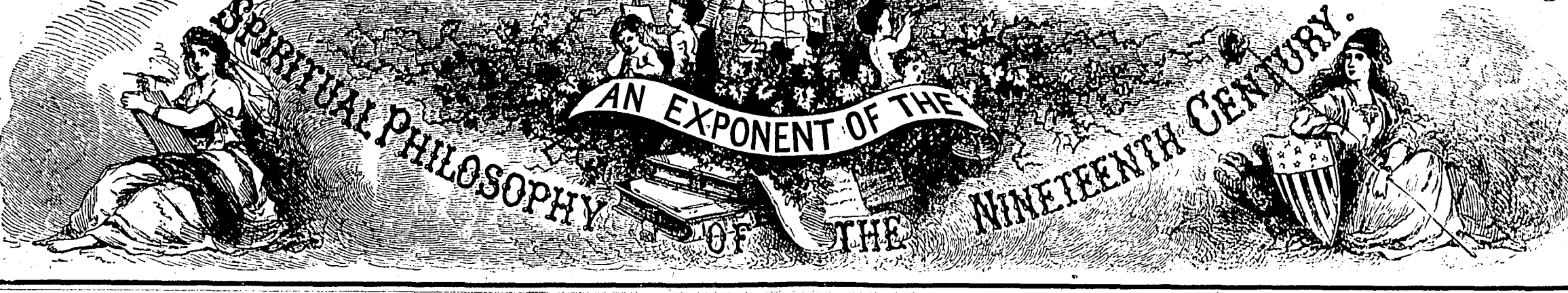


BANNER OF LIGHT.



VOL. XXXV.

COLBY & RICH,
Publishers and Proprietors.

BOSTON, SATURDAY, SEPTEMBER 19, 1874.

\$3.00 Per Annum,
In Advance.

NO. 25.

Banner Contents.

First Page: "The Proof Palpable of Immortality," by Epes Sargent, continued. Second: "Banner Correspondence from various localities: 'The Difference,' 'Death-Narrative of Hannah Al-Basch,' 'Need I Go to School?' 'The Origin of Matter,' 'Alban Kardo's Great Practical Guide to Experimental Spiritualism,' 'Prof. Tyndall's Address before the British Association,' 'Third: Same continued: 'To Charles Sumner,' 'Incidents of Travel—Breaking New Ground,' 'By Warren Chase,' 'The Gold Gamblers' Currency, No. 2,' 'By Charles Thompson. Fourth: Leading Editorials on 'Book on Mediums,' etc. Fifth: Brief Paragraphs, New Publications, New Advertisements, etc. Sixth: Spirit Message Department, Public Meetings, Prospects. Seventh: Book and other advertisements. Eighth: 'Ecco Signa,' by John Wetherbee. 'Select Circle at the Parlor of J. V. Mansfield,' by Hon. A. G. W. Carter. 'Defence of Modern Spiritualism,' etc.

THE PROOF PALPABLE OF IMMORTALITY.

BY EPES SARGENT.

[Continued from our last issue.]
CHAPTER X.

By immortality I mean that exemption from death, of which we have the assurance in the spiritual body as a ground of continuous life. The spiritual organism is demonstrated not merely in the proof palpable, presented in the appearance of spirits in the human form, and by the attestations of spirits and mediums, but in the facts of clairvoyance, showing powers in the human being independent of the corresponding physical organs and requiring other and supersensational organs.

Proofs of a future existence do not necessarily involve proofs of a perpetual existence. A discussion of the latter is not pertinent to my present purpose. But I may here remark that faith in our own everlastingness must depend largely on faith in the eternity of a supreme benign Intelligence whence comes the order of the universe.

If we are at the mercy of blind, unconscious cosmic forces, of a mere "orriery," in the working of which neither mind nor love is active, we may feel, in the next stage of being as well as in this, that life is no assured possession. But to this subject I hope to return before I close.

The phenomena being admitted as actual and genuine, is it consistent with the laws of science to seek their cause? "Of the efficient causes of phenomena," says J. S. Mill, "or whether any such causes exist, I am not called upon to give an opinion."

Mr. Mill acknowledges empirical causes only. Well; the phenomena of Spiritualism force upon us the question of empirical causes; of causes fairly within the domain of science and experiment. When a solid figure in the human form, clothed and manifesting life and intelligence, melts away and disappears, and subsequently re-forms, before our sight, surely the phenomenon is one, the consideration of the cause of which is a legitimate inquiry of science. The philosophy of experience is the last which should deny this declaration; for to refuse to admit that there may be an empirical cause for the phenomenon in this case is purely an *a priori* assumption, to fall back on which is to abandon the whole philosophy of experience.

As the testimony in support of this amazing phenomenon cannot be too complete, I will quote, in addition to what I have already given, a description of their experiences by two highly competent witnesses. The first, Mr. A. B. Crosby, of Gold Hill, North Carolina, is, as I learn from my friend and neighbor John Wetherbee, a man scientifically educated, a graduate of Waterville College, and a careful observer. He writes to Mr. W., under date of August 7th, 1874, the following very clear and concise description of the phenomenon:

"I stopped on my way, at Philadelphia, and while there I saw the 'Katie King' manifestation, at No. 50 North Ninth street. There were about thirty persons present at the séance. The cabinet was a wooden partition across one corner of the room, the carpet of which extended to the extreme corner. There was a door in the partition and two apertures. Mr. and Mrs. Holmes, the mediums, sat outside the cabinet, and next to it, and were both in sight all the time. It is necessary for you to remember that, and also that the room was light enough all the time to see distinctly the persons present—about thirty. They sat in the form of a horse shoe, at each end of which sat a medium, which would be at each side of the cabinet. After some music and singing—about twenty minutes—we saw two delicate hands appear at the aperture over the door, then a face, rather dim, at the other aperture. After a short time, devoted to gathering strength from the circle, the door of the cabinet opened and a beautiful young lady, dressed in white, with a dark girdle and slippers, walked out into the centre of this circle. She had in her hands bouquets of flowers, which she held to the noses of many of the audience. She spoke to several in a weak voice. She went into and out of the cabinet several times; finally, she retired to the door of the cabinet and disappeared, gradually, until only a bright spot could be seen on the carpet. In less than a minute she began to reappear, and in a short time walked out into the room apparently a veritable living person, as palpable as you or I; I think, for the time we saw her, that she was flesh, like us. I thought her person had a slight phosphorescent glow, because the shadows of the folds of her dress were very feeble, more of the character of a diffused light. I cannot conceive of what I saw being any trick; I know it was not, and you know what that means when I say it, and I am now a Spiritualist."

Dr. C. R., of Philadelphia, a physician of the highest standing, was present at the séance of August 9th, 1874. He assured himself by a close examination that there was no inlet or outlet to the cabinet. The two mediums remained outside among the spectators. After some music the curtains of the holes in the partition were raised, and several hands became visible. Soon a whole arm appeared, and as in salutation was waved to and fro in a graceful manner. Katie shook hands from the window with those who went up to it. She talked, too, repeatedly; for instance, she answered the question of "How do you like the present company?" by "I'll tell you after awhile," and, later, "I love you all." At another time she said, "I feel now as natural as when I was in earth life." Her voice was mild and somewhat whispering. Of her issue from the cabinet in a full materialized form, Dr. R. says: "The door opened and Katie appeared, slowly moving her hands, as though saluting or declaiming, and clad in a tasteful white robe, and a mantilla of gauze or lace. Her waist was encircled by a belt, fastened with a gold clasp or buckle. At her throat appeared a gold cross, or similar ornament. Afterwards she emerged entirely from the closet, sat down upon a chair next to Mrs. Holmes, rose and receded slowly into the closet again.

"The question was then put to her whether she could not show us how she materialized herself, and was again answered by 'I will try.' After awhile the door of the closet opened once more, and we saw, in the right corner of it, a kind of gray mist, or cloud, from which, within a short time, Katie's whole figure was developed in a wonderful manner. Her disappearance was similar: it was a gradual fading and dissolving. The white figure was not illumined by external light, but had a peculiar bluish-white and brilliant splendor, that seemed to come from within. I do not believe that any mixture of earthly colors would be able to produce the same effect. The

gold of the belt-buckle and the necklace appeared more golden than the finest gold."

Here was a proof palpable—but of what? Surely of immortal spirit, whether we call it psychic force, or independent spirit power. Admitting that there was no delusion—and the reader who has carefully weighed the testimony I have adduced will hardly adopt so insufficient a theory as that of fraud or deception—what can it be but an intelligence and a will, exercising, through some contrivance and centrifugal use of the invisible constituents of matter, the astonishing power of materializing and dematerializing a human form with its appropriate clothing?

An intelligence and a will! And this intelligence proclaims itself a spirit! And this will proves the claim by causing an animated body in human shape to vanish and reappear! If such a power does not answer the full significance which may in all ages have attached to the word *spirit*, as representative of the life of a man after the dissolution of his earth-body, I am at a loss to know what further evidence can be given under the present limitations of our human faculties.

But this spirit, we are told, is very unspiritual, and does not always speak the truth.

If a man having the Caucasian features and form, and speaking our language, were cast upon our shores from the sea, we should readily take him for what he is, an escaped English or American mariner. He might prove in many other things untruthful and inconsistent, but we should have little doubt that he was a man, and of a certain nationality.

So when a man, in the human form presents himself as a materialized spirit, and proves it, not only by the intelligence of his conversation and acts, but by dissolving and re-creating his corporeal envelope before our eyes, and by manifesting his powers, in other ways, as invisible force and intelligence, surely we have here a proof palpable; which no misrepresentations or mistakes, on his part, in regard to other questions, could impair, that he is what he claims to be, namely, what we understand by a spirit.

Skepticism, it is true, can find room for cavil even here, but so it can find room to cavil at the reality of our own terrestrial existence; and yet we go on, and eat, drink, sleep, think, and enjoy ourselves, in spite of all the subtleties by which it would prove that we are under a mistake.

That the phenomena have a cause, must be conceded as a postulate of human reason. The theories of imposture and delusion being dismissed, what sufficient cause can be assigned but that which the spirits themselves bear witness to, and that which human experience, in all ages of the world and among all tribes and nations, has accepted?

Of the phenomena through Mr. and Mrs. Holmes, my friend Robert Dale Owen has given a report in his usual clear and impressive style. To the extracts already made I here add the following:

"We obtained these results without any human being in the cabinet, and without any entrancement of the mediums. The cabinet used was so constructed that entrance to it, or exit therefrom, except by a door which opened on the parlor in which we sat, was a physical impossibility. We usually sat about eight feet from the cabinet, and there was light enough distinctly to recognize the features and action of every person in the room.

"I have conversed with Katie at the aperture more than seventy or eighty times, frequently in regard to the manner of conducting the sitting. On several of these occasions she read and replied to my thoughts. I am as certain that it was the same spirit, from first to last, as I can be in regard to the identical individuality of any friend I meet daily.

"Not only by the bright play of the features and the large, somewhat sad eyes, with their earnest, honest look, but by the tone and tenor of her conversation, evincing alike good sense and good feeling, did I recognize a distinct and uniform, and I may add, an amiable and estimable character.

"I have seen her issue from the cabinet more than a hundred times in full form; passing, in her graceful way, around the circle, and addressing a kind word or two, or a 'God bless you' to the friends she knew. She has suffered me to cut her hair from her head a lock of hair; and she has herself cut for me, and in my presence, a piece of her dress; and also of her veil, the former being apparently fine bishop's lawn, and the latter a bit of lace, either of the finest quality of Honiton, or else of point de Venise."

Mr. Owen says there is no resemblance between the spirit form and either of the mediums. Her hair was fine and literally golden in hue, and hung in beautiful ringlets. The countenance was unquestionably handsome, full of character, intellectual, and singularly attractive. The smile had an occasional dash of sadness in it.

On one occasion Mr. Owen handed her a hair chain which had been presented to him by a friend since deceased. This she took with her and returned the next day, saying, "Violet desires you to keep this for her sake, till you come to her."

Katie had also given to her, by visitors, a ring, a bracelet and a locket, which she frequently wore. The most usual gifts, however, were nosegays, and these seemed to give her especial pleasure. Mr. Owen was in the habit, after each sitting, of carefully examining the cabinet; but neither cross, nor ring, nor bracelet, nor locket, nor chain was ever to be found; and minute search with a light did not even reveal a rose-leaf.

Mr. Owen, on one of these occasions, saw a material object, as well as a spirit, vanish and reappear. He says:

"I have seen Katie, on seven or eight different occasions, suspended, in full form, about two feet from the ground for ten or fifteen seconds. It was within the cabinet, but in full view; and she moved her arms and feet gently, as a swimmer upright in the water might do. I have seen her, on five or six occasions, disappear and reappear before my eyes, and not more than eight or nine feet distant. On one occasion, when I had given her a Calla lily, she gradually vanished, holding it in her hand; and the lily remained visible after the hand which held it was gone; the flower, however, finally disappearing also. When she reappeared, the lily came back also, at first as a bright spot only, which gradually expanded into the flower. Then Katie stepped out from the cabinet, waving to us with all her wonted grace, her adieu; she finally retired for the evening. Thus I have seen a material object, as well as a spirit, vanish and reappear."

"Whenever I have conversed with Katie alone, I have detected no triviality; her language has been that of an educated woman, and her sentiments those of a kind and good one. One day she said to me: 'Some of my English friends misinterpreted my parting words. I took final leave of you of earth but of dear Florrie Cook, because my continuance with her would have injured her health.'"

In a communication professedly given through Dr. Child, as the medium, Katie explains some of her rough or chaffing language by repeating what Plutarch said in substance many centuries ago: "Every spiritual communication that has ever been given has been more or less modified by the channel through which it has passed, as well as by the essentially material conditions which spirits may have been compelled to assume when they came into the earth's atmosphere and into rapport with mediums."

It is hard to reconcile the identity of the two apparitions with the different stories as to their return, told by the London and the Philadelphia Katie. Still harder is it to conceive of a motive for the difference. Whether it is an intentional deception, a hallucination, or a variance which a deeper knowledge of the laws of spirit return and materialization may reconcile, remains a question for further study.

"In truth," says Mr. Owen, "we expect too much from spirits returning to this world. Some of our newspaper critics, putting the *en bono* question, appear to think that Katie ought to come and give us a sermon. She seems, unlike many who do preach, to be conscious of her incapacity. She has demonstrated to us immortality; what earthly task is more important?"

The fundamental fact of the appearance and disappearance of a materialized spirit form is not disturbed by any question that may arise as to the veracity or identity of the intelligence communicating through that form.

A lady of my acquaintance, Mrs. H. B. Webster, a daughter of Cray, the poet, author of "Calline," &c., after describing some phenomena that took place in Florence, Italy (July, 1874), through the mediumship of Mr. D. D. Home, remarks as follows:

"One asks one's self, of what nature can be the eyes and ears and the flesh and blood of the individual who can see eyes and ten hands come out from under his own clothing, while the hands of every visible individual present are staring him in the face, and can feel the living pressure of the flexible *lunary* fingers clapping him, and question for a single instant what they are? True it is that there are persons, clever and intelligent in all other respects, who, when their prejudices or preconceived ideas are thwarted, seem to have the faculty of shutting their eyes to all facts, and their minds to all logic, no matter how palpable. Thus a very distinguished and gifted Englishman told me the other evening, in the presence of several others, that at a séance with Mr. Home a hand and arm projecting from a white cloud descended from above in the full view of seven or eight persons, and first touching Mr. Home's head, then touched himself on the forehead. 'But,' said the gentleman in conclusion, 'What does that prove? The hand might have been a force. Who assures me it came from a spirit?' To arguing of this description there is no answer possible, except, perhaps, that of Mr. Home himself, who remarked that *in such a case, we may all be, ourselves, nothing but forces also!*"

Home's reply is apt and sufficient. To suppose that a mere force, independent of the will or knowledge of the medium exercising it, announcing itself as a distinct individuality and conducting like one, and yet nothing all the while but an emanation from the medium, can go forth from the latter, incarnate itself partially or wholly, clothe itself appropriately and instantaneously in garments woven apparently out of nothingness, converse, argue, sing, walk, dance, write, play on instruments, and then suddenly vanish, *while the medium, in the possession of all his faculties, is looking on and believing it a separate personality*—is obviously to suppose something far more marvellous and incredible than a direct manifestation by a returning spirit.

It may be asked: "Under the theory of a spiritual body co-existent with the natural, may not the spirit of a person still in the earth-life manifest itself thus objectively?" That it can do so we have good reason to believe; but if it can thus separate itself from the living earth-body, why should the dissolution of the latter limit the spirit's power of manifestation? Ought not its power to be increased rather than diminished by the severing of a tie which must be more a limitation than a help?

The proof palpable of immortality is the culmination of other cognate proofs, in themselves a sufficient assurance of the existence in man of a supersensational, spiritual nature. Death is not disorganization, but change. The caterpillar does not lose himself in passing to the butterfly, neither does man lose himself in leaving a physical organism for a spiritual.

There is undoubtedly a force, call it psychic, odic, or spiritual, which is a property of man's duplicate organism. It may be manifested in various ways during the earth-life of the individual; it may be the agent in many phenomena not explicable by the agency of the normal powers of terrestrial man; but there is a large class of phenomena which are more rationally explained by the intervention of spirits that have parted from their mortal bodies.

The testimony of the spirits themselves and of entranced and clairvoyant mediums, from whose organisms they borrow a certain power facilitating manifestation, must carry some weight; nor is the fact that both spirits and mediums are fallible and often defective, sufficient to impair wholly the value of such assurance.

But apart from this testimony, we have all the proof that our senses can give, and in addition, the proofs of an intelligence and a power that cannot be credited to our known and normal faculties.

Mrs. Louisa Andrews, from whose testimony in regard to the materialization phenomenon I have already quoted, records the following incident: "At a late sitting in Moravia, where there were many in the circle anxiously hoping to see friends and relatives, a young man appeared whom no one knew. After showing himself for a moment, he spoke, giving his name as Freeman Kelly. No one recognized the name or the face. He then spoke again with apparent effort, saying, 'I passed away in Ithaca,' and he added, in a low but very impressive voice, 'Let all men know that this is true.'"

"On my return to Ithaca, I found, on inquiry, that a man bearing this name, and described as resembling the spirit we had seen, died last spring (1872). He had promised some friends living in this place that if he should go first, and if spirit returns were possible, he would come and testify to the fact. These friends were not present when he redeemed his promise, but received his communication through the lips of those who heard it."

Dr. Edwin Lee, in his "Report upon the Phenomena of Clairvoyance" (London, 1843), mentions the case of the prediction of the death of the King of Wurtemberg by two different somnambulists; the one having foretold the event four years beforehand; the other, in the spring of the same year having mentioned the exact day, in the month of October, as also the disease (apoplexy). "The exact coincidence," says Dr. Lee, "of the event with the predictions, is not doubted at Stuttgart; and a fortnight ago Dr. Klein, who is now in England, accompanying the Crown Prince of Wurtemberg, having been introduced to me, I took the opportunity of asking him about the circumstance, which he acknowledged was as has been stated, saying, moreover, that his father was physician to the King, who, on the morning of the day on which the attack occurred, was in very good health and spirits."

Mr. Clark Irvine, a respectable lawyer of Oregon, Holt

County, Missouri, of whose visit to Dr. Slade I have already spoken, in the fourth chapter of this work, writes me some particulars of this and other experiences, which include some noteworthy facts. He was wholly unknown to Dr. Slade, the medium, and came upon him unprepared. While he sat in a chair in the light and Dr. Slade sat at some distance from him, Mr. Irvine felt an invisible spirit hand which he grasped. He held on to it tightly, and the hand, after pulling violently, gave a few spasmodic jerks and then seemed to melt away, his fingers gradually closing together as though holding some dissolving substance.

While himself holding a slate close up under and against the top of a small table, Mr. Irvine got "almost immediately, with more than mortal speed, in writing," a communication signed "Your grandmother, Tabitha M. Irvine." If he had ever known that she had an M in her name, he had surely forgotten it, but on reference, some days after, to an old family Bible, he learnt that the M was correctly inserted. He is in mind that all the while the writing was going on, Slade was sitting at some distance and did not even know the name of his sister.

While Mr. Irvine held an acrobatic in such a way that he could look closely on the keys in broad daylight, the side of the instrument opposite his hand began to be violently pulled out and pushed back with great rapidity, the keys rose and fell, and the tune of "Home, Sweet Home" was played. Mr. Irvine could not himself play the instrument, nor could he have even started the tune. Slade sat some distance opposite with his hands clasped behind his head as a spectator. Mr. I. then requested, *mentally*, that the tune should be changed to "Hail Columbia," and this was done without a word having been uttered.

"From the most positive disbelief in a future state," writes Mr. Irvine, "I was converted by the overwhelming tests I received on this occasion."

"On the evening of the same day I visited Mr. Charles Foster. At his request, while he was in another room transacting some business, I wrote down about twenty names of various persons dead and alive, but among the names four of dear friends deceased and much thought of, and folded the paper closely up. I had given Foster my name on entering the room. He placed his hand on the paper, and exclaimed, 'The spirit of Leonard Bartlett is standing there. He says he is an uncle of yours.' This was in truth one of the names I had written, though why I should have done so was singular, as I had not in many years thought of it. What was the cause of his death?" He says he fell from his wagon. "That was not so. How then?" "He was killed by a saw log rolling down on to him as he was walking along a bank." Foster laughed. "What do you laugh at?" "Why, this spirit says he himself was on the ground and knows all about it, and you were not. Are you quite sure you are right?" "Yes, as sure as a man can be of things he gets from the report of friends."

Some acquaintance of Foster's had once during the séance and this man now exclaimed, "Charles, your old humble, you are caught this time, and I am glad of it." Foster looked serious and said: "I can't help it; mistakes are made, and lies are told, but—then brightening up, and speaking with renewed confidence, he said: 'See here; this spirit knows what he is about; he is truthful; you are wrong, and he is right.' He then described the man's appearance accurately, and asked me to learn if I were not in error."

"On returning to Missouri, I stopped in Ohio, and asked my mother the cause of her brother Leonard's death. She replied: 'Why, he fell from his wagon of course.' After full investigation it appeared that I had never heard a true account of the accident. It took place some twenty years ago, when I was in Louisiana; a friend wrote me there that my uncle had been killed by a saw log, and this statement I had never thought of questioning."

Whence, under the circumstances, could Foster have got his information if not from the spirit whose appearance he accurately described?

The Rev. Samuel Watson, of Tennessee, a well-known clergyman and author, says (1871): "In full daylight, at three o'clock in the afternoon, I have seen the materialized spirit forms of my former wife, with whom I had lived twenty-six years; and the father of my present wife, who had been a Methodist preacher; and I saw a number of other spirits, some of whom were also recognized as friends. I insist upon the reality of these facts, and upon their value as indicating the continuation of the departed with those still on earth."

I have just had an interview (Sept. 24, 1874) with the Rev. H. S. Pope, of Hyannis, Mass., one who in his very aspect and presence brings the credentials of a man of ample intelligence and perfect truthfulness. He tells me that he was at Moravia with his wife, both of them strangers to all the persons there, and their very names unknown. They saw his mother and his two sons, all deceased. The last two came night after night every evening for a week. They spoke to him, they proved their identity to the complete satisfaction of himself and his wife. "I saw them," he says. "I feel as if I saw them as I see you now. They were visible to all the spectators. There could be no delusion. It was a reality. My mother, who came first, proclaimed to the company my name (all then unknown to all); and my son Milton said, 'Proach this truth when you go home'—thus revealing my profession. My mother had on her head a cap of a luminous whiteness. Solid light will best express its appearance." Mr. Pope was a total disbeliever in Spiritualism when he went to Moravia. He came home thoroughly convinced of its fundamental truth, and he proclaimed his experiences publicly to his people.

Previous to sitting for the phenomena he had satisfied himself thoroughly, by examining the room and the cabinet, that no human contrivance could produce the manifestations. In the course of his conversation with me, Mr. Pope said: "As I could not believe these things on any man's testimony, so I do not ask you to believe them on mine." Three of his parishioners, he told me, had been to Moravia and satisfied themselves by facts like these, combining the proof palpable of immortality with those inductive proofs derived from the exhibition of mental and physical powers wholly transcending all that is known to belong to mortal man, must be considered in connection with a vast collection of similar facts, attested by many thousands of sincere, intelligent persons in all parts of the world, not only at the present time especially, but in all past times.

When we considered they lead irresistibly to the conviction that the dissolution of the earth-body leaves a man unimpaired in all those essential qualities and characteristics which constitute his identity and his individuality.

If this view contradicts some of the exalted ideas we may have formed of the spiritual state, let us not therefore shrink from the facts. Mere sentiment will soon reconcile itself to the actual.

"Suppose I do find the unseen to be the haunt of ungrammatical ghosts," says Mr. St. George Stock, "what then? It has its high life, I suppose, as well as its low. This world is self is vulgar or practical according to the light in which we look at it. Do not reject well-attested narratives merely because they sound grotesque. He is not a faithful lover of truth who would not go through dirt to meet her. 'One vision of her snowy feet is worth the labor of a life.'"

"True fortitude of understanding," says Paley, "consists in not suffering what we know to be disturbed by what we do not know. The uncertainty of one thing does not necessarily affect the certainty of another thing. Our ignorance of many points need not suspend our assurance of a few."

This advice cannot be too closely pondered by Spiritualists. The one great fact that they know must not be disturbed by the innumerable questions which even a child's skepticism can raise, and satisfactory answers to which cannot be readily given. Remember that this is a rudimentary stage of being, and that we have all the future before us in which to think, study and work.

We have reached the sublime summit from which we can survey all that man survives the corporal dissolution. Let that immense and ever-fertile truth enter into our convictions, and possess them thoroughly, and help to shape our every act, thought and affection, and we may well be content to postpone all minor problems.

[To be continued.]

Mr. Clark Irvine, a respectable lawyer of Oregon, Holt

County, Missouri, of whose visit to Dr. Slade I have already spoken, in the fourth chapter of this work, writes me some particulars of this and other experiences, which include some noteworthy facts. He was wholly unknown to Dr. Slade, the medium, and came upon him unprepared. While he sat in a chair in the light and Dr. Slade sat at some distance from him, Mr. Irvine felt an invisible spirit hand which he grasped. He held on to it tightly, and the hand, after pulling violently, gave a few spasmodic jerks and then seemed to melt away, his fingers gradually closing together as though holding some dissolving substance.

While himself holding a slate close up under and against the top of a small table, Mr. Irvine got "almost immediately, with more than mortal speed, in writing," a communication signed "Your grandmother, Tabitha M. Irvine." If he had ever known that she had an M in her name, he had surely forgotten it, but on reference, some days after, to an old family Bible, he learnt that the M was correctly inserted. He is in mind that all the while the writing was going on, Slade was sitting at some distance and did not even know the name of his sister.

While Mr. Irvine held an acrobatic in such a way that he could look closely on the keys in broad daylight, the side of the instrument opposite his hand began to be violently pulled out and pushed back with great rapidity, the keys rose and fell, and the tune of "Home, Sweet Home" was played. Mr. Irvine could not himself play the instrument, nor could he have even started the tune. Slade sat some distance opposite with his hands clasped behind his head as a spectator. Mr. I. then requested, *mentally*, that the tune should be changed to "Hail Columbia," and this was done without a word having been uttered.

"From the most positive disbelief in a future state," writes Mr. Irvine, "I was converted by the overwhelming tests I received on this occasion."

"On the evening of the same day I visited Mr. Charles Foster. At his request, while he was in another room transacting some business, I wrote down about twenty names of various persons dead and alive, but among the names four of dear friends deceased and much thought of, and folded the paper closely up. I had given Foster my name on entering the room. He placed his hand on the paper, and exclaimed, 'The spirit of Leonard Bartlett is standing there. He says he is an uncle of yours.' This was in truth one of the names I had written, though why I should have done so was singular, as I had not in many years thought of it. What was the cause of his death?" He says he fell from his wagon. "That was not so. How then?" "He was killed by a saw log rolling down on to him as he was walking along a bank." Foster laughed. "What do you laugh at?" "Why, this spirit says he himself was on the ground and knows all about it, and you were not. Are you quite sure you are right?" "Yes, as sure as a man can be of things he gets from the report of friends."

Some acquaintance of Foster's had once during the séance and this man now exclaimed, "Charles, your old humble, you are caught this time, and I am glad of it." Foster looked serious and said: "I can't help it; mistakes are made, and lies are told, but—then brightening up, and speaking with renewed confidence, he said: 'See here; this spirit knows what he is about; he is truthful; you are wrong, and he is right.' He then described the man's appearance accurately, and asked me to learn if I were not in error."

"On returning to Missouri, I stopped in Ohio, and asked my mother the cause of her brother Leonard's death. She replied: 'Why, he fell from his wagon of course.' After full investigation it appeared that I had never heard a true account of the accident. It took place some twenty years ago, when I was in Louisiana; a friend wrote me there that my uncle had been killed by a saw log, and this statement I had never thought of questioning."

Whence, under the circumstances, could Foster have got his information if not from the spirit whose appearance he accurately described?

The Rev. Samuel Watson, of Tennessee, a well-known clergyman and author, says (1871): "In full daylight, at three o'clock in the afternoon, I have seen the materialized spirit forms of my former wife, with whom I had lived twenty-six years; and the father of my present wife, who had been a Methodist preacher; and I saw a number of other spirits, some of whom were also recognized as friends. I insist upon the reality of these facts, and upon their value as indicating the continuation of the departed with those still on earth."

I have just had an interview (Sept. 24, 1874) with the Rev. H. S. Pope, of Hyannis, Mass., one who in his very aspect and presence brings the credentials of a man of ample intelligence and perfect truthfulness. He tells me that he was at Moravia with his wife, both of them strangers to all the persons there, and their very names unknown. They saw his mother and his two sons, all deceased. The last two came night after night every evening for a week. They spoke to him, they proved their identity to the complete satisfaction of himself and his wife. "I saw them," he says. "I feel as if I saw them as I see you now. They were visible to all the spectators. There could be no delusion. It was a reality. My mother, who came first, proclaimed to the company my name (all then unknown to all); and my son Milton said, 'Proach this truth when you go home'—thus revealing my profession. My mother had on her head a cap of a luminous whiteness. Solid light will best express its appearance." Mr. Pope was a total disbeliever in Spiritualism when he went to Moravia. He came home thoroughly convinced of its fundamental truth, and he proclaimed his experiences publicly to his people.

Previous to sitting for the phenomena he had satisfied himself thoroughly, by examining the room and the cabinet, that no human contrivance could produce the manifestations. In the course of his conversation with me, Mr. Pope said: "As I could not believe these things on any man's testimony, so I do not ask you to believe them on mine." Three of his parishioners, he told me, had been to Moravia and satisfied themselves by facts like these, combining the proof palpable of immortality with those inductive proofs derived from the exhibition of mental and physical powers wholly transcending all that is known to belong to mortal man, must be considered in connection with a vast collection of similar facts, attested by many thousands of sincere, intelligent persons in all parts of the world, not only at the present time especially, but in all past times.

When we considered they lead irresistibly to the conviction that the dissolution of the earth-body leaves a man unimpaired in all those essential qualities and characteristics which constitute his identity and his individuality.

If this view contradicts some of the exalted ideas we may have formed of the spiritual state, let us not therefore shrink from the facts. Mere sentiment will soon reconcile itself to the actual.

"Suppose I do find the unseen to be the haunt of ungrammatical ghosts," says Mr. St. George Stock, "what then? It has its high life, I suppose, as well as its low. This world is self is vulgar or practical according to the light in which we look at it. Do not reject well-attested narratives merely because they sound grotesque. He is not a faithful lover of truth who would not go through dirt to meet her. 'One vision of her snowy feet is worth the labor of a life.'"

"True fortitude of understanding," says Paley, "consists in not suffering what we know to be disturbed by what we do not know. The uncertainty of one thing does not necessarily affect the certainty of another thing. Our ignorance of many points need not suspend our assurance of a few."

This advice cannot be too closely pondered by Spiritualists. The one great fact that they know must not be disturbed by the innumerable questions which even a child's skepticism can raise, and satisfactory answers to which cannot be readily given. Remember that this is a rudimentary stage of being, and that we have all the future before us in which to think, study and work.

We have reached the sublime summit from which we can survey all that man survives the corporal dissolution. Let that immense and ever-fertile truth enter into our convictions, and possess them thoroughly, and help to shape our every act, thought and affection, and we may well be content to postpone all minor problems.

[To be continued.]

Mr. Clark Irvine, a respectable lawyer of Oregon, Holt

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.

Those desiring to purchase the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and the communications of correspondents. The editorial articles are signed by the Editor, and the communications of correspondents are signed by the name of the contributor. The Editor is not responsible for the opinions or statements of correspondents, but he is responsible for the opinions and statements of his own contributors.

Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 19, 1874.

PUBLICATION OFFICE AND BOOKSTORE,
No. 9 Montgomery Place, corner of Province
Street, Lower Court.

AGENTS FOR THE BANNER IN NEW YORK,
THE AMERICAN NEWS COMPANY, 10 NASSAULT

COLBY & RICH,
PUBLISHERS AND PROPRIETORS.

LUTHER COLBY, EDITOR.
ISAAC B. RICH, BUSINESS MANAGER.
Letters and communications pertaining to the
Editorial Department of this paper should be addressed to
LUTHER COLBY, at the above address. Letters to ISAAC
B. RICH, HANOVER STREET, BOSTON, MASS.

Kardes's "Book on Mediums."

One of the most remarkable works which has ever been printed in the United States, upon the subject of Spiritualism, since the advent of the phenomena at Hydesville, was issued from the press of Colby & Rich, No. 9 Montgomery Place, Boston.

MONDAY, SEPT. 7TH.

This volume is issued in a style commensurate with its importance, an idea of which may be gleaned from a perusal of its title page, setting forth, as it does, the wide range of matter treated.

"BOOK OF MEDIUMS; OR, GUIDE FOR MEDIUMS AND INVOCATIONS: Containing the special instruction of the spirits on the theory of all kinds of manifestations; the means of communicating with the invisible world; the development of mediumship; the difficulties and dangers that are to be encountered in the practice of Spiritualism."

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

Whatever may be said in praise of this forthcoming work will fall far short of giving any realizing sense of its sterling merits. It must be perused—think, to the faithful translation by Emma A. Wood, can be understandingly done—in order to be rightly weighed in the balance of individual judgment. The clear language of the author, and the painstaking method by which, in conversational yet argumentative style, he takes his reader by the hand, as it were, and leads him through paths heretofore undreamed of (if he be a skeptic), or but little understood before (if he be a confirmed Spiritualist), cannot be depicted in the limits of a passing notice. Read the book, therefore, on its appearance, that its terse statements of incontrovertible facts, its noble style of expression, and the inductive unfailings which thereby find flotation to the mind, may be fully appreciated.

SEE ADVERTISEMENT.

"Book on Mediums."

At a period of the world, after Modern Spiritualism had a steady growth of over a quarter of a century, and when the most remarkable phenomena are compelling the widest and profoundest public attention, a translation of the works of the distinguished French Spiritualist, Allan Kardes—which, by the by, is an assumed name, which has become more renowned than the author's real one—comes to reinforce the volume of knowledge on the subject, and to give a fresh impulse to the spirit of investigation and inquiry. Kardes's "Book on Mediums" is issued by Colby & Rich, in superb style, and offered to all at a price within the compass of limited means. The present is but the initial volume of his works on Spiritualism, but it is perhaps the most striking and impressive one. The accurate and felicitous translator, Miss Emma A. Wood, announces that the task of translation from French into English has been only a labor of love, which will be fully repaid to her by the good she is sure it is going to perform among our own people. In England, Lady Caithness has announced her purpose to publish a translation of the complete works of Allan Kardes at her own private cost; but it happens—and it is by chance altogether—that the publication of this, his most remarkable book, is anticipated in America by the firm whose imprint is to be found on the present volume.

In this book Kardes proposes a guide for mediums and invocators. It professes to contain special instruction from the spirits on the theory of all kinds of manifestations—the means of communicating with the invisible world—the development of mediumship—and the difficulties and dangers that are to be encountered in the practice of Spiritualism. The reader will thus discover that it must be indeed a remarkable book that attempts so large and important a task as this, and it is for such a reason that it is reckoned the leading one of the author's productions on Spiritualism. It is next to impossible to convey an adequate and just idea of the contents of the volume, which in a sense forms a library of information, knowledge and suggestions on the topic of which they treat. It is a book not merely for perusal but for actual study; and he who closes it, after feeling certain of having mastered it, will inevitably confess to himself an acquisition which he would exchange for no earthly consideration. It will enlarge his life by expanding, enriching and deepening his thought. It will bring him into closer relations than ever with the invisible but more real world. It will impart a new and larger meaning to life here, and so teach faith and patience, without which works which bring progress are impossible. Such a manual and philosophy combined is certain to excite the profoundest interest among Spiritualists, and to awaken the inquiring spirit among those who do not classify themselves with them. We feel sure

that it is hardly possible to exaggerate the intrinsic value of a work of this character.

The style of Kardes deserves a particular mention. A subject generally regarded as complicated with and surrounded by mysteries, is at his hands treated with a plain familiarity and friendly directness that make the manner of the author, all but inimitable. It is in the colloquial turn of expression that he excels and will strike the reader with so much favor, and this only increases the difficulties and tests the skill of the translator. He appears to talk to you as if sitting at your side and making you his sole companion and confidant. In this happy style Frenchmen excel above writers of any other nation; it imparts an undying freshness, vivacity and variety to what they have to communicate, relieves from that tiresome monotony which continually tempts the set essay, and conducts the mind into an endless maze of surprises, which only stimulate its attention and make it receptive to impressions. Whoever would travel with a safe guide, that knows thoroughly all the roads and paths, through the beautiful land of spiritual knowledge and spirit-converse, will thank us always for having urged him to a close and careful perusal of Kardes. Nothing with him is treated as supernatural. There is no mysticism about him. He reports, recites and reveals as if he were simply giving evidence. His long questioning of spirits results in what he here tells for answers. All that he communicates is level with the common understanding. And when the entire range of phenomena, with which he was familiar, is treated in such a style and spirit, it may be assumed that the book is worth reading which embodies the result.

Woman's Peace Festival.

This annual festival was recently held near the residence of the venerable Lucetta Mott, at which the opening address, a striking and impressive production, was delivered by the President, Mrs. Caroline H. Spear. Among the other remarks that occurred in this felicitous address was one to the effect that an individual or community, pervaded by the sentiment of peace, has of necessity subjugated to that extent the warring elements of being, and found large counterpoise of heart and mind. She declared also that the mothers of men had a large part in hastening the time when the peaceful fruits of the spirit would be realized; and that is why Mrs. Howe has given the name "Mother's Day" to this festival occasion. It is likewise to be kept in remembrance that the "great majority of criminals are born to crime." Hence to mothers especially does the question of the prevention of crime appeal. To dignify and beautify our common living, said Mrs. Spear, is to rise to the conception of what it may be, and what ends even its imperfections, weakness, and viciousness serve. To live by faith, hope and love, has never yet had fair trial. The true way is to look through the fogs and mists of daily life to the possibilities of higher attainments, which the common heart of mankind universally longs for, and in its highest and best moments believes in; and through inward and outward activity lifting up as much of life as possible into that realm where failings, errors and sins are seen to be temporary and to form no essential part of real living. The link that reaches farthest on into moral and spiritual life is there because of the links that preceded it and connect it with ignorance, barbarism, and immaturity of all kinds.

More tersely and significantly still, Mrs. Spear remarks that "To live by faith, hope and love, has never yet had fair trial; though many have its blessedness and beauties on the lip, the short-comings, limitations and practicalities of today deny them all; and perhaps in no other way can trial be made at present, except by looking through the fogs and mists of daily life to the possibilities of higher attainments." She likewise says that "It takes a cultured soul, one who possesses an imagination that can revel in sublime and lofty heights, to discover and pay homage to the divinity enshrined in the forms of men and women who live dominantly in the celestial realm of their being, where dusty webs gather and filthy veils find nutriment. It is a growth that may well be termed heavenly, for nothing of worldly origin scarcely ever reaches higher than condemnation and vengeance for such lives." And it is insisted that all peace organizations are nurseries for growth and expansion into the spirit that can sympathize with and participate in that which is above, around and beneath, without contamination or fear that evil can ever reign triumphant in human affairs. All are morally defective, and need the healthful influence of forgiveness and loving-kindness for improvement and upward advance. The spirit of charity, long suffering, justice and true respect, is to be illustrated and impressed upon the young, in opposition to that coming of military drill and dress, of conquering by brute force, of gaining at the expense of others' well-being. There is, but one clear rule, to follow, said Mrs. Spear, and that is to do the good that lies before us, the nearest duty to us, ever keeping supreme in our affections that love and liberty which in our highest moments the soul reverences and approves, and leave consequences to take care of themselves.

The day after our last week's edition went to press, we found upon our table the first number of a weekly paper entitled the "SPIRITUAL SCIENTIST"—devoted to the science, history, philosophy and teachings of Spiritualism. It is issued on Thursday from 9 Bromfield Street, Boston, E. Gerry Brown, editor. It is a small-sized 12mo., at \$2.50 per year. The number before us is printed on tinted paper. The leading article is from the pen of J. H. W. Tooley, on "The need of Spirit intercourse as evidence of Immortal Life." The editor in his salutatory says: "We present the Spiritual Scientist—acknowledging an All-Controlling, Higher power; accepting the doctrine of Jesus Christ as being in full harmony with the teachings of Spiritualism—given then to deliver mankind from ignorance and superstition concerning a future life; permitted now, that the atheistic arguments of materialism and the skepticism of the age may be confuted with demonstrable facts which re-affirm the immortality of the soul and the responsibility for deeds done in the flesh."

We cordially extend the right hand of fellowship to our new auxiliary in the spiritualistic field, and hope its career will be less thorny than ours has been.

A Lyceum and Society have been organized at Denver, Colorado. The officers are as follows: A. Bailey, Pres.; W. F. Peck, Conductor; Mrs. A. M. Lewis, Guardian; John H. Cotton, Rec. Sec'y; Mrs. Julia Bright, Cor. Sec'y; Mrs. Helen Smith, Treas.; Mrs. R. H. Schwartz, Musical Director.

"No Chance for a Fallen Girl."

With this expressive heading the Boston Herald introduces its account of the September 7th session of the Municipal Court, Judge Chamberlain presiding—a paragraph from which we report we give below—and in that sentence is compressed the substance of a feeling which seems to swell like a bell-toll along the flinty face of society. But why should there not be a chance? Is there really in either moral requirements or social ethics any rightful provision which differentiates the degree of evil between the short-comings of male and female wrong-doers? We opine there is none, and yet one party to crime goes on in freedom from punishment, while upon the other is adixed the burning brand of an unmitigated ostracism. We have faith to believe that the days that are to come will bring a higher social standard in this regard, which shall give to each an equal share both in the penalty and power of re-education therefrom. Christianity, however, has failed in this regard, practically turning its face upon the teachings of him of Nazareth, and the work must be accomplished by the purifying and justice-inspiring influence of Modern Spiritualism.

"When a young and fair-faced girl named Maggie Murphy, who hails from North Street, was called, this morning, to answer a charge of being idle and disorderly, and a frequenter of houses of ill-fame, and she told the court that she was 'guilty,' we promptly spoke to Uncle Cook, and told him that as Maggie was never in court before, and was so very young, that something might perhaps be done to save her. Then it was that we learned that the girl had been made a prostitute through the agency of her own mother, and that for a year or more she had been a very bad girl. For all this, Uncle Cook felt disposed to befriend her, and to take her on probation. The arresting officer also approved of this course, but what was the result? There was no place to put her where she would be safe. The Home at Dedham is full. The girl had no friends to look after her, and Uncle Cook knew no proper place to send her to, so she was sent to prison at Deer Island for three months. We think that it is entirely proper the good people of Boston should know of this state of affairs—that there is no place in this Christian community where a fallen girl can go for a safe harbor. Had Uncle Cook known of any such place he would have sent Maggie there. Can these things be, in a city where churches cost five hundred thousand dollars for one congregation, and where pastors are paid so many thousand dollars a year, and choir singers as much more? Why wonder at crime?"

Professor Tyndall's Address.

On our second page will be found the first installment of this celebrated production, which has attracted so much attention on both sides of the Atlantic. The Spiritualist reader will perceive, however, that, notwithstanding the Professor's great pretensions to bravery in the mental field, he has thrown a sop to the Cerberus of a bigoted public opinion in his sneer at the "degrading" influence of our glorious Philosophy. Never mind; as we took occasion to say in a recent number concerning his language, "he speaks from his present sight only," and after development will show him at least his error, if indeed he is not led thereby to follow the fearless steps of Wallace and Crookes and the other English scientists who have accepted the truths evidenced by the modern phenomena.

The Religio-Philosophical Journal.

Published at Chicago, Ill., by S. S. Jones, Esq., commences with the number for September 14th its seventeenth volume, and its editor speaks in cheering terms of the preparations making for the extension of its usefulness in future. He is about to erect a seven story building "in the very centre of business—only two blocks distant south of the new Custom House and Post Office now being erected by the United States Government," which is to be the final location of the Religio-Philosophical Publishing House, and he hopes to be settled therein by the expiration of the present year.

Various questions of importance find answer by the controlling intelligence on our sixth page; Theodore Parker gives an important address upon a current matter; Julia Harthan makes a demand for reparation in behalf of her sons, from one who wronged her while in her earthly body; George Peabody identifies himself, for the benefit of a circle in London, Eng.; Edna Barrett, of New York City, counsels her friends to follow their own inner promptings, more, and the promptings of the world less; Mamie Emerson speaks to her father; David Walbridge, of Missouri, sends message to his brother William, in California; Betsey Taylor, of Boston, calls the attention of her son John to the fact that there is another life, and that, as he hopes for happiness in that other life, so he must shape his course here; Hiram Ericson talks with three friends regarding their capabilities as compared with their aspirations; George Kalbe wants his mother to know where he is; John Talbot (published in advance) advises his brother, in Waukegan, Ill., not to go to Germany, as his health will receive no benefit from the journey.

S. B. Brittan, M. D., of New York City, furnishes to the world of liberal readers another number of his deservedly famous QUARTERLY JOURNAL, in which spiritual science, literature, art and inspiration are happily blended. The present issue (July) leads off with a fine steel-plate engraving of the Professor's son, Samuel Byron Brittan, Jr., who was killed at Fort Henry, Feb. 24th, 1862, while acting as aide to Capt. W. D. Porter, of the gunboat "Essex"—the touching biographic sketch which accompanies the picture being from the pen of A. Angelo Brittan, brother of the deceased; the names of Judge Israel Dille, Fanny Green McDougall, Hon. J. W. Edmonds, Jennie Lee, W. S. Courtney, Belle Bush, and others, are to be found in its table of contents, and the words of its able editor in the "Home" department are worthy of extended reading. This Quarterly is an honor to Spiritualistic literature, and should be firmly sustained in a pecuniary sense.

A correspondent, "C. O. P.," writing from Metuchen, N. J., Sept. 15th, says: "I liked your editorial in last Banner on Professor Tyndall very much. I think it well to call the attention of your readers to the fact that A. J. Davis, in 1859 (fifth volume Harmonia, page 106), anticipated Professor T. in analyzing the character of Aristotle. As this volume was written in my house I have the means of knowing that no books of reference were used, but that it was the product of the uneducated Davis."

B. Starbuck, writing recently from Troy, N. Y., says: "Spiritualism is very quiet with us at present. We are having a vacation both of the Lyceum and rostrum. Will again start the machinery on the first Sunday of September."

J. M. Peebles in Baltimore.

The Baltimore dailies are referring to and liberally reporting Mr. Peebles's lectures, delivered Sundays before the Spiritualists. The Baltimore American of the 14th has the following:

"The audience, deeply interested, comprised, among others, no fewer than nine doctors and a number of prominent business men. Mr. Peebles is a pleasant, fluent speaker, who uttered the most heterodox opinions with all the earnestness of sincere belief. His text was the command given by Christ after he rose from the dead, to preach the gospel to all nations. The discourse began with a sketch of the life of Jesus as viewed by Spiritualists. Mr. Peebles said that Jesus was naturally of a peculiarly harmonious spiritual nature; he was controlled by a band of ancient spirits when only twelve years of age, and thereby astonished the old rabbis by his wisdom. He was then taken under the guidance of a Persian sorcerer, became a remarkable psychologist, and after his death gave the command contained in the text. The speaker showed that the gospel taught by Jesus had for its elements the Divine existence, the brotherhood of all men, the progress in spirit-life and the subjugation of angels."

The unselfish influence of a magnet was referred to as illustrating the influence of spirits, or, according to the speaker, "the influence of a 'holy influence.' Every person and thing set off an influence, and when these influences harmonize a man of great power is once formed. This point the speaker illustrated by pictures representing persons surrounded by similar influences. Food lights up the physical body and contributes the elements of our spiritual bodies. On our food depends largely the influence of our aura about us. The lecture abounded in the most radical statements. The Hindu sages attached their profound spiritual wisdom by living mainly on air and water. They learn that Christ has eaten the meat of some that have been dead for many months. His course consisted of a direct appeal to Spiritualists to be more earnest, more harmonious and forgiving, and to take greater interest in their organizations. The world was here and now, and now it was anxious to see what would be the outcome."

OPENING OF THE SCHOOLS.—The season of recreation for the summer is over. Men whose good fortune enables them to rest through the heated term return to their business, and the young renew their studies. The new term at the Belvidere Seminary commences this week, and the classes for the ensuing year are in process of organization. This is believed to be the only school in the country whose Principals, Professors and Teachers are all enlightened and refined by the loving principles of the Spiritual Philosophy and deeply imbued by the true spirit of reform. Spiritualists and others may rest assured that in this school their children will be subject to all the influences that refine and ennoble the human mind and character. Those who expect to enter for the present term should immediately address, or make personal application to, the Misses E. L. and Belle Bush, Belvidere, Warren Co., N. J.

Read THE CLOCK STRUCK THREE, by Rev. Samuel Watson. This learned gentleman proceeds to dish up his churchmen critics in a trenchant style, which is eminently entertaining to the friends of free thought. The queries which he propounds to his whilom ministerial friends of the Methodist denomination are simply unanswerable by them, so they have as usual taken "to the woods," and denounce him as a specimen of "mental aberration," and his views as "a whirl of nonsensicality." Such loss of temper, on their part, indicates, in a clearer manner than is possible by argument, the fatal weakness of their theological platform. The book is for sale by Colby & Rich, No. 9 Montgomery Place, Boston.

"A lecture is not a 'performance,' and it would not be, even though illustrated by chemical or other experiments. It ought not to be necessary to point this out, but after the outrage on Mr. Denton, it is clear that nothing is too incredible to be done. Those who think a Spiritualist's lecture can be properly classed with performing dogs or monkeys, might as well go the full length of their reasoning, and demand the payment of license for religious services, for most people who go to church or chapel pay an admission fee in the form of a contribution to the plate, and a sermon is quite as much a performance as a lecture."

So speaks the Sacramento Daily Record concerning the willon imprisonment, in that city, of William Denton.

E. D. Babbitt, D. M., writes us that he has removed his Healing Institute to 232 East 23d Street, New York, and has a superior lady magnetist to assist him. His new twenty-five cent work on Vital Magnetism is nearly ready. He says the Spiritualists of New York have left Robinson Hall and taken the handsome Opera House on Broadway, between 28th and 29th Streets, for their Sunday services. Lectures at 10½ A. M. and 7½ P. M., and Lyceum at 2½ P. M. E. V. Wilson is lecturing to good houses during September.

Colby & Rich, No. 9 Montgomery Place, Boston, have for sale a pamphlet of some seventy pages—Albert Barnes Dorman, author—in which the life experiences of "MARY WHITNEY, THE CATHOLIC MEDIUM," are set forth in succinct style. The startling incidents and wonderful manifestations—bell-ringing, raps, "whistling," etc., etc.—which are claimed to have taken place in her presence, and mainly in families who cherished no faith in or affiliation with Spiritualism, form an interesting narrative.

As will be seen by his announcement in another column, Dr. A. H. Richardson, of 95 Main Street, Charlestown District, is ready (the busy summer camp meeting season being past) to attend to the calls of all patients desiring treatment by laying on of hands. We have had several remarkable cases of the Doctor's success in this field brought under our notice, and can therefore confidently recommend him to the public.

P. H. Bateson, of Toledo, O., is out with another number (September) of his popular LYCEUM, a paper devoted to the interests of those schools for the culture of free thought which are now springing up all over the country. Hudson and Emma Tuttle, Geo. W. Kates, and other well known workers are giving this paper the benefit of their labors, and it deserves to be extensively patronized.

Read the LITTLE DOCKET for September—S. S. Jones, editor—which is issued at the Religio-Philosophical Publishing House, Chicago, Ill. It is a fine periodical for young readers, which fact will be demonstrated to any one who will send to Brother Jones for a specimen copy. For sale at the bookstore of Colby & Rich, No. 9 Montgomery Place, Boston.

The Messenger Belge states that in Istria, Dalmatia, Croatia, and Hungary, Spiritualism is rapidly spreading, and that the circles already formed at Trieste are progressing favorably. Similar encouraging accounts come from England, and the Continent generally.

Amie Lord Chamberlain desires to state to her numerous friends in Boston, that her recent trip to this city was purely of a business nature, and did not permit of her tarrying long enough to make any visits. She will return West after a brief stop at her New York office.

Spiritualists' Picnic and Clam Bake.

The closing picnic of the season, at Silver Lake, occurred on Wednesday of last week. Some seven or eight hundred persons were present, who enjoyed the beauty of the day, the dancing, and the speaking from the stand. The addresses of Dr. Richardson, Dr. Storck, Miss Lizzie Doten, I. P. Greenleaf, Allen Putnam, Esq., and Dr. Gardner, were all excellent and well received by the people.

As some persons seem to have a mistaken idea that Drs. Gardner and Richardson, under whose general charge the camp meetings and excursions to Silver Lake occur, are also concerned in the matter of catting, it is but just that we say that such is not the case—they are managers of the spiritual meetings merely hiring the grounds, and having no pecuniary interest whatever in this branch of business—the right to provide refreshments at the dining hall, and upon the grounds, being leased by the Old Colony Railroad, for the season, exclusively to one party, to whom people who visit the grove must attribute whatever of satisfaction or dissatisfaction they may feel in this regard.

Herman Snow writes from San Francisco, Cal., under date of Sept. 1st, informing us that, owing to a change in his business plans, he intends to continue at his old place, and will not at present discontinue of his line of trade. Parties on the Pacific Coast desiring liberal and spiritual books and publications will be well served by addressing Brother Snow at 319 Kearney Street (up stairs), or post-office box 117, San Francisco.

Mrs. Betsey Cades, an earnest and devoted Spiritualist, passed from the trials of earth to the blessed realities of the higher life on Tuesday, Sept. 8th, after an experience in mortal of seventy-four years one month and eighteen days. Funeral services were held at her late residence, 73 Washington Street, Charlestown District, on the afternoon of Saturday, 12th.

Movements of Lecturers and Mediums.

John Collier, of England, spoke in Salem, Mass., Sunday, Sept. 14th and 15th, his lectures meeting with general approval. He should be kept constantly at work.

Janie S. Todd, has resumed her labors as Agent of the Connecticut State Spiritualist Association, and requests those desiring her services to address Call Box 41, Providence, R. I., as soon as possible, that she may arrange her route to the best advantage. She lectures in Taunton, Sept. 20th; in Dover Plains, N. Y. (by special request), Sept. 27th; in Meriden during October. Engagements for December not entirely completed—particulars next week.

William Brunton speaks in Stafford Springs, Ct., during the month of September, and has a two month's engagement at Troy, N. Y. Societies wishing the services of an earnest and soulful worker will do well to address Brother Brunton at No. 5 Sixth Street, Troy, N. Y.

A correspondent writing from New Haven, Ct., speaks in flattering terms concerning the labors there of Mrs. Abby N. Burnham, who has recently spent three Sundays (afternoons and evenings) before the Free Lecture Association, at Loomis's Temple of Music. Her remarks called together large audiences, and her delineations of spirit-life were of high interest.

Anthony Higgins, Jr., has taken up his residence permanently at 13 Meadow Street, South Salem, Mass. Parties desiring his services can address him as above.

R. F. Underwood will lecture at Solly, Ontario, the 15th, 16th and 17th of September; at Arnot, Pa., September 24th, 25th and 26th; at Rensselaer, Ind., October 2d, 3d and 4th; at Indianapolis, October 11th.

Mrs. M. J. Wilcoxson is doing good work in Boulder, Colorado.

H. P. Fairchild lectures in Putnam, Conn., in October, where he may be addressed for that month.

Mrs. S. A. Rogers Heyder will speak in Salem, Mass., Sunday, September 29. She would like to make engagements with other societies. She has of late been very successful as a medium in Lawrence. Her permanent address is P. O. Box 1237, Haverhill, Mass.

D. W. Hull speaks in Manchester, N. H., the two last Sundays of September. Will make engagements for October.

Mrs. M. M. Hardy has returned to the city after her summer vacation, and can be found by those desiring her services, at her residence, No. 4 Concord Square, Boston. Her public services, however, will not be inaugurated until October, of which due notice will be given hereafter.

Mrs. Mary L. Jewett announces that "Feeling it a duty to impart to women a knowledge of the physiological laws which govern her life during the period of maternity, and to thus combat with the social evils which fill the earth with degradation and misery," she has entered the lecture field. She has appointments through September, but will receive calls to lecture from October 1st to the 15th, on the line of the railroad between Rutland to Boston, applied to prior to Oct. 1st. After November 1st she would like to make arrangements to lecture in Vermont during the winter. Permanent post office address, Rutland, Vt.

Mrs. Clara Dearborn, after a few months of illness, has resumed her business at her former place, 68 Washington Street, in Nassau Building, Room 3, where she will be pleased to meet her old customers and all others who need her services.

Mrs. Sunderland Cooper, the well-known medium, has returned to this city and resumed her sittings.

The Next Course of Spiritual Lectures.

The Committee of "the Music Hall Society of Spiritualists" is making arrangements to resume the regular series of free meetings in the new and elegant BEETHOVEN HALL, 413 Washington, near Boylston Street, Boston, the second Sunday afternoon in October. Rev. Wm. Brunton (formerly from England), an earnest and talented advocate of the spiritual philosophy, will be the first speaker. Other lecturers of known ability will be announced hereafter. A quartette of accomplished vocalists will add interest to the services.

In order to raise more funds to help sustain the meetings, the following prices will be charged for season tickets, securing reserved seats: \$10 and \$5, according to location. These moderate rates come within the means of a great many Spiritualists who no doubt desire the continuance of these meetings; and it is hoped all such will call at once on the manager and look at a plan of the hall, select seats, and purchase one or more tickets. LEWIS B. WILSON, Manager, 9 Montgomery Place, Boston.

Warren Adams.

[This spirit message was given at our Public Free Circle Tuesday afternoon, Sept. 15th, with the request to publish in advance.]

I died in Jacksonville, La., of fever. I wish to communicate that intelligence to my friends here at the North. I have been free from the body about three hours. It is not my wish that they should travel into that infected locality just at present. By-and-bye will do as well, so far as my affairs are concerned, and I hope that by my death and speedy return here, I shall establish in their minds what was long ago a fixed fact to me, that the dead can return and communicate through mortal media.

A friend informs us that the National Library at the British Museum contains a large number of spiritualistic works, chiefly French and American. A complete series of the works of Allan Kardes is included in the catalogue, "Pioneer of Progress."

Chicago has introduced moral sunstun in her schools instead of corporal punishment, and finds it successful. Last year there were fewer suspensions in proportion to attendance than ever before.

BY JOHN WETTERBEE.

BY MRS. MARIA M. KING.
Price \$1.00, postage 16 cents.
For sale wholesale and retail by the publishers, COLBY & CO., 100 N. BROAD ST., NEW YORK.