, Wm. Gaston, the Democratic candidate, was elected Governor, while Republicans were chosen for the other State offices. Six Republican candidates for Congress were defeated, including Gen. Butler.

God's Poor Fund.

Since our last acknowledgment we have received the following amounts—to be devoted to the destitute poor: From Mrs. Lothrop, Melrose, Mass., \$2,00; Joseph West, Galveston, Texas, 60 cts. Thanks, friends.

We have received from Gerald Massey, the celebrated English poet and Spiritualist, a copy of his work entitled "The Secret Drama of Shakspeare's Sonnets Unfolded." We desire to tender our thanks to the author for his kind remembrance, and to J. J. Morse, the eloquent British trance speaker—now lecturing in America-for his politeness in serving as a vehicle for the bringing of these neatly printed sheets to us from England.

Rev. Dr. Bartol will, by request, repeat his lecture on the Beecher scandal, at the Parker Fraternity Hall, Appleton street, Sunday afternoon, at 3 o'clock.

P. B. Randolph has issued a new edition of "Seership: The Magnetic Mirror," and has reduced the price to \$2,00, postage 6 cents.

Send for a Catalogue of our extensive assortment of New Books. The Trade supplied on the most liberal terms.

Read Dr. H. P. Fairfield's card in another

Movements of Lecturers and Mediums. Prof. E. Whipple will speak-in Social Hall, Harwich, Sunday, Nov. 8th, at 101/4 A. M., and 11/4 P. M.

M s. Mary Andrews, formerly of Moravia, has returned to her home at Cascade, N. Y., and is now giving two circles per day. The house will remain open during the winter.

John Collier, (writes Dr. J. Beals,) has just closed his engagement in Springfield, Mass., where he has had large audiences and given good satisfaction. We had the pleasure of hearing him deliver his closing discourse there, on "The Poetry of Spiritualism," which was, we think, one of the best lectures we have ever listened to. He will speak in Greenfield through the month of November.

N. Frank White has just closed a successful engagement at New Haven, Conn.—where the Spiritualist society is in an excellent condition—making nearly three months there since the first of February. The friends resident surprised him by a party at the house of Mrs. Hubbard, on Tuesday evening, Oct. 27th, and presented him, as an exidence of the ir appreciation, with a massive and elegant g ed cane. His address, through November, is Staff

J. J. Morse, the English trance speaking medium, now in America, is lecturing in the Lyceum Hall, 69 W. Baltimore street, Baltimore, on Sundays, morning and evening, during November. He will speak in Rhiladelphia during December, and in Boston during January, 1875, excepting first Sunday. He may be addressed care Levi Weaver.

Esq., 220 W. Baltimore street, Baltimore, Md. J. William Fletcher spoke at Manchester, N. H., on Sunday, Nov. 1st, and will lecture there again on the 8th-Mrs. Susie A. Willis Fletcher occupied the platform at

Webster Hall, Lawrence, the 1st inst., and speaks thereagain Nov. 15th. We learn that the lectures delivered by Dr. H. P. Fairfield, at Oxford-street Chapel, Lynn, Mass., on the after-noon and evening of Sunday, Nov. 1st, were largely at tended and well received. Dr. F, is expected to speak there again on next Sabbath, after which he would be hap-

py to make engagements to lecture wherever his services may be desired. Friends, keep the Doctor busy-he is an eloquent and indefatigable worker, and deserves well of the public. His permanent address is P. O. Box 74, Lynn, Mrs. S. A. Rogers Hyder has removed from Haverhill to

Salem, Mass., and is ready to accept calls to lecture on Sundays at any locality not too far distant from that place. Address her 71 Stuben Block, Room 3, Salem, Mass.

Mrs. E. M. Hickok has just returned to her home, 90 Bunkerhill street, this city, from a short lecturing tour (on the subject of temperance) in portions of Maine. At Lisbon, Durham and Portland, she was greeted with good

BRIEF PARAGRAPHS.

Spiritualis's who hold regular meetings in the towns, villages and cities of the United States should make it a point to report to us promptly, in order that our Published List may be as full and as perfect as possible.

HOW THE PRODUBITORY LIQUOR LAW IS ENFORCED IN BOSTON. - There are 1,300 open har-rooms between Richmond and Summer streets alone. The Governor knows this fact, the State Police Commissioners know it. the State Constables know it, and yet they suffer these nulsances to exist!

Digby gives as a reason why there are so many ugly peo ple in Boston the fact that there are numerous cross streets in it.

Mr. Collyer says he inadvertently left out the "thirdly" in his first sermon, and a good Methodist brother earnestly advised him never to try preaching again.

A young girl recently entered a Viennese barber's shop, In tears, exclaiming, "Yourmust buy my hale," The bar-ber, discovering by her dress and manner that she was poor and suffering, perhaps for food, haggied about the price, and offered her an extremely low sum, when a gentleman customer present, (who afterward turned out to be the chief of a great industrial enterprise in the city,) asked: "My child, why do you want to sell your beautiful hair?" to which she replied: "My mother has been nearly five months iii; I can't work enough to support us; everything has been sold or pawned, and there is not a penny in the house." Whereupon the benevolent gentle-man sald he would buy her halr himself, and give her one hundred florins for it; (the barber offered only eight gul-den.) Taking the shears of the barber the new purchaser severed the longest single hair, and placed it in his pocket-book, taking the girl's address in order that if he wished he might buy another at the same price.

GEMS OF THOUGHT. Pure Gems of Thought Cannot be bought; They 're gifts of Heaven above. From Whittier's pen, To sons of men. They come in words of love.

EXCELLENT MEDICINE, - Some South Bend (Ind.) youths who recently tried to "bell" the daughter of Mrs. William Defrees, and Mr. Marshal C. Urquhart, who had Just been united in marriage, were dispersed by hosemen who turned on the hydrants, and "hydropathically "cured the musical frenzy of the serenaders—causing them to seek safety from the torrent in speedy flight.

Bro. Seaver, of the Investigator, says he has tried hard, "been on the run," to get evidence that spirits-if there are any, which he don't believe-can phenomenize. He has an eternity before him wherein to find out-so we are satisfied if he is.

Shrewd business men are fully aware that their adverpeople. Is it any wonder that such men atmost invariably succeed in business, while others, more pentirious, scarce ly ever advertise at all, and scarcely ever get wealthy, we

In speaking of bad Indians, the daily press is very apt to call them "Red Devils;" but here is a case where a "White Devil" has got his deserts. A telegram of Oct. 21st Informs us that Gen. James G. Blount has been con-victed at Ballsbury, N. C., of conspiracy to defraud the Government out of money intended for the Cherokee Indi-

President Grant has appointed Thursday, the 26th day of November, for a day of national thanksgiving.

Scientification of a day of national transgrving.

Stiritual Charity.—Whalever may be the popular estimate of Spiritualism, mediums and their manifestations, no one familiar with their work in Boston can fail to give the disciples of the "new philosophy" credit for a sincere purpose to elevate the race and ameliorate the condition of the poor. The work of love and charity which they do in stience is proportionally, at least, quite equal to that performed by those professedly religious and charitable bodies which enjoy popular endorsement and ald. The Banner of Light Office, indeed, night be ranked among our most efficient bureaux of charity. At the thrice weekly circles there held for spiritual communion and instruction under the mediumship of Mrs. Comant, there are constant and touching appeals in behalf of the poor, and no little substantial aid is thus gathered and distributed among the needy of our city. The religion which shows such ruits cannot be altogether of the devil, and if a delusion, is at least a very humane one.—Boston Herald.

guilty, after due trial at Berlin, and received as his sentence, Oct. 30th, fourteen years imprisonment and ten years suspension of civil rights.

The Carlist leaders are again reported as counseling "the claimant" to abandon the prosecution of what they look upon as a hopeless war!

The steamer Lettle Bernard, Capt. Morris, of Duluth, foundered on Lake Superior, Thursday, Oct. 29th, and two persons were drowned, one died of exhaustion, and the residue, twelve in number, were saved from death by the

Our joys forsake us. Soon does Spring Pass by and for the Summer call; Soon do the birds lose heart to sing, When fading leaves in Autumn fall; And Winter is the end of all.

Mrs. Frances Elizabeth Schouler, widow of the late General William Schouler, died in Syracuse, N. Y., on Sunday last, of typhold pneumonia.

London has a new sensation. The proprietors of Mme. Tussaud's Exhibition have now added to their numerous, collection of celebrities a life-like portrait model of the

Dr. Hedge, of Harvard College, has recently contributed a paper to the Religious Magazine, in which he grounds faith in immortality on the fact of preuxistence. It is by many believed to be the only logical and tenable theory of

POVERTY was the subject of Rev. Mr. Murray's late lecture—of the man/who can keep the fastest horses and have a salary of \$12,000 for preaching Sundays!

The German Spiritualists have to do hard up-hill work, and to fight great odds, among which the prevailing materialistic tendencies of the men of science, as well as of the unscientific multitudes, are not the least.—Dr. G. Bloede.

New Publications.

THE HEATHENS OF THE HEATH, by William McDonnell, author of "Exeter Hall," is a new book of five hundred pages, and is a howitching, mysterious, and powerful fiction, which its readers prenounce to be such at once. "Exeter Hall," as is well remembered, was a theological romance; the 'illeathens of the Heath' surpasses it in the remarkable religious possibilities. Theology is generously discussed in its pages, but not didactically or in set phrase: It is done in living dialogue, by the changing panerama of ncidents in perpetual motion, and through the conduct of its most striking characters. We could not pretend to give an outline of this fascinating romance in the space to which the present notice is restricted; suffice it to observe that for all that is startling yet truthful, radical and attractive, novel and wonderful, powerful and noble, it is one of those books which are written, not to die with the single sensation it creates, but to leave an impression on the mind that will prove indelible and lasting. The remance is entirely religious, but in a large and liberal sense. It elevates the reader's thoughts to a very high plane, and expands them to the read and vivid comprehension of the grandest and most beautiful truths. It is an entirely new era in popular literature when religion is powerfully pre sented in fletion, and so as to stir and stimulate the hunger ing soul instead of burying it still deeper under a load o precepts and dogmas borrowed from tradition, priesteraft, and the creeds. Read this book, all you who would enjoy an entirely fresh and healthy spiritual sensation. Published by D. M. Bennett, New York, and for sale by Colby & Rich, No. 9 Montgomery Place, Boston.

OUT OF THE HURLY-BURLY; OR LIFE IN AN ODD COR-NER .- " Max Adeler " has given in this book many specimens of the pleasant humor for which he is so justly celebrated among literary fun-lovers; and Geo. Maclean & Co. bave put forth the volume in a style fitting to be a vehicle to the mirth-provoking matter. Some four hundred fine illustrations by Arthur B. Frost, Fred. B. Schell, Wm. L. Sheppard and Ed. B. Bensell, also make a strong appeal to the sentiment of the ludicrous in the reader, and the "obituary poetry" is absolutely inapproachable. Those who wish a real hearty "season" of merriment should read the book.

CATHERINE EARLE, by Miss Adeline Trafton, author of "An American Girl Abroad," etc., is neatly published by Lee & Shepard, 41-45 Franklin street, Boston. Through all this story of school and domestic life-here and there shadowed by the din of war, political or social-there runs a golden thread of pathetic feeling which will inevitably lead the reader on till the closing line.

"THE CHILD'S GUIDE TO SPIRITUALISM," by Mrs. Lucy M. Burgess, is the title of a sixteen page pamphlet, gotten up expressly for children's use, in the shape of questions and answers. This brochure should be in every Spiritnalist family in the land. Just issued by Colby & Rich, Boston, in neat flexible covers.

"THE SPIRITUAL TEACHER AND SONGSTER," just MOORE'S R published by J. M. Peebles, is a pamphlet of fifty pages. New York.

Mr. P. says, in his preface, that "these readings, re sponses, and collections of hymns and songs, are offered to meet, t imporarily, a want felt by Circles and Sorlettes of Spiritualists in their social and religious gatherings." Sold by Colby & Rich, 9 Montgomery Place, Boston. For price see their advertisement.

RECEIVED: THE VOX HUMANA (musical journal) for November-Charles Barnard, editor, Geo. Woods & Co., Publishers, Cambridgeport, Mass.

THE IMMATERIAL ELEMENTS, THEIR ATTRIBUTES AND RELATIONS. By Ell Densmore Sargent, M. D., Chleago, Ill.

OUR FIRST HUNDRED YEARS: Part 3, United States Publishing Company, 13 University Place, New York City, This is another number of what we believe will be recognized by all who may read it, as a valuable work for historic

THE HERALD OF HEALTH—Wood & Holbrook, Publishers, No.-13 and 15 Laight streat, New York City—for October and November. The November Issue contains an able artifiele on "New Views on Locality Indiana, 18 and 18 artifiele on "New Views on Locality Issue Contains and November, The November Issue contains and able artifiele on "New Views on Locality Issue Contains and November Issue Contains and article on " New Views on Insanity," from Prof. J. Re.

Spiritualist Lectures and Lyceums.

Spiritualist Lectures and Lyceums.

Meethoven Hall..."The Music Hall Society of Spiritualists." has secure dithe above-mome Hoewand elegant hall, 443 Washington street, near the corner of Boylston street, for its elghth annual course of Lectures on the Spiritual Philosophy. Meethogs are he'd e very Sunday afternoon, at quarter to 3 o'clock precisely. Austen E. Shumons will lecture Nov. 8th. Others selected are as follows: Hon. J. M. Pechles, Mirs. N. L. Paimer, Mr. N. F. White, Miss Lizzle Doten, Dr. F. L. H. Willis, M. J. J. Morse (of London). Thomas Gales Forester. The Committee are engaging o her speakers of known ability and eloquence, whose manes will be announced hereafter. Singing by a first-classquartette, Tlekets seeming reserved seats for the season can be procured at the graduated price of \$10, \$45 and \$3, according to location on the lower floor, and \$3 in the front row around the baicony, on application to Mr. Lewis B. Wilson, Chairman 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 sunday. Free admission. John A. Andrew Hall, Will hold its sessions at this place privileged to ask any proper questions on spirituality. Excellent quartette singing. Public invited.

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

The Hoston Spiritualists' Union will resame meetings at Rochester Hall, Gomerly Fraternity). 551 Washington street, on Sunday, Sept. 13th, and continue them every Sunday afternoon and evening of each week, Mrs. C. C. Hay ward, President. The Ladies' All Society Will mill further notice hold its meetings at Rochester Hall, on Tuesday atternoon and evening of each week, Mrs. C. C. Hay ward, President. Mrs. Ella M. Meade, Secretary.

Lurline Hall.—Public Test Circles at 10% A. M. and 7% P. M., Mrs. Carlisle Ireland, medium. Also Public Scance and Lecture at

Boston. - Rochester Hall. - Children's Progressive Lyceum No. 1 met at this hall 554 Washington street, on the morning of Sunday, Nov. ington street, on the morning of Sunday, Nov.

st—the following officers and members engaging
in the literary exercises: Songs — Miss Cora

Hastings, Miss Cora Stone, Miss Florence Danforth; declamations — Mabel Edson, Ella Carr, forth; declamations — Mabel Edson, Ella Carr, Jennie Bicknell, Johnny Balch; readings—Miss Hattle Wilson, Miss Frank Wheeler; remarks by Mrs. Sarah Byrnes, of Wollaston Heights. The questions, "In what does the Lyceum differ from other Sunday Schools?" and "Are Losses and Gains Eternal?" were answered by Mr. D. N. Ford, Miss Lizzie Thompson, Miss Florence Hull, Hosea B. Johnson, H. A. Johnson, and Conductor Danforth.

Conductor Danforth.

Nassau Hall.—A benefit scance will be given to Henry C. Lull, at this place, on the evening of Sunday, Nov. 8th.

Harmony Hall .- The Children's Independent Lyceum meets every Sunday, at quarter past one, in this hall, 18 Boylston street. The public are invited. Seats free. Dr. C. C. York, Con-

BOSTON.—Grand Spiritualist Fair.—The Spiritualists and liberal people of Boston, and all others who are interested in the Children's Progressive Lyceum, No. 1, are hereby notified that the Society will hold a fair at Rochester Hall, 554 Washington street, commencing Wednesday morning, Dec. 23d, closing on Friday, Jan. 1st, 1875, on which evening a calicoball will be given, dailing to commence at eight o'clock. Tickets to the ball (which will be a two o'clock party) will be for sale at the hall while o'clock party) will be for sale at the hall while the fair is open. All friends who feel disposed to contribute articles or money can leave the same with either member of the soliciting com-

mittee, namely: D. N. Fond, 108 Aliston street, Cambridgeport. Mrs. M. A. Lang, 6 Sterling street, Boston. Mrs. W. H. Durell, 51 Ferdinand st., Boston. Mrs. C. C. Hayward, 824 Fifth st., So. Boston. Miss Hattie E. Wilson, 46 Carver st., Boston. Mrs. S. S. Stone, 112 P street, So. Boston. Mrs. J. B. Hatch, 5 Jackson street, Charlestown

. Hastings, 46 Carver street, Boston.

MRS. MARY STEARNS, Boston. JAMES B. HATCH, MRS. C. C. HAYWARD, G. W. LANG, T. L. BARLOW, MRS. W. H. DURELL, G. H. LINCOLN, Ex. Com.

G. H. LINCOLN,

CHARLESTOWN.—Raymond Hall.—The regular Spiritualist meetings projected at this hall for the fall, winter and spring seasons, found pleasant inauguration on Sunday, November 1st. A test circle by Dr. Arthur Hodges, a lecture by Henry C. Lull, and singing by Miss Foster and Mr. Lull, comprised the services on the afternoon and evening of that day.

On Sunday afternoon, Nov. 8th, a test scance will be given, and Dr. John II. Currier will lecture in the evening.

ture in the evening.

Birthday Party. — A large assembly of the friends of Dr. and Mrs. A. H. Richardson, convened at No. 95 Main street, on the evening of vened at No. 95 Main street, on the evening of Tuesday, Nov. 3d, to celebrate the attaining of their host's fifty first year. Speeches were made by Drs. John H. Currier, and Samuel Grover, (who also read an original poem), Messrs J. B. Hatch, I. P. Greenleaf, H. C. Lull, Mrs. Nelson (entranced) and others; also by Dr. Richardson; music was furnished by Miss Mamie A. Richardson; a "Shaker Dance" was improvised by Charles W. Shiliyen and a party of volunteers. by Charles W. Sullivan and a party of volunteers, for the amusement of the people; and after partaking of refreshments, the company, at a late hour, sought their homes.

WYOMING STATION (Melrose.)-Mr. and Mrs. H. W. Cushman celebrated their crystal wedding at their residence on the evening of Friday, Oct. 30th, a pleasant party being the result. Mrs. Cushman commences her scances for the winter, on Thursday, Nov. 12th, at Wyoming.

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. 8th. 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 Thomas Gales Forster. Other lecturers of known ability will be announced hereafter. A quartette of accomplished vocalists will add interest to the services.

In order to raise more funds to help sustain the no order to raise more times 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 control of the season of t 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 tickets.

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

EVERY READER of the Banner of Light will receive free a copy of the best agricultural and family newspaper in this country by addressing MOORE'S RURAL NEW YORKER, 78 Duane street,

Parties interested in "Temperamentology, or Scientific Adaptation," can see the subscriber, or address her at No. 9 Montgomery Place. She is a pupil of Prof. W. Byrd Powell; and visits Bos-ton in regard to the publication of a text-book upon the subject. Mrs. F. M. C. Moselly.

A VALUABLE DISCOVERY.—The Philadelphia Latheran Observer says: "DR. J. P. MILLER, a practicing physician at 327 Spruce st., Phila., has discovered that the extract of cranberries and hemp combined cares headache, either bilious, dyspeptie, nervous or sick headache and nervousness. This is a triumph in medical chemistry, and sufferers all over the country are ordering by and sufferers all over the country are ordering by mail. He prepares it in pills, at 50 cents a box. Street, New York City, publishers—for October.

A TRUE HISTORY OF JESUS THE CHRIST.—Boston: W.—in Philadelphia."

F. Brown & Co., printers, No. 50 Bromfield street.

THE HERALD OF HEALTH—Wood & Hollowsky.

TRATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first, and diffeen cents for every subsequent insertion.

SPECIAL NOTICES.—Forty cents per line, Minion, each insertion.

BUSINESS CARDS.**—Thirty cents per line, Agate, each insertion.

Payments in all cases in advance.

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

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

SPECIAL NOTICES.

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Kind words, then, ict us ever use,
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PHOTOGRAPH Materialized Spirit,

KATIE KING. Read the following graphic description:

Read the following graphic description:

This photograph, an enlarged copy of the original taken in London by the magnesium light, represents the full-form materialized spirit, Ratle King, alias Annie Morgan, who for three years, ending May 21st, 1874, came through the mediumship of Miss Forface Cook in the prescrice of speciators.—The gentleman_bolding her hand is. Dr. J. M. Gully, well known to Americans who have visited the water-cure establishment at Great Malvern. March, 1874, Mr. C. F. Varley, F. R. S., the electrician of the Atlantic cable, and Prof. Crookes, F. R. S., celbrated, as a chemist, proved by electrical tests that Miss Cook was inside the cabinet all the time that the spirit Katie was outside it, moving about among the speciators or conversing with them. March 12th, 1874, Prof. Crookes, by means of a phosphorus lamp, saw Katie standing close behind Miss Gook in the cabinet, and satisfied blunself of the distinct objective reality of the two, May 9th, 1874, Benjamin Coleman, Esq., (to whom we are indeduced for this photograph) was present at a scance, of which be written: "Mr. Crookes, tasked the cantain, and be and I and Jour others who sat by me saw, at one and the same time, the figure of Katie, clad in her white dress, bending over the sleepling form of the medium, whose dress was blue, with a red shawl over her head." Mrs. Florence Marryat Ross-Chirch; who was present at three scences on the 9th, 18th and 21st of May, 1874, testilies that she saw the nedium and Katie together; that she felt the nude body of the internuter in the relation of the head of the medium and kate together; that she felt the nude body of the internuter in the she (Kate) had cut, before our eyes, twelve or afteen different pheces of cloth from the front of her white time as somernies to her, beding and can testify that, ""I she be psychie Jores, psychic force, see very like a woman." "I must not omit to relate, "she very like a woman." "I must not omit to relate, "she very like a woman her (all cent places) of cloth

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

MRS. J. H. CONANT.

MRS. J. H. CONASA.

Thile in an abnormal condition called the trance. These
lessages indicate that spirits carry with them the characeristics of their earth-life to that beyond, whether for
odd or evil. But those who leave the earth-sphere in an
indeveloped state, eventually progress into a higher con-

ditton.

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

The Banner of Light Free Circle Meetings

Invocation.

Oh thou whose loving kindness in remembering thy saint forgetteth not thy sinner, and doth finally bring all souls unto thyself, baptizing them in thine own wisdom, delivering them from darkness, and crowning them with joy, our Father and our Mother God, this hour we would knowsomething more of thy love, we would bathe ourselves in its beauty, and tling it out in bright scintillations around these human hearts, that they may be strengthened thereby, that they may go out from this place made strong in good purposes to meet with the ills of life, and do battle successfully against them. Father, Mother, thou hast blessed us from all time; thy blessing is still with us, and for it receive thou our praises, now and forevermore. Amen.

Questions and Answers.

CONTROLLING SPIRIT.—If you have questions to propound, Mr. Chairman, I am ready to hear

Ques.—A Western correspondent, [E. J. R.,] asks why spirits who are doing a good work for humanity do not always tell the truth? and cites the case of two prominent physical mediums, doing a good work in convincing the world of the truth of spirit communion and physical manifestations, where the controlling bands of spirits thatly controlling one medium assert that they are the identical spirits that control the other medium, and the latter's control as positively deny it. How is this to be accounted for?

Ans.-It is not always possible to draw a division line between a lie and the truth, they are sometimes so intimately related; and it so happens that humans, in making up their estimate in these matters, very often call the truth a ile, and a lie the truth. Now, then, to my mind, the truth, as seen by one soul from that soul's particular standpoint of seeing or perceiving, might be an absolute falsehood to any other soul. How is it possible for us to pass judgment in such a case? The fault, if any there be, in that special case, might rest with the investigator himself, might rest with the medium, might rest with surrounding circumstances, and might rest with the controlling bands of the two mediums; but your correspondent should learn, if he has not already, that it is not possible for any spirit in the form to pass correct judgment concerning any spirit out of the form, or the manifestations that they may produce through any or all media. I say it is not possible. They may have an opinion, and be satisfied in this direction or that; but there is no absolute authority in the matter, that can be

Q.-(By L. M. G.) Could any now existing, earth-built, sea-going vessel, by navigating or by following the so-called Gulf Stream, reach an always open North Polar sea—or body of what we, flesh-incarnated persons, call water—or a North Polar continent of land, suitable for any of the present people of these United States to dwell upon while so incarnated? Is there such a sea, or such a continent?

A .- There are both an open North Polar sea and continent; but that continent would not be, in climate, adapted to the people of this continent, or of the Eastern continent, by any means; it is too far removed in latitude.

Charles Sumner.

Mr. Chairman, ladies and gentlemen, by the kind invitation of your President, Mr. Parker, I have been invited to come here and give a post mortem answer to certain questions that have in kindness been sent out to me in my new life, from my friends. These friends desire to know if I am not disappointed at the non-passage of my bill. Looking at the subject from a worldly or earthly point of view, I must answer in the affirmative, for I had hoped that my friends who had it in charge would be able to push it to success; but in looking at it from a more spiritual point of view, I can see, or think I can, that it is better that it remain as it is. It is not dead, by any means; and I well know that my friends propose to bring it into active existence at the opening of Congress, and doubtless it had better receive a birth then, than to have received it at an earlier day. They who are wiser in these matters than I am, tell me that its star would have been one of small magnitude had I lived on earth and been able to have pushed it to success.

There are those among my friends that I have met in this new and grand spirit-world, who believe in the destiny of all things, whether small or great-that each one has a life-line marked out for itself, and over that it must pass, however many struggles are made to deviate from the track. For my own part, I have not yet arrived to that high altitude where I can see the thing in that grand light; but if they are right, surely the whole thing, and this nation, and all universes, are held in the hand of G.d, and are therefore secure, and we who fight the battles of nations are but as so many spears in the hands of an Omnipotent Power, that are sent hither and thither, as pleases that Power. 1 am glad, infinitely glad, that there is so grand an highway opened between this and the glorious spirit land-that the door is wide open-not only ajar, but wide open, and that they who send out their thoughts to that unseen but present world to loved ones will be as

sure of a response, in some direction, as that day will follow night and night will follow day.

true, but I did not presume to know. I had said, Message Department. If it is a truth, it is the grandest of all the revelations that God ever made to his creatures; but if it is not, it is certainly the most stupendous delusion that the world ever knew. And now I Enod that it is God's revelation to man, I feel to rejoice with that large class of believers who style themselves Spiritualists all over the world, and have to say to them. Though your faith still bears something of stigma, it is grand enough to outwork all that, and to show you itself in its purity, in its perfectness, to prove to you that it is the work of God and not of man.

I am now, as ever, the friend of the nation and

The Hanner of Light Free Circle Meetings

Are held at No. 9 Montgomery Plans, (second story,) corner of Province Street. The Hall will be open at two of Province Street. The Hall will be open at two of Province Street. The Hall will be open at two of Province Street. The Hall will be open at two of Province Street. The Hall will be open at two of Province Street. The Hall will be open at two of Province Street. The Hall will be open at two of the world, but the special champion of the down-trodden and oppressed. Charles Summer. June 23.

I am now, as ever, the friend of the nation and of the world, but the special champion of the down-trodden and oppressed. Charles Summer. June 23.

Maggie Hammill.

I have been requested to visit this place, speaking a word for the innocent, and also a word for the innocent, and also a word for the innocent, and also a word that shall denounce the guilty. I decline to actually endoun to our equest in this particular.

The province of the state of the search to the state in the search of the controlling into two request in this particular.

The province of the state of the search to the state in the search of the other in the search of the s ing a word for the innocent, and also a word enjoy anything of the beauties of the land or that shall denounce the guilty. I decline to ac- condition into which they have been ushered. cept the position offered me, for in no way can it. They are situated very much as a man would be benefit any one. Did I see that the innocent who was exceedingly thirsty, with water before by taking such a step, I shall decline to answer these questions, and shall leave the case to be who were great lights in the Orthodox school? I have no doubt it will be done properly and done have a way of doing our own business that suits well. I am, sir, Maggie Hammill, of Brooklyn, us. If it does not suit him we are sorry, but can-

Freddie Carson.

Hallo, sir! how do you do? My name is Fredcare of me; Uncle Alfred does, too. I want in her physical or spiritual atmosphere. What is mother to go where I can speak to her, so I can to be done? Why, perhaps a Lyman Beecher tell her about where I live; and grandfather must be called in, and he could do better than I was Deborah Williams, and she says if mother goes anywhere where she can come right straight to her, she'll try to come. I was nine years old. I've been gone three weeks-dead, is it? No, I aint dead, I am alive; but she said I was dead. When you send my letter I want you to give my June 23. love to my mother.

Henry Wright.

[To the Chairman.] You tell Luther that think he's confounded stupid—he don't know his friends when they put their phiz on the plate with him. Henry Wright-not Henry C. Wright, but Henry Wright, a printer. [Were you present when he sat for a photograph?] Yes; I claim to have put in an appearance; do n't know as I made myself distinct enough; it seems he didn't recognize me. Tell him to put on his double goggles, and then perhaps he'll make out to see. He'd better show me round to some of my friends; I think they'll know me. [Do you know who else manifested besides yourself?] No; they were all strangers to me. I know I poked myself in-that's all I can swear to. Good day.

Scance conducted by Theodore Parker.

Invocation.

Oh, thou whose loving kindness falls like a holy benediction upon our souls through the glory of this handsome day, we, thy children. the living and the dead, have gathered here to worship and adore thee, to sing thee our little hymn of praise, and take one step nearer to the -one step further away from our own ignorance, one nearer unto thy wisdom, one further away from our own prejudice and blindness and darkness, and one nearer unto thy light, thy benevolence, thy loving kindness. And we are sure thou wilt not mock us. Thou who dost everywhere say unto us, "Come thou and worship me an ever-present blessing to our souls. Father, Mother, be there those here who are sorrowing and sad, lift thou for them the curtain of darkthem something of that life; lift thou for them the shadow, and show thou them the sunbeam, and in it the faces of their loved ones gone before. Bless us in thine own way; guide and guard us, now and forevermore, as thou hast through all past time, and we are satisfied. June 25.

Questions and Answers. Ques.—[From a correspondent.] In the year 1867 one Dr. E. Woodruff, of Grand Rapids. Mich., published in pamphlet form a berrowed theory of the mode of creation, and a "vision" representing great physical changes, and a prophecy foretelling when those changes would take place, ylz.: "That during twenty one days, commencing Jan. 26th, 1889, a new planet will be formed from a belt of matter thrown off from the sun, and a new moon from a belt of matter. sun, and a new moon from a belt of matter now surrounding the earth, and that our present moon will then be pushed further off, change its polar axis and assume diurnal rotation; that the earth's atmosphere will then be purified by the predicted change; that sickness from natural causes will thenceforth be unknown." I would ask the intelligences controlling what knowledge or belief they have touching the events predicted, both as to facts and time, including the earthquakes, upheavals, the extraordinary volcanic action and hurricanes of the above named twenty-

ANS.—That such changes cannot, according to scientific and natural demonstration, take place at the time specified, I am sure. These changes, or something similar to them, may occur perhaps two millions of years in the future, hardly before that. The earth is not ripe enough; its satellite is not ripe enough.

Q.—Will the controlling spirit state his views with regard to the genuineness of the materializations at the Eddy Brothers' scances? There seems to be a wide difference of opinion among Spiritualists upon this point.

A .- That spirits are able to materialize themselves through the mediumship of the Eddy Brothers. I know; it is no speculation with me-I know it. And that they have done so in many, many instances, I know. Of the frauds that have been spoken of, I know nothing. I am looking for truth, and I generally get it. There is very much said with reference to these Eddy mediums that had better not be said, because the saying comes from prejudice, comes from those who have not been satisfied either with the mediums I had hoped, in my mortal life, that this were or the manifestations. There are two sides to come. Good day, sir.

the question, and probably as long as manifesta tions are given, there will be two. It will be an open question; some will believe, some will doubt. For myself, I know their mediumship is genuine, therefore I can endorse it.

Q.—[From D. Wood, Lebanon, Me.] In William White's first message, he said there was a worse hell in spirit-life than the Orthodox had described. I wrote him for an explanation. In his message he says he told things as they were. Will you enlighten us about the hell alluded to?

A.—There are many hells. That remorse which is born in spirit-life in consequence of having done ill here, is the worst kind of a hell. It shuts out its possessors from all good society there. It makes them—as one of my brothers has recently said at this place - spiritual lepers; they are shunned by everybody and exhale an atmosphere that is poisonous, that nobody wants to come within. They have got to outlive that, to get rid of it before they can be happy, before they can

Q.—[From J. M. Oliver.] Why are your circles usually conducted by such spirits as Theodore Parker, Thomas Paine, Abner Kneeland, and others of liberal minds, instead of Lyman

A .- I would say to that correspondent that we not change to please him. Many of those spirjts have taken active part with us, and belong to the band controlling here, but it depends upon the physical and spiritual condition of the medilie Carson. I lived in New York. I've got a um as to who shall control at a given time. I sister Susie, a brother George, and a father and might be selected for a certain day, and find, mother. I want mother to know that I have n't | when that day had come, that the medium regone to Jesus, but to Grandpa Carson. He takes | pelled me, and I would not be able to come withwants to speak to her, too. Her own mother | could-perhaps a Thomas Paine, any one that wants to speak to lier, too. Her mother's name | could serve for the occasion, and was willing to serve, would be called upon. Let me go a little further and say, we are not Orthodox in our views, but entirely liberal; we belong to the largest class of liberals. That is perhaps the reason why so many liberal spirits control, instead of Orthodox, yet these same Orthodox spirits are, many of them, as largely liberalized and more so than we are.

Q.—Why are not spirits able to materialize themselves now, to the extent that it is said lesus did, long ago?

A .- They are. Ask Prof. Crookes if they are not; ask the persons attending the scances of Miss Florence Cook, in London, if they are not. Their testimony is certainly as good as that musty testimony found within the lids of the Bible, or any other book.

Q.—Has materialization been among the $^{\nu}$ lost arts " in the spirit-world?

A .- No, not lost, certainly not, but only suspended in consequence of the condition of the earth and its inhabitants. June 25.

Jane French.

My name was Jane French. I was born in Hillsboro', N. H.; I was fifty-two years old; I was a nurse in the hospitals during the late civilwar. I have a son and daughter whom I am auxious to reach; I was well, so far as I know. when I entered the service as nurse in different hospitals, but the severe duties soon broke me down, and developed consumption. When I was in one of the hospitals-I think it was the Lincoln in Washington-I was watching over a poor wounded soldier, who, it was thought, could not live till morning. He told me that his Me no promise that; but me promise—you bring name was Samuel Perry; that he had a mother living near Boston, and a sister married, living take care of 'em. West. When I told him that the surgeon said that his wound was mortal, and he would prob- Chairman.] Will you soon? [It will be publishably die before morning, he said, "Well, nurse, ed in two months in the regular course.] Oh, no; it's all right; I just know where I am going; I too much time gone: You see me want to bring the Lord thy God," wilt give unto us what we shall be better off there than here." I said, "Oh, em when frost come; Big Chief says can print course you will." I had in mind Christian's heaven. He says, "Nurse, don't mistake me; I don't believe anything in the kind of heaven I suppose you believe in; I beness, and let the sunlight of thy love shine in lieve in one as natural as this earth-life; I beupon them. Be there those here who are sick lieve I shall meet my comrades and friends who and physically afflicted, restore thou them to have gone before me; I believe they live in health, through thy ministering angels, and let houses-have homes there-and that I shall enthem go hence rejoicing in greater fullness of joy life there more than I ever did here." I thy love. Be there those here who are in doubt said, "What do you mean? Are you really with reference to the other life, reveal thou unto talking sense or nonsense?" He says, "I mean that the angels have returned from time to time, and have told me of their homes." He says, "1 liave a brother there, and he is my guardian spirit; he is here now; he says I won't die; he says I am going to get well; and he has been in communication with me more or less for the last five or six years. He never told me a lie yet." I said, "Do you mean that this brother of yours is dead, and that he comes back to you and communicates?" "Yes." "Then," I said, "you are a Spiritualist." "Yes, I am. Now," he municates?" "Yes." "Then," I said, "you are a Spiritualist." "Yes, I am. Now," he says, "if I am gone before to-morrow morning, or before an hour, all right—I am satisfied; but," he says, "I will live. Now, nurse, the surgeon says I can't live; you will see who is right and who is wrong." In about an hour after that the surgeon came round, took a look at him, and told me he would probably linger perhaps two hours longer, not more than that. I told him what a talk I had with him. He says, "Oh, he's wandering." And so I believed.

Thursday, Oct. 22.—Red Wing; Jennie Johnson, to her father in New York City; Nathaniel B. Shurtleft, of Boston; Jerry Devline, "Monday, Oct. 20.—Charled Lowd, to his sons William, Tuesday, Oct. 20.—Charled Lowd, to his sons William, Quincy and Frank: Nettle Anderson, of New York, to her fathers. Thursday, Oct. 20.—Charled Lowd, to his sons William, Thursday, Oct. 20.—Charled Brewer, of Boston; John W.

Thursday, Oct. 20.—Oliver H. Swain, of Loynn; John W.

Ediford, Mass.; Gardner Brewer, of Boston; John W.

Indeeding, Oct. 20.—Oliver H. Swain, of Loynn; John W.

Edmonday, Oct. 19.—Oliver H. Swain, of Boston; John W.

Thursday, Oct. 20.—Oliver H. Swain, of Boston; John W.

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Thursday, Oct. 20

Now, if that soldier-boy is anywheres on earth, I want to come into communication with him. I don't know where to find him, but if he is a Spiritualist he probably gets these messages, and I want him to respond to me, and aid me in finding and communicating with my children, for which I will bless him. I did all I could for him June 25. him repay me.

Lucy Abbott.

My name, sir, was Lucy Abbott; I died in Chicago five years ago; I wish to reach my mother and sister; I wish to tell my mother that the reason why she doesn't get any letters from my father is because my father is with me. He died by accident about thirteen months ago. He was with strangers, who did not know him. and so no news reached her of his death; but he died by accident about thirteen months ago, she may be sure. And so of course the communication from that time has ceased. If she would write to Mr. Thomas Varley, of Melbourne, Australia, he perhaps could tell her something about it; then she will be better satisfied. After she gets any information from him in a material way, if she desires communication with me, or with him again in this way, we shall be only too glad to June 25.

Andrew Jackson.

What do I think of the spiritual and moral status of those men who are at the head of the Immortality Demonstrated! nation making laws for the people, or trying to, and doing all sorts of things that ought not to be done, and very few that ought to be done? is a question which I have been urgently requested to come here and answer to-day. Well, to be honest about it, I think that Diogenes would be obliged to hunt more than one year and use more than one lantern, and at the end of that time would hardly find an honest man there. They seem to be all impregnated with the spirit of greed-self is uppermost; the nation and its interests are simply under their feet-held in abeyance-they are secondary, while the question seems to be with every man who goes there, "How much shall-I-be-able to-make during my term of office?" From the head down, they are all implicated. Some of them, to their honor, have only a smell of fire and brimstone upon them, but the majority have it all through them. There is rottenness there from centre to circumference; but this very rottenness will breed new life. Out of the dead carcase of the lion will come new life—a resurrection of purer forces—but I tremble for the way that leads to it. It may not be through smoke and fire and blood, but it looks very much like it. I believe there is enough of justice scattered throughout the nation here and there that will, by-and-by, gather itself into a force and will demand a hearing at Washington, and then, instead of "rings" to filch the people of their rights, we may perchance see the gallows determine between right and wrong. This nation is not going to suffer the outrages that are perpetrated against it for any great length of time. A reaction will take place, and when it comes, look out. They who are in high places had better be anywhere else, unless they are honest. Andrew Jackson. Good day.

Scance conducted by Theodore Parker.

Red Wing.

Red Wing come to your council to speak about his pappoose medis; you hear him? [Yes.] Way in the land where the sun rise Red Wing got two medis, two pappooses-one what you call girl, one boy. Red Wing and his brother, Big Injun, do many things with 'em; sometimes take 'em up on wigwam where they live; do many, many things what the pale faces in your city wigwams would like to see; so Red Wing want to bring his medis here, and the squaw what take care of 'em say, "Red Wing, go there and tell me are you sure can you do well with them away from their home? Make me sure on that, I take 'em, I go for you; but I no like to go and find, when got there, you can do noth-

Me been here three times; me think am sure can do well with 'em. Me cannot put to sleep and speak as me do here, but me speak in the air; you hold the mouth of my medis, me speak there—me talk to you there.

Squaw ask, "Will you let the people there see when you take the children up?" No! no! no! "And why?" We are not going to have you crying because Red Wingdrops 'em. See 'em when they up; see 'em when they down; no see 'em go. See 'em when they up, see 'em going round, up; but no see 'em when they start from here to go. No, no promise you that.

You ask, squaw, "Will take 'em up into high windows, as do at home?" Yes; quite sure can do that. You see 'em when they down; you see 'em up; but you no see 'em go.

And you say, "You let us look all the time, Red Wing?" Yes, look; but you no see 'em go. 'em here, me feel quite sure can do well; and will

You put it in your big talking-sheet? [To the now. Red Wing spoke. Red Wing go.

MESSAGES TO BE PUBLISHED.

Monday, Sept. 7.—Atkins Clark, of Boston, to his friends; Matthew Hogan, of Kilton, Iroland.
Tuesday, Sept. 8.—Jennie Johnson, to her parents; Capt, Jared Perkins, of New Bedford, Mass.; Moses Clark.
Thursday, Sept. 10.—Poesacola Aspinwall, to her mother; Eph Hayes; Johnny Mansur, to his mother.
Monday, Sept. 14.—Margaret Turner, of Bath, Mo.; Capt, Job Wheeler, of Bristol, Me.; Minnie Appleton, of New York City.

apt. 400 Wheter, of Bristo, Bet., Alman Appelland, ew York City.

Tuesday, Sept. 15.—Charles L. Abbott, of Portland, etc., to h.s uncle James; Elizabeth Carson, to her daugher Hattle, of Boston; Capl. Jack, to Shoshone.

Thursday, Sept. 17.—Dr. Stephen Ball, to a friend; May Jane Staples, of Exeter, N. H.; Minnie Tappan; Benuin F. Macready; Emina Burger, of New York City, ther mother. o her mother, Thursday, Oct. 8.—Robert Chambers, of Edinburgh, scotland; Alfred Payson Williams; Mary Ellen Mayhew, of Georgetown, D. C.; Abigail Furber, of New Market,

N. II.

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

Tuesday, Oct. 13.—Katle 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.

son James.

Thursday, Oct. 15.—Jessic Potter, of Ogdensburgh, N.
Y, to her mother and sister; Capt. Jack Eddidge, of New Bedford, Mass.; Gardner Brewer, of Boston; Jerry De-

Thursday, Oct. 29.—Red Wing: Jennie Johnson, to her parents; Duncan Warner, to his brother.

To the Liberal-Minded.

As the "Banner of Light Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in when he was suffering. I need help now; let that name, we give below the form in which such a bequest should be worded in order to stand the test of law:

"I give, devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston, Massachusetts, Publishers, [here insert the description of the property to be willed] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem expedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

Passed to Spirit-Life: From Milton, Fla., on Thursday, Oct. 22d, Lucius Clai-

borne Wood, son of Nettie G. and J. M. G. Wood, aged

He left this life in peace, surrounded by his friends of carth, while his angel friends soothed him with their presence and hore him gently away. God and the angels love little children.

Yearly Meeting.

The Spiritualists of Richmond, Ind., will hold their annual meeting in Lyceum Hall, on Friday, Saturday and Sunday, the 13th, 14th and 15th of November, 1874. Good Speakers have been invited, and a cordial invitation is extended to all. So come, Irlends, and let us have a good meeting.

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For the class-morality founded on class-interests, on mere social fictions, or on assumed religious authority, and wholly unconfirmed by facts, spiritual science has therefore little respect. It distinguishes between what J. S. Mill refers to As mala barokalata and mala in sec proportioning its uncompromising denunciation of the latter to its liberal charity and its reserved opinions in regard to the former.

For while the latter (m. Lains) give evidence of intrinsic badness in feeling and character, and are wrongs which no sane person questions, the former (mala prohibita) may be violations of conventional order, in regard to the right of which good men may differ in opinion; violations made imperative often by a reason known only to the individual, who all the while may be a person in every respect honorable and conscientions, and actuated by a positive regard to those higher moral sanctions, the force of which no Pharisaic clamor can make less binding on the courageous heart.

Socrates teaches that knowledge is essential to virtue; that no man is knowingly vicious. This is in accord with the whole tone of Oriental wisdom, which assumes that whoso really sees vices must shun them; that moral evil is from misconception, and to be cured by the pure vision of truth. So Spiritualism tells us that violations of moral purity and right leave their marks on the spirit-body just as sins against the laws of health injure the physical body; and a sane man, knowing the one fact, would be as solicitous to escape spiritnal deformity as a same man knowing that a certain diet would harm him physically would be anxious to shun it.

them, and persistence in sin, when its dire consequences are made-known, is simple insanity; but God's processes toward the whole intelligent; creation being remedial and never vin-Knowledge, in its highest sense, is, therefore, virtue, and Socrates is right. "Satan's true name is ignorance." All evil punishes itself, and thus tends to abolish itself.

And thus, in the light of Spiritualism, the moral law is not an arbitrary code, imposed by an omnipotent law-giver; rather is it a series of beneficent provisions which are simply a formulated expression of the law of our well-being." Sin Is that abuse of our moral nature which injures and retards spiritual growth. An intelligent spirit can at once read, in what we are, all that we have been; for our whole moral life is revealed in our physiognomy. We cannot wrong another without first wronging ourselves:

"He that wrongs his triend Wrongs himself more, and ever hears about A slient court of justice in his breast;"

His Nemesis attends him like his shadow, becomes a part of his very nature, never to be wholly separated from him, and to be silenced only when the necessity for rebuke is superseded by the penitence that is made manifest in reparation

It was the conclusion of that saintly man and deadly foe of witches, Richard Baxter, as he advanced in life, that the good are not as good, nor the bad as bad as we are apt to suppose. "Nearer approach and fuller trial," he says, "doth make the best appear more weak and faulty than their admirers at a distance think. And I find that few are so bad as censorious professors do imagine. In some, indeed, I find that human nature is corrupted into a greater likeness to devils than I once thought any on earth had been. But even in the wicked usually there is more, for grace to take advantage of, and more to testify for God and holiness, than I once believed there had been."

Spiritualism enforces upon us this divine lesson of charity. That part of a man's nature which we encounter on this normal plane of terrestrial life is not the whole of his being. The soul is three fold in its manifestations; and consciousness is not limited by that horizon within which it seems enclosed in our common waking state.

In that high interior state manifest in lucid somnambulism, the intuitions that are ordinarily latent become often so active that the individual seems to reverse his modes of thinking on many subjects; his affections are wakened and touched, and his whole character is elevated. I have known a somnambule in whom this difference between the two states was very marked. In her case conventional habits of thought would seem lost in the impulses of an enthusiasm that looked on all created things as divine, and regarded nothing in its place as common or unclean. Caterpillars, insects, and even reptiles, from which she would shrink alarmed when awake, would regard. She would take them in her hands without the slight-West repugnance. Persons, who were objects of antipathy to her in her normal condition, would excite very different emotions in her when she was placed en rapport with them, and could sean them with her spiritual vision. Everywhere, even in the sinful and depraved, she would seem to detect some sanctifying ray of the divine splendor.

In his "Facts in Mesmerism" Townshend relates a similar experience. His somnambulic patient, E. A., a French youth of fifteen, was, from early associations in Paris, a thorough materialist, rejecting all belief in God and a future life. But In his state of lucid somnambulism all this was changed; nor must it be supposed that he here merely reflected the views of his mesmerizer, for there was ample evidence to the contrary.

"Utterly unsentimental in his natural state," says Townshend, "he seemed always, when somnambulic, to take pleasare in losing himself in imaginations of another world. All the hard incredulity which characterized him when awake was gone. His willfulness was become submission; his pride. humility; and, in proportion as he seemed to know more, he appeared to esteem himself less. Often would be regret the errors of his waking hours, and speak of his natural state as of an existence apart. Often would be exclaim, 'llow I wish I could always see things as I do now!' There is not a person who saw him in the mesmeric state but remarked the change for the better his physiognomy underwent. His affections, also, were enlarged. Egotistical in general, and displaying but little sensibility, he, in the mesmeric state, showed all the warmth of a kind hearted nature."

The state of lucid somnambulism must not be confounded with those imperfect developments in which some of the moral faculties seem paralyzed or perverted. Thus we hear of persons who, conscientious in their waking state, have, when somnambulic, been guilty of theft or murder. These are simply states of insanity, either produced by the obsession of malignant spirits, or by the predominance of the animal nature during the abnormal lethargy of faculties that might exercise a restraining influence.

The teachings of Spiritualism thus lead us to regard sin as spiritual disease, to be remedied only by an entire reformation of the will, the affections, and the habits; and not as that mystic irreparable offence against an Infinite Being, which only an infinite vicarious expiation can atone for and remove. On the contrary, sin is an offence against the sinner himself, and his punishment will be to realize the fact in all its hide ousness; and, as memory is everlasting, so, in a certain sense, his sin and its punishment have in them an element of immortality, however purified he may become by penitence and good deeds. What more fearful punishment for the evil doer, can be imagined?

Many of the early Christian Fathers took a view of sin not very different from this. According to Origen, evil is the only thing which has the foundation of its being in itself and not in God, and which is, therefore, founded in no being, but is nothing else than an estrangement from the true Being, and has only a subjective and no objective existence at all, and is in itself nothing.

"It has been asked," says St. Thomas Aquinas, "If there is a God, whence comes evil? We should rather conclude thus: If there is evil, there is a God, for evil would have no existence without order in the good, the privation of which is

Such were also the views of Spinoza, in whose system God one of us, and yet we overlook it; for, in the words of Schilis not a judge who inflicts punishment. The sin or crime punishes itself. Sir. is privation, and privation is nothing positive, and is entitled evil in reference to our human understanding only, not to the understanding of God. This, too, is the Buddhist notion of sin, according to which every act, word, or thought has its consequence, which will appear sooner or later in the present or some future state. Reward or punishment is simply the inevitable effect of Kam (fate or consequence), which works out its own results.

The facts of materialization show that after he quits this terrestrial sphere man retains his triune nature; that he has still a faculty relating him to matter and to earth; a spiritual body; and an inscrutable spiritual principle.

The spirit-man, when brought within the material sphere, does not represent the spirit in the fullness of its faculties; he is under the law of limitations: in the lowest of his three states. This may explain why there is so much that is unsat-Isrying in the conversation of materialized or partially materialized, spirits. The more they descend into the environments of matter the more do their higher faculties become closed. Thus the descriptions they give us of the spirit-world are often conflicting and confused; they mistake fantasies for reminiscences, and even their recollections of their life on earth become mixed and inaccurate.

Swedenborg tells us that "such spirits are adjoined to man as he himself is as to affection or love." He cautions us, and with reason, against the arts and deceptions practiced by the malignant and impure. I have heard of a powerful medium for physical manifestations through whom impure spirits, partially materialized, have come, and indicated their character by their acts. This shows that the repeated warnings of Swedenborg and other seers against low and unscrupulous spirits should be carefully heeded. Purity of heart Thus all violations of divine law carry their penalties with and purpose and an inflexible resolve to resist all promptings to evil, constitute the only state in which the prosecution of spiritual investigations through mediumship should be ventured on. Safety is to be found, not in ignoring the subject dictive, the insanities of men and spirits must have an end. and refusing to investigate, but in studying it under the right conditions and with a clean heart and will.

As a general rule, like attracts like; but evil spirits may try to control a rightly disposed medium, and, in order to do this, may affect a purity which is foreign to their nature. The utmost caution should be practiced in all our dealings with these still fallible and imperfect beings. We should test them very much as we would strangers in the flesh, who come to us without satisfactory credentials. The best mediums, if should be remembered, are sensitives, subject to impressions from both good and evil influences. That the evil sometimes prevail is not to be wondered at; and we should be prepared accordingly for fraudulent manifestations, mingled with the

In the triune principle is the key to much that may seem incomprehensible both in the microcosm of man and in the macrocosm of God. We have seen that for a spirit to manifest himself in the earth-sphere there must be conditions there must be a conditioned medium, and the spirit himsel must undoubtedly come within limitations that make him lifferent from what he is in his normal state, and these limitations may be adapted to the character and state of the medium. This triune principle extends through all degrees of being till it brings the Supreme himself into relations to his created universe, and these constitute his state of limitation as expressed in Nature.

In this principle man has his assurance of an unending ex stence. He has been brought into being by a power beyond himself, and that power must be the universal power of Nature, of which he is a part; and the very essence and life of this Nature is the triune God himself in his self-limited and relative state; and since out of God's life no life can utterly fall or be flung "as rubbish to the void," what we call dissolution is change and progress, and there is no actual death.

- Recently at a meeting of the British Association, Dr. Hooker exhibited a plant which captured and digested flies. Referring to this, a well-known secular leader, who prides himself on his outspoken atheism, remarks: "The intelligent power which planned vegetable traps to catch insects, and stew them to death, would hardly be worth worshiping." Here there is a double begging of the question: first, we are called upon to admit that there is a regular design or plan after the manner of human contrivers; and secondly, that death is a calamity to the insects, instead of being what it may be for all that we know to the contrary, namely, the means of a rise in being.

The higher Pantheism is universal life, the life of God; but to say that the universe is God is to admit the universe and rouse in her, when somnambulic, the tenderest sympathy and to deny God. God is something more than the universe, even as man is something more than his mortal body.

> Spiritualism fixes no creed, but from all creeds adopts whatever truth is reconcilable to the reason. Among the new religious sects of Germany is one bearing the name of "Confessors of the Message of Truth, Liberty and Love." Spiritualism would. I think, have little to find fault with in their creed (as far as it goes), which is as follows:

"1. We acknowledge the world to be a unity of infinite space and time, the creative energy of which we call World-Spirit . We acknowledge that humanity is one of the innumerable 2. We acknowledge that humanity is one of the influence forms in which the World-Spirit manifests himself in the series of his developments; that humanity is progressing in all ways, and that it should be every man's task to assist in this improvement with all his powers. 3. We acknowledge he indestructibility of Essence in all the phenomena of the World Spirit, and, consequently, also in men, and we therefore consider death to be only the transition into a new form of temporal existence. 4. We acknowledge that there must be a retribution for all actions, but that this is only of a temporal nature. 5. We acknowledge that all those actions are good which are in harmony with the principle of the Essence, equality of all men, and which tend to the progress of hu-manity; and that all actions not in accordance with this are objectionable. 6. We acknowledge the notion of God, as the idea of absolute perfection, to be a postulate of the human

The ethics deduced from this are: 1. The commands of Liberty: Be moderate, be true, be clean, be industrious, be economical, be free. 2. The commands of Justice: Offend not, ill-treat not, betray not, malign not, kill not, cheat not steal not. 3. The commands of Love: Be courteous to all be charitable; cultivate the good affections; be forgiving; be compassionate with the unhappy; be cheerful with the hap-py; assist the poor; tend the sick; protect the weak."

All that is true in this, Spiritualism would supplement and render more positive and distinct. It would teach that in the transition through death we carry our human memories and affections and all the knowledge that we have gained in the earth-life; that the departed spirit has the power and the privilege, under certain conditions, of revisiting earth, seeing those it left behind, and communicating with them, directly in their higher, or indirectly in their lower states of consciousness; that we gravitate to what we find congenial; that we mold our spirit-bodies by every thought, act and affection of the earth-life; that there is a principle in our very nature which punishes all violations of divine order, and, sooner or later, in this world or in another, works reformation without other compulsion than that of experience and knowledge; that all the truths and all the good examples and all the religions of the past are our heritage, from which we may select and assimilate what we need for our spiritual growth; that good or bad influences may be attracted by the state of the will and the affections; that earnest prayer is no mere shout ing into a void, answerless and echoless, but the expression of a true spiritual instinct, the very life-principle of religion, and having an efficacy proportioned to the right spiritual conditions under which it is exercised; that the highest wisdom is to trust rationally in God and to worship him especially by doing his will, as indicated in the laws of Nature and the hu man soul, and by laboring for the universal good.

CHAPTER XVIII.

"Do we want a new revelation?" it is often objected; and to this some one aptly replies: "Yes; what you want is a revelation that the supreme fact of your old revelation, the fact of immortality, is an actual living truth." A knowledge of this is what Spiritualism offers. It is very near to every

"That is the truly secret which lies ever open before us, And the least seen is that which the eye constantly sees."

How much of discontent and of neglect of life's grand opportunities is traceable to unbelief in a future state! There are some persons so happily constituted that they "do not need the smart of guilt to make them virtuous, nor the regret of folly to make them wise;" persons who seem as if they needed not the spur of belief to induce them to cultivate their moral and intellectual natures; who appear to inherit their morality as they do their gentle manners, and to shrink from vice as naturally as they would from vulgarity. But these are exceptional natures.

"I am always very much attached to this life," writes Alexander Humboldt to Varnhagen, "having learned from you that, according to Kant's doctrine, there is not much to boast of after our dissolution."* And yet, with a strange inconsistency, this man, as he lay on his death-hed, while the sun's rays streamed in at the window, could say: "How grand these rays! they seem to beckon Earth to Heaven!" The heart was too strong for the speculative intellect; and the great flaturalist's last utterance was a realization of the idea of immortality.

William Humboldt, different in many respects from his brother Alexander, accepted the philosophy of Spinoza, and did not believe in the continuance of our individuality into another life. "I must avow it frankly," said he, "that, right or wrong, I do not hold much to the hope of another life. 1 would not make for myself another existence out of my human ideas, and yet it is impossible for me to make it out of any other. I regard death with absolute calmness, but without desire or enthusiasm."

How soon a man's opinions get to be his loves! A man argues in favor of annihilation till at last he gets to hope for it, to court it! Pride of opinion and other subtle forces help on the consummation. What powers of acclimation in the human soul when it can thus learn to prefer the air of the charnel-house to the breeze on the living hills bathed in God's sunshine!

Francis W. Newman, author of "Theism, Doctrinal and Practical," and many other estimable works, writes (1873). in regard to a future life, that his desire is "here very feeble;" and he thinks that "either poetical fancy, or moral speculation, or both together, originated the conception alike among barbarians and civilized men!"

But Spiritualism shows that no explanation of the belief in immortality could be further than this from the practical

David F. Strauss, author of "The Old Faith and the New tells us that the prospect of the "eternal persistence of life" would fill him "with dismay." Innocent and interesting timidity! As if this good Mother Nature could not be trusted! As if she will not proportion our future horizons to our future capacities and needs-taking care that, as our day, our strength shall be!

Mr. Leon Case, in an extraordinary communication to the Springfield (Mass.) Republican of Oct. 30th, 1874, in which, after an eight days' examination of the phenomena through the Eddy family at Chittenden, Vt., he expresses his belief confidently in the genuineness of the manifestations, remarks: "I cannot awaken in myself a single pulse of desire for immortality, however blest." But he has naively admitted, just before: "I attribute the fact of my lacking desire there o my long conviction that death is the dissolution of all individuality." He had held the opinion, and argued for it till it became his love, and it was a serious disappointment to him to receive confirmatory and palpable evidence of a life beyond the present. Wisely does Solomon warn us: "Keep thy heart with all diligence, for out of it are the issues of life." As we think, we are. Habits of thought in a certain direction will make even ghastly death appear more lovely to us than immortal life.

Indifference to life, present or future, is always an exceptional, an artificial, a morbid state of mind. Often it may spring from the absence of those affections which play so important a part in making a retinion with beloved objects an irrepressible craving of the heart. Often it is a growth of forces and of habits, among which intellectual pride and a wish to differ from the common herd of men are prominent.

Thomas Buckle (1822-1862), eminent as a thinker and author, and very near to being a Spiritualist when he died, rests the evidence of immortality mainly upon the universali ty of the affections; upon the yearning of every mind to care for something out of itself. For him, as for most men, the affor something out of itself. For him, as for most men, the affections cry out for a future life, and he says, in words which every sound heart that knows what it is to love profoundly will be likely to respond to—"The doctrine of immortality is the doctrine of doctrines; a truth compared with which it is indifferent whether anything else be true. It is a belief which, if eradicated, would drive most of us to despair."

Spiritualism, while it founds the fact of immortality maintage when we have that the affections and the

ly on phenomenal proofs, shows that the affections and the moral nature are prescient in their yearnings, and justifies all their demands.

"If there is no life beyond the present," says Edward Laboulaye, "then is this one a lie and a mockery.—Immortality is something more than a recompense; it is the fulfillment, the iustification of life.'

"We must be immortal," says Berthold Auerbach, "or it were a cruelty to let us men alone know that we must die. The moth does not know that he must die: he thinks the burning light is a gay and brilliant flower, and he dies in the flowery flame."

"The message with which Spiritualism purports to be charged," says Mr. St. George Stock, "is simply this—The dead are still alire. Thus it addresses itself to the social affections; and turning to the self-regarding element in human nature, it says: "As you-make yourself, so shall you be, here and hereafter. There is no magic of water, or faith, or another's rightnesses to says you from the effects of the results." other's rightcousness to save you from the effects of your own conduct.' The belief in a future life Spiritualism professes to

establish by the only method which can carry conviction, namely, by offering positive evidence."

To refuse to look into the strange and incredible is to neglect oftentimes the most precious opportunities of discovery. Hypotheses that have been percedat as wild and monstrous by practical man have have been extended to the grander treative. practical men have been a clew to the grandest results. It frequently needed a large amount of credulity to persist in experiments which, in their success, have contributed

largely to human welfare. Seven years before the occurrence of the spiritual phonomo. na at Hydesville, I had been introduced to many cognute facts and phenomena through a scusitive in whom I had induced the state of mesmeric somnambulism. In her highest state of lucidity she would frequently profess to see and converse with spirits. But though I had the amplest reason to believe in her intelligence and good faith, I was not sufficiently posscssed by the spiritual hypothesis to devote myself to follow ing the phenomenal vein out to satisfactory results. Had I done so, I now see that I might have anticipated many of the facts, at which I have since laboriously arrived.

In 1778 Anton Mesmer made his appearance in Paris, and the phenomena by means of the mesmeric passes became known. In 1784 the Marquis de Puységur showed that a state of somnambulic clairvoyance could be induced by mes merism; and many experimenters, both in Germany and France, caught glimpses of those further marvels which Mod-ern Spiritualism has since made common.

From a correspondence between two French mesmerizers, Billot and Deleuze, published in 1836, it appears that they Billot and Deleuze, published in 1836, it appears that they were well aware of nearly all the most extraordinary phenomena that have been repeated in our day. Billot writes that he has both seen and felt the spirits; he and his co-secretaries have seen and felt them, and he calls God to witness the truth of the declaration. Deleuze replies that the immortality of the soul and the possibility of communicating mortality bases here wevel to him; he has not personally mortality of the soul and the possibility of communicating with spirits have been proved to him; he has not personally witnessed facts equal to those cited by Billot, but persons worthy of all confidence have made to him the like reports. He mentions the experience of a distinguished physician who has clairvoyants who "cause material objects to present themselves." In regard to this, Deleuze says: "I cannot constituted below are able to carry material objects." ceive how spiritual beings are able to carry material objects." Billot aptly replies, that "the question of Spiritualism is not to the truth." Obviously, to separate our facts from our conjectures is our duty in this investigation.

*Although Kaut in his philosophy narrows down the grounds of belief in immortality to the fact of a moral element in man, he seems, in his higher moods, to have had a vision of the truth; for he says: "Perhaps it will be proved yet that the human scal, even in this life, is, by an insoluble communion, connected with all the immaterial natures of the spirit-world, acting upon these and receiving impressions from them," I am indebted for this quotation to Dr. G. Bloede, of Brooklyn, N. Y., a most intelligent Spiritualist, whose comment on Kant's words is: "The true philosopher as well as the true poet is a seer!"

†See the London Spiritual Magazine for March, 1873. [Concluded in our next.]

Spiritualists' Union.

ROCHESTER HALL, SUNDAY EVENING, NOV. 18T. Miss Lizzie Doten, upon taking her seat as the medium said she had never before attempted anything like it—to sit down and go into a trance to answer questions. She simply tried it as an experiment, and invoked the sympathy and good will of those present.

The first question proposed was: Are spiritual manifesta-tions inevitable because of existing natural laws, or are they

given by authority, and sent for a specific purpose?

The spirit replied: They are both. The natural law would be the authority. The natural law is also a spiritual law. All spiritual manifestations come from a world of causes whose laws find expression in the natural world. Spiritual manifestations belong to the great law of progress and development of the human race. It was destiny, and ordered from the commencement that they should be made known, not only in the past but in the present, when the human mind has recovered to far that it stands foca to face with the spirit progressed so far that it stands face to face with the spirit-world. As each mind is developed it becomes an instrument for the expression of divine truth. What belongs to a few will finally belong to the whole race, for the law-of-spiritual manifestations is universal in its application.

SECOND QUESTION .- Admitting that all are mediumistic how may we determine whether we are controlled by embod-ied or disembodied spirits?

Answer.—That cannot be determined at the present stage

of human development. The question involves that of identity. If you can determine the individuality, you can tell. It happens that the medium at this moment is not fully under control of the spirits out of the body, because the minds in the hody partially influence this negative brain. It may happen that there is present some powerful mind, one perhaps who has exerted an influence over the medium before, and his influence will be felt. Hence you should not take any

communication as authoritative.

The modus operandi of control by disembodied spirits is somewhat in this way: The medium becomes passive. Unconsciously she begins to breathe deeply and with rhythmical motion, thereby establishing a connection between the vibrational description of the moduling of the spirit. ions of her own brain and the mind of the spirit. If the medium is agitated, her breath will come irregularly, the brain will nove irregularly, and there will be irregular vibrations. When the mind is calm, the surface of the brain is placid, the thoughts of spirits are reflected or impressed upon the brain.
You cannot decide the question. If the medium affirms

that it is spirits out of the body, she may herself be deceived. If what is given is of a high order, above the reasoning capacity of any one in the body present, you have your answer. It is not the speaker, however, but the word spoken, which is authoritative.

THIRD QUESTION.—Are all mediums protected by a guardian or a band of spirits? If so, can any other spirits control the medium except with their consent? If they can, what protection has the undeveloped medium against evil spirits?

Answer.—They are not. This assertion may appear dogmatic, and not be acceptable. It would be the depth of misattend an individual mortal. And it would be the greatest injury to the individual. He is to learn through his own mistakes; ay, his own sins and follies. He must not be tenderly carried in the bosom of the angel world. He must use his own powers. He must learn through his own errors.

But "He has given his angels charge concerning you." A great law regulates all these questions of spiritual guardianship. Some have spiritual fathers and mothers, teachers and guardians; some have brothers and sisters, and some stand guardians; some have brothers and sisters, and some stand alone—are so unfortunate as to have no special ones to lead or guide them. But are any really alone? No. The soul cries out for help, and no cry ascends but finds an answer. As we hear the inarticulate sobbings of a dumb creature, so the cry of a living soul for some spirit to come and cast its arms about it and sustain it, is heard, because it is a necessity. For every want there is a supply.

There are all varieties of mediumship. Some have attendant teachers. If these are newerful enough to keep off adverse

ant teachers. If these are powerful enough to keep off adverse influences, they will. If not, such may come in. You mis-take if you think spirits have unlimited power. You mistake

for example, we control the medium. She is in all things passive and obedient. She cares for her body because it is our instrument. But it happens she is with some friends, and becomes over-fatigued. Returning, she cats heartily of indi-gestible ylands. She has placed herself in a condition whereby we cannot make her a perfect instrument. There are certain spirits who come in through the avenue of a diseased liver. They are adverse spirits. We are obliged for a time to leave her to her fate till she purifies her system. When she gives herself to us a harmonious instrument, we can again she gives herself to us a harmonious instrument, we can again influence her. It is her own state that determines what influences are exerted upon her. If we find physical bodies pure and sweet—the "harp of a thousand strings" harmoniously altuned, we can come, and sweep our flugers over those strings, and they will give forth perfect melody without discord. But when there is confusion and striften the instrument, then evil, or low, undeveloped spirits will come in, and discord follows, just as from swamps and low grounds noxious vapors rise. Make yourselves pure, and pure spirits will control you.

Fourth Question.—At what period of gestation does the human embryo hecome a fiving soul?

The question now presented would serve for a long discourse. We would be obliged to first define what a soul is; to tell you first that all things are inspired with the mind of the Divine: that not a grain of sand but has a soul. As man has progressed from the lower orders, he has taken unto himself the soul of all lower things. It has been a theory of the past that all things can be resolved into original atoms. And all atoms have a seul.

the past that all things can be resolved into original atoms. And all atoms have a soul.

The first letter of the spiritual alphabet is a point—an atom—the infinitely little, as incomprehensible to you as the infinitely great. Here in this infinitely small atom is a soul, and this soul must become conjoined to another soul. In this atom is the capacity for expansion and contraction, for attraction and repulsion. Every atom is a magnet attracting something, and giving out something.

The soul of the human being exists before conception. This little human atom, which can only be seen by the magnifying glass, has a soul, and a human soul. It is impressed with the hi-tory of the past; it is an emanation from a human being, and is impressed with all the knowledge

man atom, which can only be seen by the magnifying glass, has a sout, and abuman sout. It is impressed with the hi-tory of the past; it is an emanation from a human being, and is impressed with all the knowledge of that human being. The truth of this you will yet perceive and accept. It is impressed with all human ideas, and placed in its proper receptacle, in its buly of holles, it will manifest itself as a human soul; if otherwise, its progress is arrested, and it awaits an opportunity to fulfill its destiny. Placed in its holy sanctuary it aggregates to itself a body and spiritual elements through the mind of the mother.

Pavery human being is a magnet with a positive and negative pole connected by and through the spinal co'unnt. Divide a magnet and it still has these poles. So the germ of life has the positive and negative still, lifecause of the sexual association a new life, a new action is established. The brain of the mother becomes more receptive. While your bodies are fed by food, your nervous system is fed by tood, your amounted by all that is tender and kind and beautiful, that the angels may come and feed ber. Shall the child be born of God and the angels, or simply of human parents?

It was a living soul before it knew the power of gestation, before it knew conception. But when it is advanced to the quickening period, when her thought and feeling cannot control it and it passes out of the body, it will go forward as a living soul, will develop itself in the spirit-world. Before that period it must be nurtured and brought up. It is a great misfortune, a sin against the Holy Ghost, when one of these little ones is sent back again—one of those little spirits suppressed. It will not be forgiven in the next world, neither to the father or mother, for there both are held alke responsible. It hecomes most truly a human soul when it has passed the quickening period. It is not truly humans soul when it has passed the quickening period. It is not truly humans soul when it has passed the trial, and she has d

We have spoken imperfectly. We asked the medium to submit to the trial, and she has done so.

A song followed by Mr. Locke.

Dr. H. B. Storer was then entranced and said:
Friends, we destre to say that it is best to change the order of exercises, that your minds be not overlaxed in one direction. We propose to make some experiments in regard to what is known as mind-reading. We destre to have the whole subject of man's relations to the spirit understood. We are willing that the experiments be tried with our medium which have excited interest in different cities, and among scientific men.

It is well that some men are distinguished by their real attainments, for if it were not thus, there would be so much assumption on the part of these who know little or nothing, as to throw doubt upon all intellectual superiority.

There are those whose egotism far transcends their attainments. They occupy the world's attention simply because they thrust themselves into notice. Experiments are for the people, and they are in order until experiments are no longer needed. Those who dogmatize concerning what can be and cannot be, prove that they are in need of education themselves, and that they have not yet discovered that they are children.

We desire that these tests may be of a character to satisfy all. Let two persons agree what object shall be touched by the hand of the medium, and one, of the two approach the medium, take his arm and be led to the order-from. Returning, Dr. G. took Dr. Storer's arm, who was in a normal but passive condition, and he was led to the rear of the hall, and his hand placed upon the head of Mr. Ellis seated there; then withdrawn, they came forward to the platform and Dr. Storer touched a pleture of A. J. Davis, which was the object allected.

The spirits resumed control of Dr. Storer, and explained that his him followed the direction the gentleman took in leaving the room, and at the rear met a powerful medium who diverted the current of thought for a moment.

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(1)r. Gardner subsequently explained that his mind was temporarly withdrawn from the object chosen by the sudden sight of Mr. Ellis, when he had not seen before for some time.

The spirit continued: We ask you by behalf of the difficult conditions to be truth seekers in the spirit of foleration. Be not afraid to fall and to fall fath beekers in the spirit of foleration.

to be truth seekers in the spirit of toleration. Be not attaid to fail and call, for human failure ultimates in human success. Every grand achievement has been accomplished by repeated failures. To him who wils, nothing is impossible.

As we have said before, we do not despair of by-and-by bringing before you manifestations that shall transcend those commonly reported to you by which you will be able to recognize the forms of those who surround you.

You are more dependent on the spirit-world than most admit. Sprit-

You are more dependent on the spirit-world than most admit. Spiritualism has not progressed as rapidly among those first acquainted with it as it would have done had they not compromised with the opposition gendered by the popular contempt. If you had been willing to delend more upon direct spirit control you would have new willing to delend they attracted the multitude, those who conducted the meetings were let to please the people who came. Better had you permitted your mediums to stand before the people promising no results, and allowed the peculiar characteristics of the spirits to be represented.

You need to learn from facts, and not from beautiful theories. What people think, matters little; what they know, matters much. We sail be glad to present a few facts that will annihilate the dogmas of the scollars. Your systems of theology and eithes permeating society are not harmony with the truths and facts of Nature. A false system of softial harmony with the truths and facts of Nature. A false system of softia secopted. Those who are good are esteemed as worthy of God's from the evil are considered beneath the favor of God and the notice of harkind. The truth will often reverse this, and demonstrate that men lifer necessarily, and you are to be made acquainted with the causes of third ference.

We labor for the overthrow of this false aystem. Strike hands with us

revoice.

We labor for the overthrow of this false system. Strike hands with us in this work, and into the assembly of such souls shall we come We promise you that, whenever in humility you prepare the hospitable pullons, we shall come. We have little respect for those who cannot aspections, we shall come. We have little respect for those who cannot aspectithe uses. Man is worth what he can do.

If in your polities you would be governed less by the routine system secundence, and vloiate the rule of party, statesmen would appear in purmidst who would lead on to better things.

You must break this condition of things. Do not wait for liberabarties to be formed. Begin the work, and a party will be made. Tike hands with us, continue with us, and we promise you results that wisatisfy you.