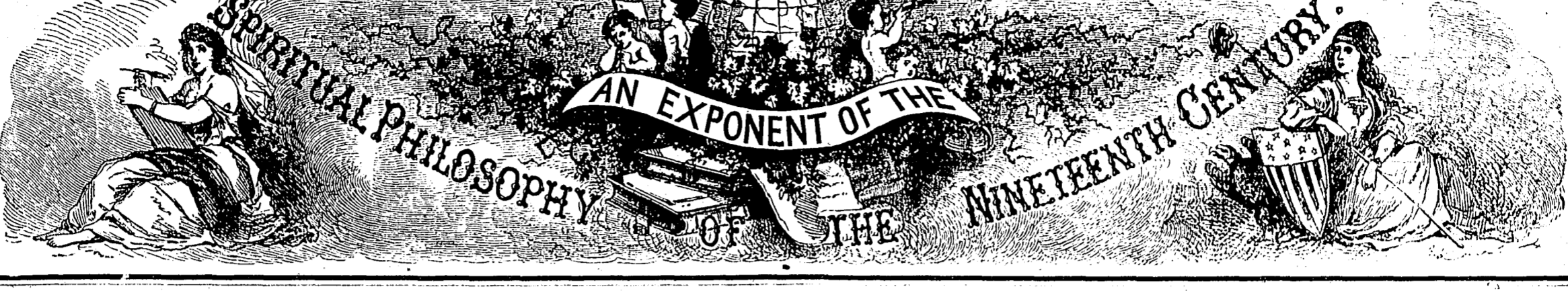


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PROF. TYNDALL ON SCIENCE AND RELIGION.

BY GEORGE A. BACON.

It will doubtless be remembered by the intelligent reader, that about two years ago, Prof. John Tyndall of England, one of the most eminent scientists living, issued his famous "prayer-gauge" pronunciamento, wherein he respectfully proposed to test the relative merit of human prayer, and its efficacy when brought in direct juxtaposition with or arrayed against the highest medical skill. Two large wards belonging to one hospital were designated as the field of operation—prayer alone to be employed in one of them, and in the other, medical treatment was to be administered agreeably with the best known science and practice of the schools. It is needless to say that this proposition, made in good faith and perfect sincerity, has never been accepted. While one party declined to risk their faith by which, according to the gospel plan, they are saved, if saved at all; while refusing to trust to their power of prayer against the experience and knowledge of man—representative members of the church have ever since soundly berated the well disposed Prof. for even seriously submitting such a proposal. Though not acquiesced in, either in letter or spirit, it led to one of the most significant religious controversies known to our day, and its end is not yet.

This same distinguished *scientist* has recently spoken again, under very peculiar circumstances, in the same general direction, and in a manner so pronounced that the thinking world is bound to listen. The address in question, as everybody knows, was made at a meeting of the British Association for the advancement of science, held at Belfast, Ireland, on the 19th of August, and while serving as President of the Association. It was prepared for a special purpose, and delivered before a particular body of men, but from the representative character of the author as well as from the boldness and bearing of the questions discussed—the origin of natural phenomena and the relations of science and religion—the world at large, the great reading public, will claim this address as his contribution to its general literature.

This address is the latest word from the highest authority, respecting the points at issue between science and theology; the former defining the proper limit of scientific and religious discussion—affirming that the latter must be confined to the sphere of the emotions, has nothing to do with the domain of positive knowledge; that by virtue of its peculiar methods, the claims of science are irresistibly superior to, and dominate over every pretension of religion. It acknowledges no other revelation but what comes to itself through investigation; that there is nothing more sacred in the universe than a definitely ascertained fact, and whatever preconceived opinion, however sacredly held, and from whatever source derived, when opposed to the unity of these facts, must be abandoned—in short, doctrine must yield to demonstration. His own words are, "all religious theories, schemes and systems which embrace notions of cosmogony, or which otherwise reach into its domain, must, in so far as they do this, submit to the control of science."

Concerning the origin of life, he is in accord with other renowned English scientists, Darwin, Huxley, Wallace and Spencer. He traces all the species back to one primordial form, resolves all substantial things into molecules, the universe itself being but a combination of the same ultimate atoms. There is but one God, and Matter is his prophet. He says: "Abandoning all disguise, the confession I feel bound to make is that I discern in that matter which we in our ignorance, and notwithstanding our professed reverence for its creator, have hitherto covered with opprobrium, the *promise and potency of every form and quality of life!*"

That this remarkable address, wherein Prof. Tyndall, in his contest with revealed religion, changes base, no longer chooses to act on the defensive, but assumes the aggressive, and which from his position virtually inaugurates a new rebellion in religious controversy; that the discharge of this scientific columbiad will not be regarded as an emphatic bugle-call to arms, and be likely to lead to a more than seven years' war, is to misjudge human nature. Verily it will prove a conspicuous target for a general cannonading from along the whole line of religious batteries.

Though there will be every variety of opinion as to his success in effecting a fatal breach, no one can withhold the spontaneous feeling of admiration which arises at the boldness and vigor of his attack. As we see it, 'tis a clear case of rebound from the prevalent dogmatic theology, the assumptive supernaturalism of popular Chris-

tianity, and we want the battle to wage till the last remnant of theologic error is dissipated, the last supporter of the system finding his grave in the last ditch.

That the address strongly smacks of materialism no one can gainsay. But that materialism is capable of solving the problem or philosophy of life, or that it is capable of satisfying all the longings of man's nature, the deeper and diviner elements of his being, the vast majority of enlightened human kind utterly deny. The intelligent Spiritualist knows better. If there is nothing beyond, or what is cognizable by the five senses; if in the realm of matter the All in All is to be found; if in this natural world man has his beginning and his end, then, indeed, is the totality of his being an Almighty failure!

But such is not the fact, though Prof. Tyndall, in certain passages, seems to intimate it, while in certain other passages, equally as marked, he distinctly intimates the contrary. In proof of the latter he says, "The whole process of evolution is the manifestation of a power absolutely inscrutable to the intellect of man. As little in our day as in the days of Job can a man by searching find this power out." So in tracing man's origin back to a primordial form of matter, in the last analysis of which it is compared to "a drop of oil suspended in a mixture of alcohol and water" (analogous to Huxley's Protoplasm), he encounters a force uncreatable and indestructible, confessing that "it is by the operation of an insoluble mystery that life is evolved, species differentiated, and mind unfolded from their prepotent elements in the immeasurable past."

Prof. Tyndall and Darwin, who in the Parliament of Science occupy the highest seats of honor, will forever fail to find or satisfactorily account for the origin of life, looking for it solely in the elements of matter—even as Wallace has affirmed. By its natural limitations, physical science is forbidden to detect "the logical continuity between molecular forces and the phenomena of consciousness."

Causation lies back of this material universe. Beyond the crystallization of molecular forces is the realm of spirit, and as the poet sings,

"It counts but ill who leaves me out."

The operations of Divine Energy, while they forever invite, will eternally baffle the finite mind of man. But the mystery of earth, the philosophy of life will be solved, the key of interpretation will be found only when the science of Materialism fully recognizes and appreciates the reciprocal relations existing between it and the science of Spiritualism—its elder brother. When thus they join their forces, instead of as now being falsely arrayed against each other, when between the material and the spiritual there exists harmony in place of divorcement, a new era will have dawned on earth, the light of which will outshine the sun.

New Hampshire, Sept., 1874.

Political Puritans.

That the Republican party is an organization of great strength is evidenced by the frequent and severe jolts which it has survived in the past fourteen years, says the Washington Chronicle of the 15th inst.; but it is no more immortal than it is infallible, and cannot stand everything. *The severest strain to which it has been subjected is perhaps the attempt to coerce it in some of the States into the policy of making men pious and temperate and moral by statute.* This is of a piece with the well-meant efforts of certain men to engraft God into the Constitution, which would be naturally followed by the propagation of Christianity through the influence of criminal codes and the regulation of appetites and taste by legislation!

The utter failure of all efforts to convert governments into propagators and defenders of the faith, and the ruinous results which such efforts have had upon all human progress, will have failed of their legitimate instruction if they do not teach men to adopt a different theory.

The history of the Christian religion, as well as of every other moral reform, offers the best evidence of the futility of any effort on the part of the State to regulate and prescribe personal morality. In no nation where Christianity sought to gain a foothold did it fail to meet with the bitter hostility and persecution of the political powers, and every effort of all governments during that time was to crush out the pernicious theories of the new system on the supposition that they were immoral and subversive of good government. The States of that day were the propagandists of the established religion, and regulated personal morality according to the existing standards by statutes. The Dark Ages abound with examples of the impracticability of such theories. The Inquisition was the appliance of the ruling power to regulate the morals of the citizen. It cannot be considered a success.

The reign of the Puritans was simply the effort of a party to prescribe and control the religious creed of the individual, and to punish his sin. It was a grand old party—grand in its absolute bigotry, in its perfect tyranny over conscience. It even seemed to be successful for a time, but the terrible rebound when the tension was withdrawn, as exemplified in the vice and immorality of the Stuarts, affords the best evidence that the apparent reforms under the Puritanic rule were mere shams, glossed over by a thin coating of hypocrisy.

These and other instances teach us that men cannot and will not be made moral and pious by law, and that any effort in that behalf will only produce a disastrous reaction which will prove detrimental if not fatal to all morality.

If a man can be made temperate by law he

may be made also the exemplar of all the virtues, when the preacher's occupation will be gone, and he needs only to close up his church-doors and join the lobby—to secure the enactment of laws that will evangelize the world and usher in the millennium. The process is simple, and if its advocates really believe in its efficiency let them give it a fair trial. The economy of the system must commend it to the modern reformer. It will do away with the highly ornate and expensive houses of worship, where, of course, the poor have the Gospel preached to them. It will save the salaries of eloquent divines, operatic choirs, and the varied and expensive paraphernalia of the temple. The station-house, the jail and the penitentiary must come to the front as the churches recede and take their legitimate positions as instruments of moral reform and religious regeneration.

The citizen who now dozes in his softly-cushioned pew and longs for the repose of home will then be spared the thousand and one expenses attendant on the spread of the Gospel, and embrace them all in the check for his annual taxes. A wonderfully-convenient arrangement this would be if it would only work, but it will not.

That the mills of God grind slowly is painfully true, and is no doubt the reason of the impatience of our would-be reformers! They argue that in this day of advanced civilization, when we have such commodious jails and penitentiaries, and such perfect criminal codes, it will be so much better to place all vice, immorality and intemperance under lock and key, than to await God's tedious processes for their extinction. It is patent that religious and moral intolerance is everywhere dying out in the world, not simply from the growing belief that it is wrong, but because of the teachings of all experience that it is useless. The world is coming to see and believe, not that men cannot be forced into a show of regularity, but that if they are so forced it will be only an apparent virtue, and like Pindar's unregenerate cabin-boy, they will go to prayers, but they will not pray.

Let the advocates of the new political doctrine rest assured that they are on the wrong tack—that God's methods are far better than theirs; that even though his mills grind slowly, they do their work far better than any patent contrivance yet devised. The world has never been lifted up nor improved, in any moral or religious sense, by human statute, and all laws for the enforcement of personal purity and virtue will be worthless as so much blank paper. We must content ourselves to rely on the God-ordained processes of teaching and exemplifying morality and religion, sustained as they are by the admonitions of the Founder of the faith and the experience of the ages.

The would-be temperance reformers who have endeavored to inject their theories into the late campaigns, and only succeeded in so far dividing the only party which pays the slightest attention to morals in the selection of men for office as to elect intemperate men to place, may congratulate themselves on success, but it is a kind of success which will throw their reform back twenty years. They will have ample time to consider their mistake, but it is only when it is forever too late to rectify it. They will have only the ridicule of the men they have helped into power, and the contempt of the true reformers whom they have defeated.

THE WORTH OF LIFE.

BY WILLIAM BRUNTON.

I have no words to tell the worth of life;
No language poetry can in love express,
It is a hidden depth of loveliness—
A noble secret of changing peace and strife—
The mingled strength and grace of man and wife.
Where we by soul in early garments dress,
Have thus far fully growing less and less,
Till we for *hills* above with worth are rife.
I have no blame for aught thus wisely sent,
Since all is pure good, like sun and shade;
The dark with light, by Master Mind is blent;
The bad the good was surely made.
And so I talk with joy the life of earth,
And wait in heaven till higher Heaven has birth!

THE AGES OF PROMINENT PERSONS: NOW LIVING.—Phillips Brooks, 39; John Quincy Adams, 41; Charles Hale, 43; George M. Stearns, 43; John E. Sanford, 44; Samuel C. Cobb, 48; Bayard Taylor, 49; George William Curtis, 50; William R. Alger, 51; Edward Everett Hale, 52; William B. Washburn, 54; Julia Ward Howe, 54; Harvey Jewell, 54; Charles Levi Woodbury, 54; James Russell Lowell, 55; Edwin P. Whipple, 55; Mrs. E. D. N. Southworth, 55; James T. Fields, 56; William Claflin, 56; Oliver Warner, 56; Thomas Talbot, 56; Charles R. Train, 57; George B. Loring, 57; John G. Saxe, 58; E. Sargent, 58; Nathaniel P. Banks, 58; Richard H. Dana, Jr., 59; Henry Ward Beecher, 60; Harriet Beecher Stowe, 62; Andrew P. Peabody, 63; Wendell Phillips, 63; Otis Norcross, 63; James Freeman Clarke, 64; Oliver Wendell Holmes, 64; Peter Harvey, 64; George S. Hillard, 65; Robert C. Winthrop, 65; Benjamin R. Curtis, 65; Moses Kimball, 65; Francis W. Bird, 65; John G. Whittier, 66; Henry W. Longfellow, 66; George Putnam, 67; George Lant, 68; Samuel K. Lathrop, 70; William Perkins, 70; Ralph Waldo Emerson, 71; Mark Phillips, 72; Leonard Bacon, 72; Lydia Maria Child, 72; Catherine E. Beecher, 73; George Bancroft, 74; Caleb Cushing, 74; William Cullen Bryant, 77; Sarah J. Hale, 78; Richard H. Dana, Senior, 87.

Traverse the world over, search the history of our race in all times, at whatever you find a man truly superior to his fellow natural king of men, born to command, you will find him attentive to the interests and to the feelings and to the dignity of those who execute his will. If he is not man enough to be from good feeling, he is man of business enough to do it from policy. If there is any one who is not dependent upon him, he regards them as his equals, and he cares nothing for their interests or their honor, that man is not naturally a master; he is one by accident only; he belongs by birth or breeding, or both, to a class of the defeated and the servile. He is merely a beggar on horseback, and perhaps stole the horse.

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;" "My Husband's Secret;" "Jessie Gray;" "Pictures of Real Life in New York;" "The Two Cousins; or, Sunshine and Tempest," etc., etc.

CHAPTER III.—CONTINUED.

That day was one of June's best and brightest; the air was filled with healing and bore on its wings the fragrance of opening buds and blossoms. It was joy for the healthy to live, and hopeful to the invalid.

"Mid alternate hope and fear the Doctor entered the sick man's room. To his surprise and delight he found him dressed and seated in an easy-chair near the window, but with a sadness in his face that was pitiable to behold.

"I ought to thank you, Doctor," he said, "for bringing me back to life, and I wish I could do it sincerely; but I crave death rather than life."

"Oh, ho! my friend, that is a morbid feeling, and will soon pass away; it belongs to your weak state. We shall soon have you round again, enjoying your life with the rest of us. I am not one of those who believe that life is not worth the having. One such day as this is glorious from God's hand."

"Ay! you forget, Doctor, that I am childless and an exile."

"As for your being an exile, my friend, I suppose Italy has sunnier skies, and is, moreover, a historic land; but you have come to a grand, free country, and in its variety of climate and soil you will find skies as cloudless, airs as soft, and soil as fertile in the vine and olive as your own Italy. Now, sir, will you take this draught I have prepared for you, and then lie down? I am going to stay with you half an hour, and at the end of that time you will thank me in your own beautiful tongue, in the most expressive words in that copious language, for bringing you back to life."

The gentleman shook his head, but the Doctor only smiled in return. The patient was passive, took his potion and laid down as directed. When he had done so, the Doctor drew up to the bedside, and took his hand, in a very cool, professional way, to feel the pulse.

"Very good," he said, "you are gaining strength. Did you know that you had been a very sick man—at death's door?"

"I wanted to enter in," said the patient.

"You did, did you? Because you lost your child and could not find her by going twice over the road! You did not advertise. That is not strange, for you Italians have little idea of the wonderful power of the press in a free country. We do not carry off children in this Connecticut Valley to some giant's cave, to be eaten, nor do gypsies wander here to steal them, nor are they sold and bought as in the land of the Sultan. A beautiful child, with sparkling black eyes, and lips like coral, that can make sweet music with her tongue, and tiny feet that seem only to dance to music—such a child, I say, is more likely to meet with friends than enemies. Whoever finds such a 'cara Roso' as this, would feel that he had a precious gem to guard."

How suddenly the pulse of the invalid leaped to quicker measure!

"Doctor, you have seen my Roso!" and he sprung from the bed with a bound. "Where is she. Tell me, and I will bless you all my life. I will kiss the ground beneath your feet. I—I—," and then came the Italian words and gestures like swift, sudden raindrops.

"Stop!" said the Doctor, laying his hand on the gentleman's arm. "Not another word will you get from me till you lie down and keep quiet, while I talk."

Passive as a child, the excited man threw himself again on the bed, folded his hands, and turned his eyes to the Doctor in such a beseeching way, that no prayer of words could be more eloquent.

"Yes, I have seen your child; she is at my house. She is hoping to see you, is expecting you—has been so sure of finding you, that she has never despaired for a moment. The child's faith was greater than that of the father."

Not even the Doctor's strong arm could keep his patient upon the bed. He sprang up, and throwing his arms around the Doctor's neck, embraced him with the ardor of an impulsive woman. The Italian language now flowed in a torrent; it was no longer a rain, but a flood; and all the gods were appealed to, by the grateful man, to bless the preserver of his child.

"I must see her! do not keep her from me. Oh Roso! Roso! ma povera! ma povera!"

Then he threw himself upon his knees, and thanked God in a prayer so fervent that the Doctor, though ignorant of the words, understood the prayer, and responded with a fervent amen. Then he lifted the invalid in his strong arms, and laid him on the bed. He seemed to put forth no strength in doing it.

"Now, sir, did n't I tell you when I came in, and you were wishing yourself dead, that you would soon be thanking me for bringing you back to life?"

The grateful man raised his eyes, beaming

with joy, and began to gesticulate and talk again.

"Stop, you will wear yourself out," said the Doctor. "I think you will have more faith in me now. Allow me to say, that if you will permit yourself to become so excited, we shall have another relapse, and the third will take you through death's door, where, in your presumption, you just now longed to go. It is just so with us poor-sighted mortals. We think we know better than God what is good for us, but there is an old maxim which it would be well for us to heed. 'Help never comes too late.' Now, sir, if you will promise me to keep quiet on your bed till to-morrow morning, make no exertion, lie and think of your child and thank God that he has spared your life for her, then, if you are as well as I prophesy you will be to-morrow, dress yourself and be seated in that arm-chair by ten o'clock, and I will bring Roso to you. But I assure you, sir, it will give me as much pain to part with her as you pleasure to get her back. Served you right if I had let you die, and then I would have kept the precious gem myself."

The gentleman turned such a strange, grave, frightened look as the Doctor said this, that the latter burst into a laugh. "You cannot see the point?" he said, a phrase which was still more enigmatical to his poor friend, but the language of the face was understood, and the two men separated with a clasp of the hand and a "God bless you!" from one which came from the depths of a grateful heart.

It might be a question for a philosopher which was the happier man of the two. If it is more blessed to give than to receive, then the balance was heavier on the side of the Doctor. But then he was used to such kind of happiness. It came to him almost every day, and was the wine of his existence. It made his face shine, and his heart glad, and rounded the muscles and gave them fullness and power, and made of the whole man a grand, strong fellow. Yet he never asked his Maker once to make him happy, never thought about it; was most too busy to pray much, used to think at times he would pray more, but whenever he took time to be reverent and get upon his knees, the door-bell rung, and some poor sufferer wanted the Doctor at once, and so by degrees he got out of the habit of thinking about himself enough to pray for the blessings of this life and the glorious reward of another. I hope the Lord will forgive him, inasmuch as he gave the poor patients who could not pay more skill and medicine and time than Deacon Strong, who made prayers every Wednesday evening at prayer-meeting, one half hour long.

When he was within a few rods of his house, Roso came running out, and looked up to his face with the question in her large dark eyes plainer than words could have spoken it, "Does he feel sad now?" How those eyes brightened, and how a thrill of delight ran, like electricity, through all her sensitive little frame, as she caught his smiling face. He stopped for her to jump into the carriage, which she did with the lightness of a bird hopping to a tree-bough. He put his arm round her. "Lady-bird," said he, "I have found papa!" She had been so sure of hearing this, that he thought the sudden joy would not harm her; he looked only for a shout of pleasure, and perhaps a spring from her seat, for she always expressed her emotions of pleasure or pain with her whole body, and therefore he held her with his arm. He felt the quivering of her frame, the quicker beating of her heart, and then came one great sob, and a rush of tears. He drew her close to him. "Roso, darling, to-morrow I will take you to him. You shall go with me in the carriage. I promised your papa."

He spoke very slowly. She turned her eyes, still wet with tears, to watch every motion of his lips. She caught the meaning, and brushing the tears away, said: "Cara Docty, I love 'ou. I—," She could not command the words which she wished to please him. Her heart was too full to speak a cold, unknown language, but she threw out her sweet little Italian *bon-bons* of words, till he was forced to stop to laugh and to kiss the little prattling lips. She was unlike her usual self. There was no passionate pleading to go now; no crying because she must wait till morning, but there came to her features an expression most beautiful to look at. It was like the glory caught by some of Raffaele's angel-faces, not from the hues on the painter's palette, but from some cherub lingering over the easel.

Mrs. Adams had provided her with some new frocks, that she might not attract attention by the singularity of her dress. One of the suits pleased her fancy very much. It was pink silk, with tiny roses on it; a present from a lady in the place, who had taken a great fancy to the child. Roso went to her room and dressed herself in this frock, and gathered rosebuds and made a wreath for her head. They missed her, and on searching, found her dressed, looking at herself in the mir-

ror. She was preparing for the morning. She was dainty and ladylike in all her ways. Before she went to bed, she laid out the silk frock and white chyp hat with its pink ribbons which the Doctor had given to her, and a pair of kid gaiters with pink tops, her new broad sash and white stockings with them, and then stood smiling over them. All at once she turned, took a little crucifix and knelt down, assuming the grave, sweet expression of a Saint Theresa. She could eat no supper, and the Doctor did not urge her to do so, but said to her, "Lady-bird must go to bed early. Docty will be ready as soon as breakfast is over." She kissed him at once, said "Good-night," and was soon in her bed.

The next morning early the Doctor was wakened by some one kissing his lips and pulling his hair. "Docty, see, the sun! It shines." She was all dressed, even to her hat and gloves—had made her own toilet, and looked as bright and fresh as a new-blown rose. The Doctor promised to hasten, if she would eat some breakfast. She was obedient, but all the time kept her eyes and ears to the windows, for the first sight and sound of the carriage.

The moment the Doctor's hat was on she sprang into his arms. "Once in the carriage, and nestled down close beside him, she looked, as Mrs. Adams said, so happy, that she would have exchanged ten years of life for such bliss.

When they arrived at the hotel where her father was stopping, the Doctor took the precaution to see his patient first. It was all right. He had obeyed directions, and sat now, dressed with scrupulous neatness and care, trembling with impatience. The Doctor's heart beat hard, and he felt a great gulp in his throat, when he saw father and child clasped in each other's arms. He turned and went out of the room, and walked back and forth. He was glad, and thanked God for the happiness of these two hearts, and yet he had wanted the child himself. It was hard for him to part from her. He returned for Rosa in the evening, promising to bring her over the next morning. This he did for some days. His patient continued to recruit. As soon as he was able to walk out into the air, he told the Doctor of his great poverty, and his wish to find employment.

He was, in the true sense of the word, an exile, for he had joined the republican party in Italy, in the early days of the movement. He was a defeated, proscribed man, and would never dare to return to his native-land. In the days of his prosperity he had been an amateur artist, and from some sketches, and two or three paintings which he had with him, evidently possessed much native talent. But there was little encouragement for him in that line, though, owing to the Doctor's influence, he was able to pay the expenses of his illness, and amply reward the father for his medical services. In the meantime Rosa remained with the Doctor's family, seeing her father almost daily, though his business sometimes took him away from her for weeks at a time. Three months passed thus, when the cold winds of fall began to blow and foretell the long cold winter which was sure to follow.

Signor Alessio, as Rosa's father, gave his name, being an invalid and an Italian, began to shrug his shoulders and shake and shiver. The Doctor at first laughed at him. As for himself he delighted in the cold of winter; preferred on the whole, he said, to be gliding in his sledge over the snow-clad hills, dressed in his sealskin cap and fur robe, to riding over these same hills in the heat of summer. The blood coursed swiftly through his veins, and he shouted like a boy when Boreas blew his trumpet, and welcomed the lee and the snow, the clear skies of the north, and glorious banners that waved their crimson folds above the northern bear. But he ceased to laugh and looked serious when he saw that Alessio pined and grew sad; and Rosa drooped like the tender flowers in his parlor windows. He sat and mused over the matter. Alessio, too, was busy pondering. He was earning a bare subsistence, and could make no change unless with the sure prospect of work. He was sitting in a somewhat listless mood one day, dreading of thinking what he could do with his limited purse toward a change of climate.

Newspapers lay scattered about. He took one up to divert his mind, weary with trying to solve the question, when his eye fell on the following advertisement: "Wanted in the parish of Ganson, Mississippi, a gentleman who can teach the piano and harp, also drawing, both linear and perspective. To one well qualified an ample salary will be given. Address, Ellis Welby, St. Marks, Parish of Ganson, Miss." Signor Alessio read, re-read and pondered. Then wrote his letter and mailed it. After that he consulted the Doctor. The latter read the advertisement and looked serious. It was a long journey to take; he wished they could be nearer and yet in a milder climate; spoke of Virginia, Maryland, and of trying to find employment in a city. Cities were more comfortable for winter. But the letter was gone, and they would await the reply. Meanwhile if anything else presented, why they were at liberty to accept it.

Before the time when they could have looked for a reply by post, came a telegram to Alessio to meet Mr. Welby in New York, on the twentieth of November. It was then the fifteenth. The Doctor was pained by this message.

"I suppose," he said to his wife, "that my interest in the child is the cause of this feeling. I am reluctant to part from her, but aside from that, I cannot shake off a feeling of fear as to the future of father and child. He is as unfitted for the rough ways of the world as Rosa, and may be as easily imposed upon. I wish I could find them a home nearer to us, but away from our bleak winds."

"Do not worry, husband," said the more practical wife; "as if a man with common sense, and an education like that of Alessio, couldn't take care of himself and child! I venture to say he will make more money than yourself for the coming year. As for the child, she is a high-spirited, willful little piece, beautiful as she is. Between you and her father, she will be ruined. A little of life's discipline may be good for her."

The truth was that Mrs. Adams was human, and perhaps, in her heart, a little jealous of the bewitching little fairy, who won the hearts of all on whom she chose to cast her wondrous spell. The Doctor yielded, and made no further objections, but he could not shake off a foreboding of ill when he parted from them. "If you find trouble, write to me," he said to Alessio. When he parted with Rosa she wept long and loud, threw her little arms round his neck and said, "Caro Docty, I will come back to you when the cold all gone!" and she shrugged her shoulders and wrapped closely around her the little fur-trimmed mantle which the Doctor had given her.

From New York Alessio wrote that he had

made satisfactory terms with Mr. Welby, and that he should leave that day for his Southern home. Rosa sent kisses and love. When the travelers arrived at their Southern home Alessio wrote the following letter to the Doctor:

ROSEDALE, NEAR GANSON, MISS.
MY DEAR AND WELL-BELOVED FRIEND—We arrived here last night at a late hour, near midnight. Your "lady-bird" is still asleep, and is lying on the bed, near which I write. She is well, and seems like a bird that has found its native air, after long wandering. I am sure the climate will agree with us. We are now at Mr. Welby's house, where we shall remain for a few days till my duties shall commence. Mr. Welby was acting as an agent for others. The house is large, and stands some fifty rods from the road. This space is filled with trees and shrubbery. Roses are in bloom, and there are other flowers, strangers to me, but beautiful. As we came up an avenue lined with trees, the moonlight slept on the lawn, and the roses gleamed bright in the soft light, and gave us a fragrant welcome. Rosa was in ecstasies, and exclaimed, "Oh papa, if Cara Docty were here, we would be happy. He likes roses so much!" She will not soon forget you.

I am to be employed in teaching a class of young ladies, daughters of planters, in music and drawing. To the latter class will be added a few boys, or young men. The pay seems ample to me, and I am satisfied. If I can have Rosa with me, the world will be bright. I shall teach her now, daily. My life is hers. Thanks to you for sparing it for her happiness. She is all that is left to me of many precious things. God bless you and yours, ALISSIO.

"A fig for presentiments," said the Doctor, as he read the letter to his wife. "I could not shake off the impression that danger was lurking somewhere for my lady-bird. I cannot explain to you my reluctance to let her go South. I was warned three times in a dream that, if she went, she would sup sorrow; these were the very words used by a white-robed messenger that stood beside me. I went so far in my opposition that I made Alessio promise that, if he was not perfectly satisfied with Welby, he should telegraph, and I would go on and procure him a situation in the city."

"Nonsense, Doctor," said his wife; "you wanted an excuse to keep the child here, and the wish was father to the dream." "I suppose so," said the Doctor, humming a tune; "but here is another letter which I had forgotten in my eagerness to hear from our dearie." He opened and read:

DEAR SIR—You used often to express a wish to go to Europe and visit hospitals, attend lectures, &c. My son's health is not good; I wish to send him for two years, and my brother would like to have his own son, who is just out of college, and who intends to study medicine, go with him. We should consider it a great privilege if you will accompany them. All expenses paid, and such further compensation as you may think right. I write in haste, but, if you favor the plan, please inform me by letter, and I will be at your house as soon as possible after receipt of it. Yours truly, H. H. BURGHWOOD.

The Doctor's eyes sparkled with pleasure. "This is a god-send, truly," he said; "just what I have been wanting, but had not means to accomplish. George, (his nephew,) can take my practice here. What do you say, Bertha?" It was hardly necessary to ask the question. Mrs. Adams had a beloved sister in England, whom she had been prevented from visiting by the slenderness of her purse. Their plans were soon laid, and while Rosa was singing amid birds and flowers, her friend the Doctor was on the same ocean which she only a few months before had crossed.

(Continued in our next.)

OUR CAUSE IN THE WEST.

BY WARREN CHASE.

As the official report of our Iowa State Convention will be forwarded by the Secretary, we need not refer to it, except in a general review of the West as one of the evidences of that progress of our cause which are now so prominent that all, even the blinded bigots of sectarian bondage, cannot fail to see them. Our Convention, (Oct. 9th, 10th and 11th,) was at least twice as large and enthusiastic as any previous one held in the State; and all the speakers, unrestrained, and on a free platform, uttered their thoughts and inspirations, radical or conservative, without personalities, and in perfect harmony of good feeling, however differing in sentiment. It has seldom been our lot to enjoy a better three days of public labor than at this Convention. Dr. Samuel Maxwell, in answering questions before the audience, under his control, put on the finishing touch, and gave universal satisfaction. Many of the best citizens of the city were in attendance, some of them for the first time.

It is a well-established fact that the recent scientific experiment in England, and the testimony concerning them, have awakened a new and increasing interest in the best and leading minds of the Western States and Canada, and no doubt also in other parts of the country where we have not traveled recently. The question now is, shall we take advantage of this new awakening, and so far concentrate the forces and means as to erect halls, or free meeting-houses, and put into the field of practical labor competent persons, with reasonable compensation, to explain and permanently establish our philosophy; and will our spirit-friends aid, approve and assist in such efforts? We think they will, although we know they will not aid nor allow any steps to succeed in sectarianizing Spiritualism, nor in restricting and limiting their speakers. A free platform, free church and free speech, must be maintained, or the spirits will either abandon it or break it up by dissensions and controversy. Some of our friends thought one year ago, as some of our enemies did, that the Chicago Convention would be either a death-blow to Spiritualism or so divide and distract us that our cause would for a time be paralyzed; but instead of this, the past year (we speak especially of the West) has been one of the most successful and prosperous for both the cause and the liberal and radical speakers we have ever had. For ourselves, we have never been half so fully crowded with applications, and appreciated, as during the past year, and did so far yield as to overwork and cause our temporary sickness on our trip East. The voluntary contributions of those who listen to us in both old and new places of lecturing, are now ample pay, as the cause has grown into sufficient power to bring out (if properly advertised) sufficient audiences and interest to reward the speakers; at least we find it so.

In Michigan, Iowa, Wisconsin, Minnesota, Illinois, Kansas and Nebraska, (excepting the grass-hopper region,) our cause is highly prosperous, and the churches are feeling alarmed, more than ever, at the "terrible spread of Spiritualism." In proof of the correctness of our own observations, we have the testimony of speakers, mediums and citizens, which we have collected in our travels over the West.

Spiritual Phenomena.

WONDERFUL AND STARTLING MANIFESTATIONS OF SPIRIT POWER—MAGICIANS AMAZED.

To the Editor of the Banner of Light:

The undersigned, desirous of promoting the cause of truth, the advancement of our beautiful heaven born philosophy, and the vindication of physical or materializing mediums, beg leave through the columns of your most excellent paper to report what occurred and what we individually witnessed at a séance on Monday evening last in this city. The medium was Dr. W. T. Church. And allow us to premise by saying that as we had previously heard of not only him, but other mediums of like character, being most shamefully exposed at different times and places, we resolved to suspend our judgments pro or con, toward him, until satisfied by the most searching and rigid tests of his genuineness or dishonesty. On the evening above mentioned we assembled at the residence of a Mr. Lincoln, and just before the hour for the séance to commence, a couple of gentlemen (the "Harlicourt Brothers") notorious for their opposition to anything of a spiritual origin, both of them professors of "magic" and "legerdemain," made their appearance and desired to be admitted, provided the medium would consent to be tied by them. Mr. Church received them in the kindest and most cordial manner, and consented to be secured in the following manner: After placing the spectators in a semi-circle, the medium took his position, seated in a chair half-way between the two ends, allowing the "Professors" to tie a small "tape line" tightly around his neck, the knot being secured with fresh melted "sealing-wax," and permitting each one to hold one end of the same whilst seated at the extreme ends of the circle, which were near enough to the medium to enable them to touch him with their feet at any time; a long cord was then tied around the waist of every gentleman and lady present; the instruments upon which the spirits play were placed far out of the reach of the medium, and the lights extinguished. In less than a moment, the patter of little footsteps was heard around the room, and little "Jimmy," an Indian child, talked audibly to us for some moments, delighting every one with his most pungent wit and sparkling repartee, and placing his little hands upon the laps of nearly all present, the magicians, however, claiming most of his attention.

After placing a small bell in the hands of one far remote from the medium, a light was instantly called for, and Mr. Church was found in the same position in which he was placed by the committee, everything intact, and the professors still holding the cord attached to his neck, and looking the perfect picture of blank astonishment as their eyes wandered from one member of the circle to another, and to different parts of the room in search of wires and traps that are so necessary in their own profession. After the most careful and rigid examination of the mediums' fastenings, and making the doors of the room doubly secure, the light was again extinguished, and almost instantly the giant form of the Indian "Nimwaukee" leaped upon the floor, jarring the whole building, and in almost thunder tones he stated that he would demonstrate to us how physical mediums were sometimes unconsciously compromised and apparently exposed, by lights being sprung upon them and they found standing in the floor freed from their fastenings, and apparently producing the manifestations. He said that by a certain chemical process known only to themselves they could release a medium from any fastening, however intricate, and that it was sometimes necessary, in order to retain materiality sufficient to enable them to approach and touch those in the circle, that the medium should be drawn nearer to the circle, and to do this they would release him unconsciously to himself and by the power of their will draw him nearer to themselves; and in doing so lights are often sprung upon them, and the poor medium being found upon the floor, though in an unconscious condition, is at once branded, even by those who should be his friends, as a "charlatan" or "impostor," and they demand of him while his heart is yet crushed, and his too sensitive spirit still humiliated by the ingratitude and gross hypocrisy of those whom he would have given his life to please, and to whom he had given the most undeniable and incontrovertible tests—these same persons are continually urging him to again give them a chance to test the genuineness of his mediumship.

To put this matter forever at rest, and to show to this circle that mediums are thus used, he stated that he would release Mr. Church from his fastenings without disturbing tape, knot or seal, and that the committee of magicians holding the medium should not know when or how it was done, and in almost an instant a light was called for, and the medium found several feet from his chair, minus boots and coat, and the astonished "Magicians" still holding the tape, and with protruding eyes gazing at the loop that had encircled the medium's neck. Had a "bomb-shell" exploded near them they could not have looked more astonished and utterly dumbfounded. The medium being entranced, waved his hand for them to again put out the light, which was instantly done, and in less than one minute a light was again called for, and the tape again found tightly around the neck of the medium, precisely as it was first placed by the professors, and both of them declared that they were not the least perceptible motion of the cord during the whole time. Quiet again being restored and light extinguished, Lillie, a bright little spirit, and the most wonderful musical prodigy we have ever known, made her appearance and with a small harmonica grating in ever part of the room discoursed some of the most delicious music, which continued until the entire building seemed filled with waves of liquid melody, fresh fallen from the beautiful and starry dome of heaven. Such, Mr. Editor, and readers of the Banner, is a plain, unvarnished and truthful statement of what we witnessed on the evening above mentioned, which not only proves the genuineness of Mr. Church's mediumship, but the Spiritualists are oftentimes too hasty in their condemnation of mediums who are reported to have been "exposed." As the "magicians" above mentioned had come with the avowed intention of proving Mr. Church a "fraud," we will for their benefit close this already too lengthy statement by the significant words of "Lullibra,"

"Soon a wonder came to light
That shrouded the rogues they lie;
The man recovered from the big
The dog it was that died."

(Signed) JOHN G. REILLY,
MRS. H. J. KINC
IRA DAYSPORT
MRS. CARRIE HAGEN.
MRS. DR. SWAIN.
CAPT. W. D. DOGLASS.
JOHN SMITH.
HENRY CANDEY.
MRS. SARAH LINCOLN.
JAS. ROWLEY.
MR. — PLUMBLY
MR. — BUTTERS.
GEO. MONTGUE.
JOHN SEALBACH.
ALX. SELL.

BROS. JOHN & PETER HARDICOURT, Magicians.
Buffalo, N. Y., Sept. 29th, 1874.

Free Thought.

THE NEW MEDICAL LAW IN NEW YORK.

We congratulate our spirit friends, mediums and Spiritualists that they have such a fearless champion and so able an exponent of our glorious cause as the dear old Banner. "Long may it wave." You are indeed doing a noble work; but just now your power is felt in defending the truth against the cruel crusade of bold, bad men,* who would, had they the power and dared, as said the inspired speaker, J. M. Peebles, Sunday morning, commit acts of violence "as red as blood and as black as hell!" He then quoted an article from the New York Herald, and cited the fact of the burning of a poor medium in South America by priests and their ignorant followers.

We are cowards indeed if we fold our hands in peace, and let our weak and impotent enemies bind us hand and foot. Rather let us be united in one grand brotherhood, as free men; and, if need be, like our Revolutionary fathers, pledge our names, our lives, in the noble defence of truth and liberty. We must be firm, and act the living present—truth within, God and angels overhead! The unseen forces are more potent and powerful than the seen. "Oh, ye of little faith, be of good cheer!" The Lord God Almighty reigneth; his laws are all powerful, unchangeable, and endure forever and forever. Nothing ever happened. All things work for good. "Not a sparrow falls unheeded." We have printed remonstrances, which we will cheerfully send gratuitously to parties who desire to circulate them for signatures. When a goodly number of names are subscribed thereto, send the same to your member of the Legislature, at Albany, with the following postscript: We, the undersigned, sir, hold you responsible for your vote.

And, here let me say to all Spiritualists and mediums, from this day forward, in the name of suffering humanity, be more resolute, and let your light shine; be not afraid. Those that are for you are greater than those that are against you. We are all the children of one common Father, and will find rest, if we but follow the laws of life laid down in the great Arcana of Nature. We do not believe in special providences, but we feel a divinity within us, that can shape our ends, "Rough hew them as we may."

Yours for truth and humanity,
DUMONT C. DAKE, M. D.
43 West 28th street, New York City.

* See editorial in Banner of Oct. 10th, on "The New York Act to 'Regulate' Medicine and Surgery."

CHRISTIAN SPIRITUALIST MEETINGS IN NEW YORK.

I was deeply interested in the communication of J. R. Mayo, in a recent number of the Banner of Light, and I fully agree with him, as a matter of personal taste; and it is on this account that, during the past season, we have had social meetings of persons who valued the Bible, believed in God, and that Jesus of Nazareth is, in a special sense, a Saviour. If your correspondent (or any other Christian Spiritualist) will attend our conference, on Tuesday evenings, at Mrs. Taylor's, 329 West 43d street, I think he will enjoy the meetings as we do. We believe the Bible and Modern Spiritualism are both from God, and absolutely in harmony; but some of the Orthodox dogmas do not yet seem to us in harmony. And on the other hand, most of the Orthodox refuse to believe in or investigate Spiritualism (which we know is true) because it does not harmonize with their interpretation. We believe the fault is in their interpretation, and that there is perfect harmony between the revelations of ancient and modern times, and between natural and revealed religion; and it is this we seek in our meetings.

We think, also, that Mr. Chase goes too far in condemning the Bible; but he meets the wants of multitudes of minds. Few persons have awakened so many; and we believe if he arrests their minds, and convinces them of all that Spiritualism will illustrate, he will prepare them well for our inquiry.

We confess that we ourselves have often thought that milder language would do more; but we leave that to the good Lord, who moves him to his work as well as we to ours. With "charity toward all, and malice toward none," a few of us will have religious services, hereafter, on Sundays, and will meet for conference at half-past ten A. M., at Harvard Rooms, 6th Avenue, corner of 42d street, where we would be glad to welcome any who value the teachings of the Bible.

O. H. WELLINGTON, M. D.
324 West 34th street, New York City.

"PRINCIPLES, NOT PERSONS."

Some time ago I chanced to be in a large congregation composed of reformers. Mr. — preached a fine sermon. His theme was: "Faith, Hope, Charity." At the close of the sermon the speaker gave notice that he would take subscriptions for any of the spiritual papers. Whereupon a staid and dignified gentleman arose and asked, "Can you give me the name of a spiritual journal that advocates your gospel, charity? I want a paper that goes to the bed-rock and expounds principles, not persons." The speaker looked into the face of his interrogator, and it may be, saw irony in the question, and the reply came straight and strong, "Yes, sir; I promise you that the Banner of Light is just such a paper." "Put my name down for a subscriber," the gentleman said, and sat down. Since then, I have been a constant reader of the Banner, and am glad to find that it does indeed go to the bed-rock and discuss eternal principles. False philosophy may be proclaimed from honest lips; shall we write these mistaken souls down as liars, knaves, libertines, because they follow not with us? And then, wicked men often see and commend great truths that they have not the strength to live; shall we strike at the facts, "slay truth with a curse and a blow?" because souls who are bankrupt in the virtues are heralds of the good tidings? Of course not. Those who live in unclean places may see the stars; even so may moral lepers see the angel lights. Let us, who claim to be the apostles of angels, make manifest our apostleship by dealing in principles, and not by stoning to death a fellow who is "bearing his load on the rough road of life."

B.
AN OPIUM EATER CURED.—The Druggist, a London paper, states that a young lady who had long been addicted to the use of opium, applied to an eminent physician to make hygienic injections of morphia. Beginning by injecting a mixture of morphia and water, he gradually increased the proportion of water without letting the patient know of it, until after a short time he used only water. After each injection she would gently fall into a refreshing sleep. For several months the treatment was continued, the patient's system being gradually renovated by tonics. At length the lady was informed that for months she had not been under the influence of opium at all, and was greatly rejoiced to find herself cured of any desire for the drug.

THE LAWFUL EMANCIPATION OF WOMAN.

Translated from the French of Allan Kardec, BY ELIE BLOCHE.

Has God created male souls and female souls? Has he made the latter inferior to the former? There is the whole question. If this is the case, the inferiority of woman is a divine decree, and human laws cannot infringe it. On the contrary, has he created them equal and similar, then the inequalities founded by ignorance and brutish power will disappear with progress and the reign of justice.

Man, being undirected, could only establish on this subject hypotheses more or less rational, but always contrivertible; nothing in the visible world could give him the material evidence proving the error or the truth of his opinions. In order to be enlightened, it was required to go back to the source, to search in the arcana of the extra corporeal world unknown to him. It was reserved to Spiritism to solve the question, not only by reasoning, but by facts, either through spirit revelations or from the studies that are made daily on the state of souls after death. And, capital thing, these studies are not the labor of one man, nor the revelations of one spirit, but the product of innumerable, identical observations made daily in every country, by millions of persons, and which have thus received the mighty sanction of universal control on which rests the spirit science. Now here is the result of these observations:

The souls, or spirits, have no sex. The affections which unite them have nothing carnal, and for this reason are more durable, because they are founded on a real sympathy, and are not subordinate to the vicissitudes of matter.

The souls incarnate assume, temporarily, a carnal envelope similar, for them, to a coarse garment, from which death liberates them. This material envelope puts them in relation with the material world; in that state they cooperate to the progress of the world which they inhabit. The activity that they are compelled to display, either for the preservation of life, or to gain their welfare, helps their intellectual and moral progression.

At each incarnation the soul arrives more developed; it brings new ideas, and the knowledge acquired in former existences; thus is effected the progress of the peoples; the civilized men of this century are the same men who lived in the middle age; those who will live in future centuries are the men of now-a-days, but they will be still more advanced, intellectually and morally.

Sexes exist only in the organism; they are required for the reproduction of material beings; but spirits being God's creation, are not reproduced through each other. For this reason sex would be useless in the spirit-world.

Spirits progress by the labor that they perform and the trials that they have to undergo, as the mechanic improves himself in his art through the work that he performs. These works and trials vary, according to their social standing. As the spirits must progress in everything, and acquire all knowledge, each one is called to cooperate in the various kinds of labor and to suffer different trials. This is the reason why one is born alternately rich or poor, master or servant, artisan of thought or workman of matter. Thus the principle of equality is founded on the laws of Nature itself, since the great man of to-day may become the lowly of next day, and vice versa. From this principle springs that of fraternity, since in our social connections we find old acquaintances; and the wretch begging at our door may be an old relation or a friend.

Such is the reason why spirits are incarnated in different sexes—in order to perform the duties pertaining to each sex, and to suffer the trials thereof. Therefore he who is or who has been a man may be born a woman, and vice versa.

Nature has made the feminine sex weaker than the masculine, because its duties do not require an equal muscular power, and would even be incompatible with masculine roughness. With the female, the fineness of form and subtlety of sensation are admirably appropriated to the cares of maternity. To men and women are devolved special duties, equally important in the order of things; thus the two elements complete each other.

Incarnated spirits having to submit to the influence of the organism, their characters modify themselves according to circumstances, and yield to the necessities and needs that such organisms impose upon them. Such influence does not wear away immediately after the destruction of the material envelope, nor does the spirit overcome instantly its inclinations and earthly habits; then, it may happen that a spirit goes through a series of existences in the same sex, thus causing, that for a long time it may keep, in the spirit-world, the character of a man or that of a woman, the stamp of which may remain on him. It is only when the spirit has reached a certain degree of progress and "dematerialization" that the influence of matter wears off entirely, and with it, the character of sex. Those returning as man or woman, do so to recall the existence in which we have known them.

If such influence reverberates from the corporeal life to the spirit-life, it is the same when the spirit passes from the spirit-life to the corporeal life. In this new incarnation he will be born with the character and inclinations that he had as a spirit; if such spirit is enlightened, he will make an enlightened man; if it is an unenlightened spirit, he will make an unenlightened man. By changing sex the spirit may keep, through its new incarnation, the inclinations, the propensities and character inherent to the sex that he has left. Thus is explained certain apparent anomalies that one notices sometimes in the characters of some men and women.

The difference existing between males and females exists only in the material organism, which is annihilated at death of the material body; but with the spirit, the soul, the essential undying being, there is none, since there are not two kinds of souls; so has God willed, in his justice for all his creatures, giving to every one the same principle; he has founded the true equality, inequality existing only temporarily in the degree of progression. All have a right to the same destiny, to which every one arrives by his own labor, since God has not favored any one.

With the doctrine of re-incarnation the equality of woman is no more a mere speculative theory; it is not a concession of might to weakness; it is a right, founded on the laws of Nature itself. Revealing these laws, Spiritism opens the era of the lawful emancipation of woman, as it opens that of equality and fraternity.

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.

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Noting from the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and the communications (condemned or otherwise) of correspondents. Our columns are open to the expression of honest and fair opinions; but we cannot undertake to endorse the varied shades of opinion to which our correspondents give utterance.

Banner of Light.

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The San Francisco Ministers.

All the clergy try their hand at it, one after another. We of course refer to the elucidation of Spiritualism. The San Francisco Presbytery has made the last essay, the outcome of which, after getting down below all the modifications, qualifications and parentheses, is a distinct and open confession that spirits do indeed communicate with mortals. To save their feelings, they are desirous of calling them evil spirits, minions of the devil, and that sort of thing; but to admit even that much, is to finally concede the reality and truth of the entire spiritual phenomena, which are at present exciting the world more than at any former period.

But a more liberal brother, a Dr. Carpenter, took occasion to puncture such a pure assumption with the sharp point of common sense. He reminded the assembly of the fact that the Bible spoke as distinctly of "the ministrations of angels" or good spirits, as of the possession by devils. He charged them with too much haste in assuming that all the spirits which present themselves are necessarily evil spirits, or devils. He considered that it would be a decidedly one-sided arrangement, if the earth was encircled with evil spirits, and the good spirits were not allowed to approach. The demonologists were silent under this home thrust of reason. Dr. Halcombe was quoted as declaring that in the changes which were continually occurring in the world of spirits, the good spirits went off to heaven and could not communicate with earth, while the bad spirits naturally gravitated to the earth because there they could most easily satisfy their sensuous and evil tendencies. But it is plain that such an explanation completely shuts the heavenly influences away from earth's people, and condemns them to association with the influences of spirits that are devilish. Such a view surrenders the whole matter up to Satan, and leaves earth's inhabitants, doomed to the visitation of only evil spirits, with whose assistance they were expected to find a way upward for their souls to heavenly mansions. It is as preposterous as it is unjust to doom a helpless race to the companionship of devils, without so much as giving them the freedom of a choice.

It is a long step taken, however, to get these ecclesiastical bodies, wrapped up as they are in uncounted folds of spiritual conceit, to admit that the world of spirits does hang over and encircle this, our material world, as the sky which is visible to us all. They are forced to admit, in Swedenborg's phrase, not that it is a material or immaterial world which envelops us, but that it is a substantial one—far more so, in fact, because it is entirely spiritual. They thus confess that in this world of spirits important movements are occurring constantly, which have a direct and positive influence upon the affairs of earth. This is quite sufficient to cover the whole case. It is a concession that the phenomena of spirit intercourse are well founded, and are not fables or delusions. To try to explain them away with the puerility that none but bad spirits can communicate with earth, because the good ones are going another way, is sheer prejudice and nonsense, and only makes the case a worse one for the would-be explainers. For if one class of spirits can communicate, and that the lower one, assuredly the higher class can do so with all the greater ease. There are good people, and people with high aspirations, on earth still to be reached and influenced by angelic influences and ministrations, and what sort of a God must these ministers preach up when they assume that he refuses all association of good spirits with men, merely because the latter had the misfortune to be born on earth instead of in heaven.

There is no apprehension that the opinions of this San Francisco Presbytery, or of any other ecclesiastical body, in fact, will influence the great laws of spiritual life and progress to deflect them from their regular course or to dam them up from further free operation. This absurd notion of evil spirits alone being permitted the freedom of visiting the earth, has been exploded and ground to powder in too many ways to be entitled to anything like serious consideration now. Both the evil and the good spirits return to earth, and for a stated time continue to

manifest their interest in earth's affairs. It is obviously a law of their very being that they should do so. They would manifestly be different beings from what they were when known on earth if they suddenly ceased to feel any interest in the persons and events they left behind them. If they are made angels and taken away out of the reach of what they have left below, it surely cannot add to their happiness or hasten the development of the angelic temper, to be arbitrarily denied the freedom of returning and influencing for good those who stand in special need of their ministrations. In almost any light in which the ministers are reviewed who seek to degrade the high and profound significance of spirit intercourse with mortals, it is seen that they hold no philosophy of the subject that will stand alone for a moment, while the penalty of their spiritual thought is compensated by nothing but the abundance of their sturdy and willful prejudices.

Women on the School Committee.

The question of the right of women to represent as members of the School Board the voters of any ward in Boston who may choose to give them their suffrages still continues to be fought over—the anti-female party making great struggles in the present Committee to keep the matter in abeyance—but there is every evidence that it will be eventually brought to a definite and final settlement on principles of right.

The regular monthly meeting of the School Committee occurred on Tuesday evening, Oct. 13th, and a joint convention was held with the Board of Aldermen for the purpose of filling the vacancies existing in the School-Board for Wards VI, IX, XI and XIV, in consequence of the rejection by said Committee of the ladies duly elected by the citizens thereof to its rightful membership. For the two wards, VI and XI, balloted for as tests of the position of both parties, the lady candidates, Abbie W. May and Lucetta Crocker, received the largest number of votes, but not a sufficient proportion to elect them; consequently, no choice being arrived at, the matter was postponed till the second Tuesday in November.

In the course of the meeting, a sly debate occurred, in which the champions of woman's cause evidently got the best in the argument. Witness the following specimen passage at arms in the verbal conflict: Mr. W. H. Baldwin, from the liberal side of the house, having said he felt "that the School Committee had hitherto occupied a disgraceful attitude upon this question; that the Board was the laughing stock of the community; and that the action taken in rejecting the eligible persons (ladies) who had been elected as members was, in effect, thwarting the will of the people; and further, that the members of the Board were elected for the purpose of carrying into effect the will of the people; not the reverse, and that personal opinions of members should not stand in the way of their performance of their public duties;" Dr. Reynolds of the "Conservative" wing straightway spread his feathers, and declared that the matter of the nomination of women for said Committee was hastily acted on in the ward caucuses where "it was introduced by certain windy politicians, anxious only to carry forward a political theory," and maintained that the present movement was due to "the machinations of the Radical Club," to whose control he did not wish to submit his judgment: Whereupon Mr. Fitzgerald wittily replied to Dr. R., that the argument that the lady candidates were nominated through the efforts of windy politicians, would apply equally well to the gentleman himself, and to any member of the School Board or of the Convention: If it would serve to the unseating of these ladies, it should be of equal effect when applied to the gentleman himself. There was no doubt that due care and deliberation were exercised by the citizens of Ward XI in this matter, more indeed than pertained to the election of most of the gentlemen of the Board. The qualifications of the ladies were fully canvassed and generally made known. It was an act of injustice to the citizens of this ward to keep them unrepresented during nine months of the year, when the representatives they elected were elected by them as seriously and soberly as any in any part of the city.

Mr. F. predicted that the sober second thought of the people would be made manifest in the next election by the choice of eight, ten or twelve ladies as members of the School Board, in which opinion we most heartily concur.

Allan Kardec's Book on Mediums.

We are constantly in receipt of high commendations of this excellent publication, of which the subjoined note is a specimen. Those desiring a copy will find the book for sale at the counters of Colby & Rich, No. 9 Montgomery Place, Boston: COLBY & RICH—Gents: Previous to the notice of your intention to publish a translation of Allan Kardec's "Book on Mediums," the name "Allan Kardec" was in my mind for at least two weeks continually; when I saw in the Banner that you would soon publish it, I then had an impression that I ought to buy a copy of the same. Having since done so, and read it through, I find that it supplies a very great want that I experienced in getting answers to questions that I wished to understand in regard to the various phases of the Spiritual Philosophy; and it is my humble opinion that it is a book that every investigator of Spiritualism should possess, for it covers the ground more fully than any other publication. Yours faithfully, W. WIGGIN. Brooklyn, N. Y., Oct. 11th, 1874.

The message department for the present week contains answers to queries concerning the effect of mixed magnetisms upon mediumistic persons, "Obsession," the correct method of treating diseases, and other subjects; Robert Owen offers his views concerning the manifestations appearing in the presence of Miss Cook, in England; Robert Garrett identifies himself to his descendants; Elsie Patten, of New Jersey, informs her mother that she is "alive and happy"; Joseph Libby gives good advice to a young clergyman; John Von Zheikhe notifies his wife and son of his death, that day (June 16th), by accident, in New Orleans, La.; Marietta Reed desires to commune with those left behind; L. Judd Pardee speaks to a friend, in Buffalo, N. Y.; Warren Favor prescribes for his mother, in Lowell, Mass.; and Kittie Ross, Loch Lome, Scotland, sends message to her brother James.

A correspondent writing from Flagstaff, Me., recently, to renew her subscription, speaks in the following pleasant strain concerning our paper: "I grow more and more in love with the dear Banner each year, and hope to take it as long as I live."

Read P. H. Bateson's "LYCEUM," for October, published at Toledo, Ohio.

Movements in Behalf of the Indians.

All over the country the public conscience seems to be astir concerning the Indian, and many who have heretofore given but little attention to the subject of his wrongs, are now inquiring how these things can be in view of the imposing array of cumbersome and costly governmental machinery for his support and protection. The answer to this query is found in the strong temptation to dishonesty offered by the ignorance of the Indians on the one hand, and the leniency of the government toward its delinquent servants on the other. The time has arrived when it seems to be taken for granted that all places created for the benefit and defence of the nation's wards are so many "shooting boxes" in Uncle Sam's "preserve" where the privileged office holders may sit at their ease and bring down, either pecuniarily or physically, at will, the red man as he is driven past, with the pursuing hounds of famine and persecution. Justice is crying from the ground, which is covered with blood—and many ears are listening to the cry, whose owners have been hitherto unaccustomed to wrestle with the problem as to how far their individual responsibility goes in connection with the allowance of a further continuance of the systematic plundering and murdering of that portion of the aboriginal tribes of the North American continent which is so unfortunate as to be located within the limits of the United States.

The recent visit of President Grant to the Cherokees, Choctaws, and some other peoples of the Western Reservations, has had the result to quicken inquiry in this regard. Says the Boston Globe, in a late article, concerning this tour: "Half the readers of the daily newspapers have all their lives, perhaps, been ignorant of the fact that the problem of the possibility of civilizing the Indian was solved forty years ago; and that two or three of the most warlike nations of the West have grown into people of civilized and peaceful temperance, with schools, academies, churches, courts and governments as regularly organized as that of the Commonwealth of Massachusetts. Yet, such is the case, and it is among these people that the President is now taking notes, possibly with the idea of gaining some hints for his future guidance in regard to the settlement of the Indian question."

In the present, both in the Creek and Choctaw nations, the President dwells upon the fertility of the soil, and the salubrity of the climate, and expresses the belief that the possibility of civilizing the Indian was solved forty years ago. This is a good deal to say, but President Grant has never been accused of talking idly. There is good ground to believe that the reservations in question are one of the finest in the world, and nothing is needed but its development. If the prophecy of the President is true, it is a striking comment on the declaration so constantly made in these days that Indian civilization is an impossibility.

And yet, while this country is so grand and beautiful, it was stated by Father Beeson at the recent meetings held in Boston in the interest of the Indians, that a strong effort is now making by a party of New York speculators to ransack the Cherokee title as the railroad ring will, in such event, obtain ten square miles of splendid country on each side of the line (some five hundred miles in length) running through that territory, and that the Cherokees have been, and are now, put to great expense for legal aid and witness fees and costs, and are yet not settled in their minds as to whether, after all their labors, the government will not abandon them to these heartless speculators. These Choctaw and Cherokee nations have schools, print newspapers and exhibit all the thrills of active civilized industry. Why should not this government keep its pledged faith with them, and protect their title to the possession of that which the nation gave to them by solemn treaty stipulations, and upon which they have improved by honest toil?

We are pleased to see the general inquiry arising among our people as to this important matter; pleased to hear that meetings are to be held in New York, Providence, Philadelphia, and other cities during the next two weeks, with reference to the sending of delegates to meet the General Council of the tribes to be held next month; pleased with the meetings held recently in Boston, at Hollis-street and Minor's churches, wherein Col. Meacham and Father Beeson so earnestly endeavored to set the facts before the people in the strong light of truth; and we hope the agitation of the subject will bring forth some practical system of cure by which the Indian will be protected from official incapacity or dishonesty on the one hand, and the rifle and revolver of the white assassin on the other, and which will forever wipe out from human remembrance the last relic of that idea of utter extermination whose pith is expressed in the border sentence so replete with brutality, unreason and cruel injustice: "The only good Indian is a dead Indian."

As just stated, meetings have been held in Boston concerning the appointment of delegates to the General Indian Council of the Western tribes, and the raising of funds to pay the expenses of the same, at Hollis-street Church, Sunday evening, October 18th, and Dr. A. M. Miner's church, Monday evening, 19th; another meeting was held at the residence of Mrs. Mary M. Hardy, No. 4 Concord square, on the evening of the 20th. At the session held at Dr. Miner's church, the following resolutions and address were adopted, and notice was given that several gentlemen had subscribed ten dollars each to assist the project, and that all who approved the movement could send what they felt to spare, pecuniarily, to the address of Father Beeson, care of Peter Cooper, Cooper Institute, New York City. We hope the kindly sentiments concerning the red man, who are contained in the documents below, will find answering echo, at no distant day, throughout the nation:

Whereas, "The highest faith in any religion is that 'God is love,' and that 'Love worketh no ill to its neighbor';"
Resolved, That the frauds and the consequent waste of life and treasure through needless Indian wars ought to be immediately stopped, and the most solemn protest to be made against them;
Resolved, That a correct public sentiment, based upon a knowledge of existing facts, is insufficient to sustain a just and humane policy;
Resolved, That an Address be sent by a delegation composed of women as well as men to the General Council of the Tribes, which is to meet in Indian Territory early in November.

THE ADDRESS.
To the Head Chief of the Indian Council.
As a people, we are deeply indebted to you, for the noble effort for human rights, well knowing that if we neglect or trample upon yours, we by so doing imperil our own. We are encouraged by the fact that the "GREAT SPIRIT" whom you revere is the same as our Father, Spirit, who is in Heaven, whom Christians worship.
We commend our brother and sister delegates to your cooperation and the sanction of him who the Scripture affirms to be the "VERY GOD OF PEACE," and of the President of the United States, our stress will be absolute and certain.

L. Day, of Buffalo, votes, under date of Oct. 19th, that he has received on account of the "Colechester-Day Relief Fund," since his last report, the following sums: From G. Torgerson, M. D., Clifton, Tex., 25 cts.; M. L. Doolittle, Sterling, Ill., \$1.00; Mrs. J. Clunt, do., \$1.00; Mrs. D., Waltham, Mass., \$0.

Read the advertisement, on our fifth page, of the new book, "HEATHEN OF THE HEATHEN," by the author of that celebrated theological romance, "EXETER HALL." We shall call the public attention more fully this work in our next issue.

William Bruntton at Beethoven Hall.

This eloquent gentleman continued the course of free Spiritualist lectures at the above-named place, before the "Music Hall Society," on the afternoon of Sunday, Oct. 18th. His subject was: "No Sects in Heaven; A Lesson of Toleration." As a preface he read the popular poem of the same name as the first clause, and said that, coming as it did from a religiousist, it spoke bravely to the churches, telling them of one grand result for their varied labors, and also embodied the spirit of that protest against intolerance, which ever and anon in the past had proceeded from the bosom of all religious organizations—as seen in the works of Luther, Wesley, Swedenborg, the Bishop Colenso, the Bishop of Exeter, etc. The speaker believed that all attempts to awaken the savage intolerance of the past by means of God-in-the-Constitution movements, etc., etc., would fail to find congenial elements in this nineteenth century, and that the lesson of toleration—which the world had been counting like a schoolboy, letter by letter, and syllable by syllable—was being more widely and easily learned by our age than at any previous period of history; human nature was refusing to be bound down by the churches as it had heretofore been, and in this was the great hope of the future.

It was, in view of the fact that the various reformatory creeds of the past had been founded on strong protests for wider toleration—that great lesson taught by material nature in her every department (no two leaves on the same tree, for instance, being exactly alike) somewhat strange to see them one after another, though in a lessening degree in modern times, become creed bound, but the principle existed that when there was a fact in the world the why and the wherefore went with it, and if we looked deeply for the cause of the gradual growing of intolerant and bigoted feelings in the hearts of reformers, we should find it in the fact that human nature, being self-assertive and selfish in its beginning—coming, so science taught, as a thing of growth, through the gradual elevating and broadening development of matter—brought with it instinctively the sage rule of "the survival of the fittest" which had governed in its material course, and applied it to all things pertaining to its spiritual side; thus teaching us to be true to ourselves, and not to others in such teaching the germ of intolerance as well as its opposite. The reformer was necessarily an iconoclast—and must, as did Theodore Parker, and his compeers, speak boldly against established error if any result was to be hoped for—and the firm will which armed him for the fray with popular idols would also lead him to intolerant acts against any who in turn endeavored to oppose the ideas of his own raising. But this feeling led in after time to counter-movements in the direction of toleration among the adherents of the parent sect, and the moral atmosphere of the world was purified by these convulsions (the good and the true surviving the crash of the old system) just as the physical was cleared by the thunder storm.

Man was learning the fact that his fellows must be left free to attain in their own way to all the light and glory possible for them; that there was something radically wrong in that fanaticism which sought to force all things into universal uniformity with itself, and that such feeling was born of ignorance and superstition. The speaker closed by a eulogium of the teachings of Spiritualism, which inculcated toleration for all views—the truth being left free to evolve themselves—the duty of justice to our neighbors, the value of self-efforts for individual advancement, and the fact that lessons not learned in mortal could not be shirked by a miracle at death, but must be mastered in the life to come.

The singing by the choir, on this occasion, was excellent, as was also the music furnished by Mr. Cripps, from a superb Brackett piano.

Who are the World's Saviors?

Is the subject Mrs. Emma Hardinge Britten will lecture upon in this hall, Sunday afternoon, Oct. 25th. The public are invited free. The theme is one of wide interest, and its consideration should call together a large audience.

J. J. Morse, English Trance Speaker.

Who is now on a visit to the United States, is ready to receive calls to lecture from societies. He may be addressed for terms, dates, &c., until Nov. 1st, care of Mrs. Halstead, 210 East 118th street, New York City. Mr. Morse is reputed to be the most celebrated medium-speaker England has produced. He brings good introductions from the British spiritual press, and from noted individuals in the movement. Mr. Morse lectures in Baltimore, Md., during November. Address him, care 220 West Baltimore street, Baltimore, Md., care Levi Weaver.

Vice President Wilson having lately been "interviewed," like Peter of old denies his knowledge of the truth. He says he is not a believer in Spiritualism, and that the impression that he was grossly out of the fact that he attended "a Spiritualists' meeting in Philadelphia last summer; that it was simply accidental on his part," etc. Now, briefly, let us see how the matter stands: We learn from undoubted authority that Mr. Wilson attended circles in Washington years ago, receiving satisfactory messages from the (so-called) dead; that more recently he attended Mrs. Hardy's circles in Concord square, in this city, and seemed well pleased with them; and was also present at the circles held some time since at the Deacon House, on Washington street. These facts show that Mr. Wilson has been interested in the Spiritual Phenomena, although he would now have the public believe otherwise—if the newspaper reports are true. We will give one more item of evidence by stating that some time since, at the suggestion of William Lloyd Garrison, Vice President Wilson visited the studio of Mr. Mummier, in this city, for the express purpose of getting the likeness of a spirit friend, if possible; but whether he succeeded or not we are unable to say. If he had no belief in and repudiated the phenomena why did he go there at all? That's the question.

Prof. William Denton, the excellent geologist and speaker, has just arrived home, after lecturing the past year to general acceptance on the Pacific slope. He is looking " hale and hearty," and no doubt is ready to do service on the rostrum, as usual, in this part of the country.

Charles Bradlaugh, the English reformer, arrived in New York City a few days since from Europe, and left for Springfield, Mass., on the evening of Monday, Oct. 19th, to commence a lecturing tour in New England.

The BOSTON RADICAL CLUB is not dead! It has recommenced its sessions, the first one occurring at the residence of Rev. John T. Sargent on Monday morning, Oct. 19th. We shall speak more fully concerning it in our next issue.

The Pioneer of Progress (English) for Oct. 2d, copies the spirit message of George Peabody, given through Mrs. J. H. Conant at the Banner of Light Public Free Circles.

The "Spiritualist at Work," edited and published by E. V. Wilson, the well known test medium and active lecturer, is now issued from Chicago, Illinois.

J. J. Morse on Prof. Tyndall's Belfast Address.

This celebrated English Spiritualist speaker, who is about to visit America, paid his respects to Prof. Tyndall in a discourse delivered at the Royal Pavilion, Brighton, on the evening of Friday, Sept. 11th, which received universal and favorable mention at the hands of the press of that place. The Daily News (of Brighton) for Sept. 12th, in the course of a column account, traced his line of argument as closely as its space would allow (as the lecture occupied one and a half hours in delivery), and thus bore witness to the interest evoked by the speaker:

"His description of the origin of life was animated, picturesque and well sustained. He commenced by referring to the fact that two classes are now striving for supremacy—theologians and scientists, and that from neither of them can absolute truth be expected, since neither of them are perfect samples of humanity. Before, however, entering upon the discussion of the atomic theory, Darwinism, and the theory of life—the principal subjects dealt with in the Professor's address—it was necessary, he said, that they should have some idea where the world came from. There were two theories: one that the globe was created by a miracle out of nothing; the other that it is the legitimate unfolding of an adequate precursor. In other words, that it is an off-shoot of the sun, this theory being known as the nebular hypothesis, which hypothesis, as being the most rational, he was inclined to favor.

Coming to the atomic theory, he dilated upon it at some length, intimating his belief in the continuity of a vital flood of life rather than the ordinary and generally received theory of atomic force. As promulgated by Prof. Tyndall, to whose culture and courage he bore willing testimony, the atomic theory left them far off from the real solution of the problem; it had no provision for the transmission of life from organic to inorganic matter; it took no adequate cognizance of the wonderful centre of all things, the Deity, whose potentiality is everywhere present. Next turning to the theory of evolution, as stated by Darwin, he amplified upon it, and showed that there was more truth in the epigram, 'From mud to monkey, from monkey to man,' than most people supposed. Unless they accepted the doctrine of special creation—which was utterly opposed to science—they were bound to accept the continual progress of Nature throughout all time.

His belief was that the first forms of life were most simple, and that gradually, and from various causes, the species improved, culminating at last in man—the most perfect of living organisms. There was nothing derogatory that he could see in such a supposition. In the opinion of some the monad was the original form of life, and that the vital principle within it, working ever onwards and upwards, upwards and onwards, had resulted in humanity, with which came the first dawn of immortality. This unbroken continuity, this everlasting progression from the centre of evolution, was the missing link in the Professor's chain; not a very wonderful one it was true, but still a very useful one. By some it was hoped that the strife between science and religion would soon cease; in his judgment, a vain hope. Properly speaking, the war had only just commenced, and the fighting which had taken place was of a very mild character compared with what was to come.

His treatment of life was next touched upon, and in his opinion of this portion of the subject the speaker was by far the most successful; his remarks at times bore the stamp of true eloquence, and evoked very decided marks of approbation. In treating of this the speaker necessarily went over some of the ground he had previously traversed. But the pictures he brought before the mind were far more vivid and realistic, and made a much deeper impression. In vigorous and forcible language he described the origin of the universe, the first appearance of life, its multiplication in its various forms, its progression and advancement until it reached to man, how that advance it ascends into higher and more spiritual regions, and at last is absorbed in the atmosphere which surrounds the Deity. These were the teachings of Spiritualism—Spiritualism, which appealed to the higher instincts of man, and which he vigorously defended from the attacks which had been made against it. Had Prof. Tyndall given as much time to the patient investigation of Spiritualism as he had to other subjects, he would, he was sure, have come to a very different opinion respecting it.

We are in receipt of a call headed "Reformation vs. Revenge," and signed by Burnham Wardwell, Boston, William Bradley, Roxbury, and Luther E. Ferguson, Charlestown, which sets forth that on Sunday evening, Oct. 25th, a meeting will be convened at Faneuil Hall, Boston, to reflect on the duty of society toward "our prisoners," and to take into consideration the best means of preventing crime. Remarks will be offered by Wendell Phillips, Rev. C. L. East man and other distinguished speakers, and we hope the attendance will be commensurate with the importance of the matter in hand.

We have received the advance sheets from the press of Carleton & Co., New York City, of a new work from the pen of Eugene Crowell, M. D., entitled "THE IDENTITY OF PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM." The book labors to show that the modern philosophy is an outflow of the same stream from the great fountain of truth as the primal revelation, but with its channel widened and deepened by the superior intelligence of this age. We shall speak more fully concerning the book upon its issue to the public.

The Atlantic Monthly Magazine for November is received from its enterprising publishers, H. O. Houghton & Co., No. 219 Washington street, Boston. Among the varied literary attractions which fill its teeming pages our readers will feel especially interested in the chapter of autobiography in which Robert Dale Owen commences the long-promised history of his experiences in Spiritualism—the present paper being headed "HOW I CAME TO STUDY SPIRITUAL PHENOMENA."

"STRANGE VISITORS" is one of the most interesting works extant, lifting, as it does most graphically, the veil between the two worlds. The messages are from noted individuals who have passed on, and were given through the agency of Mrs. Susan G. Horn, of New York, one of the very best mediums in this country. Investigators, especially, should peruse this book.

In the postscript to a private letter from one of our esteemed Paris (France) correspondents, the writer says: "We read with much pleasure Mr. Epes Sargent's 'PALPABLE PROOF,' as such clear ideas from him can't fail to attract the attention of many of the best educated minds in all parts of the world."

Immortality is demonstrated beyond doubt through the instrumentality of Mrs. J. H. Conant's mediumship. Read her BIOGRAPHY. This Book is evidence of the great good that has been wrought by Spiritualism.

A portrait of Lottie Fowler, an American test-medium, appears in the last number of the London "Medium and Daybreak." It is a fair likeness of the lady.

BRIEF PARAGRAPHS.

Head Mrs. H. F. M. Brown's interesting California letter in these columns.
Glossy—Gen. Sherman wants to be President of the United States, although he says he don't.

Spiritualist Lectures and Lyceum.

MEETINGS IN BOSTON.
Beethoven Hall.—The Music Hall Society of Spiritualists has arranged to give a new and elegant hall...

Beethoven Hall Spiritual Meetings.

"The Music Hall Society of Spiritualists" resumed free meetings in the new and elegant BEETHOVEN HALL, 413 Washington, near Boylston street, Boston, Oct. 11th, to be continued regularly every Sunday afternoon, at 2 1/2 precisely.

BUSINESS CARDS.

FOOLISH THINGS.
What foolish things men sometimes do.
Not thinking at the time.
Such indiscretions they may rue.

PHOTOGRAPH

Materialized Spirit,
"KATIE KING."
Read the following graphic description:
This photograph, an enlarged copy of the original taken in London by the magnetist, Mr. Crookes, represents the full form of a materialized spirit, Katie King, alias Annie Morgan, who for three years, ending May 21st, 1874, came through the mediumship of the late Mrs. D. G. Crookes, the presence of spectators. The gentleman holding her hand is Dr. J. M. Peabody, well known to Americans who have visited the water-cure establishment, Great Malvern, March 1871. Mr. C. F. Varley, F. R. S., the electrician of the Atlantic cable, and Prof. Crookes, F. R. S., celebrated as chemist, physicist, and astronomer, were present at the cabinet all the time that the spirit-Katie was outside it, moving about among the spectators and conversing with them.

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THE PROOF PALPABLE OF IMMORTALITY.

BY EPHEN MARGENT.

[Continued from our last issue.]

If we use the a priori argument, and say that "Whatever begins to be, must have a cause," we are met by the reply, "No, this notion of causation is a mere generalization from contingent experiences, and not a necessary truth. The laws of Nature cannot account for their origin."

But the idea of cause is irrefragable, and no logic can bar it out. "It cannot be abolished," says Herbert Spencer, "except by the abolition of thought itself."

Materialism would still be confronted by the same problem, even if it were to discover a law that would explain the universe. For the law itself and the law-maker would have to be explained in their turn. Natural evolution through periods of time not to be reckoned requires an intelligent Force to account for it, just as much as would an instantaneous act of creation. Admit the facts of Spiritualism, and the Darwinian scheme affords no ground for atheistic conclusions. The argument from design, based on analogies with the works of human artificers, is not needed. We must learn to look for Divine perfection, not in the particular and fragmentary things of time, but in the universals of eternity; since here, conditioned as we are, there can be, in the very nature of things, no light without darkness, no good without evil, no truth without error, no progress without imperfection. The wise man says, "Trust and wait." The man not wise says, "Since I can see no sign that God has acted as I would have acted in His place, there can be no God."

We have seen that spiritual and all other facts of science are tending to resolve our conception of matter into that of force. Spiritualism proclaims through its phenomena that this force must be spiritual in its origin. Only by the analogy of our own mental activity can we arrive at a conception of causative force. Even Professor Huxley admits thus much; he says: "Undoubtedly, active force is inconceivable, except as a state of consciousness, except as something comparable to volition."

The domain of science is bounded by the region of second causes; and therefore the idea of a first cause, of God, can never be scientifically excluded or repressed. "If," says Professor Le Conte, "in tracing the chain of causes upward, we stop at any cause, or force, or principle, that force or principle becomes for us God, since it is an efficient agent controlling the universe."

The claim that Spiritualism is atheistic, has no authority either in philosophy or science. "In order to be something more than mere Skepticism, and to offer a consistent theory of the universe, atheism must abandon its negative form, for a positive; and it cannot do this except by merging itself in the materialistic theory." Thus it cannot logically claim Spiritualism as its ally, since in becoming positive, it repudiates the spiritual fact.

We assume that something or other unmade and without beginning has existed from all eternity; for whatever exists must have its sufficient cause either in itself or out of itself, since nothing can come from nothing, whatever Skepticism may say to the contrary.

This self-existent something, is it unorganized matter, or is it undirected force, or is it a combination of the two?

It is impossible to conceive of mind as issuing from unorganized matter; and organized matter presupposes an Organizer. Explanation of the higher by the lower, of thought by matter, must therefore be rejected as contrary to reason; and equally to be rejected is the explanation by undirected, unintelligent force.

But what of matter and force combined? Dr. Büchner has written a book to teach us that there is no matter without force, and no force without matter, and that this unity in duality can do anything. He postulates them to account for motion, and then he asks us to concede that matter, force, and motion are adequate to the production of mind and all the other phenomena of life. But if matter needs force in order to be moved, and if force needs matter in order to produce motion, it is difficult to see how in their combination they can produce the efficiency required, and emerge into an intelligent cause.

Nevertheless, if they do this, if matter and force, eternally inseparable and self-existent, are sufficient in their union to produce mind, then they are an intelligent cause—then they are God; and thus the materialistic theory must be rejected as failing to meet the demands of a scientific analysis.

When it aspires to reach the last analysis of things, and to throw light on Causation, Materialism has no advantage over the metaphysician whom it would deride. We have seen that should the hypothesis of an evolution of high organisms from inferior types be proved, it would bring us no nearer to a solution of the infinite problem of the origin of things. Nay, should Science do what Strauss wildly supposes it may yet do, achieve the creation of a man, it would still be utterly impotent to explain the origin and nature of mind and matter, and to answer the questions, Why and Whence?

The Materialism on which positive atheism would rely, tells us that the universe is the product of two factors, the atom and motion; that these two factors explain all; that as for the laws of the universe, they are simply the necessary relations between forces, the expression of the necessity of things; that hence it may be inferred how anti-scientific it is to regard the government of the universe as regulated in advance by a spirit reconciling itself to immutable laws; because if the divine will governs, the laws are superfluous; but if the laws govern, they exclude all foreign intervention. "Science," says Comte, "would now re-conduct God to the frontiers, thanking him for his provisional services."

But instead of inferring, as Materialism does, that these immutable laws suffice to render an account of themselves, Spiritualism declares that the order which they reveal, supposes a Supreme Ordainer.*

Here are two contrary interpretations of the same fact. Which is the more reasonable one? No experimental verification can throw light on the problem; and what it is the business of the Materialism, on which atheism relies, to demonstrate, is the absolute incompatibility between the idea of an Intelligent Cause and the order of the world which maintains itself by the fixity of its laws. This demonstration cannot be had.

Of what use, asks the atheist, is an idle God, of whom it may be said, as of a constitutional king, "He reigns, but it is the laws which govern?" I can best answer the question in the words of the Rev. John Caird, in his Sermon on Spiritual Influence. He says: "A human mechanist may leave the machine he has constructed to work without his further personal superintendence, because when he leaves it God's laws take it up, and by their aid the materials of which the machine is made retain their solidity, the steel continues elastic, the vapor keeps its expansive power. But when God has constructed His machine of the universe, He cannot so leave it, or any the minutest part of it, in its immensity and intricacy of movement, to itself; for, if He retire, there is no second God to take care of this machine. Not from a single atom of matter can He who made it for a moment withdraw His superintendence and support. Each successive moment, all over the world, the act of creation must be repeated."

Upon what positive, demonstrable facts can Materialism maintain, at the same time with the negation of God, the thesis of the eternity of matter and its power of producing and transforming all things?

If the universe had a commencement, this commencement, by the very conditions of the case, had an Intelligent Cause; for the laws of Nature cannot render an account of their origin.

True, one can suppose that the order of material phenomena and their laws never commenced, and it is this supposition which constitutes dogmatic Materialism. But what experi-

mental verification can it claim? None whatever! And Theism replies to it by another hypothesis which neutralizes it: Theism supposes that the universe had a commencement, which amounts to saying that the actual order of things has not always existed.

How can the Materialists prove the contrary?

By the examination of the laws of Nature? But these laws can render only an account of that which is, not an account of what, by hypothesis, has preceded that which is. They may explain the actual form of the universe, not the mode of its formation, if we suppose that there was formation.

"It will not avail to reply, that if there is a question of origin to posit, all experimental explanation is powerless to resolve it: you must admit that no experience can demonstrate that there is not a question of origin to posit."

"Atheistic Materialism would explain all things by the properties of matter, and in this it goes beyond experience and becomes a system. It indulges in mere speculation. Positive science has no other data than those afforded in the world which exists: experience can give us only that which is; no one can know experimentally that which was before that which is."

"Nay," replies Materialism, "our facts may not suffice to resolve these questions positively, but they are more than sufficient to resolve them negatively."

"But is it not to resolve these questions very positively to resolve them thus? If you maintain that there is not even a place to posit the question of a God, do you not affirm that the world exists by itself, and is not this a solution very positive?"

"Until Materialism can get out of this vicious circle which Logic traces around its fundamental conception, it cannot make one step in advance towards affording to atheism any scientific comfort or support. It may reason, after its fashion, upon the impossibility of conceiving a commencement to the system of things; to the existence of matter and its properties; but it will prove nothing experimentally; and, according to its own principles, that is the only way of proving anything. It will speculate, but that is very humiliating for the disdainers of all speculation; it will venture on the metaphysical, but that is the last disgrace to these adversaries of all metaphysics."

So in order to arrive at a dogmatic atheism, one must not only discard science and fall back on a priori assumptions, but must set aside those facts of Spiritualism which prove the priority of spirit over matter. If an atheism based on Materialism has no scientific validity, the atheism that would seek support in Spiritualism must be sanguine indeed.

"The doctrine of final causes," it is objected, "implies contrivance and therefore a limitation of the divine energy." When it is admitted that God may be self-limited in His manifestations on this ultimate material plane, atheism puts forth its most determined effort against the marks of design in the universe.

It tells us that Nature is blind, immoral, irrational; that she often gives birth to productions the most absurd, if we judge them as controllable by a rational will; that she allows loathsome parasites to torture the nobler organisms; that we often find her powerless to vanquish the least obstacle in her way, and reaching the contrary of that which she ought logically to reach. How can a cause which acts in a manner so mechanical and blind, so contrary to benevolence and paternal goodness, be a Will, a Reason, an Omnipotent Being?

"As for the much-vaunted design in Nature," says Professor Haeckel, "it is a reality only for those whose views of animal and vegetable life are to the last degree superficial."

All this simply amounts to saying that in an infinite number of cases we cannot comprehend the ends which Nature pursues: a conclusion that is not to be disputed. But what experimental proof can be given that these ends which evade our comprehension do not exist?

"We admit that they may be above and beyond our intelligence; but this only tells against human reason, not against divine science, of which our reason surely is not to be taken as the exact measure. The inexplicable abounds in the universe; it is everywhere, under our eyes, within reach of our hands; we meet it at every step. If the atheist would have God exist solely on condition of acting just as a man would act in God's place, we are not of those who would conceive of God thus."

We have no disposition to press the argument from design; to bring down any of the divine manifestations in Nature to an analogy with the handiwork of a human mechanician. But it should be borne in mind that negative facts pertaining to this question of final causes do not betray the absence of God, since, experimentally considered, they merely signify our own ignorance, the limits of our own intelligence.

"A positive fact has a wholly different value. It reveals to us an Intelligent Cause by a natural analogy which is a law of our reason. A fact like organism places finally beyond a doubt. Now if finality exists in only one case, induction would lead us to conclude that it exists elsewhere, even where we are incapable of detecting it."

To say that matter can account for these more obvious phenomena of finality, that the gases of phosphorus can culminate in consciousness, and that the vibrations of molecules can produce thought, is, as we have seen, merely to spiritualize and deify matter and not at all to dispense with spirit or with deity.

The theistic argument from design is not needed by Spiritualism; but it should be observed that the proposition which would exclude finality from our consideration has no virtue except by condition of its being absolute. This it is not, and this it can never be. It is relative to certain parts of the world, and it ceases to be applicable to other parts. "But if there is anywhere, in one single point of the world, sensible traces of finality, all leads us to believe that there are ends elsewhere, even in those places where they do not reveal themselves to our limited means of investigation."

In opposition to the Divine Personality, Spiritualism has no word of authority to offer.

Self-consciousness must be an attribute of that two-fold existence of God, at once supra-mundane and intra-mundane, which combines the theistic and the pantheistic conception of His nature. How can personality proceed from an impersonal principle? Can God create forms of existence which transcend His own?

To Strauss's objection, that the more perfect the personality the greater the limitation, Froshammer replies: "The essential elements of personality are existence, consciousness of that existence, and control over it. Distinction from and therefore limitation by others is not an essential element of personality, but an accidental sign of relative personality. An absolute personality cannot therefore be said to be impossible, for it may find in itself the distinctions necessary for personal consciousness. It may be said that God is super-personal. He is the supreme, the only real personality, since he is the only absolute, self-existent being. If Strauss's notion were true, then a man, brought up in ignorance of the existence of any being but himself, would not be a person!"

Atheism is a charge often too hastily brought against reverent minds, disconcerted with all prevailing forms of Theism, and reaching out for wider truths. Let such minds not be confounded with those which would preach atheism dogmatically, as if it had any ground of science on which to rest.

We all of us, I suppose, have our atheistic moods; moods when we venture on the thought that a beneficent, intelligent Will ought to manage the things of this world better, and help us and our friends to have a better time of it. With some this mood is persistent, as with Schopenhauer, Hartmann, Vogt, and Strauss, who cry out at the bad things of life like peevish, fractious children bewailing their stomach-aches and short allowance of taffy.

"If God," says Hartmann, "previous to the creation had been aware what he was doing, creation would have been an inexplicable crime."

"The cosmos is something which had much better not have existed," says Schopenhauer.

"Like children crying in the night,
Like children crying for a light,
And with no language but a cry."

are these philosophers in their fretful whinnings. They tell us of the earthquakes, tornados, volcanic eruptions, and meaningless plagues that afflict humanity—of the malformations, exercises, venomous reptiles and monstrous diseases; and they ask, Are all these things divine gifts?

They are truly the clouds and darkness which are about his throne; the mysteries by which he is veiled from the inquisitive understanding. But they are mere temporary negations of obscurities, and do not counterbalance the positive proofs of His eternal existence which we find in the universe, in Spiritualism, and in the soul of man.

When we hear Spiritualists joining in these outcries against God, the question occurs: "If, as you say, death is the pathway to a higher life, how do you know that all these calamities which destroy or abbreviate human life or health, and which you affect to deplore so profoundly, and to use as an argument against divine beneficence, are not meant in mercy and in love? If to die is gain, as Spiritualism teaches, why find fault with the natural causes that seem to accelerate our departure?"

No anthropomorphic argument from design is needed when the Pantheistic conception is made supplementary to the Theistic. "Analogies," says Pieton, "which would turn our unspeakable worship of the Infinite One into the familiar admiration felt for the inventor of a new machine, are increasingly felt, in these times, to be two-edged weapons, with which Faith does ill to play. For only by the recognition that adaptation of means to an end, in order of time, belongs to temporal and fragmentary life—not to eternal Being—do we preserve the attitude of soul which is unassailable by the bewilderments of false analogy or materialistic despair."

Thus we feel that we are surrounded, both on the material plane of being and on the spiritual, "by an omnipresent, immutable Power, for whom nothing is too great, nothing too insignificant, but which equally regulates the orbits of worlds and the position of an atom, and in whose Divine order there is nothing common or unclean, but its fitting place is found for the lowest as well as the highest in the palpitating life of the Universe."

The great teacher of scientific induction, Bacon, says: "So far are physical causes from drawing men off from God and Providence that, on the contrary, the philosophers employed in discovering them can find no rest but by flying to God or Providence at last."

"At last." There is a significance in these words; for Bacon does not deny that science and philosophy, falling in extent and comprehensiveness, may incline to atheism. Our modern scientists leave out of their reckoning those facts of Spiritualism which Bacon knew, and which guarded him from limiting his faith in Deity to deductions from second causes.

The science that rejects the alliance which Modern Spiritualism offers is superficial and incomplete, and must continue to grope in darkness whenever it would approach those questions which relate to a future life and the divine spirituality of the cosmic principle. A reconsideration of dogmas concerning the Divine Existence may seem a rash attempt, but their relations to the phenomena of this volume are a question full of interest.

"The heart of man," says Pieton, "recoils and always will recoil from that ghastly sense of universal death, which comes with the momentary imagination of a Godless world; but the mind of man is equally intolerant of obviously untenable propositions, maintained on grounds of supposed expediency."

"There is no resting-place for a religion of the reason," says Mansell, "but Pantheism or Atheism."

"And yet for a religion that is not of the reason who can feel respect, and what certainty of enduring influence can be hoped for?"

"As atheism must be reversed, and lost in that higher Pantheism which regards the whole universe as instinct with divine life and intelligence, so must this higher Pantheism be encircled by the still higher Theism which, while it regards God as in Nature, regards him at the same time as beyond Nature—at once the God in whom we live and move and have our being, the God of the material and spiritual universe, and the God transcendent, absolute, and infinite, the incomprehensible Unity."

How shall we approach the august problem? How reconcile these seeming contradictions?

CHAPTER XVI.

In the facts and analogies of Spiritualism no congruity has thus far been found with that form of Pantheism which denies personality to God and a conscious immortality to man.

In the lower Pantheistic view, God is the universe itself; beyond and outside the world he does not exist, but only in the world; he is the soul, the reason, and the spirit of the world, and all Nature is his body; he is everything, and beside him there is nothing.

But there is a higher, an idealistic Pantheism, which makes the universe all spirit, and regards matter as a mere thought, or congeries of thoughts, so adapted to our sensations as to make us feel it real, at the same time that it is no independent entity in itself. Of these two orders of Pantheism, the one is without a real God, and the other without a real world.

In the same mind we often see the Theistic and the Pantheistic idea asserting itself almost simultaneously. Christianity is nearly as full of Pantheism as it is of Theism; for if it recognizes God as our heavenly Father, it regards him also as the one Life in which we live and move and have our being. Devotion cannot go far without running into language capable only of a Pantheistic construction.

Through our finite and fallible faculties we may not hope to comprehend God; yet Science may lead us to ever higher and more rational conceptions of his possible nature. The Copernican system has enlarged those conceptions, and Modern Spiritualism may enlarge them still more. It may help us to find truth both in the Theistic and the Pantheistic idea, and thus to reconcile what may at first seem too antagonistic to be entertained together.

In his "Principles of Mental Physiology," even Dr. Wm. B. Carpenter would seem to aim at such a reconciliation. He says: "Although if God be outside the Physical Universe, those extended ideas of its vastness which modern Science opens to us, remove Him further and further from us, yet if He be embodied in it, every such extension enlarges our notion of His being." What good Pantheist could ask more than is admitted in the words embodied in it? They contain the very pith of Pantheism.

Spiritualism proves that the visible mortal body is not the whole of man, and hence lifts us to the conception that the Universe, as defined by Science, is not the whole of God. Thus Pantheism, pure and simple, is lacking in that important part of the idea of God which recognizes his transcendent infinity, his independent spirituality, and his supreme personality; while Theism fails to recognize his immanence in Nature, his universality, and his multiplicity in unity. God impersonal and circumscribed by the world, and God personal and unlimited by the world, are but parts of the ineffable truth that combines the two conceptions.

"The universe," says John Scotus Erigena (810-877), "has no existence independent of God's existence; it is therefore God, but not the whole of God. He is more than the universe, yet the Divine Nature is truly and properly in all things." We have seen (Chap. XII.) that these were also the views of Giordano Bruno.

"All Nature," says William Law, (1686-1761), "is itself a birth from God. Creation out of nothing is a fiction of modern theology. So far is Nature from being out of nothing, that it is the manifestation of that in God which before was not manifest, and as Nature is the manifestation of God, so are all creatures the manifestation of the powers of Nature."

Properly and strictly speaking, nothing can begin to be. The beginning of everything is nothing more than its beginning to be in a new state."

"As the spokes in the nave," says an Oriental Spiritualist, "so all worlds and souls are fastened in the One Soul."

* Author of "Supernatural Religion." London: Longmans, 1874.

[To be continued.]

The Rostrum.

Spiritualists' Union.

Dr. H. B. Storer was again the medium for the advanced ministrations of Sunday evening last. The question propounded to the controlling intelligence was the following: "May we expect, immediately after death, that we will find ourselves in possession of faculties before latent?"

The inquiry was first answered in the affirmative. The spirit then proceeded to point out one or two of these latent faculties. He said: "You will, on attaining consciousness in the spirit-world, find that your own personal loves have determined the places and persons among whom you are brought. The situation, the scenery, the objects, will be adapted to your state. You will feel at home. You all desire to attain harmonious relations. This will be realized. Being brought into such conditions, you will find those with whose thoughts you are familiar, whom you have known through their works or their teachings, though you may never have met, will be about you as your teachers, lovers, guides and friends."

You will discover that a place has been prepared for you, precisely in accordance with the words of the Great Seer, "I go to prepare a place for you." These words are often repeated, but how little have their breadth and comprehensiveness been appreciated. Not alone Jesus, but all persons go into the spirit-world and prepare a place for those related to them.

You realize on earth separation from those with whom you are congenial. Circumstances govern your relationships. The spirit knows its own, and the spirit of the individual is met by the spirit of the composite humanity in the spirit-world, and a man goes to his own place, goes to those who appreciate him best. And he realizes that that which was latent in earth-life has blossomed out into the greatest prerogative of his nature. We congratulate you upon the possession of this power of selection.

You will soon perceive the development of another power. It is that manifested to some extent by the clairvoyant.

Distance constitutes no obstacle in the spirit-world to companionship or to perception. It is the state or condition of the spirit. You do not travel as here. You need no vehicle of locomotion. In the spirit-world we are where our consciousness is, and distance is no obstacle to being where we choose. This is a latent power manifested by the clairvoyant. By clairvoyance we mean clear perception, consciousness, the knowledge of things by actual contact. In the spirit several faculties are merged in one. You not only see but appreciate qualities as well. It is knowledge by perception, akin to intuition. I should modify the statement by saying that when the spirit desires to become conscious of material life, it is compelled to enter into different relations. It is more difficult for the spirit to distinguish the relations of the material world than those of the spirit-world. Our limitations are largely caused by your limitations.

Another latent power is that faculty which is recognized by you as historical. In the experiences of earth-life mortals are conscious of a relation existing between events. You are aware of a condition of mind that prevents you from recognizing events which occurred in remote periods. Now happily we are not left without witness that the spirit is largely relieved of that limitation. Psychometry, with its wide sweep of possibilities, gives evidence, to some extent, of the power belonging to the human being to enter into intellectual relations with events which only that belong to your time but that have transpired in the past.

There is nothing lost out of the atomic world, nothing lost out of the world of force, nothing lost out of the world of mind, that together make up the universe. The combination of these elements which makes humanity, and to which we are related—all these exist potentially in the spirit-world, and born when you may be, you belong to that large generation which is immortal by its nature, and to which there is no past. You enter into relations with the Infinite Present.

You can only comprehend that which belongs to your own nature, and which will blossom out in the spirit-world. You are accustomed to this sphere of existence, and to attempt to give truthful ideas of the nature of the spirit-world, seems almost futile. We can only stimulate your own spiritual faculties, and lead you to perceptions of the truth, which is better than to accept anything on mere testimony.

There is one faculty which, enjoyed by the spirit, is the source of profoundest satisfaction. You enjoy the process of reasoning—the steps from a premise to a conclusion. There is a method of arriving at the truth of things higher than this. You gain a conveyance, a burst of light, a mental perception of relations which convey instantly the whole fact, and which need not to be studied, that do not cause the spirit labor, but seem to belong to it as an original source of insight.

You say that no such manifestation is made through media. Not perfectly, as yet. We are always limited, as I am now, by the limitations of the medium. We cannot demonstrate the faculties of a being free from the body, through the body. Though we may seem to create for ourselves bodies in materializations, we cannot dispense with the elements which belong to the bodies of media. So long as in the body, you cannot know, perfectly, truths belonging to the spirit.

There is a faculty called faith. Some speak lightly of it, and contrast it with reason, and affirm that reason is to be the guide of man, while faith may amuse him. We desire to say that faith is a legitimate department of the mind. Faith, as a spiritual quality, is as much to be depended upon as reason. It is more akin to intuition. It is the evidence of things not seen. It is as truly an open door to the soul of the universe, as the power of reason. Jesus, and other teachers, recognized the value of faith. Faith is that element, which unites us with the harmony of the universe, and enables us to see that all is good.

Take the commonplace idea of God, and his complacency in view of all you call evil. Does it not tax the Christian? Does not the Orthodox Christian feel ashamed of his God, viewing with complacency the sufferings of his creatures? By no process of reasoning can you arrive at a condition to enjoy a consciousness that whatever is, is best. That comes by faith. Do not misunderstand us. That faculty is latent at present. It is not belief. It is one of those ennobling faculties, which, blossoming out in the spirit-world, places you in heaven. The spirit, entering the spirit-world, enters heaven.

It was impossible to transcribe the rapid and impressive remarks concluding the discussion of this topic. Reference was made to the simple faith of the African, that death would open the door to happiness, and the fact that this quality of mind was not dependent upon intellectual culture, was forcibly impressed, and the innate equality of man and his destiny clearly enforced.

A question was here propounded by Dr. Gardner as to the relative condition after death of the devotee of sensual pleasure and his more advanced and cultured brother.

In reply the spirit said: "We did not perhaps sufficiently distinguish between those who are fully born into spirit-life, and those who remain in close relationship with the grosser forms of life. The birth of the latter into true spirit life is not complete at the death of the body. They do not at once attain perfect birth into the spirit-world. This condition of spirit is not dependent upon external condition nor intellectual culture. Many who are ignorant enter as readily into heaven as the educated. I wish to say, for one, that I understand this innate equality as something more desirable than almost anything else with which you can conceive. This earth is covered with aristocrats—with those who care only for self; who are crusted over, and need to have this crust broken. These shams with which people clothe themselves will be stripped off. The essential man, under whatever garb, will yet be shown clearly to the world, and he will be estimated for just what he is. We might smile at the vast distinctions between the saint and the sinner, between the rich and the poor—a man's a man for that." All are destined to attain a grandeur of development transcending your highest imaginings.

If you could feel more care and interest for others, and less for self, all the faculties of your being would be more actively developed, and you would be living in a new earth. Speak a good word, think a good thought, do a kind deed. You are immortal because your natures are Godlike.

Permit me to say that if I enjoy anything, it is a sense of the largeness of humanity—a sense of the dignity of the common nature we all inherit. The earthly sphere and the spiritual spheres—all worlds are interused and interblended by the being you call God, that we adore and praise as the life of all life, the being of all beings, the mind of all minds, whom we know and, knowing, cannot express.

But here even our partial and imperfect pencillings failed. The last question, enlisting, as it did, the united interest and thought of the audience, supplied the needed conditions for a new and better control of the medium. A different style characterized his thought; a manner and personality as distinct appeared. Dr. Storer seemed to have gained in stature as he certainly did greatly in vital energy and power. His rapid, impassioned utterances electrified the assembly, and for a few moments the whole company seemed carried upward by the flood-tide of eloquent thought which no words can adequately describe.

At the close the pent-up feelings of the listeners broke forth in exclamations and applause. It was at once suggested that another similar occasion should not pass without the presence of some phonographic reporter competent to record the golden words as they fall from lips touched by celestial fingers.