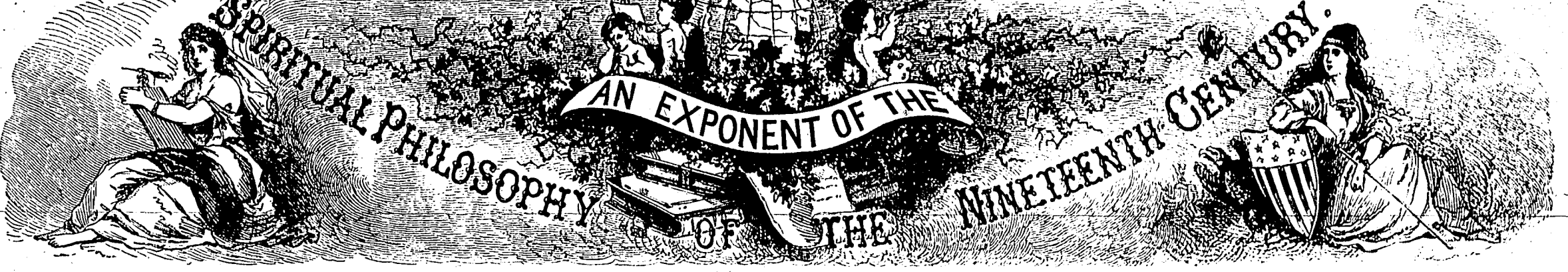


BANNER OF LIGHT.



VOL. XXXVI.

COLBY & RICH,
Publishers and Proprietors.

BOSTON, SATURDAY, NOVEMBER 21, 1874.

\$3.00 Per Annum,
In Advance.

NO. 8.

Banner Contents.

First Page: "Manifestations of Spiritual Phenomena in Buffalo," "The Battery as a Means of Development," "A Beautiful Manifestation of Spirit-Power at a Funeral," by A. E. Carpenter; "Mr. Brown, the Mind-Reader, and the Eddys," Story—"The Lights and Shadows of One Woman's Life," by Mrs. Ann E. Porter. Second: Same continued; "Young Lamps to Sell," Banner Correspondence from various localities. Third: Poem—"Out of the Depths," by Mrs. C. L. Shacklock; "Tenting on Lake Tahoe," by Mrs. H. F. M. Brown; "A Faith which Progresses," "Items of Travel," by Warren Chase; "Liberalism in the West—Wisconsin Radicalism—Miscellaneous Matters," Poem—"The Church Spiders," "New Publications for sale by Colby & Rich," List of Spiritualist Meetings. Fourth: Leading Editorials—"Rev. Dr. Thomas Hill on Mr. Crookes," etc. Fifth: Brief Paragraphs, New Advertisements, etc. Sixth: Spirit Message Department—"Spirit Communication," Poem—"Our Bright Spirit Home," etc. Seventh: Book and other advertisements. Eighth: "The Proof Palpable of Immortality," by Epes Sargent; "Some Results from My Spiritual Studies," by Robert Dale Owen.

Spiritual Phenomena.

MANIFESTATIONS OF SPIRITUAL PHENOMENA IN BUFFALO.

To the Editor of the Banner of Light:

As your valuable and inestimable paper is an ever-welcomed visitor to thousands of firesides both in Europe and America, and the bold and fearless exponent of our beautiful and heaven-born philosophy, as well as the friend and supporter of all true mediums, we beg leave to introduce, through its columns, for the benefit of its thousands of readers, a brief report of what we have seen, heard and felt in proof of the existence of our loved ones who have passed to the "further side"—and their ability to return to us manifesting the same love, tenderness and sympathy that so beautifully characterized them and made them dear to us in earth-life.

We reported to you a short time ago a "séance" held at the residence of Mr. Lincoln, where were present the two magicians—Hardcourt Brothers—and some fifteen or twenty of the most intelligent ladies and gentlemen of the City of Buffalo.

We have since then formed a circle of twelve persons for the purpose of development, and to assist the spirits in any new manifestations they may see fit to make. Our meetings for this purpose are held on Wednesday and Sunday evenings of each week, other evenings being devoted for the benefit of the public; but at all of the séances that have been held since our first report, the most of our regular or "developing circle" have been present. Here let us add that, though Spiritualism has been at a "low ebb" in our city for some years past, now, aided by the manifestations through Dr. W. T. Church, the invincible proofs of spirit power and identity through the mediumship of Mrs. Blandy, sister of the "Davenport Brothers," Mrs. Swain, a well-known rapping and test medium, and Mr. — Gale, (in whose presence communications are received upon a slate placed in a drawer under lock and key, and in a lighted room messages are received from invisible hands and dropped to those to whom they are addressed,) with many others whose healing powers have rendered their names familiar as household words to hundreds of the afflicted in our midst, a new impetus has been given to our glorious cause, and, despite the efforts of priests and scientific bigots to prevent it, the angel-hosts have sundered the veil 'twixt earth and heaven, and we are enabled to both see and converse as well as join hands with the "loved ones" we have mourned as lost; and many new phases of spirit power are being given in our "developing circle."

On Thursday evening of last week an *impromptu* circle was held at the rooms of Mr. Church, and in a subdued light the forms of little "Lillie," the musical prodigy, little "Ida," the soul of poetry, and the giant, "Nim-wakee," the Indian control of Mr. Church's séances, were plainly visible to all of the circle—so much so that even the lace upon the flowing sleeves of the musical "Lillie" was seen and admired by all as she played the most soul-thrilling strains upon her favorite bells, that were also brilliantly illuminated by a light improvised for the purpose by herself; after which she addressed the audience for at least thirty minutes in a manner that would have done credit to any one. We afterward learned from little "Jim-mie," the dwarf, that she was simply used as a "medium" by one far above her in intellectual capacity and knowledge. The séance was concluded by a forcible and brilliant speech from "Nim-wakee," in a voice that could have been heard distinctly in every part of any hall, and for some twenty minutes the audience—a part of whom were skeptics—were held almost spell-bound by the force of his logic and the power of his eloquence.

Another beautiful and important phase in Mr. Church's mediumship is, that he sees and describes, clairvoyantly, the spirit friends of persons in the circle, and not unfrequently gives their names with the most perfect precision; and oftentimes in speaking the names of children, whose parents are present, no sooner will their names be spoken, than their little arms will be longingly entwined about a mother's or a father's neck, and their faces be covered with kisses from their angel loved ones, and, when requested to do so by persons who are extremely skeptical, Mr. Church will go into their own room with them, and, while being held by both hands, the spirits will not only cause the most beautiful and brilliant lights to dance majestically about the room, but will handle, manipulate, caress and talk to their friends in such a manner as to establish their identity beyond all question.

Besides the spirits we have mentioned, Mr. C.'s band is composed of thirty or forty of the best physicians and chemists, whose celebrity was well known in earth-life, and in consequence his success as a "healer" as well as materializing medium is almost unequalled; and as an evidence of their superior knowledge of chemistry and the healing art, they have succeeded in magnetizing paper in such a manner as to impart to it both healing and developing qualities, thus enabling persons not only to be cured of their infirmities, but developed as mediums by a much quicker process than has ever before been adopted. For further particulars, address Dr. W. T. Church, Room No. 10, Arcade Building, Buffalo, N. Y.

Since writing the above, Mrs. Abby N. Burnham of New York has visited our city, delighting us with two beautiful and instructive lectures Sunday afternoon and evening, concluding each by giving psychometrical readings, and the most satisfactory delineations of character. May the kind angels bless her for the benefit that she has bestowed upon us, and may her good husband and child, who accompany her, ever prove a strength and comfort to her soul, and may they be welcome guests to the heart and home of every true Spiritualist family in our land.

Though feeling that our souls were already full to overflowing of the good things the "angels" had imparted to us, the *féat* had but just begun, for "Uncle Ira Davenport," as he is familiarly called, who had been sojourning a few weeks in Stoneham, Mass., came dashing like a meteor upon us, bringing with him our worthy brother and celebrated medium, Frank T. Ripley of Boston, and announced a series of public séances to be given by him the coming week, the first one of which was given on Monday evening, at the rooms of Dr. Church; and though laboring under many disadvantages, the séance was in every way a perfect success, giving general satisfaction, and sustaining the reputation he has so faithfully and truthfully earned, of being one of the most extraordinary psychometrical readers and successful test-mediums of the present day.

With such auxiliaries as Sister Burnham and Bro. Ripley have proved to be, we shall expect to report to you more glorious results of the angels' workings, in our next letter. With best wishes for the success of our dear old Banner, we will bid you adieu for the present.

(Signed) GEO. MONTGUE,
MRS. GEO. MONTGUE,
JOHN G. RIPLEY,
MRS. H. J. KING,
MRS. DR. SWAIN,
MRS. SARAH LINCOLN,
JAS. ROWLEY,
D. ALEXANDER,
JOHN SMITH,
T. JEFFREY,
MRS. KENNEDY,
MISS IDA M. SHOVE,
Members of Developing Circle.
Buffalo, N. Y., Nov. 20, 1874.

THE BATTERY AS A MEANS OF DEVELOPMENT.

Noting in your issue of the 31st Oct., Mr. Editor, the publication of my previous letter, I deem it would not be unacceptable to give a further general description of the use of the electro-galvanic battery, prepared rope, &c., in the development of the peculiar aura and force by which visitants from the spiritual plane of life communicate and manifest their presence.

As shown, the power was steadily increasing; in addition to the jars or vessels used, as described by "A. J. Davis" (in "Philosophy of Spiritual Intercourse"), three other glass battery jars were brought into use, in connection with the rope, each having a copper and zinc plate immersed in a weak solution of common salt and connected with the others by copper wire. This was from suggestions made by the conductor, and decidedly intensified the action of the electro-magnetic current; further, the positive pole of the electro-galvanic battery was applied to the mouth-piece or end of the trumpet, the negative resting on the insulated stool and touching the other end. The bells and tambourine were, also, in turn, galvanized, the handles of the former having the varnish scraped off (varnish being an electric) to permit the permeation of the air.

On the 11th ult., the fifth week of our sittings, we were each saluted by our spirit-friends in a loud, sonorous voice; the names of our conductor and visitors given, the former "Dr. A. Bauer," as before stated, once a resident and practicing physician in the city of Cincinnati; "Mighty Water," the patriarchal chief of the Wyandott tribe of Indians, formerly occupying this section of country, especially where the city of Cincinnati and its suburban villages now stand; the location of his grave was given (which has been confirmed by the owner of the ground, who states he discovered human remains in an upright position, of a large size, whilst excavating for a cellar, where his house now stands); "Big-Arrow-Head," and "Swift-Foot," his sons, also once chiefs; "Red-War-Club," a relative of the first-named chief, and chief of a tribe then located further West, near the site of the town of Mt. Pleasant; also several of our own relatives' names given and identified; my son is stated by them to be the medium, who is now clairvoyant, clairaudient, impressional and trance, or hypnotic; further use of the battery is stated by them to be unnecessary; the rope, also, is dispensed with; but all retained in the room.

The form of the circle is changed, being now a semi-circle, my son sitting about eight feet

from either end of the semi-circle, the stand with its bells, &c., at his right, the trumpet at his left, and the guitar placed on a bracket, also at his left.

Bells are rung separately and together, all the instruments being used in symphony with the tunes from a musical box; the trumpet spoken through, the guitar floated overhead, all at the same time. The Indian chief sounded his war-whoop, gave us the peculiar whooping used in driving buffalo; "Red-War-Club" struck the stand with his club, making the floor of the room and no doubt the whole house jar. Many friends have visited us, conversed with their relatives and friends (names being given), recognizing and identifying them.

A cabinet has been constructed, in accordance with our spirit-friends' directions, which they purpose using for materialization, my son, at our last séance, being entranced and carried into it by spirit-power. In our sitting-room a stand has been placed, insulated and prepared for slate writing, &c.

But fearing my communication is becoming prolix and tedious, suffice it to say that the communications and suggestions have been both instructive and elevating, and the manifestations unexcelled, being powerful and demonstrative. On the 15th of December they will be prepared to convince all honest skeptics.

Yours fraternally, J. F.

A BEAUTIFUL MANIFESTATION OF SPIRIT-POWER AT A FUNERAL.

DEAR BANNER.—The following manifestation, which occurred on the day of the funeral services of Oliver H. Swain, of Lynn, Mass., is of peculiar interest and worthy of being put on record.

Mr. Swain's departure from his body occurred instantly, while he was seated in a chair at his office, and of course the shock to his wife and many friends was fearful in the extreme.

After the funeral was over and the friends had returned from the cemetery, where the body was deposited in a tomb, Mrs. Julia M. Carpenter, a medium well known to the public, being present, said to Mrs. Swain that she felt a strong spirit influence on her; whereupon Mrs. Swain, with two of her relatives and the medium, retired to an upper chamber to see what the spirits had to communicate.

They sat down around the table, it being about three o'clock in the afternoon, and the room perfectly light, to await whatever might come. Resting their hands upon the table, they sat for a short time, when suddenly and unexpectedly there appeared upon the table, directly before the eyes of all, a beautiful rosebud.

Mrs. Swain cried out, "It is from Oliver, and is for me." Immediately the medium's hand was influenced, and the spirit wrote:

"MY DARLING WIFE—I have brought this as a memento to you, and I wish you to have it preserved, and keep it while you live."

The spirit then spoke through the medium and said, "This is one of the two buds that were placed in my hand after the body was put in the coffin. You will remember that in taking hold of my hand this bud dropped from its place, and you put it back again; your touching it made it possible for me to bring it to you. I want you to get a carriage, to-morrow, and take your friends with you, and go and witness yourselves the truth of what I have told you."

Accordingly, the next morning, Mrs. Swain, accompanied by three friends, none of them Spiritualists, visited the tomb and had the coffin opened, and discovered that the rosebud was not there.

The fact of the two rosebuds being in his hand was known to several, and Mrs. Swain distinctly remembered replacing the bud in his hand—a fact wholly unknown to the medium. One of the pall-bearers said he noticed particularly that both of the buds were in the hand of the body when the coffin was closed. How the rosebud came to appear on the table, two hours after the coffin had been securely locked up in the tomb, is a question for the scientists to solve. "They will say, of course, 'It is impossible!'" But it happened, nevertheless, and the sorrowing wife was cheered and comforted beyond measure by the beautiful token of loving remembrance presented by her arisen husband.

A. E. CARPENTER.
No. 2 Indiana street, Boston, Mass.

MR. BROWN, THE MIND-READER, AND THE EDDYS.

The testimony of Brown, the Mind-Reader, who recently visited the home of the Eddys, in Vermont, would seem to deepen the mystery in which the ghostly manifestations there are involved. Brown entered the house impressed with the idea that the Eddys were humbugs, but he left it confessing that there was a mystery about the manifestations he could not understand. Brown suspected that the so-called spirits got in through a window in the closet, and so he got permission to inspect the place. He covered the window with sealing wax, the edges of which he sealed with sealing wax and stamped with a seal ring. He then thoroughly inspected the closet, finding it a simple structure of frame, lath and plaster, with no secret passages or trap-doors. He put pins in all the floor cracks, covering them with dust, so that the boards could not be moved without disturbing them. William Eddy then entered the closet, and in five minutes the door was opened and a face peered out. "It is impossible!" But it happened, nevertheless, and the sorrowing wife was cheered and comforted beyond measure by the beautiful token of loving remembrance presented by her arisen husband.

Literary Department.

THE LIGHTS AND SHADOWS OF ONE WOMAN'S LIFE.

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

Author of "Dora Moore," "Country Neighbors or The Two Orphans," "Rocky Nook—A Tale for the Times," "Bertha Lee," "Mr. Husband's Secret," "Jealousy," "Pictures of Real Life in New York," "The Two Cousins or Sunshine and Tempest," etc., etc.

CHAPTER VI.—CONTINUED.

Zell was as shrewd as she was keen of foot and eye. She would gladly have gone to Roso and repeated all that her mother had told her; but she well knew that if Richard Le Mark found it out, he would wreak swift and sure vengeance upon herself. She was resolved to watch her mistress closely, and if she found her wavering, would propose some bold movement to prevent the union.

Soon after this interview with her mother, she was combing Roso's hair, holding the long, heavy tresses in one hand, admiring their length and beauty, when Roso said:

"Zell, did you see the picture of a lady, in the window of the bookstore to-day, called Zuleika?"

"Yes, Miss Roso; and they say it is a likeness of you, only they would not annoy you by giving it your name."

"The hair is very like mine, is it not?" said Roso.

"Yes; and I hear that young Mr. Hall has bought the picture, because of its likeness to you. He is a noble-looking fellow; Miss Roso. His father is a rich New Yorker; and his son would be glad to take you there as his bride."

"Zell! Zell! you must not talk to me any more of beaux; and the admiration of young men! This Mr. Hall wrote me a letter, asking permission to call. I refused, of course. I am engaged, Zell. It is as binding as a marriage vow. Beside, no other man can compare in beauty with Richard Le Mark. He is the manliest of them all."

"I have thought, Miss Roso, that perhaps you might alter your mind. Other ladies do sometimes. Mr. Jacobs will be sorely grieved if you marry Master Richard."

"I care not if he is, Zell. He has been unjust to Richard. That story about his grandfather is false. I see it all now. Richard tells me that his grandfather preferred to give Oread to his grandson and namesake. This vexed Mr. Jacobs, who had expected to share the property. I knew it must be false. Even if the grandfather were stern and cruel, it does not follow that the grandson should be. Look at this!" She drew from her bosom a miniature of Richard painted on ivory. "Isn't he beautiful as an angel? I never saw more perfect features. My father painted this for his mother, and she has given it to me. Other ladies change you, say. Shall I, my father's daughter, come of a noble race, perjure myself with a falsehood? I prove false to Richard Le Mark? The thought was an insult to me. Never again think such a thing possible. I am his till death parts us."

Poor Zell was silent, and her young mistress showed her indignation by remaining silent also. The maid went up the tresses of purple-black hair, but tears fell thereon. "Till death do part us," she repeated to herself. "So shall it be, my dear mistress, with me. I will cling to you till death—follow you faint and bleeding, perhaps, but I will share your sorrow as I have shared your joy."

Roso was near her majority. In two weeks she would be her own mistress. Mr. Jacobs had made his arrangements to leave in a steamer which was to take her departure on the twentieth of September. Roso came of age on the sixteenth of the same month. The party left Vicksburg on the sixth, with the intention of spending a few days in New York before their voyage. In accordance with this plan the family were at the Astor on the fifteenth, and were to celebrate Roso's birthday by a little gathering of such old friends as they knew in the city. The evening passed pleasantly. Roso was much admired, and Mr. Jacobs congratulated himself on the success of his plan. New scenes and new faces would lead her to forget Richard Le Mark.

The disappointment of this good man can hardly be understood when Roso came to him on the next morning after the birthday party, and in a respectful manner, but with decision, informed him that she could now act for herself, thanked him for all his kindness to her, and added: "To-day I marry Richard Le Mark. He is in the city, and will be here shortly. I would do nothing in a clandestine manner; if you and your wife will be present at the ceremony, it will give us both pleasure."

"Roso! Roso! As I loved your father, as I love you, I must protest against this marriage; but I have no more control over you. Yes, I will be present, but bear me witness that I go with a sad heart and many fears."

"I do so," said Roso; "I believe you sincere, but unjust to Richard. If I can trust him, you surely ought."

Mr. Jacobs made no reply, but sighed heavily as he went with her to the room where Richard was waiting for them. The ceremony was brief, the parting with friends soon over, and Mr. Jacobs proceeded on his voyage, mourning over

what he called his blundering management of his yard. If he had been less hasty, and more cautious, he might have prevented this marriage.

It is often thus in life, when those we love go astray. We torment ourselves with our own mistakes. If we had done this, or that, we say, it might be different. Regrets are useless, and indelicate weakness of mind; fling them to the winds, and walk cheerfully forward. Perchance what you term your mistakes may, in the long beyond of life, prove to be wisdom.

Richard Le Mark and his wife remained in New York six weeks. During that time Roso was like the Roso of former days; so full of vivacity, so charming in all her ways, that she won the hearts of all who came to know her. She was happy as a bird, and entered into the gaieties of the great pleasure-loving city as if she were to the manor born. Operas delighted her; her Italian blood warmed under their magic spell. Richard was proud of her beauty, as she sat at his side, richly dressed, in accordance with his wish and taste. The handsome couple attracted much attention, and were admired by all who saw them. Every day brought new pleasure, and each evening its excitement. As if to make her cup of happiness complete, she found her long-lost friend, the Doctor. She and her husband were at Goupier's one morning, a place that interested Roso, for she inherited her father's love of pictures, and when nothing else offered for a morning walk or ride, she turned to this charming resort. She was studying a picture, entitled "Othello's Jealousy," when she heard some one ask, in a low voice, "Who is that beautiful woman?" It was not, of course, intended for her ear, but she had often overheard remarks upon her beauty, and had become accustomed to them. She was not a vain woman. So that her husband thought her beautiful, she was satisfied; she had seen that he was pleased that she was an acknowledged beauty, and therefore she was glad. No woman, however, is so free from curiosity that she has no wish to see the man who pays her such a compliment. She looked round for the speaker; her eyes rested on a tall, portly gentleman, who, from the manner in which he now looked at her, was evidently her admirer. There was no mistaking that head and face; it was Dr. Adams, older and more portly, but the same genial, noble soul gleamed in his features, and created the magnetic atmosphere in which he seemed always to move. He was looking at Roso; he did not recognize her as she did him, and had turned away, but in a half a minute turned back as if fascinated by those eyes, so like those that had once gleamed upon him from a little face, begrimed with tears and dust.

Roso sprang from her seat. Her husband was standing beside her. "Cara Docty!" she exclaimed; "Richard! I have found him!" She quivered all over with the pleasure, and was springing forward to meet him!

Richard laid his hand upon her shoulder: "Stop, Roso! do not be so impulsive! remember that you are in a public place! I will speak to him; you must learn to control yourself."

"Yes, yes," said Roso; "I suppose I ought; I forgot myself in my delight; it is he! speak to him quick! do not let him leave without seeing me! See! see! he does not want to be rude, but he cannot keep his eyes from looking at me, though he tries to do it."

"He quiet, Roso," said Richard, sternly; "I will go to him."

Roso kept her seat, but it was hard to suppress the longing to rush forward as she used to do when a child. The old feeling came back; she was once more the forlorn little wanderer, and he her guardian angel. The handsome Richard Le Mark, elegant in all his ways, walked slowly across the room and introduced himself to Doctor Adams, as the husband of Allison's daughter.

"I thought it was she! my own Birdie! She was always beautiful, but I never dreamed that she would develop into such stately beauty as this! Allow me, sir," and he stepped forward almost as impatient as Roso, who, not being able to retain her seat, and yet kept back by her husband's words and look, had risen, and was awaiting the Doctor. Her hands trembled with excitement, and her brilliant eyes glowed with delight as he took both of her extended hands in his and said:

"My long lost bird! I have tried hard to find you, and at last came to the conclusion that you had forgotten me."

"Never! never, Cara Docty! I am so delighted to see you again that I have no words to express the pleasure. But, oh, Doctor, if my father—here she broke down, and the tears came.

"Ah! I understand. I feared your father would not live many years. His long illness had weakened his constitution. In all probability a change of climate lengthened his life."

"I do so," said Roso; "I believe you sincere, but unjust to Richard. If I can trust him, you surely ought."

Mr. Jacobs made no reply, but sighed heavily as he went with her to the room where Richard was waiting for them. The ceremony was brief, the parting with friends soon over, and Mr. Jacobs proceeded on his voyage, mourning over

"He talked of you the last night of his life, Doctor," said Rosa. "He never forgot your kindness to us."

"Doctor Adams," said Richard, "will you take a seat in our carriage? You and Mrs. Le Mark can talk over old times as we ride."

"Thank you," said the Doctor, looking at his watch. "I have an engagement in half an hour. It will give me pleasure to ride with you."

As he spoke the doctor gave a penetrating glance at Le Mark's face. He was a keen physiognomist. As he turned back to Rosa, there was a questioning look in his eyes as if he were reading Rosa's heart. Le Mark stepped out to speak to the coachman. As if in answer to the Doctor's questioning look, Rosa said, while as she spoke her cheek was suffused with blushes:

"Oh, Doctor, I am the happiest woman in this world! I thought I should never be happy again when my father died, but Mr. Le Mark is so devoted and kind, and so thoughtful of every wish, that I should be an ungrateful woman if I were not happy. Life is all sunshine, Doctor."

"He is a very handsome man," said the Doctor. "Isn't he elegant?" whispered Rosa with girlish enthusiasm, as her husband returned to them.

The Doctor and Rosa were like two children in their delight at meeting and in the pleasure they took talking over the past. There was much to be told on both sides. Rosa restrained herself, and was more reserved after the first interview, for Richard gave her a little private lecture on the impropriety of too much freedom. "Indeed, Rosa," he said, "you were always too demonstrative! Now that you are the wife of a Le Mark, you must learn to be more dignified and speak with reserve to gentlemen."

"Yes, yes," said Rosa, "to all young gentlemen; but to dear old Doc I cannot be reserved, you know. Why, Richard, I was a forlorn little beggar when he took me in, and cared for me like a father."

"Never refer to those days again, Rosa. They are past, and you must forget them. You are my wife now."

"And proud of you, Richard! But you must remember, if I was a beggar, I belonged to no mean family. I think my ancestors were noble."

"Are you sure of it, Rosa?"

"No, not sure of it. I have no proof, but I believe it is so."

"Until we have proof we will keep silent upon that subject," said Richard.

Rosa visited the Doctor's family, and found his wife much more changed than her husband. Time had dealt gently with him, or may it not be more truthful to say he had taken time in a quiet, easy way, not by the forehead, but by the hand, and they had ambled along cheerily together?

"Yes, Zell, I am tired, of course I am, for it is one block in the morning, but I have enjoyed the party with my whole soul! It was delightful! I danced nearly all the time. I had so many invitations that I could not accept one-half. I danced till Richard came to tell me that I must dance no more to-night. Unless Mrs. Zell, for I must get some sleep. To-morrow there is a reception at Mrs. O's in Fifth Avenue. It will be very elegant, and Richard says that I must look fresh and bright."

Such were the words of Rosa as she returned home one morning to her room, where Zell had been waiting for twenty hours to undress her. As Zell took the jewels from her mistress's hair, and the rich laces from her beautiful form, she looked handsomely enough to wear them herself. She smiled as she said, "You are happy, Miss Rosa."

"Happy?" said Rosa, turning to look at her maid. "Ay, there are no words in the English language to express it," and she spoke Italian, running on like a summer brook that makes music as it runs. We will interpret. "Zell! the blessed Virgin has answered my prayer and given me joy! If all the rest of my life should be pain, these weeks will atone for it. I have drunk in happiness as we breathe the air. Oh, Zell! It is glorious to live!"

"And your husband?" said Zell.

"Ah, my husband! my husband! Everybody admires him. I see no one to compare with him. I crown him king, and am proud to be his subject. Zell," she added, in a voice lowered almost to a whisper, "I must try to be more worthy of him. I am too impulsive, too free to speak my thoughts, and show my very heart to the world. I must school myself for his sake."

"It will be hard, Miss Rosa. You have never done that. Your father used to say, 'my birdie tells us all her heart.'"

"That was before I was married. I had no husband then. For Richard's sake I must be more reserved and keep my heart and all therein for him. Good-night, Zell. The saints bless you."

The lady slept, but the maid sat and thought. She had learned during her stay at the North that she was free if she chose to claim her freedom. Her beauty had found admirers among her own race. There were those in the city in whose veins ran the blood of a degraded race, but with such a large proportion of the Saxon in them, that they passed in that city of many nationalities as foreigners. Among this class, Zell had met with a would-be lover, who gave his love, and would gladly bestow his wealth. It is not strange that there was a moment of hesitation. Freedom and love on one side, bondage and a life unblest by husband and children on the other, for she could never consent to marry a slave. Love to her mistress won the day. "I have said I will never leave her till death parts us, and I keep my vow. She will need me; there is a time coming when she will say, 'Zell, you are all that is left to me.'"

The mistress never knew that Zell at one time held the balance, and watched it trembling, her love in one scale, and freedom, that glorious boon which every soul craves, in the other.

The world has given us many such examples of self-sacrifice. It was practiced before Moses and the prophets came. Confucius and Brahma taught it. The old Greek mythology held it as the oyster holds the pearl, and many a Roman learned the lesson in the days of her highest purity and glory. Jesus Christ grasped the one grand idea of self-renunciation, and made himself an object of worship for eighteen centuries.

"Renounce all, and thou shalt gain all," says the devout Kimpis. "Renounce all with no hope of gain, and thou wilt find peace," let us read.

[Continued in our next.]

There is as much merit in entering to the humorous side of nature as to the sober and sedate. Men and women were made to laugh, and to indulge in pleasures just as much as to pray and fast. Because a face is uncommonly long and wide, it does not follow that its possessor is a first-class saint. We would as soon trust a countenance got up on the broad as the long gudge.

Children's Department.

YOUNG LAMBS TO SELL.

BY THE AUTHOR OF "LILLIPUT LEGENDS."

[Conclusion.]

But it was a very serious thing, for this little girl went up and down stairs, and all over the house, and into the garden, and into the lanes and the streets, in the midst of her lambs, saying:

"If I had much money I could tell. I would not cry. Young lambs to sell!"

It was quite wearisome to listen to her. People would say, "I only wish she had as much as she could tell, and then we should hear the best of her singing. I suppose." It was a great pity she did not shut up when her father rang to attention, and told her to do so; but now there seemed to help for it, and her parents had little doubt that a spell had been laid upon her for her punishment.

As fast as they sold her young lambs, a fresh flock seemed somehow to come round her, and she was always able to count a great deal more money than the price came to.

"How far can our daughter count, my love?" asked the father one day of the mother.

"I think she can count a good deal," replied the mother: "I am afraid she knew her numeration table very well before this affliction came upon her and us."

"I only wish we could make her forget her arithmetic," said the father.

"I wish we could," says the poor mother, crying a little, "but I am afraid the school board would find it out, and have us up before the magistrate."

"Ah, I never thought of that," said the father. "But I fear we shall have trouble with our daughter even as it is; for it cannot be according to Act of Parliament that she should go on like this. Oh dear, oh dear!"

And he might well say "oh dear!" for just at that moment he heard the sweet voice of that little girl, singing as usual:

"Young lambs to sell, young lambs to sell, If I had much money I could tell, I would not cry. Young lambs to sell."

It was in vain that the parents took all their savings out of the bank, and went and borrowed all the money they possibly could of their friends and relations, and gave to that little girl. That little girl was still able to count it all up and still went on singing, and as fast as the magic lambs were sold, other magic lambs sprang up around her, and in fact, her parents were at their wits' end what to do.

At last one fine sunny morning, when she was out walking in the meadows with her lambs, singing her usual song, she met a young prince, who was struck with the beauty of her voice, and fell in love with her on the spot. "Then he called upon her parents, and said he wished to court her. And her father said to this prince:

"Your royal highness, do you think you can offer our daughter more money for her lambs than she could tell?"

And the prince, who was very boastful and very rich, said:

"Oh yes, certainly; I will sell the diamonds, and rubies, and emeralds, and pearls out of the crown I wear, and they will fetch more money than your daughter can count."

Now this young prince was really in his heart too miserly to part with his jewels, so he hit upon the scheme of sending for a jeweller and asking him what they would fetch if they were all sold. And the jeweller looked at them for a long while, and referred to his ready reckoner, tapped his forehead several times, and did some hard sums on paper, and then at last he said:

"These jewels, your royal highness, are worth nine millions, six millions, two millions, nine hundred and sixty-nine thousand eight hundred and seventy-four pounds!"

"I do not think your daughter can count that!" said the prince rather pompously.

"I fear she can, your royal highness," says the mother, "she knew her numeration-table very well indeed; better than most young ladies of her age."

However, they sent for several sacks of gray peas and turned them all out on the floor for the girl to count, if she could. And she ran them off, tens, hundreds, thousands, hundreds of thousands, millions, billions, trillions, till they saw it was no use. So the prince rode away vexed and balled, and that little girl went on singing—

"If I had much money I could tell, I would not cry. Young lambs to sell! Young lambs to sell, young lambs to sell!"

There was a clever, good little boy, who had also fallen in love with that little girl. He was ever so much more fond of her than the prince, who had been balled, and would have sold all the jewels in his crown for millions of times, more times than there are in the numeration table, if he could only be her sweetheart. He was very simple-hearted, and he felt quite sure she would never count the money in his money-box if he changed it and brought it all to her in farthings. But to his great surprise, when he brought his little all—it was not many shillings, because he had been buying a good deal of sweetstuff for his sister lately—he found the little girl could count it all up in no time, and that she went on singing "Young lambs to sell" harder than ever. This upset him very much, and then, as he went down the lane afterwards, he happened to come across that old woman with the nut-cracker chin, and she laughed at him, and sang in a spiteful way—

"Young lambs to sell, young lambs to sell, If I had much money I could tell, I would not cry. Young lambs to sell!"

Then he felt quite sure in his mind that that little girl was bewitched, and he went home very sad, but quite determined that he would find out some way of taking the spell off.

Now this little boy was very fond of his Tables and knew all about foreign money; and when he had thought a great deal about what to do, he took all his pocket money and went to a shop in the city, where they exchange English coins for foreign, and foreign for English. And what he did there was that he bought for the very same day he went again to that little girl's parents, and offered to buy the young lambs she had to sell, saying, he felt sure he could now give more money for them than she could tell. And the little girl was there, singing "Young lambs to sell," as usual, with all the little lambs frisking about her, which you may be sure was very troublesome to her parents and brothers and sisters. However, this clever little boy laid down before her four farthings, and then some foreign money from France, Denmark, Germany and India, and all that. There were centimes, pennies, groschen, pice, and other coins that the little girl had never seen till then. And when she had counted the farthings, one, two, three, four, she came to a dead stop, and stared, and said:

"More money than I can tell! I can't count them!"

"She can't count them!" cried papa.

"She can't count them!" said mamma.

"She can't count them!" shouted her brothers and sisters, dancing around her.

And the clever little boy jumped and laughed, and she kissed him, and she left off singing then, and then they had those young lambs killed, and they ate them with mint sauce, and that little girl and that little boy were sweethearts ever after, till she woke up with a little start, and found she was knocking her head over.

"There now!" said her mamma, "you might have broken the basin! How came you to go off into a doze at this time of day?"

Then the little girl was so pleased at having been bewitched, and at having had real live young lambs to sell, and at having a prince come to see her, and at having the spell taken off, and having such a clever boy for a sweetheart, all in a dream, and at not having broken the pretty basin her son was in, that she made up her mind she would shut up whenever her father asked her to do so in all the rest of her life.

Banner Correspondence.

Letter from Jennie Leys.

DEAR BANNER.—From the distant Pacific coast I send you, and all my beloved people in the East, soul-greeting and loving remembrance. Words are poor shadows of the delight with which I each week welcome the fair, sterling columns of the Banner, even as one amid strangers greets rapturously the face of a former friend. But I cannot truly say amid "strangers," for here in the Golden State I have found not strangers, but loving and beloved friends, who have made my path here safe, easy and delightful. The golden gladness in and gratitude to the earnest and enthusiastic audiences of the East are augmented now by new benisons upon the large and sympathetic audiences that every Sunday have sustained, and cheered me in my work.

The one month pre-arranged in San Francisco was lengthened into two: the people, whose noble heads, beaming faces and generous hearts would house the most august assembly in the nation, pressing by their presence not only for a "second," but also for a "third time," their glad and earnest acceptance of the most radical utterances. And radiant seed was sown in the receptive soil—the good soil-ground of the advanced thinkers of the beautiful State; a State whose valleys and mountain-tops shall yet re-echo with the gospel of humanity's redemption from sorrow, sin and death proclaimed here by the spirit.

With the vintage ripening on a thousand plains, the people here have tasted of the wine of the new kingdom; pure, spiritual, life-redeeming, life-redeeming laws of body, mind and soul, which received and lived shall bring to earth's children the heritage of life everlasting of joy unspokeable and full of glory.

Here in this State, toward which for a quarter of a century have flowed all manner of material elements, seeking wealth and power, where the spiritual has but lately obtained a hearing (with the passing of the decade), it is its mission to ready absorption, the deepest, fullest interpretation and expression of spiritual truths, until, though for a time I must be separated from the beloved meetings in the East, I am inexpressibly glad to remain here and work till the spirit shall say "It is finished," and command the return homeward.

The journey hither was delightful, both sea and land, and lighted almost constantly with sunlight and moonlight. Tropic wonders of the isthmus concentrated to form a royal, fairy Sunday ride, in which the souls of at least two Spiritualists, Miss Peck and myself, worshipped God adoringly for such new and grand revelations of Eternal Love and Law. Future journeys on further continents may reveal surpassing splendors, but none can awaken keener thrills of joy at Nature's glorious beauty.

The voyage has proved beneficial, and thousands of hearts will be glad to see that a steady improvement in health attends me here. Surely, in this rich, pure air, in which the growing sand seems far nearer life than in New England—an air redolent of wondrous flowers and delicious fruits; an air whose mid-winter touch is genial as an Eastern April morn—the strength long sought is coming. The words could dance along the paper in very gladness and exultance that thus the physical strength needed for the world shall come to perfect work. Blessed work! beauteous life! All human life, it is to be made blessed and beauteous through soul-work well done by us all in the earth. Oh, co-workers with the angels! wherever and whenever you are, the perfected, glorified humanity of the future look down to us to prepare the way for them. To give all one's life were none too much. To relinquish all the world's possessions—love, home, name, is none too much. All we "who go forth weeping, bearing precious seed, shall come again rejoicing, bringing our sheaves with us."

All the Spiritual workers who have been and are here, are nobly preparing the way; and from out this Western land shall yet shine a light illumining both hemispheres, and ushering in fully and unmistakably the New Era. And we all, East and West, should work on more devotedly than ever, seeing the world's need and the nation's danger. "Wars and rumors of wars," and all the tribulations of "the last days" of the Christian era which shall shake this nation from centre to circumference, are at hand; and we, each one as worthy and necessary as the other, must be prepared to do victorious battle with the Powers of Darkness. A new consecration fills my soul, as the sacred glory of the work comes up before me; and in the home-coming, all you, my beloved people, shall witness whether re-consecration to God's work on this beautiful Pacific slope meant aught for the world or not.

As time speeds on this greeting shall be renewed. Until then and forever, dear Banner, may your bright, faithful folds unfurl to the world the true Gospel of the Spirit; and may you, dear people, walk daily in strength and inspiration, and prove, by the increasing purity and grandeur of your lives, that we are instructed and excited by the divinest religion in the universe! The air is full of spirit halleluiahs.

SAN FRANCISCO, CAL. JENNIE LEYS.

Life-Size Portraits of Materialized Spirits.

Every time an article appears in the Banner in regard to my spirit-portraits, from fifty to one hundred letters come to me, asking for explanations, terms, conditions, &c., many of them without even stamps for return postage. These letters come from all parts of the United States, Canada and Europe. Some come from parties who probably have not the slightest idea of ever giving an order for spirit-portraits, only to gratify an idle curiosity.

Again, therefore, I come to your paper to make as plain as possible the conditions that are imperatively necessary in order to obtain a successful group of portraits of friends in spirit-life.

First, then, before any man, woman or child can come from their spirit-home, and be able to give a portrait resembling the face and features possessed in earth-life, they must find some friend in earth-life whose physical body is as nearly as possible like the one they left behind; and from such person or persons, the magnetic elements are obtained for materializing a face or bust; and such face and bust is copied by the artist through their medium.

These materialized forms are seen by me during the state of somnolence I am in for an hour or more preceding and during the time the work of drawing is done.

These forms are, therefore, more or less imperfect, and consequently the portraits or copies are correspondingly so, for the artists and myself never have seen the many that present themselves, consequently all must see that the spirits must be able to give us good forms, or else we cannot give our patrons good copies, or portraits. Now it so happens that these magnetic elements are found in the earthly homes, more completely adapted to the wants of each spirit respectively; therefore if a man wishes a group of portraits of his children or close kinsmen, he must have the artist come to his home, where the greatest opportunities possible are to be had for materializing correct models, and then will be obtained portraits of heart-ideals that will be invaluable. The child can come and materialize a little form and face with the child's expression so dear to the mother; the wife where the dearly beloved husband is; and the husband where the beloved wife lives, and so on, *ad infinitum*. Under such conditions, if I can dwell for a time in such home, with an upper room, treated kindly, where brotherly love reigns, all idle curiosity set aside; I will guarantee a portrait (one or more) of a father, mother, brother, sister, cousin, or near and dear relative, or no pay.

My works now are produced in groups of from three to sixteen faces, life-size, on paper, and are equal in artistic finish to the best French lithographs; all portrait-painters admire them for the "solid art-work they contain," as they express it.

I wish to give some rules for correspondents: Never write to a spirit artist (or any medium) without enclosing two 3-cent stamps. Never

send an order to an artist for a portrait without having previously informed him that you should do so, for the reason that your spirit friends go with your first letter, and will remain with the artist waiting your action, and will be liable to interfere with the work he may be doing at that time; but if you change your mind, and write immediately to that effect, then your friends will withdraw on the spot. The letters, written in anxious haste, that come to me when I am in the midst of a group, often destroy a whole month's labor by the obstruction of stranger spirits who have followed a certain letter. Could Spiritualists realize the trouble and damage they thoughtlessly cause artists in this and many other ways, they would take heed what they do.

For several years I have been fully persuaded that the art-phase of Spiritualism would never succeed until the spirit-world could give us perfect models for copying; now they can do that, and (other things being equal) I can guarantee correct portraits of parties I never saw, and of whom I know nothing.

All who write me as per above, directions I shall cheerfully answer.

Address: M. MILLESON, Care N. L. Shaw, Saranac, Michigan.

Christian Spiritualism in New York City.

To the Editor of the Banner of Light:

We are so much cheered by expressions of sympathy with our new movement from far and near that I cannot refrain from giving your readers selections from some Letters. Rev. Samuel Watson (author of the "Clock" series) writes:

"I am glad to see you have Christian Spiritualists in New York, and that they are so numerous, for while the world's need more spiritual life and reforming, yet the best materials are to be found in the churches for spiritualists. If Spiritualists had but more courage and faith, they could do much good. I believe there are persons in distant parts of the country who are converted to the doctrine of spiritualism in which we believe. This I have from both worlds."

Spiritualists do not all agree as to some things, but where there is no scientific principle involved it is best to pursue a conciliatory course with churches. Many of their ministers are in the advance of the members, and are leading them on as fast as they feel prudent. Very sincerely yours, M. Milleson, Editor, No. 24, 1st St., N. Y. C.

DEAR SIR.—Excuse me, a stranger, for taking the liberty to address you. I have been a member of the Banner of Light since it was published, and in the last paper I read the notice of your Christian Spiritualists Meeting on Sunday evening. For twenty-three years I have been a member and an earnest helper of the Christian Spiritualists. I never could understand why so many of our public meetings should be so dull and uninteresting, yet this has been one of the best I have ever attended. I have been a member of the Banner of Light since it was published, and in the last paper I read the notice of your Christian Spiritualists Meeting on Sunday evening. For twenty-three years I have been a member and an earnest helper of the Christian Spiritualists. I never could understand why so many of our public meetings should be so dull and uninteresting, yet this has been one of the best I have ever attended. I have been a member of the Banner of Light since it was published, and in the last paper I read the notice of your Christian Spiritualists Meeting on Sunday evening. For twenty-three years I have been a member and an earnest helper of the Christian Spiritualists. I never could understand why so many of our public meetings should be so dull and uninteresting, yet this has been one of the best I have ever attended. I have been a member of the Banner of Light since it was published, and in the last paper I read the notice of your Christian Spiritualists Meeting on Sunday evening. For twenty-three years I have been a member and an earnest helper of the Christian Spiritualists. I never could understand why so many of our public meetings should be so dull and uninteresting, yet this has been one of the best I have ever attended. I have been a member of the Banner of Light since it was published, and in the last paper I read the notice of your Christian Spiritualists Meeting on Sunday evening. For twenty-three years I have been a member and an earnest helper of the Christian Spiritualists. I never could understand why so many of our public meetings should be so dull and uninteresting, yet this has been one of the best I have ever attended. I have been a member of the Banner of Light since it was published, and in the last paper I read the notice of your Christian Spiritualists Meeting on Sunday evening. For twenty-three years I have been a member and an earnest helper of the Christian Spiritualists. I never could understand why so many of our public meetings should be so dull and uninteresting, yet this has been one of the best I have ever attended. I have been a member of the Banner of Light since it was published, and in the last paper I read the notice of your Christian Spiritualists Meeting on Sunday evening. For twenty-three years I have been a member and an earnest helper of the Christian Spiritualists. I never could understand why so many of our public meetings should be so dull and uninteresting, yet this has been one of the best I have ever attended. I have been a member of the Banner of Light since it was published, and in the last paper I read the notice of your Christian Spiritualists Meeting on Sunday evening. For twenty-three years I have been a member and an earnest helper of the Christian Spiritualists. I never could understand why so many of our public meetings should be so dull and uninteresting, yet this has been one of the best I have ever attended. I have been a member of the Banner of Light since it was published, and in the last paper I read the notice of your Christian Spiritualists Meeting on Sunday evening. For twenty-three years I have been a member and an earnest helper of the Christian Spiritualists. I never could understand why so many of our public meetings should be so dull and uninteresting, yet this has been one of the best I have ever attended. I have been a member of the Banner of Light since it was published, and in the last paper I read the notice of your Christian Spiritualists Meeting on Sunday evening. For twenty-three years I have been a member and an earnest helper of the Christian Spiritualists. I never could understand why so many of our public meetings should be so dull and uninteresting, yet this has been one of the best I have ever attended. I have been a member of the Banner of Light since it was published, and in the last paper I read the notice of your Christian Spiritualists Meeting on Sunday evening. For twenty-three years I have been a member and an earnest helper of the Christian Spiritualists. I never could understand why so many of our public meetings should be so dull and uninteresting, yet this has been one of the best I have ever attended. I have been a member of the Banner of Light since it was published, and in the last paper I read the notice of your Christian Spiritualists Meeting on Sunday evening. For twenty-three years I have been a member and an earnest helper of the Christian Spiritualists. I never could understand why so many of our public meetings should be so dull and uninteresting, yet this has been one of the best I have ever attended. I have been a member of the Banner of Light since it was published, and in the last paper I read the notice of your Christian Spiritualists Meeting on Sunday evening. For twenty-three years I have been a member and an earnest helper of the Christian Spiritualists. I never could understand why so many of our public meetings should be so dull and uninteresting, yet this has been one of the best I have ever attended. I have been a member of the Banner of Light since it was published, and in the last paper I read the notice of your Christian Spiritualists Meeting on Sunday evening. For twenty-three years I have been a member and an earnest helper of the Christian Spiritualists. I never could understand why so many of our public meetings should be so dull and uninteresting, yet this has been one of the best I have ever attended. I have been a member of the Banner of Light since it was published, and in the last paper I read the notice of your Christian Spiritualists Meeting on Sunday evening. For twenty-three years I have been a member and an earnest helper of the Christian Spiritualists. I never could understand why so many of our public meetings should be so dull and uninteresting, yet this has been one of the best I have ever attended. I have been a member of the Banner of Light since it was published, and in the last paper I read the notice of your Christian Spiritualists Meeting on Sunday evening. For twenty-three years I have been a member and an earnest helper of the Christian Spiritualists. I never could understand why so many of our public meetings should be so dull and uninteresting, yet this has been one of the best I have ever attended. I have been a member of the Banner of Light since it was published, and in the last paper I read the notice of your Christian Spiritualists Meeting on Sunday evening. For twenty-three years I have been a member and an earnest helper of the Christian Spiritualists. I never could understand why so many of our public meetings should be so dull and uninteresting, yet this has been one of the best I have ever attended. I have been a member of the Banner of Light since it was published, and in the last paper I read the notice of your Christian Spiritualists Meeting on Sunday evening. For twenty-three years I have been a member and an earnest helper of the Christian Spiritualists. I never could understand why so many of our public meetings should be so dull and uninteresting, yet this has been one of the best I have ever attended. I have been a member of the Banner of Light since it was published, and in the last paper I read the notice of your Christian Spiritualists Meeting on Sunday evening. For twenty-three years I have been a member and an earnest helper of the Christian Spiritualists. I never could understand why so many of our public meetings should be so dull and uninteresting, yet this has been one of the best I have ever attended. I have been a member of the Banner of Light since it was published, and in the last paper I read the notice of your Christian Spiritualists Meeting on Sunday evening. For twenty-three years I have been a member and an earnest helper of the Christian Spiritualists. I never could understand why so many of our public meetings should be so dull and uninteresting, yet this has been one of the best I have ever attended. I have been a member of the Banner of Light since it was published, and in the last paper I read the notice of your Christian Spiritualists Meeting on Sunday evening. For twenty-three years I have been a member and an earnest helper of the Christian Spiritualists. I never could understand why so many of our public meetings should be so dull and uninteresting, yet this has been one of the best I have ever attended. I have been a member of the Banner of Light since it was published, and in the last paper I read the notice of your Christian Spiritualists Meeting on Sunday evening. For twenty-three years I have been a member and an earnest helper of the Christian Spiritualists. I never could understand why so many of our public meetings should be so dull and uninteresting, yet this has been one of the best I have ever attended. I have been a member of the Banner of Light since it was published, and in the last paper I read the notice of your Christian Spiritualists Meeting on Sunday evening. For twenty-three years I have been a member and an earnest helper of the Christian Spiritualists. I never could understand why so many of our public meetings should be so dull and uninteresting, yet this has been one of the best I have ever attended. I have been a member of the Banner of Light since it was published, and in the last paper I read the notice of your Christian Spiritualists Meeting on Sunday evening. For twenty-three years I have been a member and an earnest helper of the Christian Spiritualists. I never could understand why so many of our public meetings should be so dull and uninteresting, yet this has been one of the best I have ever attended. I have been a member of the Banner of Light since it was published, and in the last paper I read the notice of your Christian Spiritualists Meeting on Sunday evening. For twenty-three years I have been a member and an earnest helper of the Christian Spiritualists. I never could understand why so many of our public meetings should be so dull and uninteresting, yet this has been one of the best I have ever attended. I have been a member of the Banner of Light since it was published, and in the last paper I read the notice of your Christian Spiritualists Meeting on Sunday evening. For twenty-three years I have been a member and an earnest helper of the Christian Spiritualists. I never could understand why so many of our public meetings should be so dull and uninteresting, yet this has been one of the best I have ever attended. I have been a member of the Banner of Light since it was published, and in the last paper I read the notice of your Christian Spiritualists Meeting on Sunday evening. For twenty-three years I have been a member and an earnest helper of the Christian Spiritualists. I never could understand why so many of our public meetings should be so dull and uninteresting, yet this has been one of the best I have ever attended. I have been a member of the Banner of Light since it was published, and in the last paper I read the notice of your Christian Spiritualists Meeting on Sunday evening. For twenty-three years I have been a member and an earnest helper of the Christian Spiritualists. I never could understand why so many of our public meetings should be so dull and uninteresting, yet this has been one of the best I have ever attended. I have been a member of the Banner of Light since it was published, and in the last paper I read the notice of your Christian Spiritualists Meeting on Sunday evening. For twenty-three years I have been a member and an earnest helper of the Christian Spiritualists. I never could understand why so many of our public meetings should be so dull and uninteresting, yet this has been one of the best I have ever attended. I have been a member of the Banner of Light since it was published, and in the last paper I read the notice of your Christian Spiritualists Meeting on Sunday evening. For twenty-three years I have been a member and an earnest helper of the Christian Spiritualists. I never could understand why so many of our public meetings should be so dull and uninteresting, yet this has been one of the best I have ever attended. I have been a member of the Banner of Light since it was published, and in the last paper I read the notice of your Christian Spiritualists Meeting on Sunday evening. For twenty-three years I have been a member and an earnest helper of the Christian Spiritualists. I never could understand why so many of our public meetings should be so dull and uninteresting, yet this has been one of the best I have ever attended. I have been a member of the Banner of Light since it was published, and in the last paper I read the notice of your Christian Spiritualists Meeting on Sunday evening. For twenty-three years I have been a member and an earnest helper of the Christian Spiritualists. I never could understand why so many of our public meetings should be so dull and uninteresting, yet this has been one of the best I have ever attended. I have been a member of the Banner of Light since it was published, and in the last paper I read the notice of your Christian Spiritualists Meeting on Sunday evening. For twenty-three years I have been a member and an earnest helper of the Christian Spiritualists. I never could understand why so many of our public meetings should be so dull and uninteresting, yet this has been one of the best I have ever attended. I have been a member of the Banner of Light since it was published, and in the last paper I read the notice of your Christian Spiritualists Meeting on Sunday evening. For twenty-three years I have been a member and an earnest helper of the Christian Spiritualists. I never could understand why so many of our public meetings should be so dull and uninteresting, yet this has been one of the best I have ever attended. I have been a member of the Banner of Light since it was published, and in the last paper I read the notice of your Christian Spiritualists Meeting on Sunday evening. For twenty-three years I have been a member and an earnest helper of the Christian Spiritualists. I never could understand why so many of our public meetings should be so dull and uninteresting, yet this has been one of the best I have ever attended. I have been a member of the Banner of Light since it was published, and in the last paper I read the notice of your Christian Spiritualists Meeting on Sunday evening. For twenty-three years I have been a member and an earnest helper of the Christian Spiritualists. I never could understand why so many of our public meetings should be so dull and uninteresting, yet this has been one of the best I have ever attended. I have been a member of the Banner of Light since it was published, and in the last paper I read the notice of your Christian Spiritualists Meeting on Sunday evening. For twenty-three years I have been a member and an earnest helper of the Christian Spiritualists. I never could understand why so many of our public meetings should be so dull and uninteresting, yet this has been one of the best I have ever attended. I have been a member of the Banner of Light since it was published, and in the last paper I read the notice of your Christian Spiritualists Meeting on Sunday evening. For twenty-three years I have been a member and an earnest helper of the Christian Spiritualists. I never could understand why so many of our public meetings should be so dull and uninteresting, yet this has been one of the best I have ever attended. I have been a member of the Banner of Light since it was published, and in the last paper I read the notice of your Christian Spiritualists Meeting on Sunday evening. For twenty-three years I have been a member and an earnest helper of the Christian Spiritualists. I never could understand why so many of our public meetings should be so dull and uninteresting, yet this has been one of the best I have ever attended. I have been a member of the Banner of Light since it was published, and in the last paper I read the notice of your Christian Spiritualists Meeting on Sunday evening. For twenty-three years I have been a member and an earnest helper of the Christian Spiritualists. I never could understand why so many of our public meetings should be so dull and uninteresting, yet this has been one of the best I have ever attended. I have been a member of the Banner of Light since it was published, and in the last paper I read the notice

To Book-Buyers.

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

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

Importing from the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and communications (in closed or otherwise) of correspondents. The editorial department of this paper should be addressed to LUTHER COLBY and all Business Letters to ISAAC B. RICH, BANNER OF LIGHT PUBLISHING HOUSE, BOSTON, MASS.

Banner of Light.

BOSTON, SATURDAY, NOVEMBER 21, 1874.

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

AGENTS FOR THE BANNER IN NEW YORK,
THE AMERICAN NEWS COMPANY, 10 NASSAU ST.

COLBY & RICH,
PUBLISHERS AND PROPRIETORS.

LUTHER COLBY, EDITOR.
ISAAC B. RICH, BUSINESS-MANAGER.

Letters and communications appertaining to the Editorial Department of this paper should be addressed to LUTHER COLBY and all Business Letters to ISAAC B. RICH, BANNER OF LIGHT PUBLISHING HOUSE, BOSTON, MASS.

Special Notice—The New Postal Law.

In consequence of the provisions of the new postal regulation which demand the prepayment of all periodical mail matter, our patrons, when they renew their subscriptions, are requested to forward us, in addition to the usual \$3.00, the sum of fifteen cents for postage, which will be a saving to them of five cents from the amount (twenty cents) which they have heretofore had to pay at the local post offices. Those whose names are now on our list are also requested to send a proportionate sum to defray their postage from the first of January next until the time for which they have paid their subscription runs out. Our patrons will not find their bills any larger, but rather smaller, by their sending us this sum. Those who have paid us the postage will find a "P" affixed to their names upon the paper.

Rev. Dr. Thomas Hill on Mr. Crookes.

The Rev. Dr. Thomas Hill, ex-President of Harvard University, in his Remarks at a recent meeting of Unitarians at Stratton, N. Y., indulges in several spiteful little thrusts at Modern Spiritualism. He speaks of the "epidemic hallucination of spirit-rapping" as a form of unbelief which "attempts to ignore rather than deny the existence and the presence of God." Then he adds: "I pass by spirit-rapping without further notice, because it does not profess to build on a scientific basis." And finally he launches a sneer at what he styles "Mr. Crookes's toyings with the ghost of Katie King."

When a man is hard pushed for an argument, it is a cheap way for him to try to blacken an opponent by giving him a bad name; and when the Rev. Dr. Hill classes all the amazing phenomena, that have convinced such men as Fichte and Wallace of the basic truth of Spiritualism, under the name of "spirit-rapping," and would make the uninformed suppose that such men—the one a great philosopher, and the other a great naturalist—are under a "hallucination," he does this merely to excite a prejudice, put a belittling label on an unpopular truth, and create a false impression.

This spirit-rapping, by which he would have us understand Modern Spiritualism, he tells us, "does not profess to build on a scientific basis." And here he states what is the direct contrary of the truth. For the last twenty-five years Spiritualists have claimed that it is not a mere belief in the existence of spirits, but a knowledge of the fact, on which they build. All the principal writers on the subject, Brittan, Ballou, Davis, Tuttle, Edmonds, Owen, Sargent, Hardinge, Peebles, Wilkinson, Shorter, Kardec, and we know not how many others, have invariably claimed that they do "build on a scientific basis," that Spiritualism, in short, is a science. But the Rev. Dr. Hill declares to his fellow-religionists that Spiritualists do not even profess what they have so repeatedly asserted. And this man, thus ignorant, or thus reckless in misrepresentation, undertakes to demolish Spiritualism with a sneer, the only point in which is an untruth!

As for Mr. Crookes's "toyings with the ghost of Katie King," what is this expression but a weak attempt at vilification; an aspersion on a series of investigations, which, if true, as honest men and women attest, is the most amazing and important fact of the ages? The materialization of a spirit! The concretion and appearance, dissolution and disappearance of an embodied intelligence, suitably clothed, having the human form, and discharging human functions! And the Rev. Dr. Hill would set aside this stupendous phenomenon with an impotent sneer!

If he simply meant to say, it is all a fraud and a lie, why did he not say so at once, and give his reasons for the accusation? But no; not having the courage or the ability to do this, he would divert the attention of his hearers from Mr. Crookes's purely scientific experiments, undertaken to verify or disprove a fact of tremendous interest, by characterizing them as "toyings with a ghost." This doctor of divinity, instead of thanking and honoring the eminent chemist who has given so much of his valuable time to the testing of phenomena that are shaking and shaping the convictions of millions of men at this moment, would detract from his character and his fame by a paltry and dirty insinuation which may mean something, but which the utterer, if pushed to an explanation, may say means nothing.

The Rev. Dr. Hill has managed to put three distinct misstatements into his three flings at Spiritualism. In the first place it is not true that Spiritualism, in any bad sense, "ignores" the existence and the presence of God. So far as it is science, it makes no claim to proving the divine existence; but it is no more to blame for that than astronomy or mathematics. The relations of Spiritualism to Theism and Pantheism are carefully discussed in Epes Sargent's "Proof Palpable of Immortality," and no one can read

it and say that Spiritualism is any more atheistic than science in general. On the contrary, the very fact of the existence of spiritual forces removes one of the great objections of atheists, as any one who will read D'Holbach's "System of Nature" may learn.

We have seen that Dr. Hill's second charge, namely, that spirit-rapping (Spiritualism) "does not profess to build on a scientific basis," is equally untrue. Alfred R. Wallace, the distinguished naturalist, and who shares with Darwin the honor of the promulgation of the evolution theory, declares that Spiritualism is "a science of human nature founded on observed facts, and which appeals only to facts and experiment." For the last seventeen years the Banner of Light has made the same claim. Yet Dr. Hill hypocritically tells the world, we do not even profess to offer a scientific basis!

The third misstatement is that in regard to Mr. Crookes, by which the Rev. Dr. Hill would create a wholly erroneous impression as to the careful and prolonged investigations of the former, resulting in the proof of the materialization of a spirit form through Miss Cook.

When doctors of divinity can thus patter with the truth, traduce and misrepresent, through a fear of damage to their own little theological systems, is it to be wondered at that men should more and more distrust their religious teachers, and turn with hope and enthusiasm to what Lord Brougham, just before he died, characterized as that "rain-cloud, though no bigger than a man's hand, in the most cloudless skies of skepticism, namely, Modern Spiritualism?"

Dr. Beard on the Phenomena.

One Dr. Geo. M. Beard of New York having undertaken to explain the Eddy phenomena as all frauds—the Springfield Republican disposes of his claims to consideration as follows:

"The man who has a mania for exposing all extraordinary phenomena as frauds is sure to arise as the phenomena themselves. His name, today, is Dr. George M. Beard of New York. The peculiar operations of young Mr. Brown having been completely explained, he has been taking a turn with the mysteries of Spirit Vale, and in a communication to the Graphic exposes the Eddys with equal ease. Those who have witnessed Mr. Brown's achievements cannot help being somewhat prejudiced against Dr. Beard as a fair-minded investigator, for it is quite plain that 'unconscious muscular action' is ridiculously inadequate to meet the conditions of many of his performances, and yet Beard, having started with that preconceived idea, obstinately insists on stretching it to make it fit them. So with his 'exposure' of the Eddys. It is not, of course, impossible that the Eddys should yet be proved humbugs; but it is quite certain that Dr. Beard has not done it. He got into the house of the brothers by leaving his hat unattended by his boots unblackened and his beard unshaved, and otherwise managing his natural advantages so as to pass for a feeble-minded Spiritualist. Then he 'diplomatized,' let us say, profusely, unblinking believe and recognize spirits when he didn't, and finally got admitted to a dark scene and a light scene. Very little was seen at the former, only the apparition 'Honto,' and one other, which did not speak, exhibited, and both, Dr. Beard pronounced, were personated by William Eddy, as he believes all others are, with the help of the spectator's imagination. In the light scene, he assisted Horatio Eddy, and detected that individual in officiating as the spiritual guitar-player. Col. Olcott, who has been in Chittenden for several weeks, investigating, and whose illustrated papers have been published in the Graphic, Dr. Beard declares to be as 'credulous as a baby,' and incapable of telling the truth, regard to anything that takes place in the Eddy séances. The doctor gives a summary of the fine and rope and other feats, all of which are too familiar bits of jugglery to deserve serious attention. It may be at once conceded that all that really catches the public attention in the performances of the Vermont family, and all that they care to have light thrown upon, is the materialization. It is the new thing in their line. Unless the doctor's blunt charge is true, and Col. Olcott lies by wholesale, Dr. Beard's 'exposure' is absurd."

Col. H. S. Olcott, in a letter to the Graphic of Nov. 13th, also very conclusively shows up the shortcomings of Dr. Beard. We have room only for the opening paragraph:

"The records of controversial literature will be searched in vain for another instance of a grave scientific subject being so flippantly and audaciously judged as the pretended exposure of the Eddy manifestations by Dr. George M. Beard. The shallowest observer who ever sat in the Chittenden circle-room for a week consecutively, could have given me a more truthful account of what happens there, than a man who, under the cover of scientific inquiry, spreads his misstatements broadcast, and pushes himself into a coveted notoriety. Why, sir, I can ill afford the time and have hardly the patience to follow him through his devious ways toward his ridiculous conclusions; and I rise from a reading of his article with disgust at his shallowness and superficiality. Even the facts I have already published as coming under my own observation, he has neither quoted nor attempted to explain, while those still to be recorded are as inexplicable by his paltry hypotheses as the mystery of his own existence. He whistles the Mind-Reader Brown down the wind of his argument as complacently as the Eddy ghosts, and talks as if the Yale professors were ranged on his side; whereas, he has only to apply to the nearest source of information to discover that they hold him in the same estimation as a scientific investigator as I, a layman, do."

If any further proofs are needed of the utter frivolity and insufficiency of Dr. Beard's assumptions, they may be found in the facts stated by Madame Blavatsky in the last number of Mr. Sargent's "Proof Palpable."

Séances by Mrs. Mary M. Hardy.

We are informed that this lady, by special invitation, gave two séances last Sunday, (Nov. 15th,) at Manchester, N. H.—a sitting for materializations in the afternoon, and a dark circle in the evening—with her usual success; indeed, the manifestations at the materialization séance in the light, were equal if not superior to those at her own house. These séances were attended by many of the officials and first citizens of Manchester, who seemed highly pleased with and astonished at the wonderful developments of the occasion. Mr. and Mrs. Hardy speak in the highest terms of the genial warmth and hospitality of their host and hostess, Mr. and Mrs. Frank Richardson, who kindly tendered them the comforts of a true home while in their city. On Wednesday evening Mrs. H. also held a materialization séance at her house, the total receipts being given to a destitute and deserving family.

Dr. H. T. Child, 634 Race street, Philadelphia, writes: "The materializations with the Holmeses promise to be better than ever. I am very glad to see that the Banner is always ready to wait for evidence. I am sorry that there is such a disposition to traduce mediums, and rejoice that you are so careful not to do anything of that kind."

Charles H. Foster desires us to say that he did not pronounce the Eddy mediums to be "humbugs," as the report stated in the New York Graphic.

Universology.

Stephen Pearl Andrews inaugurated a course of six lectures upon the above named theme, at Parker Fraternity Hall, Boston, on the evening of Monday, Nov. 10th. He commenced by defining universology as the science of the universe, a subject which he said was perhaps as large as any other. There were certain principles in all parts of the universe which could be collected together and unified. Philosophy had always aimed at this result, but scientific men had been specialists. There were three different kinds of knowledge—knowing about things, knowing things and knowing how to apply or do things; the latter was art in its largest significance, which meant doing. The old philosophy generally meant knowing about, and this he termed idealism.

The modern system of differentiation he termed universology, and the practical philosophy or applied science of life he denominated pantheism. He defended his invention of new terms at some length, and aptly illustrated the fact that one who has advanced ideas finds it utterly impossible to express his thoughts in the ordinary current English. Technicalities were the handles by which they could take up more than with an ordinary phrase, a statement which he also illustrated at some length. He illustrated by a diagram that his new science was intended to reconcile all the segments of human thought, though it would be simply a reconciliation, not a wiping out of differences. In conclusion he answered several queries propounded by persons in the audience, in a very satisfactory manner.

On Tuesday evening, Nov. 17th, Mr. Andrews delivered the second of his course (at the same hall), his subject being "Linguistic, Comparative Philology, and the place which Language holds in the general scheme of the Sciences; Language a type of the Universe; Irregularities of the English Language." In the course of his remarks the lecturer explained the general nature of language, the sounds of the English tongue, and the elemental principles of the new scientific universal language, Alvaro, invented by himself. He illustrated his ideas by the use of the blackboard, and showed, by diagrams, the mechanical construction of the human mouth. His next lecture, which will occur on Monday evening, Nov. 23d, will be a preliminary exposition of Universology.

Mr. Andrews will lecture on Sunday evening, Nov. 22d, at half past seven o'clock, in the same hall, on Metempsychosis, Re-incarnation and Modern Spiritualism. Admission, ten cents.

Letter from Dr. J. R. Newton.

We know our readers will take pleasure in perusing the following from this world-renowned healer, and in learning from it that he is about to commence his journey Atlanticward. The field for the manipulatory system seems to so rapidly expand among the people as to make continual room for the practitioners who are called to the service, and there is work for them all. We feel that the blessings of relieved humanity cannot fail to follow Dr. Newton as he "travels toward the East."

To the Editor of the Banner of Light:

I expect to start East in a few days, but on account of the near approach of winter, I shall not go to New York until spring, but shall spend the intervening time in St. Louis, Mo. I have now been in this State two years. The first year was devoted to hard labor in this city, where I treated from seventy-five to one hundred patients daily. During the past year I have allowed myself some recreation, traveling in California and Nevada, and enjoying the fine scenery and genial climate of this wonderful country, practicing quietly at intervals in this city and Sacramento. Now I am ready for work again, and shall commence healing at the Southern Hotel, St. Louis, the 10th inst. I have the assurance of having even greater power than ever before, and am ready, as ever, to use it for the benefit of suffering humanity. May God continue to bless the dear old Banner! I meet everywhere its warm friends and supporters.

J. R. NEWTON, M. D.
San Francisco, Cal., Nov. 4th, 1874.

HOME: FEMME HEROIC AND MISCELLANEOUS POEMS, is the title of a volume of verses "dedicated to my bright particular star," by its author, Jesse H. Butler, of San Francisco, Cal., and just issued in excellent style by Colby & Rich, No. 9 Montgomery Place, Boston. The book is a wonder in these modern days of mere romance and sentimentalism, in that in it the author seeks to appeal to the home element—so much neglected in our times—which is inherent in all. His choicest inspirations are drawn from scenes of the fireside—although in the book matters historic and classic also claim limning from his pen—and it is refreshing to read a collection of versifications which has for its object the elevation of quiet pictures of life before the eye of the present generation, in place of the hurly-burly of passion, the rush of business, or the confusion of warfare. Read the announcement in another column.

Brown, the "mind-reader," says, at the end of a somewhat lengthy report of the remarkable materializations at the house of the Eddy family:

"In closing I wish to state that I am unable to express any opinion concerning the real meaning of these manifestations. I certainly did all I could to expose trickery, and very intelligent men like Colonel Olcott have been for weeks trying to unravel the mystery, but are now as far from it as ever. I have told you what I saw and what others with me saw, and I can add that all who saw were convinced that what they saw was no hallucination. Some, of course, who are Spiritualists, believe that the appearances were materializations of the dead. To many others the whole is a deep mystery, inexplicable as yet. Of the latter I am one."

Our old friend and esteemed correspondent, Judge A. G. W. Carter, has just made a change in his legal partnership, in that he has connected himself with a firm bearing the style of "CROSS, MAXWELL & CARTER," at 176 Broadway, New York City. Judge Carter was for four years State's Attorney, and for twelve years Judge of the highest courts for jury trials at Cincinnati, Ohio, and brings to the service of his clients not only a high degree of legal acumen, but also a mind trained by long experience to competently make use of the same. Liberal thinkers should give him a call when in need of legal advice.

Mr. J. M. Peebles is in town, looking and feeling well. He is here on business connected with his forthcoming history of travel in foreign lands, a book that ought to and undoubtedly will have an extensive sale.

Read the continuation of Robert Dale Owen's spiritual experiences, (as printed in the Atlantic Monthly for December,) which will be found on our eighth page.

Demise of Lester Day.

The name of this gentleman has been prominently before the Spiritualist public for some time past, and as the history of his determined peculiar defence of the medium Colchester is fresh in the minds of all our readers, we will not now recapitulate it, but will say that this earnest worker has at last heard the angelic "Come-up-higher," and has obeyed the call. The following letter from his daughter conveys the intelligence:

To the Editor of the Banner of Light:

I write to inform you that my dear father, Lester Day, passed away on the morning of the 12th inst., at ten minutes to six, after the most intense suffering of two weeks.

He left us in the full belief of the beautiful Spiritual Philosophy.

MARY E. DAY,
305 Main street, Buffalo, N. Y., Nov. 15th, 1874.

As is well known to our readers, Mr. Day gave of his means—in the time of his ability, to assist the cause of Spiritualism as embodied in the rights of the oppressed medium, Mr. Colchester, and thanks are truly due those kind friends who have from time to time done him the justice to forward such sums as they could spare toward the liquidating of the debt of honor which that cause owed to him. On the very day he died we were enabled, through such offerings, to forward to his address the sum of \$35.15, which no doubt has ere this been received by his family.

The Boston Radical Club met at the residence of Rev. John T. Sargent on Monday morning, Nov. 16th, and listened to an essay on "Evolution," which theme was skillfully and interestingly treated by Prof. Edward S. Morse, of Bowdoin College, who was formerly a pupil of the late Prof. Agassiz. In the course of his address the speaker, after treating of birds and reptiles, insects and worms, men and monkeys, pointed out certain peculiarities in the formation of the skull, which, in all the human species of to-day, he declared, never vary except in the smallest degree. He showed their marked difference from the corresponding parts of the monkey. Yet he asserted that these very parts in old skulls—and by old he meant those of thirty thousand years ago—had no similarity with the identical portions of the human skull of our time, but did exactly resemble the corresponding features of our monkey. These were facts which could not but be regarded as significant and suggestive. Remarks complimentary to the speaker were made by Dr. Bartol, Charles Bradlaugh, Mrs. Cheney and others, but no attempt was made by the members to discuss the matter, many seeming to agree with Rev. James Freeman Clark, who said his own religious views were no stumbling-block to the recognition of the plan of evolution when to his mind it should be backed by proofs. The next meeting of the club will be held at the residence of Dr. Bartol.

Daniel N. Haskell, late chief editor of the Boston Transcript, passed, after a long life of usefulness, from the busy turmoil of earth, to the soothing scenes of the spirit-life, on Friday, Nov. 13th. His decease was occasioned by pneumonia. His funeral exercises were conducted at the Hollis-street (Unitarian) Church on Monday noon, Nov. 16th, representatives of nearly all the Boston press attending, together with a large concourse of sympathizing friends. Vice-President Henry Wilson, Gov. Talbot and other distinguished individuals were also present. Prof. C. H. Leonard and Rev. Mr. Cheney conducted the services. The remains were then conveyed to Newburyport for interment in the family lot at Oak Hill Cemetery.

The Transcript of Tuesday, Nov. 17th, says, in the course of an editorial upon his demise: "We miss the warm grasp of the hand, the eye alight, the cheery laugh, the wholesome and inspiring influences of his fellowship. A soul so instinct with noble life cannot have ceased to be. The eye may grow dim, and the heart stop, but there is that in the memory of such a man which defies the grave. Farewell! Fast friend, brave worker, true soul! We part awhile!"

Mr. Simeon Lester, of Westchester County, N. Y., on whose farm Thomas Paine's body was buried, writes of the recent reports concerning the grave and monument as follows: "Thomas Paine was buried in a plot some forty feet from where his monument now stands. His body was removed over sixty years ago to England. The plot where he was originally buried had become covered with a mass of loose stones, weeds and briars, and was in a very bad condition. All that was done was to clear up the rubbish, remove the unsightly briars, and set out four locust posts nicely painted, to mark the spot where the body of Thomas Paine had once lain. The monument has not been disturbed in the least."

The reader will find under head of "Banner Correspondence" an enthusiastic commendation of Addie L. Ballou's labors in Oregon. The papers of that commonwealth—particularly the Oregon Statesman (daily and weekly), published in Salem—have spoken of her in a highly laudatory manner, and the citizens of Salem sometime since proffered her a Complimentary Benefit at Reid's Opera House.

Dr. H. P. Fairfield, the eloquent trance speaking medium and excellent clairvoyant physician and healer, has permanently located himself in Lynn, Mass., where he will attend to the physical wants of patients, or welcome the calls of such societies as may desire his intellectual treatment. Address him for lectures, etc., P. O. Box 74, Lynn, Mass.

J. H. Randall, Clyde, O., writes, Nov. 14th: "I am rejoiced at the prosperity of your Banner, and am greatly pleased with the steady course you have taken and pursued on all the questions discussed in the ranks of thinkers. Long may you prosper, and continue the work for which you are so well adapted."

A volume of Discourses on Spiritualism and cognate subjects, by Dr. Sexton, is announced in England; as is also "A Voice from the Spirit-World," five Inspirational Lectures, by Cora L. V. Tappan; a work on "Spiritualism and Christianity"; and a "Spiritual Annual for 1875."

THE SPIRITUAL TEACHER AND SONGSTER.—This "Teacher," by J. M. Peebles, designed to define the Principles of Spiritualism and encourage Congregational Singing is found exceedingly useful in conducting Circles and Sunday meetings. For price, etc., see advertisement in another column.

We have received from J. P. Mendum, Esq., publisher of the Boston Investigator, a fine lithograph of the Paine Memorial Building, which is now fast approaching material completion. Thanks, brother, for the fine engraving and the cordial feeling which prompted its bestowal.

Spiritualist Meetings at Beethoven Hall, Boston.

Mrs. Nellie L. Palmer, of Portland, Me., gave one of those eloquent trance utterances with which the Spiritualist public have been in the past so familiar, at this hall, Sunday afternoon, Nov. 15th—an increased audience (although a price had been set at the door) greeting her appearance in Boston. Her address (a report of which we shall give in our next issue) had for its subject: "What Inspires us—Faith or Reason?" and was attentively listened to to its close. Good singing, by the choir, combined to throw an air of quiet harmony about the hearts of the audience, and the people departed, looking forward to the next lecture by Mrs. Palmer—to occur at this hall on Sunday afternoon, November 22d—with happy anticipation.

J. J. Morse.

This widely known English trance speaker, we are happy to announce, is receiving that welcome, on the part of the American Spiritualists, which his high merit as a lecturer and man renders him so richly worthy of. He will continue to speak at Lyceum Hall, 69 W. Baltimore street, Baltimore, Md., on Sundays, morning and evening, the month of November. He is to lecture in Philadelphia 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.

The authorship of the Book of Mormon, the question as to the existence of an order of spiritual beings denominated "Diakka," spiritual telegraphy, the *modus operandi* of materialization, and other matters receive attention in the sixth page Message Department this week; Pensacola Aspinwall speaks for her unknown mother; Eph Hayes rebukes the Pharisaic spirit of "the gentlemen in black"; Johnnie Mansur sends message to his mother; Margaret Turner, of Bath, killed at the fall of the Pemberton Mill, desires to communicate with her relatives; Capt. Job Wheeler, of Bristol, Me., counsels charity on the part of his "sister Nab"; Minnie Appleton, of New York City, calls on her father to investigate the new light, but to do so with becoming humility; and Hilka Stauder, of North Germany, gives advice to her brother Hiermann.

Our readers will remember that some weeks since an article appeared in these columns, from the pen of Judge A. G. W. Carter, entitled "Truth Stranger than Fiction," in which were detailed the remarkable experiences of Mrs. Carter and a mother in search of her lost child. That mother has now succeeded in bringing together her two little buds again into one fold, and is desirous of finding employment for the purpose of supporting them, as she is left entirely without resources save such as her own labor can supply. Any person desiring a competent housekeeper in the city, or an earnest practical and economical manager for a farm household in the country, or a teacher of music, oil painting, and the English branches of education, will find a faithful worker by addressing "Mrs. M. J. C., Box 1030, Lockport, N. Y."

The present season promises to be one of considerable literary activity in regard to Spiritualism. Mr. Alfred R. Wallace has in the press a volume on *Miracles and Modern Spiritualism*. A volume by William Crookes, F. R. S., giving a more full and detailed account of his investigations into Spiritualism may also be expected. *The Proof Palpable of Immortality*, by Epes Sargent, in which the facts of spirit-materialization will be fully and carefully presented, is on the eve of publication.—*London Spiritual Magazine*.

Mr. Sargent's New Work, which Colby & Rich have in press, will be a capital addition to the literature of Spiritualism. This book is just the one to send to a friend as a *Holiday Present*.

Money received for the poor invalid, Austin Kent, since our last report:

Mrs. Lathrop, \$2.00; Mrs. Prudence Alexander, \$1.00; Mrs. Lydia Pierce, \$2.00; R. P. Livingston, \$1.00; Florida F. Belding, 25 cents; Sarah C. Hadder, \$1.00.

There will be no Public Circle at this office next Thursday afternoon. The séances will be resumed on Monday next, and continue as usual. The public generally are respectfully invited to attend.

The identical "John King" engraving, which we received from London and printed in the Banner several months ago, has just reappeared in the New York Graphic. *Wonderful enterprise!*

Wanted, to complete our files, the following numbers of the Banner: Nos. 1, 2, 3, 4, 5, 6, 7, and 8, of volume one; No. 22, of vol. three; Nos. 1, 2, 6, 7, 17, 21, 24, 25 and 26, of four.

We have received, and have for sale, THE SPIRITUAL MAGAZINE—J. Burns, London, Eng., publisher—for November.

"Katie King's Double."

To the Editor of the Banner of Light:

Glancing at the Graphic of Nov. 17th, I see an interesting article under the heading of "Katie King's Double." As the point in question is the reality of "materializations," thus demonstrating a future existence, it matters little whether this is or is not the Katie King so famous in the investigations of Mr. Wm. Crookes, F. R. S. With the skeptic, identity is an after consideration.

Is it not among the telling signs of the times that a popular daily, like the New York Graphic, devotes nearly eight columns (see last issue) to the startling phenomena of Spiritualism? Col. Olcott, though shrewd and critical, is a candid investigator. Lippitt's paper in the Graphic mentions the spirit John King. Returning from London last autumn, and bringing with me King's spirit-picture, you did wisely in printing it in the Banner of Light, with the Biography.

J. M. PEEBLES.

Materializations in Philadelphia—Katie King and Others.

Mr. and Mrs. Holmes are having very satisfactory séances. To secure order, and prevent disappointment, especially to those who come from a distance, they have made arrangements to issue a limited number of tickets, at one dollar each, for each evening, and no one will be admitted without one of these. Tickets may be secured on application to Dr. H. T. Child, 634 Race street, Philadelphia, either by letter (enclosing a three-cent stamp—the money need not be sent)—or personally, between 1 and 2 or 5 and 7 o'clock each day. Persons desiring to arrange for private séances, can procure the entire tickets for an evening by making application in advance, and thus avoid the risk of disappointment. All persons from a distance should take the precaution to make arrangements before they come.

A Beautiful Holiday Present.

Lays from the Pacific Slope!

HOME:

Femme Heroic

AND

Miscellaneous

POEMS.

BY JESSEE H. BUTLER.

San Francisco, Cal.

"Oh the world needs her heroes, let children of Light,
But they fall from her side like the meteor's light."

The author of this volume seeks to draw inspiration from the quiet scenes of the fireside and the boy and purifying influences of home, and in this he has been eminently successful, presenting, as he does, a succession of finished work-pictures, instead of half-baked school lessons.

CONTENTS:

PREFACE. INTRODUCTION. PART ONE. " TWO. " THREE. " FOUR. " FIVE. EXPLANATORY NOTES. FEMME HEROIC.	PART SIX. " SEVEN. " EIGHT. " NINE. " TEN. MISCELLANEOUS POEMS. LITTLE BELL. TWENTY-ONE. A BIRD. THE GRASS. THE COFFIN. FRIENDSHIP. A FLEW. MOTIVE. SHADOWS. PEACE. MY GARDEN. FACTOR AT CANAL. VOY AND I. OUR DAYS. ELMWOOD. OLD HOME. MUSIC. HUMS OF THE FOURTH. OF A CITY. GROWING OLD. DANFALL DRAMA. TOTE. THE LAST TIME. ELMWOOD. DETROIT. FRATERNAL LOVE. IMMOBILITY. COMBINATION.
---	--

HOME. the longest poem, is, as its name indicates, a tracing of human life in this sphere, and also by the use of symbolism and spirit-ought a portrait of "One Home in Heaven."

"FEMME HEROIC" speaks of the hard struggles, and the lessons flowing therefrom, of a true-hearted woman.

The **MISCELLANEOUS** offerings are varied, and fitted to all mental tastes.

Read the volume: In the midst of the confusion and turmoil of the modern system of existence, its work comes like the sweet chiming of twilight harmony bells, calling weary souls to the entertaining of higher thoughts concerning their needs and destinies.

\$25. The work contains a fine steel engraving of the author.

Bound in fine cloth, gilt side and back, 4¢/20, postage 7 cents.

For sale wholesale and retail by the publishers, COLBY & RICH, at No. 8 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

THE

SPIRITUAL TEACHER

AND

SONGSTER,

DESIGNED FOR

Congregational Singing.

BY J. M. PEEBLES.

"I heard the voices of harpers harping with their harps,
And they sang as it were a new song." *Revelation.*

The author says in his preface: "These readings, responses, and collections of hymns and songs are offered to meet, temporarily, a want felt by churches and societies of spiritualists in their social and religious gatherings.

Strangers finding their way into our halls walk, naturally enough, to read some statement of principles; or in some way ascertain something of our doctrines and general teachings. In fulfilling them I speak only for myself; and yet, in all probability, I reflect the general opinions of the members in America, known as Spiritualists. There seems to be a growing desire in our ranks to promote more order, harmony, culture, stability and genuine enthusiasm. A thorough, especially *congregational singing*, is among the helps to this.

Price 2 cents, postage free.

For sale wholesale and retail by COLBY & RICH, at No. 8 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

NATURE'S ORACULAR;

OR,

BATTLES AND WOUNDS IN TIME OF PEACE.

A Plea for the Oppressed.

BY MISS JENNIE COLLINS.

Edited by Russell H. Conwell.

This work is written in a clear and forcible manner, and aims to elevate and ameliorate the condition of the poor working girl.

8 Cloth, 4¢/20, postage 10 cents.

For sale wholesale and retail by COLBY & RICH, at No. 8 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

ORIGIN AND PROGRESS

OF THE MOVEMENT FOR THE

RECOGNITION OF THE

CHRISTIAN GOD, JESUS CHRIST,

AND THE BIBLE,

IN THE UNITED STATES CONSTITUTION.

BY W. F. JAMIESON.

Price 10 cents, postage 2 cents.

For sale wholesale and retail by the publishers, COLBY & RICH, at No. 8 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

"FOSTER PAMPHLET."

It is as interesting as any novel. It should be read by every spiritualist, spiritualists, who have skeptical friends should present them with a copy. And sceptics should read it at once. No intelligent person could have the arrogance to doubt the testimony of the writers of this book about the wonderful doings of the great Ithum. There is a direct communication between this world and the next, a fact that all should know.

Price 9 cents, postage free.

For sale wholesale and retail by COLBY & RICH, at No. 8 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

ROOM TO LET.

A SPACIOUS ROOM in the new Building No. 9 Mont-
gomery Place, near Province Street, for
conferences. Apply at the Bookstore of COLBY & RICH
on the first floor.

18-Nov-11.

DR. E. S. CLEVELAND AND WIFE,
Clairvoyant and Test Mediums, of Rochester, N. Y.

ARE now traveling through Canada and the West. For
diagnosis of disease, and advice concerning treatment,
of hair and face, with many, age and res-
cience paid written. Address

DR. E. S. CLEVELAND,
Box 129, Rochester, N. Y.

Nov. 11, -5w15-

CHRISTMAS BELLS FOR 1874.

**INDISPENSABLE TO All who Wish to be Imp-
ressed by the Christmas Bells of 1874.**
Mainly by ADAMS & CO., Publishers, 4 Pearl st., Boston
Nov. 11, -3w15-

PROF. LISTER, formerly of Boston, can be
consulted at 223 4th ave. n. e., New York. For terms an
full information, send stamp for a Circular. All letters
must be addressed to Box 182, New York City.
Nov. 11, -12w15-

MRS. S. DICK, Trance Medium. Hours 9 to 11
and 2 to 6. 657 1/2 Washington street, Boston, Mass.
Nov. 11, -12w15-

THEODORE PARKER.

We have received from the studio of Geo. K. Warren
beautiful photographs of THEODORE PARKER, taken
from a bust by S. H. Morse, Imperial, 50 cents, postage
free.

For sale wholesale and retail by COLBY & RICH, at No. 8 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

Advertisements.

HULL & CHAMBERLAIN'S
MAGNETIC AND ELECTRIC
POWDERS!

GREAT NERVINE, REGULATOR,
AND
BLOOD PURIFIER.
A Complete and Reliable Family Medicine,
PURELY VEGETABLE.

Magnetic and Electric Uterine Wafers!

A Local Remedy for Female Diseases.

Mailed Postpaid (1 Box) 1.00
at these PRICES: (6 Boxes) 5.00

AGENTS WANTED EVERYWHERE.

Circulars and Agents' Terms sent FREE to any
address upon application to proprietors.

Address HULL & CHAMBERLAIN,
127 East 10th Street, New York City.

Phoebe C. Hull, Annie Lord Chamberlain,
Magnetic Physician, Branch office, 120 Warren
Office, 127 East 10th St., (near Union Park)
(Near Union Park, New York City, Chicago, Ill.,
For sale wholesale and retail by COLBY & RICH,
No. 9 Montgomery Place, corner of Province street (lower
floor), Boston, Mass.

PIANOS.

COPY of letter from one of the LARGEST CON-
VENTS IN CALIFORNIA:

OAKLAND, CAL., OCT. 9, 1874.

Dear Sir:—We are happy to state that the magnificent
instrument you sent us last Saturday has not only realized
our highest expectations, but greatly surpassed them. No
other Pianos, not even Steinway's, can compare with

HALLET, DAVIS & CO'S

In brilliancy and sweetness of tone, design, finish and dura-
bility. They are positively unrivalled. After three years' constant
use in this institution, our

HALLET, DAVIS & CO'S

Pianos are just as perfect now as when purchased.
With many kind wishes to remain, dear Sir, yours respec-
tfully,
S. M. J. BARTIS, Supr.

FIRST PREMIUM

AT
California State Fair, 1874.

PIANOS

OF
HALLET, DAVIS & CO.

WAREHOUSES,
272 Washington street, Boston.
Nov. 14.—2w

INCREASE YOUR VITALITY.

"The Blood is the Life."

DR. STORER'S

Great Vitalizer,
THE
Nutritive Compound,

SHOULD now be used by weak-nerved and poor-blooded
people everywhere, as the best restorative of nerve-force
and blood-circulation ever discovered.
Mild and soothing in its nature, the feeblest child can
take it. Constant use claims to be the nutritive power,
the worst form of disease yield to its power.
Send for it to Dr. H. P. STORER, No. 9 Montgomery
Place, Boston, Mass.

Price \$1.00 Six Packages, \$5.00.
For sale wholesale and retail by COLBY & RICH, at No.
9 Montgomery Place, corner of Province street (lower
floor), Boston, Mass.

STANDARD WORKS
—ON—
Anatomy, Physiology,
Physiognomy,
Phrenology, Psychology
&c., &c.

The entire works published by SAMUEL R. WELLS,
of New York City, are for sale wholesale and retail by
COLBY & RICH, 9 Montgomery Place, Boston, Mass.
Send for a Catalogue.

Dr. Fred. L. H. Willis.

Address, after June 20th, all further notices:
Glenora, Yates Co., N. Y.

DR. WILLIS may be addressed as above. From this
point he can attend to the diagnosing of disease by hair
analysis, and to the treatment of all diseases of the
nervous system, including, as he does, accurate scientific
knowledge with keen and searching clairvoyance.
Dr. Willis claims special skill in treating all diseases of
the blood and nervous system, Cancers, Scrofula in all its
forms, Epilepsy, Paralysis, and all the most delicate and
complicated diseases of both sexes.
Dr. Willis is permitted to refer to numerous parties who
have been cured by his system of practice when all others
had failed. All letters must contain a return postage stamp.
Send for Circulars and References. 17—Oct. 3.

THE SPIRITUALIST NEWSPAPER.

A Record of the Progress of the Science and Ethics
of Spiritualism.

ESTABLISHED IN 1869.

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

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

Annual subscription to residents in any part of the United
States, three and a half dollars. In advance, by
Post Office Order, payable to E. W. ALLEN, 11 Ave Maria
Lane, London, E. C.

Oct. 10.

SOUL READING

OR PSYCHOMETRICAL DELINEATION OF CHARACTER.

MRS. A. B. SEVERANCE would respectfully announce
to the public that those who wish, and will visit her in
person, or send their autograph or lock of hair, she will give
an accurate description of their leading traits of character
and peculiarities of disposition; mark the causes in past and
future life; physical disease, with prescription therefor;
what business they are best adapted to pursue in order to be
successful; the physical and mental advantages of those in-
tending marriage; and hints to the luxuriously married.
Full delineation, \$2.00, and four 3-cent stamps.
Address, Mrs. A. B. SEVERANCE,
Centre street, between Church and White streets,
White Water, Walworth Co., Wis.
Oct. 2.—11

DR. H. P. FAIRFIELD,

THE most reliable and successful Clairvoyant Seer and
Magnetic Healing Physician of our day, has perma-
nently located in Lynn, Mass., No. 21 Prospect street,
where, by his aid, the afflicted are cured of all diseases of the
nervous system, including, as he does, accurate scientific
knowledge with keen and searching clairvoyance.
Dr. Fairfield claims special skill in treating all diseases of
the blood and nervous system, Cancers, Scrofula in all its
forms, Epilepsy, Paralysis, and all the most delicate and
complicated diseases of both sexes.
Dr. Fairfield is permitted to refer to numerous parties who
have been cured by his system of practice when all others
had failed. All letters must contain a return postage stamp.
Send for Circulars and References. 17—Oct. 3.

WANTED AGENTS—To sell the "Life and
Explorations of Dr. Livingstone." Complete,
authentic; a fresh book; price sent to the times. B. B.
RUSSELL, Publisher, 55 Cornhill, Boston, Mass.
Nov. 7.—3w

SOLOMON W. JEWETT, Healer, Rutland, Vt.
Nov. 7.—4w

Mediums in Boston.

Clairvoyant Medical Practice!

DR. STORER'S OFFICE

(Formerly at 137 Harrison Avenue.) is now in the beautiful
and commodious Banner of Light Building, Rooms Nos.
6 and 7.

NO. 9 MONTGOMERY PLACE.

MRS. MAGGIE J. FOLSON.

The widely known Spiritualist, clairvoyant, examines pa-
tients from 9 o'clock A. M. to 5 o'clock P. M. daily.
DR. STORER will personally attend patients, and
whenever spiritual help and practical judgment and ex-
perience can accomplish, will do so, and is successful in
curing the sick.

Patients in the country, and all persons ordering DR.
STORER'S NEW VITAL REMEDIES, for Chronic
and Nervous Diseases, will address

DR. H. B. STORER.

Jan. 3.

D. C. DENSMORE,

PSYCHOPATHIC PHYSICIAN, 5 Dwight street, (near
St. James Church), Boston, Mass., where he will attend
the sick who have failed to find relief, and are favorable to
his system of cure, consisting of Medicated Vapor Baths,
Manipulation, Electricity, Swedish Movement, and
"Bain d'Induction." His unparalleled success in curing the
various diseases of the past twenty-five years, both
in this country and Europe, warrants him in giving hope-
ful words of cheer to the most despairing sufferer. Rooms
and board at reasonable rates to patients at a distance.
Office hours 9 to 4.

S. B.—A lady always in attendance to wait upon female
patients.

206 1/2 Sept. 12.

Dr. Main's Health Institute,

AT NO. 32 HARRISON AVENUE, BOSTON.

Those requesting examinations by letter will please en-
close \$1.00, a lock of hair, a return postage stamp, and
the address, and state sex and age. 16w—Oct. 24.

Dr. S. E. Crossman,

CLAIRVOYANT AND MAGNETIC PHYSICIAN;
also, Trance Medium. Removes all Cancers and Tu-
mors by cleansing the blood. Examines at any distance.
Terms \$2.00. Send letters the same. Also indicate, 37
Tremont street, Boston, Room 10. 2w—Nov. 11.

MRS. N. J. and MR. S. P. MORSE, Electro-
Magnetic Physicians, 46 Beach street, Boston. Treat-
ment by Magnetism, Electricity, Medicines and Electro-
Medicated Vapor Baths. Also indicate, 37 Tremont
street, Boston, Room 10. 2w—Nov. 11.

W. A. DUNN, Magnetic Physician.

Office, 101 1/2 Essex street, Boston. Room 10. 10
10. Will visit patients at their residences. Send
photograph and \$1.00 and receive a description of your
disease by mail. Office treatments \$1.00. Hours 9 to 5.
Nov. 21.—4w

J. WILLIAM AND SUSIE WILLIS

FLETCHER,

BUSINESS, Test and Medical Mediums, No. 9 Mont-
gomery Place, Boston, Mass.

MRS. M. SUNDERLAND COOPER,

THE Original New England Medium, No. 38 Milford
street, Boston. Hours 9 A. M. to 4 P. M.

MRS. JENNIE POTTER,

TRANCE MEDIUM, 11 Oak street, 3 doors from City
Hall. Washington St. 9 A. M. to 9 P. M., Sundays 9
to 11. 4w—Nov. 7.

MISS S. F. NICKERSON,

TRANCE and Business Medium, 35 Dorset street, Boston.
Public Seances Sunday eve. Admission 50 cents.
Nov. 7.—4w

A. S. HAYWARD exercises his Powerful Mag-
netic Force in the treatment of all diseases of the
nervous system, and all diseases of the blood, and all
diseases of the organs of the body. Also indicates, 37
Tremont street, Boston. Paper 25 cents or more, optional.
Oct. 3.—11

JULIA M. CARPENTER

CLAIRVOYANT AND MAGNETIC PHYSICIAN, 12 India
street, Boston, Mass. Examination and treatment by lock
of hair or otherwise. \$2.00. 2w—Nov. 11.

MRS. E. B. CHASE

HAS great success in all cases of Nervous Debility, Liv-
er, Bilious, and Female Complaints. At home Mon-
days, Tuesdays, Thursdays and Fridays, from 10 to
2. 37 East Brookline street, Boston. 17—Aug. 30.

FANNIE REMICK,

Trance Medium, 29 Indiana Place, Boston.
Nov. 14.—2w

MRS. HARDY

TRANCE MEDIUM, No. 4 Concord square, Boston.
Office hours from 9 to 12 and 2 to 5. Dark Circle every
Friday evening. Nov. 21.

MRS. FRANK CAMPBELL, Medium, No. 14

(Room 4) Indiana street, lending from Washington
street and Harrison avenue, Boston. Hours from 10 to 5.
Nov. 7.—4w

MRS. J. L. PLUMB, M. D., examines disease

of the mind and body, and all diseases of the blood, and
all diseases of the organs of the body. At home Mon-
days, Tuesdays, Thursdays and Fridays, from 10 to
2. 37 East Brookline street, Boston. 17—Aug. 30.

MRS. L. W. LITCH, Clairvoyant Physician

and Test Medium, 160 Court street, Boston. Circles
Sunday and Tuesday evening. Nov. 21.

MRS. C. H. WILDES, No. 17 Hayward place,

Boston, Tuesdays, Wednesdays and Thursdays,
from 9 to 12. Nov. 21.

HANNAH A. POLLARD, Healing and Writ-
ing Medium, 359 3/4 street, South Boston.
Oct. 3.—4w

SAMUEL GROVER, HEALING MEDIUM, No.

50 Dover street (formerly 21 Dix place). Dr. G. will at-
tend funerals if requested. 13w—Sept. 12.

NOTICE

The Second Volume of the

Summerland Messenger

WILL commence with the December No., and will be
devoted to the publication of the most interesting and
valuable material of the movement. It is a new and
entirely new work, and is intended to be a medium for
the publication of the most valuable material of the
movement. It is a new and entirely new work, and is
intended to be a medium for the publication of the most
valuable material of the movement. It is a new and
entirely new work, and is intended to be a medium for
the publication of the most valuable material of the
movement. It is a new and entirely new work, and is
intended to be a medium for the publication of the most
valuable material of the movement. It is a new and
entirely new work, and is intended to be a medium for
the publication of the most valuable material of the
movement. It is a new and entirely new work, and is
intended to be a medium for the publication of the most
valuable material of the movement. It is a new and
entirely new work, and is intended to be a medium for
the publication of the most valuable material of the
movement. It is a new and entirely new work, and is
intended to be a medium for the publication of the most
valuable material of the movement. It is a new and
entirely new work, and is intended to be a medium for
the publication of the most valuable material of the
movement. It is a new and entirely new work, and is
intended to be a medium for the publication of the most
valuable material of the movement. It is a new and
entirely new work, and is intended to be a medium for
the publication of the most valuable material of the
movement. It is a new and entirely new work, and is
intended to be a medium for the publication of the most
valuable material of the movement. It is a new and
entirely new work, and is intended to be a medium for
the publication of the most valuable material of the
movement. It is a new and entirely new work, and is
intended to be a medium for the publication of the most
valuable material of the movement. It is a new and
entirely new work, and is intended to be a medium for
the publication of the most valuable material of the
movement. It is a new and entirely new work, and is
intended to be a medium for the publication of the most
valuable material of the movement. It is a new and
entirely new work, and is intended to be a medium for
the publication of the most valuable material of the
movement. It is a new and entirely new work, and is
intended to be a medium for the publication of the most
valuable material of the movement. It is a new and
entirely new work, and is intended to be a medium for
the publication of the most valuable material of the
movement. It is a new and entirely new work, and is
intended to be a medium for the publication of the most
valuable material of the movement. It is a new and
entirely new work, and is intended to be a medium for
the publication of the most valuable material of the
movement. It is a new and entirely new work, and is
intended to be a medium for the publication of the most
valuable material of the movement. It is a new and
entirely new work, and is intended to be a medium for
the publication of the most valuable material of the
movement. It is a new and entirely new work, and is
intended to be a medium for the publication of the most
valuable material of the movement. It is a new and
entirely new work, and is intended to be a medium for
the publication of the most valuable material of the
movement. It is a new and entirely new work, and is
intended to be a medium for the publication of the most
valuable material of the movement. It is a new and
entirely new work, and is intended to be a medium for
the publication of the most valuable material of the
movement. It is a new and entirely new work, and is
intended to be a medium for the publication of the most
valuable material of the movement. It is a new and
entirely new work, and is intended to be a medium for
the publication of the most valuable material of the
movement. It is a new and entirely new work, and is
intended to be a medium for the publication of the most
valuable material of the movement. It is a new and
entirely new work, and is intended to be a medium for
the publication of the most valuable material of the
movement. It is a new and entirely new work, and is
intended to be a medium for the publication of the most
valuable material of the movement. It is a new and
entirely new work, and is intended to be a medium for
the publication of the most valuable material of the
movement. It is a new and entirely new work, and is
intended to be a medium for the publication of the most
valuable material of the movement. It is a new and
entirely new work, and is intended to be a medium for
the publication of the most valuable material of the
movement. It is a new and entirely new work, and is
intended to be a medium for the publication of the most
valuable material of the movement. It is a new and
entirely new work, and is intended to be a medium for
the publication of the most valuable material of the
movement. It is a new and entirely new work, and is
intended to be a medium for the publication of the most
valuable material of the movement. It is a new and
entirely new work, and is intended to be a medium for
the publication of the most valuable material of the
movement. It is a new and entirely new work, and is
intended to be a medium for the publication of the most
valuable material of the movement. It is a new and
entirely new work, and is intended to be a medium for
the publication of the most valuable material of the
movement. It is a new and entirely new work, and is
intended to be a medium for the publication of the most
valuable material of the movement. It is a new and
entirely new work, and is intended to be a medium for
the publication of the most valuable material of the
movement. It is a new and entirely new work, and is
intended to be a medium for the publication of the most
valuable material of the movement. It is a new and
entirely new work, and is intended to be a medium for
the publication of the most valuable material of the
movement. It is a new and entirely new work, and is
intended to be a medium for the publication of the most
valuable material of the movement. It is a new and
entirely new work, and is intended to be a medium for
the publication of the most valuable material of the
movement. It is a new and entirely new work, and is
intended to be a medium for the publication of the most
valuable material of the movement. It is a new and
entirely new work, and is intended to be a medium for
the publication of the most valuable material of the
movement. It is a new and entirely new work, and is
intended to be a medium for the publication of the most
valuable material of the movement. It is a new and
entirely new work, and is intended to be a medium for
the publication of the most valuable material of the
movement. It is a new and entirely new work, and is
intended to be a medium for the publication of the most
valuable material of the movement. It is a new and
entirely new work, and is intended to be a medium for
the publication of the most valuable material of the
movement. It is a new and entirely new work, and is
intended to be a medium for the publication of the most
valuable material of the movement. It is a new and
entirely new work, and is intended to be a medium for
the publication of the most valuable material of the
movement. It is a new and entirely new work, and is
intended to be a medium for the publication of the most
valuable material of the movement. It is a new and
entirely new work, and is intended to be a medium for
the publication of the most valuable material of the
movement. It is a new and entirely new work, and is
intended to be a medium for the publication of the most
valuable material of the movement. It is a new and
entirely new work, and is intended to be a medium for
the publication of the most valuable material of the
movement. It is a new and entirely new work, and is
intended to be a medium for the publication of the most
valuable material of the movement. It is a new and
entirely new work, and is intended to be a medium for
the publication of the most valuable material of the
movement. It is a new and entirely new work, and is
intended to be a medium for the publication of the most
valuable material of the movement. It is a new and
entirely new work, and is intended to be a medium for
the publication of the most valuable material of the
movement. It is a new and entirely new work, and is
intended to be a medium for the publication of the most
valuable material of the movement. It is a new and
entirely new work, and is intended to be a medium for
the publication of the most valuable material of the
movement. It is a new and entirely new work, and is
intended to be a medium for the publication of the most
valuable material of the movement. It is a new and
entirely new work, and is intended to be a medium for
the publication of the most valuable material of the
movement. It is a new and entirely new work, and is
intended to be a medium for the publication of the most
valuable material of the movement. It is a new and
entirely new work, and is intended to be a medium for
the publication of the most valuable material of the
movement. It is a new and entirely new work, and is
intended to be a medium for the publication of the most
valuable material of the movement. It is a new and
entirely new work, and is intended to be a medium for
the publication of the most valuable material of the
movement. It is a new and entirely new work, and is
intended to be a medium for the publication of the most
valuable material of the movement. It is a new and
entirely new work, and is intended to be a medium for
the publication of the most valuable material of the
movement. It is a new and entirely new work, and is
intended to be a medium for the publication of the most
valuable material of the movement. It is a new and
entirely new work, and is intended to be a medium for
the publication of the most valuable material of the
movement. It is a new and entirely new work, and is
intended to be a medium for the publication of the most
valuable material of the movement. It is a new and
entirely new work, and is intended to be a medium for
the publication of the most valuable material of the
movement. It is a new and entirely new work, and is
intended to be a medium for the publication of the most
valuable material of the movement. It is a new and
entirely new work, and is intended to be a medium for
the publication of the most valuable material of the
movement. It is a new and entirely new work, and is
intended to be a medium for the publication of the most
valuable material of the movement. It is a new and
entirely new work, and is intended to be a medium for
the publication of the most valuable material of the
movement. It is a new and entirely new work, and is
intended to be a medium for the publication of the most
valuable material of the movement. It is a new and
entirely new work, and is intended to be a medium for
the publication of the most valuable material of the
movement. It is a new and entirely new work, and is
intended to be a medium for the publication of the most
valuable material of the movement. It is a new and
entirely new work, and is intended to be a medium for
the publication of the most valuable material of the
movement. It is a new and entirely new work, and is
intended to be a medium for the publication of the most
valuable material of the movement. It is a new and
entirely new work, and is intended to be a medium for
the publication of the most valuable material of the
movement. It is a new and entirely new work, and is
intended to be a medium for the publication of the most
valuable material of the movement. It is a new and
entirely new work, and is intended to be a medium for
the publication of the most valuable material of the
movement. It is a new and entirely new work, and is
intended to be a medium for the publication of the most
valuable material of the movement. It is a new and
entirely new work, and is intended to be a medium for
the publication of the most valuable material of the
movement. It is a new and entirely new work, and is
intended to be a medium for the publication of the most
valuable material of the movement. It is a new and
entirely new work, and is intended to be a medium for
the publication of the most valuable material of the
movement. It is a new and entirely new work, and is
intended to be a medium for the publication of the most
valuable material of the movement. It is a new and
entirely new work, and is intended to be a medium for
the publication of the most valuable material of the
movement. It is a new and entirely new work, and is
intended to be a medium for the publication of the most
valuable material of the movement. It is a new and
entirely new work, and is intended to be a medium for
the publication of the most valuable material of the
movement. It is a new and entirely new work, and is
intended to be a medium for the publication of the most
valuable material of the movement. It is a new and
entirely new work, and is intended to be a medium for
the publication of the most valuable material of the
movement. It is a new and entirely new work, and is
intended to be a medium for the publication of the most
valuable material of the movement. It is a new and
entirely new work, and is intended to be a medium for
the publication of the most valuable material of the
movement. It is a new and entirely new work, and is
intended to be a medium for the publication of the most
valuable material of the movement. It is a new and
entirely new work, and is intended to be a medium for
the publication of the most valuable material of the
movement. It is a new and entirely new work, and is
intended to be a medium for the publication of the most
valuable material of the movement. It is a new and
entirely new work, and is intended to be a medium for
the publication of the most valuable material of the
movement. It is a new and entirely new work, and is
intended to be a medium for the publication of the most
valuable material of the movement. It is a new and
entirely new work, and is intended to be a medium for
the publication of the most valuable material of the
movement. It is a new and entirely new work, and is
intended to be a medium for the publication of the most
valuable material of the movement. It is a new and
entirely new work, and is intended to be a medium for
the publication of the most valuable material of the
movement. It is a new and entirely new work, and is
intended to be a medium for the publication of the most
valuable material of the movement. It is a new and
entirely new work, and is intended to be a medium for
the publication of the most valuable material of the
movement. It is a new and entirely new work, and is
intended to be a medium for the publication of the most
valuable material of the movement. It is a new and
entirely new work, and is intended to be a medium for
the publication of the most valuable material of the
movement. It is a new and entirely new work, and is
intended to be a medium for the publication of the most
valuable material of the movement. It is a new and
entirely new work, and is intended to be a medium for
the publication of the most valuable material of the
movement. It is a new and entirely new work, and is
intended to be a medium for the publication of the most
valuable material of the movement. It is a new and
entirely new work, and is intended to be a medium for
the publication of the most valuable material of the
movement. It is a new and entirely new work, and is
intended to be a medium for the publication of the most
valuable material of the movement. It is a new and
entirely new work, and is intended to be a medium for
the publication of the most valuable material of the
movement. It is a new and entirely new work, and is
intended to be a medium for the publication of the most
valuable material of the movement. It is a new and
entirely new work, and is intended to be a medium for
the publication of the most valuable material of the
movement. It is a new and entirely new work, and is
intended to be a medium for the publication of the most
valuable material of the movement. It is a new and
entirely new work, and is intended to be a medium for
the publication of the most valuable material of the
movement. It is a new and entirely new work, and is
intended to be a medium for the publication of the most
valuable material of the movement. It is a new and
entirely new work, and is intended to be a medium for
the publication of the most valuable material of the
movement. It is a new and entirely new work, and is
intended to be a medium for the publication of the most
valuable material of the movement. It is a new and
entirely new work, and is intended to be a medium for
the publication of the most valuable material of the
movement. It is a new and entirely new work, and is
intended to be a medium for the publication of the most
valuable material of the movement. It is a new and
entirely new work, and is intended to be a medium for
the publication of the most valuable material of the
movement. It is a new and entirely new work, and is
intended to be a medium for the publication of the most
valuable material of the movement. It is a new and
entirely new work, and is intended to be a medium for
the publication of the most valuable material of the
movement. It is a new and entirely new work, and is
intended to be a medium for the publication of the most
valuable material of the movement. It is a new and
entirely new work, and is intended to be a medium for
the publication of the most valuable material of the
movement. It is a new and entirely new work, and is
intended to be a medium for the publication of the most
valuable material of the movement. It is a new and
entirely new work, and is intended to be a medium for
the publication of the most valuable material of the
movement. It is a new and entirely new work, and is
intended to be a medium for the publication of the most
valuable material of the movement. It is a new and
entirely new work, and is intended to be a medium for
the publication of the most valuable material of the
movement. It is a new and entirely new work, and is
intended to be a medium for the publication of the most
valuable material of the movement. It is a new and
entirely new work, and is intended to be a medium for
the publication of the most valuable material of the
movement. It is a new and entirely new work, and is
intended to be a medium for the publication of the most
valuable material of the movement. It is a new and
entirely new work, and is intended to be a medium for
the publication of the most valuable material of the
movement. It is a new and entirely new work, and is
intended to be a medium for the publication of the most
valuable material of the movement. It is a new and
entirely new work, and is intended to be a medium for
the publication of the most valuable material of the
movement. It is a new and entirely new work, and is
intended to be a medium for the publication of the most
valuable material of the movement. It is a new and
entirely new work, and is intended to be a medium for
the publication of the most valuable material of the
movement. It is a new and entirely new work, and is
intended to be a medium for the publication of the most
valuable material of the movement. It is a new and
entirely new work, and is intended to be a medium for
the publication of the most valuable material of the
movement. It is a new and entirely new work, and is
intended to be a medium for the publication of the most
valuable material of the movement. It is a new and
entirely new work, and is intended to be a medium for
the publication of the most valuable material of the
movement. It is a new and entirely new work, and is
intended to be a medium for the publication of the most
valuable material of the movement. It is a new and
entirely new work, and is intended to be a medium for
the publication of the most valuable material of the
movement. It is a new and entirely new work, and is
intended to be a medium for the publication of the most
valuable material of the movement. It is a new and
entirely new work, and is intended to be a medium for
the publication of the most valuable material of the
movement. It is a new and entirely new work, and is
intended to be a medium for the publication of the most
valuable material of the movement. It is a new and
entirely new work, and is intended to be a medium for
the publication of the most valuable material of the
movement. It is a new and entirely new work, and is
intended to be a medium for the publication of the most
valuable material of the movement. It is a new and
entirely new work, and is intended to be a medium for
the publication of the most valuable material of the
movement. It is a new and entirely new work, and is
intended to be a medium for the publication of the most
valuable material of the movement. It is a new and
entirely new work, and is intended to be a medium for
the publication of the most valuable material of the
movement. It is a new and entirely new work, and is
intended to be a medium for the publication of the most
valuable material of the movement. It is a new and
entirely new work, and is intended to be a medium for
the publication of the most valuable material of the
movement. It is

(Copyrighted by Messrs. H. O. Houghton & Co., Boston, and reprinted in the Banner of Light from the Atlantic Monthly for December, 1874, by special permission of the publishers.)

SOME RESULTS FROM MY SPIRITUAL STUDIES.

A CHAPTER OF AUTOBIOGRAPHY.

BY ROBERT DALE OWEN.

"Doubts as to the author's child-heart unknown
Question is now from star and sphere
Too little of too much we know
And yet the staff of life is low
The power is lost to self-deceit
With shallow forms of make-believe."—Waltter.

A modern dynasty is assuming control in the region of mind. Throughout the civilized world the reign of the Miraculous is gradually losing power and prestige, superseded by the reign of Law.

It would be hazardous to say of any great principle which has been taught by the world's great seers, that though the modern age has suited well the epoch in progress of ancient Greece, yet, in our day, no one but an enthusiastic poet like Schiller will lament that the gods of Greece have vanished in the dim distance of the past; that their king, with thunderbolt in hand, has been dethroned, to make way for lectures on electricity and kites drawing lightning from the clouds; that Phœbus is ousted from his chariot, his four-yoked steeds useless ever since Copernicus brought the sun to a standstill; that Neptune has lost to the mariner's compass the sceptre of the sea, and Pluto to penal flames, that are dying out in their turn, the dominion of the underworld; that in these days of cannon and breech-loaders and protocols, Mars no longer leads armies to the field, nor Minerva statesmen to the cabinet; that dryads and nymphs have deserted forest and fountain, as the bear and the buffalo disappear before the sweep of civilization.

As monotheism, despite poetic regrets, befits a later stage of the world than polytheism, so the persistent uniformity of law is an advance, timely and welcome in our modern day, on that scheme of the arbitrary and the exceptional which is based on miracle. A new working—welcome to the thoughtful and dispassionate observer, but abhorrent to the more dogmatic theologian; yet, welcome or unwelcome in certain quarters, a truth that has already made its way to respect, and is sure to prevail.

I use the word miracle, not in its etymological sense, as a something to be wondered at, nor, as Archbishop Tillotson and Bishop Butler have spoken of it, as an occurrence which is not "like the known course of things," or which "exceeds any natural power that we know of to produce it," but according to its popular orthodox meaning, as a suspension, on a special emergency and for the time only, of a law of nature, by the direct intervention of the Deity; we may add (for that is the usual allegation) in attestation of some truth. And as to the miraculous in this sense, we find it rejected to-day as a superstition, not by the secularist or the skeptic alone, but by men of repute and position in the orthodox ranks. One or two examples, out of many, may suffice.

The Rev. Frederick Temple, D. D., in a sermon before the university of Oxford fourteen years ago, said: "One idea is now emerging into supremacy in science, and that is the idea of law. Analogy points one way, none another. How strikingly altered is our view from that of a few centuries ago, is shown in the fact that the miracles recorded in the Bible, which once were looked on as the bulwarks of the faith, are now felt by very many to be difficulties in their way."

That so free an expression of opinion did not injure the reputation of the preacher may be judged from the fact that he has since become one of the chief dignitaries of the Anglican church; having been, a few years since, installed as Bishop of Exeter.

The Duke of Argyll is a Scottish Presbyterian. He has written a volume on the changing rule of law, which has attracted great attention; reaching its fifth edition in fifteen months. The tenor and drift of its argument may be judged from this extract:

"The idea of natural law, the universal reign of a fixed order of things, has been existing out of the supernatural. This idea is a product of that immense development of physical sciences which is characteristic of our times. We cannot read a periodical nor go into a lecture-room without hearing it expressed."

Another name, eminent alike in physical science and in sacred learning, may be added. The late Baden Powell, in his contribution to Essays and Reviews, has this passage: "The modern turn of reasoning adopts the belief that a revelation is then most credible when it appears least to violations of natural causes. Thus, if miracles were, in the estimation of a former age, among the chief supports of Christianity, they are at present among the main difficulties and hindrances to its acceptance."

One can hardly overestimate the consequences of this radical change in public opinion. The most marvelous of the discoveries made by Galileo's telescope, the greatest of the principles enunciated by Newton, does not lead to effects so far-reaching—so intimately connected with man's well-being, physical, moral, spiritual—as the conviction that if the Deity permits man to acquire knowledge touching the existence and the character of a life to come, it is not after a partial and exceptional fashion, by an obtrusive suspension of his own laws, for the benefit of a few favored children of preference, but under the operation of the universal order of nature, to the common advantage of all his creatures, in silent impartiality and harmony, as he causes the morning sun to rise and the evening dew to fall.

That conviction, when generally diffused, will work a revolution in all the great religions of the world. For these are based on the belief that certain sacred books, authenticated by miracles, come from the source of unerring truth, and are therefore, word by word, infallible.

This idea, upset, it may seem as if men were cast adrift on the spiritual ocean, without rudder or compass. But this is a mistake.

It is true that, under the new order of things, the sacred books of the world become part of its literature, and thus are legitimate objects of criticism. Under that aspect it is right that they should be passed in review by reason, as all important works on the physical sciences are; it is right that conscience should sit in judgment on the sentiments they contain, and sift the dross from the fine gold. And even if this were not right, there is no help for it; on no other condition can the fine gold itself be preserved. But there will come ultimate good, not harm, to religion, from such a process, if only reason and conscience are duly educated up to the task.

Doubtless there is danger, as in all great revolutions there ever is; but there is also a way out of that danger to ultimate safety. The danger is, that in discarding the miraculous, which deforms and misleads, there may be discarded also, along with it, the wisest teachings and the highest spiritual truths. This applies to all great religions; for, if we recur to them in their primitive purity, we shall find much worth admiring and saving in them all.

But let us take a single example, and bring the case home to ourselves, who, I think, have the most at stake in this matter.

If natural law be invariable, then either the wonderful works ascribed by the evangelists to Jesus and his disciples were not performed, or else they were not miracles.

If they were not performed, then Jesus, assuming to perform them, lent himself, as Renan and others have alleged, to deception. This theory disparages his person and discredits his teachings.

But if they were performed, under natural law enduring from generation to generation, then, inasmuch as the same laws under which these marvelous occurrences took place have ever existed, and still exist, we may look for phenomena of similar character throughout past history, and may expect their appearance at the present day.

If none such appear among us, then cultivated minds will settle down to the belief that they never appeared at all. For the time is past when historical proof is held, by thoughtful and unprejudiced people, to be sufficient evidence for the existence, in ancient times, of the miraculous; even of the marvelous, when it is wholly unprecedented. If the electric telegraph had been invented and employed for a brief period two thousand years ago, and if telegraphy had then become one of the lost arts, the old records stating that men, thousands of miles distant from each other, once carried on daily

conversation, would be generally regarded as a mere fabulous legend.

In point of fact such is the judgment passed to-day upon the gospel biographies, when miraculously interpreted, by millions of skeptics in our own country, and by millions more in England and in other European nations; the number of such unbelievers being constantly and rapidly on the increase.

This happens because the majority of the civilized world does not yet believe that spiritual phenomena, similar to those which are reported to have occurred in the first century, being naturally possible, actually occur now, in the nineteenth. But the main result from my eighteen years of spiritual study is an assured conviction that spiritual gifts, similar to those which the evangelists ascribe to Christ, and which Paul enumerates as enjoyed by certain Christians after the crucifixion, appear, and may be witnessed in their effects at this very day among us. Having myself thus witnessed them in a hundred cases, and having found sufficient evidence of testimony in hundreds more, I am no longer withold-assent to the substantial truth of that portion of the gospel biography, which narrates what its authors call the "signs and wonders" of their time. Making due allowance for incidental errors, I firmly believe that Jesus acted, in the main, as there represented, and that he claimed no powers which he did not actually possess. I believe in what Orthodoxy regards as the crowning miracle of all, the bodily appearance of Christ, after death, and on divers occasions, to his disciples; I believe that they saw him as naturally as one man sees another in daily life; that they touched him, heard him speak, and spoke to him in reply. I believe this, because I myself have, day after day, for weeks, seen and touched and conversed with a materialized spirit; and, on one or two occasions, with several others. When I read that, "the doors being shut," Jesus suddenly appeared among his frightened followers, or that, after talking with the twelve disciples at Emmaus, he "vanished out of their sight," I see no more reason for disbelieving this than for rejecting a thousand other historical incidents of as ancient date; seeing that, in a lighted room, and with the doors so securely closed that entrance or exit was impossible, I have seen a materialized form, that had spoken to me a few minutes before, disappear under my very eyes, then reappear and walk about as before; and this, at a distance from me of seven or eight feet only, and not once, but on five or six different occasions. In each case I had taken such vigilant precautions beforehand against possible deception, that I had no alternative except to admit that these marvelous phenomena were realities, or else to assume that the senses of sight, hearing and touch are witnesses utterly unworthy to be trusted. In each case, also, others were present—sometimes twenty persons or more—from whom, on comparing notes, I learned that they too had seen and heard just what I myself had.

I cannot doubt that this extraordinary narrative will reach many who, without imputing to me insincerity, will conclude that in some way or other I must have been deceived. Such skepticism is not only reasonable, but more than warranted. I might probably have shared it, I remind such doubters, however, that very acute observers, English scientists of note—to wit, Mr. Crookes and Mr. Varley, both Fellows of the Royal Society, Mr. Alfred Wallace, who shares with Darwin the honor of having first put forth the principle of Natural Selection, and others almost as well known—have, under the most stringent test conditions, verified this seemingly incredible phenomenon of materialization; have seen and touched, and familiarly talked with living forms not of this world; and have risked a scientific reputation that must be dear to them, by testifying to these marvelous facts, as I now do.

Of course they regard them as phenomena occurring under law. The all-sufficient proof is that, like chemical results in the laboratory, they appear under certain conditions; and that, if these conditions are violated, the phenomena are not obtained. This I have seen verified on a hundred occasions; very strikingly, for example, in Philadelphia a few months since. The condition then violated was one, important under all circumstances, but absolutely essential in a spiritual circle—the maintenance of harmony. Ten persons are not true poets users'—saw and set forth the temperate character of this condition before Modern Spiritualism was spoken of:

"How pure in heart and sound in head,
Should be the man whose thought would hold
An hour's communion with the dead!"
"In vain shall thou, or any, call
The spirits from their golden day.
Except, like them, thou too canst say,
My spirit is at peace with all."
"They haunt the silence of the breast,
Imaginations calm and fair,
The memory like a cloudless air,
The conscience is a sea at rest."
"But when the heart is full of sin,
And doubt besets the mortal walls,
They can but listen at the gates,
And hear the household far within."

The violation of the all-important condition above referred to happened about the 20th of last June. I had previously, at some fifteen circles, witnessed in the most satisfactory manner the various phases of materialization; but on this evening, ere the sitting began, some jealous feeling about preference in seats caused an excited discussion, in which charges of favoritism were somewhat bitterly made and earnestly disclaimed; the audience, numbering more than twenty, taking part, and one person indignantly leaving the room. When quiet was restored, we sat patiently for an hour and a half and obtained absolutely nothing—except a wholesome lesson. This was the only occasion, out of forty sittings which I attended during June and July, on which the materialized forms failed to appear.

The lesson thus taught us is one which has its wide-spread application in daily life. I think there would be far fewer jarings and heart-burnings in the domestic circle, if men and women but realized that, in admitting these, they shut the door on all helpful aid or guardian care that might otherwise reach them from the next world. It is not that benevolent spirits are unwilling to enter, and influence for good, a household thus distracted by dissensions; it is that, under a natural law, they are excluded, and so are deprived of power to help.

There are physical as well as moral conditions necessary to success in spiritual studies. In a general way I have abstained from attending dark circles; yet I have had conclusive proof that, in certain cases, darkness is essential if we would obtain the most striking results.

In October, 1860, I paid a visit, along with Mrs. Underhill (Leah Fox), her husband, and Kate Fox, to Quaker friends of theirs, Mr. and Mrs. Archer, then living in a large mansion near Dobbs's Ferry on the Hudson, in former days owned by Peter Livingston, and for a long term of years reputed to be haunted. After getting some remarkable manifestations in a bedroom, we adjourned, at my suggestion, to a spacious apartment, formerly Livingston's dining-hall, locked the doors, and were bidden, by the raps, to put out the lights. Before doing so I procured from our Quaker hosts a candle and match-box, with their assent to use them at any moment. In less than two minutes after the lamps were extinguished, such a clatter began that it was heard and commented on by visitors in a room separated by two doors and a long passage from that in which we sat. There was a sound as if heavy metallic bodies, such as ponderous dumb-bells or weights, were rolled over the floor; then some weighty substances—iron rods or the like—seemed to be dragged by a rope back and forth, as much as twenty feet each way; and occasionally there were poundings as if with a large blacksmith's hammer, causing the floor to vibrate. At times the racket was so overpowering that we could scarcely hear one another speak.

Sometimes, when the clatter was at its height, I struck a light, and watched the effect. In every case the noise instantly diminished, and in eight or ten seconds everything was perfectly still. The light seemed to extinguish the sounds. An immediate search throughout the room was quite unavailing: not a thing but table and chairs to be seen! The sudden transition, without apparent cause, from such a babel of noises to a profound silence was a passing strange experience; such as few have had in this world.

Besides the necessity of conforming to certain conditions, mental and physical, there are other proofs that the phenomena usually classed as spiritual occur under law. Here is an example.

In the year 1853, a young gentleman, whom I shall call Mr. X., then salesman in a retail store in Second street, Philadelphia (not a Spiritualist), dreamed that the next day at twelve o'clock he would sell to a customer a hundred and fifty dollars' worth of *drap d'été* (summer cloth).

Going down to the store the next morning he related his dream to a fellow-clerk. "Nonsense!" was the reply; "the thing is impossible. You know very well we do not sell so large a lot of *drap d'été* to a customer once in ten years; and besides, you're not at that counter."

To this Mr. X. assented. But a little before midday, the salesman who usually attended at the counter where the article was for sale, being casually called off, Mr. X., summoned to take his place, did so, he told me, under a feeling of strong nervous excitement. Almost exactly at twelve a customer approached the counter and asked for *drap d'été*. Mr. X. felt himself turn pale, and had hardly presence of mind enough to hand down the package. It turned out that the article was required for clothing in a public institution; and the bill was a hundred and forty-eight or a hundred and fifty-two dollars, Mr. X. did not recollect which.

The above was related to me, in July, 1859, by Mr. X., then in business for himself in Philadelphia; and I know enough of his character to warrant me in saying that the particulars here given may be confidently relied on, together with the assurance he gave me that there were no antecedent circumstances leading him, in any way, to expect such a sale.

Was it all chance coincidence—the unforeseen absence of the salesman, the exact hour of the sale, the specific article demanded, and the very unusual quantity, so closely approaching the amount actually sold? That is not credible. Equally incredible is it that the prediction was miraculous. Would the Deity suspend a law of the universe for a purpose so utterly trivial as that? This particular sale was of no consequence to any human being, except only as proof that, when Paul enumerated, among the gifts common in the early Christian church, the gift of prophecy, he was speaking of a phenomenon which actually exists and which is not miraculous.

[Concluded in our next.]

of his character to warrant me in saying that the particulars here given may be confidently relied on, together with the assurance he gave me that there were no antecedent circumstances leading him, in any way, to expect such a sale.

Was it all chance coincidence—the unforeseen absence of the salesman, the exact hour of the sale, the specific article demanded, and the very unusual quantity, so closely approaching the amount actually sold? That is not credible. Equally incredible is it that the prediction was miraculous. Would the Deity suspend a law of the universe for a purpose so utterly trivial as that? This particular sale was of no consequence to any human being, except only as proof that, when Paul enumerated, among the gifts common in the early Christian church, the gift of prophecy, he was speaking of a phenomenon which actually exists and which is not miraculous.

[Concluded in our next.]

(Entered according to Act of Congress in the year 1874 by Colby & Rich, in the Office of the Librarian of Congress, at Washington.)

THE PROOF PALPABLE OF IMMORTALITY.

BY EPHEN MARGENT.

[Continued from our last issue.]

A highly intelligent investigator, Mrs. A. A. Andrews, of Springfield, Mass., from whose account of her experiences at Dr. Slade's I have already quoted (Chapter III), has, at my request, kindly supplied the following description of what she saw at Chittenden, through the Eddys, during the autumn of 1874:

"During the five evenings that I was present at the séances, I saw a great number of materialized forms. Santum, an Indian chief, six feet and three inches tall, five or six inches taller than the medium, of fine proportions, and dressed in full national costume, presented himself; also the Indian girl Honto, graceful, lithe, and with that peculiar ease of motion which we see in savages whose muscles have never been fettered by an unnatural dress. She made her appearance every evening, walking rapidly, with noiseless steps, across the platform, and often drawing from the floor, the bare walls, or from the person of a gentleman or a lady called up from the circle, to sit or stand upon the platform, large shawls of different colors and textures, which shawls she threw over the railing enclosing the platform, or held them up, in her outstretched hands, that all might see them, afterwards throwing them into the cabinet, lifting the curtain hung before it for this purpose. I also saw her give a lock of her long black hair to a gentleman who had lately come on from Philadelphia to witness the manifestations. On one occasion she took a pipe from a gentleman present, lighted it with a match, and smoked for some minutes with much apparent relish.

"This form often dances with a lady (Mrs. Cleveland), who is a neighbor of the Eddys, and who told me that in taking hold of the arm of the spirit it had sometimes seemed to crush up in her fingers, it not being fully materialized.

"The first evening that I was present I complained of the darkness of the room, saying that I could not see the spirits distinctly. The next night the spirit of an old woman, calling herself the 'Witch of the Mountains,' said, in a distinct voice, 'One of the ladies here complained last time that she could not see distinctly the faces of the spirits; if she will come up to the platform she may see me, and take hold of my hair.' I went up, as desired, looked into her face, which was utterly unlike that of the medium, though pronounced and rather coarse in feature, and having that peculiar pallor so often observable in materialized forms. She raised one hand, and drawing out a lock of gray hair from under a kerchief which partially covered her head, held it out to me. I took hold of it and pulled it, assuring myself that it grew upon the scalp. It was harsh, dry and coarse, like that of one much exposed to the weather, and whose hair has not been taken care of. This old woman often spoke with us for ten or fifteen minutes at a time, alluding to her past life, and giving good moral advice.

"On one evening she brought with her from the cabinet a slight twig or wand, which I at first took to be the shaft of a small arrow. As she seated herself upon a chair placed for her upon the platform, she drew this wand back and forth through her hands, talking to us meanwhile as usual. I observed that, as she handled it, it gradually increased in size until it became, after a few minutes, a stout staff upon which she leaned in rising from her seat, and in returning to the cabinet.

"One of the female spirits, I think the one they called 'Grandmother Eaton,' spoke painfully of the trials endured in the earth-life. I failed to catch all her words, but, while thus speaking, she opened her dress upon the breast, and, as if from within it, there arose fluctuating flames, reminding me of some Catholic pictures which one sees of Jesus where the heart is represented as burning with flame. It was to me a most weird and painfully thrilling sight, made more so by the dreary voice and sad words which were uttered at the time.

"I saw the mother of Mr. Pritchard of Albany, or a spirit-form which he declared to be that of his mother, put her arms about his neck and embrace him; I also heard her talk with him for some time in a low voice. This recognition of forms and faces goes to prove that there can be no deception, since strangers, going there unbelieving, could hardly be deceived in such a matter. The dress, little peculiar ways and modes of expression, the calling of sons and daughters in the circle by pet names, were spoken of by several as proving to them beyond a doubt the identity of those claiming to be relatives. I saw some six or eight spirit-forms that were recognized by persons in the circle who came there quite skeptical, and left convinced of the genuineness of the manifestations by this recognition of friends and relatives.

"I was entirely convinced, before leaving Chittenden, that the Eddy brothers were honest as mediums, and indeed utterly incapable of such a fraud as their manifestations would be if not genuine. Such a deception would require great skill, indeed a most remarkable talent, the possession of a theatrical wardrobe, and the aid of confederates, none of which, as any one staying a week in the house can satisfy himself, do these mediums have. They are simple and ignorant, their mediumship having interfered sadly with their education, and their house is bare of all means and appliances needful for the production of artificial phenomena of this kind. Having remained only five days with them, I cannot give an adequate idea of the wonderful manifestations to be witnessed, both during the light and dark circles, in this old farm-house; but I saw enough to feel assured that Col. Olcott's very interesting record of the phenomena, as published in the New York Graphic, is unexaggerated and every way reliable."

Accounts of new mediums for the materialization phenomena reach me from many quarters as I draw this work to a conclusion. Skeptics in regard to the manifestations about not only among the opponents of Spiritualism, but among Spiritualists themselves, and stories of fraud and imposture are rife. I have endeavored to confine myself to narrations of those phenomena of the reality of which abundant confirmatory proof has been offered in spite of all opposition and dispute. Among these I should mention the manifestations through Mr. and Mrs. Holmes, of which I have already given fragmentary accounts.

Reports of the *exposé* of these mediums at Blissfield, Michigan, in the autumn of 1874, seem to have been erroneous, and have been wholly disproved by subsequent conclusive tests. The mediums, returning to Philadelphia, October, 1874, have given manifestations which amply confirm all that has been claimed for them. Dr. H. T. Child, residing at 631 Race street, Philadelphia, who has been long and favorably known to Spiritualists, reports as follows:

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

"Saturday, Oct. 24th.—This evening Katie, after speaking to each one at the aperture, opened the door and stood in full form in her beautiful white robes, as grand a sight as mortal eyes ever looked upon. We have never for a moment doubted, and now are gloriously sustained by the manifestations under the most absolute tests."

In a letter dated Philadelphia, November 2d, 1874, Mr. R. D. Owen confirms all the testimony he had previously given in regard to the manifestations through the Holmeses, and says of them emphatically: "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. . . . 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."

The Springfield (Mass.) Republican, of Oct. 30th, 1874, publishes a long account of the Eddy phenomena, and characterizes them as "the most mysterious facts that have been thus far recorded in the history of Spiritualism." But while thus accepting the phenomena as proven, it concludes as follows:

"The information the apparitions vouchsafe is as valueless as all such information has been. One of them lectures vaguely, one improvises songs, one dances and weaves spiritual cloth for other 'spirits' not so capable as herself, one merely nods and smiles. None of them have told us yet about the new life; we are no wiser than of old. The manifestations in the Eddy household, thus far, remarkable as they are, have simply added a deeper mystery to the strange thing called Spiritualism. We know it is not all imposture, we know it is not all illusion; where and what the truth is, we yet wait to see."

To all which the sufficient reply is simple enough: *In the nature of things what fact could any spirit possibly communicate to be compared in magnitude with the PROOF PALPABLE of its own existence?*

The great problem of a future life is, at the present time, either practically ignored, or but faintly entertained, or else ridiculed and rejected by more than three-fourths of the people of Christendom; an atheistic Science lifts its voice and proclaims annihilation as the only consistent creed for a *secant*; the prayer even of believers is, "Help thou my unbelief!" and now, when spirits come and reveal themselves palpably to our senses, and claim recognition, and get it, and declare to us that death has not destroyed them, or changed their affections, the stupendous demonstration, instead of being welcomed with exultation, is met with the complaint, "None of them have told us yet about the new life; we are no wiser than of old!"

"No wiser?" Does the fact itself leave us actually no wiser? Can any one who laments the loved one gone before, and longs for a reunion, say that the information which the apparitions vouchsafe is "valueless"? Valueless? And the information they vouchsafe is, that the departed still live?

I hear the testimony of one who has seen and heard and touched. I have already (page 121) related my own interview with the Rev. Mr. Pope, who went with his wife to see the manifestations at Moravia, N. Y. He writes to Dr. Crowell, Feb. 28th, 1873: "We went there almost totally unbelieving as to the possibility of seeing our spirit-friends, but our doubts and unbelief were soon swept away. We went there oppressed with a great sorrow; we saw those we mourned, as alive from the dead; we looked into their faces as in other days; we received messages from their spirit-lips; we felt their celestial hands touching us, and we went away sorrowless, our hearts slung for joy. All things now seem changed; the world wears a brighter aspect; and I tell people I am one of the happiest men on earth. I always believed and preached that the departed are alive, and near us, but believing and seeing are widely different things, and I thank God for the ocular demonstration, and for the joy it gives."

It is not quite correct to say that spirits tell us nothing "about the new life." Their accounts of it are as various as their characters. As the objective environments of a spirit are supposed to correspond with his moral and mental state, it is quite consistent that the descriptions of their "new life" by these revenants should differ greatly.

It is a question, moreover, whether it would not require the development of a new sense in ourselves before we could fully comprehend the descriptions we might get of life in the spirit-world. Even if we got something new—some truthful and extraordinary account of the "new life"—what would it amount to unless we had the faculty of accepting the truth when it was offered and appreciating it accordingly?

We are told that through Spiritualism "we are no wiser than of old." Truly, that depends. A mere fact adds nothing to our wisdom until the fact is accepted for what it is worth. All the information which the highest angel could impart in regard to the "new life" would profit us nothing unless there were the proper conditions of mind and heart, or the opening of a latent sense, for its reception.

Spirits and seers, ancient and modern, have given full and various descriptions of the "new life"; descriptions which may be true, false, or mixed; but obviously they are nothing to us until we have the data and the faculties for testing their accuracy.

To attempt to throw discredit on the significance of spirit materializations simply because something new, beyond the amazing fact itself, is not added, is obviously unwise. In ourselves, and not in the fact, must the requisite condition be presented before anything new in regard to the future life can enter our minds. A mere assertion takes no root in an unreciprocated understanding.

Suppose that a true account of the occupations in spirit-life of Plato, Shakespeare or Columbus were written out and published: what impression would it make unless we had been prepared, by thought, sympathy and presence, to recognize the verisimilitude of the description?

The objection, therefore, that spirits "tell us nothing about the 'new life,'" does not hold; they tell us a good deal, but what they tell us is valueless indeed so long as we are unqualified to form an opinion of its truth. The prophecies of Cassandra were none the less true because they were not believed.

As for the objection, so often raised, "Why do not spirits forewarn us of many accidents, public or private, which their premonitions might avert?" the Spiritualist is not bound to give any other reply than this: "I do not know." Any person who will take the trouble to investigate may learn that, in many individual cases, premonitions are given, and calamities are averted by spirit interposition. Why this is not done oftener, or in a manner to impress the public at large more forcibly, is a matter on which we may speculate but cannot speak with confidence.

Objections may be multiplied, but they cannot invalidate the one great fact which must suffice. Proofs palpable, given in the reappearance, in temporarily materialized forms, of deceased persons, are now so numerous and so fully attested, that no incredulity or opposition can impair their force. The phenomena are admitted by all who have qualified themselves by patient and unprejudiced investigation to pronounce an opinion.

Since the phenomena of Modern Spiritualism cannot be explained by known natural laws, and indeed frequently occur in violation of those laws, "there remains only for their explanation either the magic forces of the mediums, or of foreign spirits." Such, as I learn from Dr. Bloede, of the conclusion of Professor Maximilian Perly, of Berne, Switzerland, author of "The Mystical Phenomena of Human Nature," who further admits that there are many undeniable facts which can hardly or not at all be explained by the forces of a medium or his surroundings, and must be attributed to spiritual beings.

Thus to the spiritual theory all persevering investigators are brought at last, sooner or later, according to the extent and thoroughness of their experiences and studies. To the proofs mental and supersensuous we have now added the proof palpable of immortality; and the result of our examination is that no theory, other than the spiritual, is ample enough to include all the facts, and to offer for them a rational solution.

THE END.