

THE SPIRITUAL PHILOSOPHY OF THE NINETEENTH CENTURY.

NO. 6.

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

† "*My sins are worked off*," praying that her apparition on earth was a sort of expiatory mission.

placed before that of the husband, and the sons often bore the names of the mothers, instead of those of the fathers: indeed, the man possessed no important right which was not equally shared with the woman.

by inland lakes. There are seven hundred and eighty-five islands off its coast, of which a hundred and eighty-five are inhabited. The country is fast becoming a commercial mining and manufacturing rather than an agricultural country.

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

how pleasant was their expression, and that they smiled with his mouth, and that though the latter was large, it was not a bad mouth after all.

a common farewell. She wished him a pleasant journey and success in college, and, "Bob, do not forget us," she added. He looked at her

For the Banner of Light.
SPRING GARDEN.
Lines written on recovering from illness, through
Susan G. Horn, author of "Strange Visitors."

Not yet for me, oh, radiant land,
 Will thy rare breezes blow;
 I lift my burning brow and hear
 Thy distant fountains flow.
 In fair Spring Garden!
 Around my pillow angels "come and go,"
 From fair Spring Garden!

Not yet for me, oh, wailing home!
 Will thy sweet flowers bloom;
 Nor trees, nor vines, nor plants divine,
 Distill their rich perfume,
 In fair Spring Garden!
 A while I wander, groping through this gloom,
 To fair Spring Garden!

Not yet for me, oh, city fair!
 Thy treasures to unfold;
 To see thy heroes and thy art
 Of every clime and mold,
 In fair Spring Garden!
 Thy beauties I but dimly now behold,
 Oh, fair Spring Garden!

Not yet! My way is long, I cry,
 My golden hopes are dead;
 I long to see thy glittering heights,
 And live with friends who've fled
 To fair Spring Garden!
 And breathe in the immortal air that's shed
 On fair Spring Garden!

Spiritual Phenomena.

(From the New York Daily Graphic, Oct. 24th.)
CHARLES H. FOSTER.
 THE "GRAPHIC" CALLS ON THE SPIRITUAL MEDIUM—IS IT A GIFT OR TRICKERY?—FOSTER AS A MIND-READER.

Foster, the medium, is about thirty years of age. He is not an aesthetic-looking man. He does not look like a Spiritualist. He looks more like a hotel proprietor or theatrical manager. He was subject to spiritualistic influences at the age of seven years, and at the age of thirteen he had developed into a full medium. Nine years ago Foster's gift first became known to the public, since which time he has been a public medium in England, California, Australia, and in every city of the Union. He is light-hearted and jovial, and doesn't seem to know or care much about the wonderful things which he does.

QUEER INCIDENT.
 One night a total stranger to Foster called at his rooms, and said:
 "Foster, I don't believe in your humbug. Now, you never saw or heard of me, and I will bet you twenty dollars that you can't tell my name; I do it to test you."
 "T-w-e-n-t-y d-o-l-l-a-r-s," repeated Foster; "twenty dollars that I can't tell your name? Well, sir, putting his hand to his brow, the spirit of your brother Clement tells me that your name is Alexander B. Corcoran."
 Mr. Corcoran was astonished, and took out his money to pay the medium, who pushed it back with a laugh.

OLD HISTORY.
 "One day," said Mr. Frank Carpenter, whom we met at Mr. Foster's yesterday—"one day a Mrs. Whitney, an utter stranger, came into Foster's room with a lock of coarse hair in her hand. It looked like fine bristles. Holding it up she asked the medium whose hair it was. Foster took it in his hand a moment, pressed it to his brow, and exclaimed:
 "By the eternal, this is Andrew Jackson's hair!"

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

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

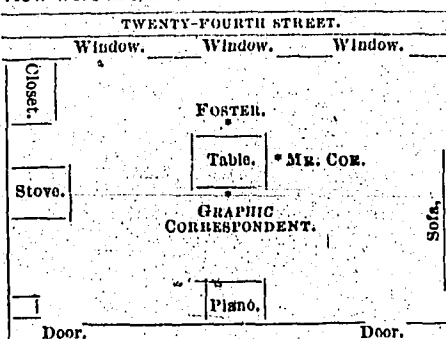
"What do you think about it, Foster?" asked Colonel Forney.

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

Two days afterwards M'Clure met Foster, and said, with tears of gratitude:
 "Why, Foster, you were right; my boy is all safe. I have heard from him to-day."
 [Here follows an account of the DeLong "test," with which our readers are already conversant, therefore we refrain from reproducing it.—Ed. B. of L.]

THE DAILY GRAPHIC AND MR. FOSTER.
 Yesterday a representative of the Daily Graphic called on Mr. Foster at his rooms, 14 West Twenty-fourth street. He was accompanied by a shrewd and unbelieving friend, who wishes his name to be given as Mr. Coe.

The positions of Mr. Coe, the Daily Graphic representative, and Mr. Foster during the interview were as follows:



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

The medium took up one slip on which Mr. Coe had written James Thompson, and asked:
 "Is this one present?" (meaning the spirit of the party mentioned in the slip of paper).
 "Rap—rap—rap." (This meant yes.)

Then we took the alphabet, and every time we came to a letter in James Thompson's name "rap" came on the table, until it spelled out J-A-M-E-S T-H-O-M-P-S-O-N.

This name was unknown to the medium, and totally unknown to me. The paper was folded up, and how the spirits found it out is a mystery. Then the spirits went on to rap out how James Thompson died in 1868 of consumption—all of which Mr. Coe said was true.

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

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

It is also settled beyond the possibility of a doubt that he can read what is going on in a person's mind, possessing the so-called mind-reading power to a remarkable degree.

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

"Place your hand on the table, and if the spirit wishes to communicate with you, he will signify it by giving five raps," said Foster. This was done, and the raps were heard as before.

"Where did you die?" was asked.
 A number of towns were named on paper, and thrown on the table as before, and the place of the person's death, Chicago, was correctly indicated.
 John Finneane was a reporter who died in Chicago some seven or eight years ago.

Hardly had the above test been concluded when Foster spoke out in his peculiar, half-voiced, half-stuttering way: "I see some one back of your chair, sir—close to you, there. Bill—Bill—Bill—Woods—Bill Woods. Who is Bill Woods?"

This was addressed to the gentleman sitting directly opposite to Foster. The person addressed, very much surprised, said, "I knew Bill Woods. He is dead, and I was just thinking of him. The place of Woods' death was then correctly stated by the medium.

Next to this gentleman sat another, a person well known in political circles. Foster suddenly turned to him and said "Wilcoxon—is that the way you pronounce it? His spirit is here."

The gentleman spoken to said, "This is most singular. Wilcoxon is right. Where did he die?"

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

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

"What is this power which you have, Mr. Foster?"

"I scarcely know. I have always had it. It's a psychic force of some kind, I suppose. All I know is that I receive an impression, and words rise to my lips of themselves. I see these spirits and describe them. I get a sense of their wishes. How the gift comes I do not know."

"Can you always manifest this power?"

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

Convention of Iowa Spiritualists.

The Sixth Annual Convention of the Spiritualists was held in the University Club, Des Moines, on the 9th, 10th and 11th of Oct. Edwin Cate, President, in the chair.

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

People of wealth and culture are not only accepting the golden rule of the Spiritualists, but they are coming out in open advocacy of the Spiritual Philosophy and joining the few who have struggled so long and conscientiously to bring about a better understanding of the knowledge of angel communion and hasten the coming of the kingdom of God on earth.

And speakers present were Warren Chase and R. G. Eccles, of everywhere; Dr. Maxwell, of Chicago, and Dr. C. Sanford, Mrs. H. Brown, Capt. H. H. Brown and Dr. H. Godfrey, State Medical Officer, and Dr. W. Kenyon, of Wisconsin, who took part in the exercises, and made very interesting remarks on spirit healing, presenting himself as a Spiritualist in the most earnest and tested in that direction.

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

The missionaries reported the cause on the advance in all parts of the State, and the people in earnest in every part.

The following resolutions were presented by the Committee: J. P. Davis, Chairman, and the Convention:

Resolved, That we know of no satisfaction but that which inevitably results from obedience to the physical and mental laws of our being; and that when a violation of these laws occurs, God has not, and cannot, cause the offender to be punished for the same, but that he is to be punished by the laws of the universe, and that the punishment is the result of the law, and not of the will of God.

Resolved, That the human soul is immortal, and that the teachings of spiritism, as presented in the Bible and elsewhere, is in the fact that they have not been made to conform to the teachings of the Bible, but that the Bible is the word of God, and that the teachings of spiritism are the word of man.

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Banner Correspondence.

From Washington to Texas.—No. 3.

BY A LADY LAWYER.

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

Missouri, although formerly a slave State, has little about her of those peculiar characteristics which so markedly distinguished the former slave States from the free except in the large tracts of ground owned by single individuals. This, however, is not to be deplored, and it is under the old regime, now militating against the proper settlement of the country by actual tillers of the soil, and unless the large plantations are broken up, and new settlers, capital and labor are introduced, the growth and best interests of the country will be retarded.

The crops this year are much below the average, the wheat having been destroyed by the weevil, which were having been concentrated in the pests took themselves to the corn. An old citizen says that "The reason the grasshoppers did not visit us, there was nothing left for them to eat." The crops have also suffered from the recent drouth, which seems to have visited the whole region west of the Mississippi.

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

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

In view of the devastation made by the grasshoppers in the States further west, and the shortness of crops here, the farmers are making an effort to effect a compromise with the railroad men for cheap transportation, in order that the prospective influx of the unemployed may be made available in opening up the vast and valuable mines of this region, and shipping the coal to the States further east.

The coal-beds of Missouri are peculiarly rich, containing in abundance several varieties of the coal, and fine and firm in texture, and adapted to the manufacture of a large class of merchandise both useful and ornamental.

At Fort Scott we strike the border of Kansas, cutting off the south-eastern corner of the State Territory. The first thing that strikes the eye is a fine sandstone, which is quarried and used for building purposes.

The country is fertile, and a rich soil, and contains five thousand inhabitants, is situated on the Marmaton River, a tributary of the Missouri, and owes its origin to the establishment of a fort here by the United States in 1812 as a military post, to protect the frontier against the Indians.

In 1810 the town was organized, and began to develop into an important commercial center for the south-west, increasing to eighteen hundred inhabitants. The first thing that strikes the eye is a fine sandstone, which is quarried and used for building purposes.

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herds of well-fatted cattle graze on the prairie slopes. There are also other branches of business here, and manufacturing interests.
 Denison, Texas, 1874. B. A. L.

New Jersey.

TRENTON.—Enoch Thomas writes, Oct. 23d, as follows: A small band of brethren and sisters have organized a Spiritual Association in old orthodox Trenton, N. J.; we are but few in number, but firm in purpose and determined in will to battle for the truth; believing our cause to be just, and that the spiritual religion will yet be the only religion of the world, we feel confident that the spirit-world will sustain us. We are yet a poor society, and if any of the friends of progress are willing to aid us in any way, it will be most thankfully received. Our motto is *Freedom, Justice and Equality*.

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

Resolved, We, the undersigned, do hereby declare our platform to be a true platform for the elevation of humanity.

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

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

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

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

The Atlantic Monthly for 1875.
 The publishers have the pleasure of announcing that their arrangements for 1875 enable them to promise unusual attractions to the readers of THE ATLANTIC MONTHLY.

James Russell Lowell will contribute, during the year, *Troquet Eccece*, and *Poems*; and William Channing Bryant and Henry Wadsworth Longfellow will publish *Poems* and *Poems* of special interest.

Howard Taylor will write of *Life in Westminster Abbey*, and deal with subjects suggested by his recent residence in Germany.

Charles Dudley Warner will furnish, during his sojourn in the East, *Sketches of Original Life and Travel*, *Robert Hall*, and *William Channing Bryant*, and *William Channing Bryant*.

Francis Parkman, from his studies for the volume of the history of England and France in the reign of Henry VIII., will contribute a paper on *Henry VIII. and the Reformation*, and a paper on *Henry VIII. and the Reformation*.

John Fiske will treat of topics with which his name is identified, in three or four papers, during the year, 1875.

In pursuance of a purpose to record important traits of the history of the War of Secession and the events leading up to it, THE ATLANTIC MONTHLY will publish a series of "Rebels," with six papers on *John Brown*, by J. P. Sanborn, whose acquaintance with the life and personality of the hero of the rebellion is full, exact, and intimate.

The valuable articles of David A. Wells and Edward Atkinson on *Currency and Finance*, during 1874, will be continued by papers on these subjects, from the same authors, in 1875.

Expected that Dr. Brown-Séquard will be able to furnish some popular papers on those branches of medical science in which he is authority.

In criticism the magazine will be even more full than during the present year, when some able essays on literary topics, in addition to the usual long and short stories, are every number. T. S. Perry will continue his papers on *French and German Authors*, and *French and German Authors*.

Dr. H. H. Boyesen will have several articles on the *German Romantic School*, and *German Romantic School*, and *German Romantic School*.

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

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Banner of Light.

BOSTON, SATURDAY, NOVEMBER 7, 1874.

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ISAAC B. RICH, BUSINESS MANAGER.

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

Reality of Materialization in Philadelphia.

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

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

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

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

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

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

ROBERT DALE OWEN.

Philadelphia, November 2d, 1874.

The Work Goes Bravely On.

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

"I know the full value of words, and I mean to say unequivocally that a woman—a breathing, walking, palpable woman, as palpable as any other woman in the room, recognized not only by her sons and daughters, but also by neighbors present, as Mrs. Zephaniah Eddy, deceased December 29th, 1872—on the evening of October 2d, 1874, walked out of a cabinet where there was only one mortal, and where, under ascertained circumstances, only this one man could have been at the time, and spoke to me personally in a audible voice. And nineteen other persons saw her at the same time and heard her discourse. Now, let the materialists put that in their pipes and smoke it. Perhaps they may want to begin by stuffing me in as a wad, but they cannot; the fact is so large that there will be no room left."

And we have here in Boston a medium for physical manifestations—Mrs. Theophilus Youngs—in whose presence ponderable bodies, such as pianos, etc., are lifted and moved about, to the utter astonishment of believers in many cases as well as skeptics. This lady held a public séance in Providence, R. I., on the evening of the 1st inst., in the Franklin Lyceum Hall, which report says was attended by a house full of believers and unbelievers, many of the best people of the city being present. The manifestations were advertised to consist of moving and raising a heavy piano with five persons sitting upon it, and similar wonderful demonstrations in the light. The medium performed the feat in a seeming marvellous manner, and excited a great deal of interest. A man in the audience then rose and claimed that Mrs. Youngs performed the feat simply by using her own muscular power in an ingenious way, and amid some confusion attempted to do the very same things which had been accomplished in the presence of the medium by the invisible powers; but the great majority of the audience ignored his bungling performance, which ended in great excitement, the bigoted imitator and his skeptical friends undoubtedly having arranged their programme, to disturb the séance, before they entered the hall. The idea that the phenomenon occurring in presence of Mrs. Youngs is fraudulent in its nature, is absolutely preposterous; so evidently thinks the Boston Herald, which in an editorial paragraph, concerning this Providence séance, says: "If it is a trick, it has eluded the detection of hundreds of critical observers in Boston. The writer of this has not only seen the piano dance while the

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

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

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

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

A Good Man Gone Home.

Mr. Bela S. Lynde, who has been a resident at the National House, Haymarket Square, Boston, for some thirty years, passed—after a brief illness of two days—from the mortal to experience the joys of that spirit existence for which his kind heart and blameless life have so eminently fitted him, on the morning of Thursday, October 29th. His length of days on earth reached the extended term of seventy-nine years eight months. The deceased was well known to us as a fellow-boarder at the hotel for upwards of twenty years. The truest index of his character which we can offer to the present age, is that for fifteen years before her death, his wife, confined to her bed at the National House by reason of the severest type of inflammatory rheumatism, was watched over by him with the affection of a father. He carried with his own hand the food to his suffering mate at each meal, and after escaping from his business cares at nightfall, passed every evening at her bedside, hoping by his presence and converse to cheer the heart of the helpless invalid. The only occasion in which we remember having seen the lady in the house for that entire period of fifteen years, was one when her husband was trying to encourage her to take a few tottering feeble steps in the hall near their chamber. Verily, sweet must have been the meeting of that pair in the higher life.

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

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

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

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

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

J. William Fletcher and his wife, Susie A. Willis Fletcher, are located at No. 9 Montgomery Place, Room 4, Boston, (Banner of Light Building,) and are having good success as test, business, and medical mediums.

Orthodox Public Libraries.

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

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

The Barnes Will Case.

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

AN APPEAL TO THE LIBERAL PUBLIC.

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

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

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

Many a friend could, unaided, furnish all the money needed, and thus lay those having this matter in charge under lasting obligations; but a small sum from each will accomplish the same end. How many will heed this call? Please send all funds to Dr. Allen C. Hall, Evansville, Ind., and receipts will be forwarded. The Doctor, that staunch old Quaker Spiritualist, is giving of his time and means, far beyond his ability, to make this case successful. Who will help to carry the burden? J. R. BUELL, Secretary of "The Indiana State Association of Spiritualists," Indianapolis, Ind., Oct. 24th, 1874.

The reliability of the assertions made by returning spirits; the open Polar Sea; the predicted changes in the Solar System; the Eddy brothers; the bells of spirit-life, and other interesting matters, are treated of in the Questions and Answers Department on sixth page; Charles Sumner gives reply to certain queries which his friends in earth-life have propounded; Maggie Hammill, of Brooklyn, N. Y., expresses her conviction that the right will finally triumph; Fredie Carson, of New York City, tells his mother he has "gone to Jesus, but to Grandpa Carson"; Henry Wright claims to have presented himself as a subject for photographing, and asks that efforts be made to verify his picture; Jane French, of Hillsboro, N. H., desires to communicate with her children; Lucy Abbott, of Chicago, wishes to reach her mother and sister; Andrew Jackson believes that there is enough of justice scattered throughout the nation to be and by gather itself into a force and demand a hearing; and Red-Wing answers the questions of his squaw.

Spiritualist Meetings at Beethoven Hall, Boston.

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

In view of the varied conceptions entertained by the different races of mankind concerning a future life, the skeptic as to his immortality was wont to declare the idea to be a spectral illusion of the mind; but the Spiritualists, more than any other, stood in the position to give evidence to the contrary; while he took the good from all systems, he could go beyond them all; while the sectarians hoped for a heaven where perhaps God would break down the partition walls of the schools and let them pass an eternity at peace with their brother theologians, our modern philosophy went further and demonstrated the existence of all in an ultimate state of happiness, and answered the non-immortalist's sneer with regard to the diversity of opinion by the nations, with the fact that as there were various methods in the realm of mathematics for the working out of the same problem, so all these views converged to the same point, and did not for a moment permit of the cancelling of the quantity, "human hope," because of the different forms made use of by different races for stating the same equation.

Christianity showed its narrowness, as compared with Spiritualism, in the fact that while it was ready to accept hints from all the scientific systems and discoveries of the Pagan world, it was deaf to the claims of their systems of theology spiritual illumination, while Spiritualism acknowledged and accepted the good in all. The institutions were overpowered on every hand, that there was at work in our midst a form of the same Universal Inspiration—not Jewish, or Asiatic, or European, but thank God, American! and fitted to the demands of the present age—in Modern Spiritualism, which led men to dare to rise above what is written, to judge for themselves upon all matters of importance, to recognize that life's trials were their saviours, leading them up through storm and darkness, it might be, to the sublimer heights of perfected peace.

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

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

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

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

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

The fences of Boston and vicinity (and perhaps other localities) were heavily placarded just before election day with the following piece of credulism: "CHRISTIAN CITIZENS! VOTE AS YOU PRAY!" Wonder if that was the reason that the "force of prohibition" received such a stunning defeat last Tuesday in Massachusetts?

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

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

Public Seance at Parker Fraternity Hall.

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

The Nursery.

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

Church Property.

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

The Recent Elections.

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

God's Poor Fund.

Since our last acknowledgment we have received the following amounts—to be devoted to the destitute poor: From Mrs. Lothrop, Melrose, Mass., \$2.00; Joseph West, Galveston, Texas, 60 cts. Thanks, friends.

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

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

P. B. Randolph has issued a new edition of "Seership: The Magnetic Mirror," and has reduced the price to \$2.00, postage 6 cents.

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

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

Movements of Lecturers and Mediums.

Prof. E. Whipple will speak in Social Hall, Harwich, Sunday, Nov. 8th, at 10 A. M., and 1 P. M.

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

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

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

J. J. Morse, the English trance speaking medium, now in America, is lecturing in the Lyceum Hall, 69 W. Baltimore street, Baltimore, on Sundays, morning and evening, during November. He will speak in Philadelphia during December, and in Boston during January, 1875, excepting first Sunday. He may be addressed care Levi Weaver, Esq., 230 W. Baltimore street, Baltimore, Md.

William Fletcher spoke at Manchester, N. H., on Sunday, Nov. 1st, and will lecture there again on the 8th. Mrs. Susie A. Willis Fletcher occupied the platform at Webster Hall, Lawrence, the 1st inst., and speaks there again Nov. 15th.

We learn that the lectures delivered by Dr. H. P. Fairfield, at Oxford-street Chapel, Lynn, Mass., on the afternoon and evening of Sunday, Nov. 1st, were largely attended and well received. Dr. F. is expected to speak there again on next Sabbath, after which he would be happy to make engagements to lecture wherever his services may be desired. Friends, keep the Doctor busy—he is an eloquent and indefatigable worker, and deserves well of the public. His permanent address is P. O. Box 74, Lynn, Mass.

Mrs. S. A. Rogers Hyder has removed from Haverhill to Salem, Mass., and is ready to accept calls to lecture on Sundays at any locality not too far distant from that place. Address her 71 Stubb Block, Room 3, Salem, Mass.

Mrs. E. M. Hickok has just returned to her home, 60 Bunkerhill street, this city, from a short lecturing tour (on the subject of temperance) in portions of Maine, at Lisbon, Durham and Portland, she was greeted with good notices.

Message Department.

Each Message in this Department of the Banner of Light is claimed as the property of the spirit who utters it through the instrumentality of the medium.

MRS. J. H. CONANT.

An abnormal condition called the trance. These trances indicate that spirits carry with them the characteristics of their earthly life to that beyond, whether for good or evil. But those who have the earth-life in an undeveloped state, eventually progress into a higher condition.

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

The Banner of Light Free Circle Meetings.
Are held at No. 9 Montgomery Place, (second story), corner of Province street, every Monday, Tuesday and Thursday afternoons. The Hall will be open at two o'clock; services commence at three, at which time the doors will be closed, neither allowing entrance nor exit until the meeting is over. The services consist of singing, prayer, and the reading of the scriptures. Under such circumstances the party should be quiet, and refrain from conversation. Our reasons for this will be obvious to every reflective mind. Disturbances produce indignity, and this is our aim. As the times are free, we have no doubt visitors will really enjoy the service. The Chairman will return the questions asked at these meetings. These are proposed by individuals and the audience. These read to the entire intelligence by the Chairman, are sent in by correspondence.

Donations of flowers for the Circle Room, collected by Mrs. Conant, received no visitors at her residence on Monday, Tuesday and Thursday afternoons, until after six o'clock P. M. She gives no private sittings.

SEALD LETTERS. Visitors have the privilege of placing sealed letters on the table for answers by spirits. First write the name of the person, and then put them in an envelope, seal it, and write your own address on the outside. At the close of the service the Chairman will return the letter to the writer. Questions should not place letters for answer upon the table, but expect lengthy replies, otherwise they will be discarded.

Lewis H. Wilson, Chairman.

Invocation.

Oh, thou whose loving kindness in remembering thy saint forgetteth not thy sinner, and doth finally bring all souls unto thyself, baptizing them in thine own wisdom, delivering them from darkness, and crowning them with joy, our Father and our Mother God, this hour we would know something more of thy love, we would bathe ourselves in its beauty, and fling it out in bright scintillations around these human hearts, that they may be strengthened thereby, that they may go out from this place made strong in good purposes to meet with the ill of life, and do battle successfully against them. Father, Mother, thou hast blessed us from all time; thy blessing is still with us, and for it receive thou our praises, now and forevermore. Amen. June 23.

Questions and Answers.

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

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

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

Q.—[By L. M. G.] Could any now existing, earth-built, sea-going vessel, by navigating or by following the so-called Gulf Stream, reach an always open North Polar sea, or body of water, where the icebergs are said to winter, or a North Polar continent of land, suitable for any of the present people of these United States to dwell upon while so incriminated? Is there such a sea, or such a continent?

A.—There are both an open North Polar sea and continent; but that continent would not be, in climate, adapted to the people of this continent, or of the Eastern continent, by any means; it is too far removed in latitude. June 23.

Charles Sumner.

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

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

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

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

Maggie Hammill.

I have been requested to visit this place, speaking a word for the innocent, and also a word that shall denounce the guilty. I decline to accept the position offered me, for in no way can it benefit anyone. Did I see that the innocent were to permanently suffer, I might waive the other considerations and speak freely; but as I do not, and as I believe that my own progress in the other life would be retarded and embarrassed by taking such a step, I shall decline to answer these questions, and shall leave the case to be worked out by human law and human justice. I have no doubt it will be done properly and done well. I am, sir, Maggie Hammill, of Brooklyn, N. Y. June 23.

Freddie Carson.

Hallo, sir! how do you do? My name is Freddie Carson. I lived in New York. I've got a sister Susie, a brother George, and a father and mother. I want mother to know that I have not gone to Jesus, but to Grandpa Carson. He takes care of me; Uncle Alfred does, too. I want mother to go where I can speak to her, so I can tell her about where I live; and grandfather wants to speak to her, too. Her own mother wants to speak to her, too. Her mother's name was Deborah Williams, and she says if mother goes anywhere where she can come right straight to her, she'll try to come. I was nine years old. I've been gone three weeks—dead, is it? No, I ain't dead, I am alive; but she said I was dead. When you send my letter I want you to give my love to my mother. June 23.

Henry Wright.

[To the Chairman.] You tell Luther that I think he's confounded stupid—he don't know his friends when they put their phiz on the plate with him. Henry Wright—not Henry C. Wright, but Henry Wright, a printer. [Were you present when he sat for a photograph?] Yes; I claim to have put in an appearance; do not know as I made myself distinct enough; it seems he did not recognize me. Tell him to put on his double goggles, and then perhaps he'll make out to see. He'd better show me round to some of my friends; I think they'll know me. [Do you know who else manifested besides yourself?] No; they were all strangers to me. I know I poked myself in—that's all I can swear to. Good day. June 23.

Séance conducted by Theodore Parker.

Invocation.

Oh, thou whose loving kindness falls like a holy benediction upon our souls through the glory of this handsome day, we, thy children, the living and the dead, have gathered here to worship and adore thee, to sing thee our little hymn of praise, and take one step nearer to thee—one step further away from our own ignorance, one nearer unto thy wisdom, one further away from our own prejudice and blindness and darkness, and one nearer unto thy light, thy benevolence, thy loving kindness. And we are sure thou wilt not mock us. Thou who dost everywhere say unto us, "Come thou and worship me the Lord thy God," wilt give unto us what we ask for, what we need, and wilt, at all times, be an ever-present blessing to our souls. Father, Mother, be there those here who are sorrowing and sad, lift thou for them the curtain of darkness, and let the sunlight of thy love shine in upon them. Be there those here who are sick and physically afflicted, restore thou them to health, through thy ministering angels, and let them go hence rejoicing in greater fullness of thy love. Be there those here who are in doubt with reference to the other life, reveal thou unto them something of that life; lift thou for them the shadow, and show them the sunbeam, and in it the faces of their loved ones gone before. Bless us in thine own way; guide and guard us, now and forevermore, as thou hast through all past time, and we are satisfied. Amen. June 23.

Questions and Answers.

Ques.—[From a correspondent.] In the year 1867 one Dr. E. Woodruff, of Grand Rapids, Mich., published in pamphlet form a borrowed theory of the mode of creation, and a "vision" representing great physical changes, and a prophecy foretelling when those changes would take place, viz., "That during twenty-one days, commencing Jan. 25th, 1889, a new planet will be formed from a belt of matter thrown off from the sun, and a new moon from a belt of matter now surrounding the earth, and that our present moon will then be pushed further off, change its polar axis and assume diurnal rotation; that the earth's atmosphere will then be purified by the predicted change; that sickness from natural causes will thenceforth be unknown." I would ask the intelligences controlling what knowledge or belief they have touching the events predicted, both as to facts and time, including the earthquakes, upheavals, the extraordinary volcanic action and hurricanes of the above named twenty-one days.

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

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

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

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

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

A.—There are many hells. That remorse which is born in spirit-life in consequence of having done ill here, is the worst kind of a hell. It shuts out its possessors from all good society there. It makes them—as one of my brothers has recently said at this place—spiritual lepers; they are shunned by everybody and exhale an atmosphere that is poisonous, that nobody wants to come within. They have got to outlive that, to get rid of it before they can be happy, before they can enjoy anything of the beauties of the lapid or condition into which they have been ushered. They are situated very much as a man would be who was exceedingly thirsty, with water before him and not able to drink it.

Q.—[From J. M. Oliver.] Why are your circles usually conducted by such spirits as Theodore Parker, Thomas Paine, Abner Knowland, and others of liberal minds, instead of Lyman Beecher, Dr. Edwards, Dr. Hopkins, and others who were great lights in the Orthodox school?

A.—I would say to that correspondent that we have a way of doing our own business that suits us. If it does not suit him we are sorry, but cannot change to please him. Many of those spirits have taken active part with us, and belong to the band controlling here, but it depends upon the physical and spiritual condition of the medium as to who shall control at a given time. I might be selected for a certain day, and find, when that day had come, that the medium repelled me, and I would not be able to come within her physical or spiritual atmosphere. What is to be done? Why, perhaps a Lyman Beecher could be called in, and he could do better than I could—perhaps a Thomas Paine, any one that could serve for the occasion, and was willing to serve, would be called upon. Let me go a little further and say, we are not Orthodox in our views, but entirely liberal; we belong to the largest class of liberals. That is perhaps the reason why so many liberal spirits control, instead of Orthodox, yet these same Orthodox spirits are, many of them, as largely liberalized and more so than we are.

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

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

Q.—Has materialization been among the "lost arts" in the spirit-world?

A.—No, not lost, certainly not, but only suspended in consequence of the condition of the earth and its inhabitants. June 23.

Jane French.

My name was Jane French. I was born in Hillsboro, N. H.; I was fifty-two years old; I was a nurse in the hospitals during the late civil war. I have a son and daughter whom I am anxious to reach; I was well, so far as I know, when I entered the service as nurse in different hospitals, but the severe duties soon broke me down, and developed consumption. When I was in one of the hospitals—I think it was the Lincoln, in Washington—I was watching over a poor wounded soldier, who, it was thought, could not live till morning. He told me that his name was Samuel Perry; that he had a mother living near Boston, and a sister married, living West. When I told him that the surgeon said that his wound was mortal, and he would probably die before morning, he said, "Well, nurse, it's all right; I just know where I am going; I shall be better off there than here." I said, "Oh, yes, of course you will." I had in mind the Christian's heaven. He says, "Nurse, don't mistake me; I don't believe anything in the kind of heaven I suppose you believe in; I believe in one as natural as this earth-life; I believe I shall meet my comrades and friends who have gone before me; I believe they live in houses—have homes there—and that I shall enjoy life there more than I ever did here." I said, "What do you mean? Are you really talking sense or nonsense?" He says, "I mean that the angels have returned from time to time, and have told me of their homes." He says, "I have a brother there, and he is my guardian spirit; he is here now; he says I won't die; he says I am going to get well; and he has been in communication with me more or less for the last five or six years. He never told me a lie yet." I said, "Do you mean that this brother of yours is dead, and that he comes back to you and communicates?" "Yes," "Then," I said, "you are a Spiritualist." "Yes, I am. Now," he says, "I am gone before to-morrow morning, or before an hour, all right—I am satisfied; but," he says, "I will live. Now, nurse, the surgeon says I can't live; you will see who is right and who is wrong." In about an hour after that the surgeon came round, took a look at him, and told me he would probably linger perhaps two hours longer, not more than that. I told him what a talk I had with him. He says, "Oh, he's wandering." And so I believed.

Now, if that soldier-boy is anywhere on earth, I want to come into communication with him. I don't know where to find him, but if he is a Spiritualist he probably gets these messages, and I want him to respond to me, and aid me in finding and communicating with my children, for which I will bless him. I did all I could for him when he was suffering. I need help now; let him repay me. June 23.

Lucy Abbott.

My name, sir, was Lucy Abbott; I died in Chicago five years ago; I wish to reach my mother and sister; I wish to tell my mother that the reason why she does not get any letters from my father is because my father is with me. He died by accident about thirteen months ago. He was with strangers, who did not know him, and so no news reached her of his death; but he died by accident about thirteen months ago, she may be sure. And so of course the communication from that time has ceased. If she would write to Mr. Thomas Varley, of Melbourne, Australia, he perhaps could tell her something about it; then she will be better satisfied. After she gets any information from him in a material way, if she desires communication with me, or with him again in this way, we shall be only too glad to come. Good day, sir. June 23.

Andrew Jackson.

What do I think of the spiritual and moral status of those men who are at the head of the nation making laws for the people, or trying to, and doing all sorts of things that ought not to be done, and very few that ought to be done? Is a question which I have been urgently requested to come here and answer to-day. Well, to be honest about it, I think that Diogenes would be obliged to hunt more than one year and use more than one lantern, and at the end of that time would hardly find an honest man there. They seem to be all impregnated with the spirit of greed—self is uppermost; the nation and its interests are simply under their feet—held in abeyance—they are secondary, while the question seems to be with every man who goes there, "How much shall I be able to make during my term of office?" From the head down, they are all implicated. Some of them, to their honor, have only a small fire and brimstone upon them, but the majority have it all through them. There is rottenness there from centre to circumference; but this very rottenness will breed new life. Out of the dead carcase of the lion will come new life—a resurrection of purer forces—but I tremble for the way that leads to it. It may not be through smoke and fire and blood, but it looks very much like it. I believe there is enough of justice scattered throughout the nation here and there that will, by-and-by, gather itself into a force and will demand a hearing at Washington, and then, instead of "rings" to flick the people of their rights, we may perchance see the galleys determine between right and wrong. This nation is not going to suffer the outrages that are perpetrated against it for any great length of time. A reaction will take place, and when it comes, look out. They who are in high places had better be anywhere else, unless they are honest. Andrew Jackson. Good day. June 23.

Séance conducted by Theodore Parker.

Red Wing.

Red Wing come to your council to speak about his 'pappoose medis; you hear him? [Yes.] Way in the land where the sun rise Red Wing got two medis, two papposes—one what you call big girl, one boy. Red Wing and his brother, Big Injun, do many things with 'em; sometimes take 'em up on wigwam where they live; do many, many things what the pale faces in your city wigwams would like to see; so Red Wing want to bring his medis here, and the squaw what take care of 'em say, "Red Wing, go there and tell me are you sure you can do well with them away from their home? Make me sure on that, I take 'em, I go for you; but I no like to go and find, when got there, you can do nothing." Me been here three times; me think am sure can do well with 'em. Me cannot put to sleep and speak as me do here, but me speak in the air; you hold the mouth of my medis, me speak there—me talk to you there.

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

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

And you say, "You let us look all the time, Red Wing?" Yes, look; but you no see 'em go. Me no promise that; but me promise—your bring 'em here, me feel quite sure can do well; and will take care of 'em.

You put it in your big talking-sheet? [To the Chairman.] Will you soon? [It will be published in two months in the regular course.] Oh, no; too much time goes. You see we want to bring 'em when from come; Big Chief says can print now. Red Wing spoke. Red Wing go. Oct. 23.

MESSAGES TO BE PUBLISHED.

Monday, Sept. 7.—Altkins Clark, of Boston, to his friends; Matthew Clark, of Kilton, Ireland.
Tuesday, Sept. 8.—Jeanie Johnson, to her parents; Capt. John Perkins, of New Bedford, Mass.; James Clark.
Thursday, Sept. 10.—Pascascia Aspinwall, to her mother; Eph. Hayes; Johnny Almasur, to his mother.
Friday, Sept. 11.—Margaret Turner, of Bath, Me.; Capt. John Wheeler, of Bristol, Me.; Minnie Appleton, of New York City.
Tuesday, Sept. 15.—Charles L. Abbott, of Portland, Me.; to his uncle James; Elizabeth Carson, to her daughter; Battle, of Boston; Capt. Jack, to Shoshone.
Wednesday, Sept. 17.—Dr. Stephen Ball, to a friend; Mary Jane Staples, of Exeter, N. H.; Minnie Tappan; Benjamin F. Macready; Emma Burger, of New York City, to her mother.
Thursday, Oct. 8.—Robert Chambers, of Edinburgh, Scotland; Alfred Payson Williams; Mary Ellen Mayhew, of Georgetown, D. C.; Abigail Furber, of New Market, N. H.
Monday, Oct. 12.—Jane Perkins, of Dover, N. H.; Geo. W. Kent, of Portsmouth, N. H.; John W. Deane, to his brother David; Timothy Farrell, of Cowes, Killybeg, Ireland, to his wife Ellen.
Tuesday, Oct. 14.—Katie Gray, of Savannah, Ga., to her mother; Arthur W. Conway, to his father in New York City; David McKinley of Glasgow, Scotland, to his son Francis.
Thursday, Oct. 15.—Jessie Potter, of Ogdensburg, N. Y., to her mother and sister; Capt. Jack Edridge, of New Bedford, Mass.; Gardner Brewer, of Boston; Jerry Devlin.
Monday, Oct. 19.—Oliver H. Swain, of Lynn; John W. Edmunds; Hilda; Lucy Richards, of Boston.
Tuesday, Oct. 20.—Daniel Lovd, to his sons William, Quincy and Frank; Nettie Anderson, of New York, to her mother; Hannah Lerby, of Boston, to her children.
Thursday, Oct. 22.—Coleridge Weldon, of Manchester, Eng., to John Watkins; Charlie Clevering, of New York, to his father; Andrew K. Brown, of Glasgow, Scotland, to his mother; Conway.
Monday, Oct. 26.—Robert Patten, of Peterboro, N. H.; Achah, of Cincinnati, O., to her father in Waukegan, Ill.; Shelley Barrett, of Liverpool, Eng., to his father; Betsy Page, of Pageton, N. H.
Tuesday, Oct. 27.—Almeda Folsom, of Salt Lake City, to her mother; Carlo Stralberg, of Italy, to her father in New York City; Nathaniel B. Sturtevant, of Boston; Anna Cora Wilson, to her parents; Minnie, to her people, the Klovans.
Thursday, Oct. 29.—Red Wing; Jeanie Johnson, to her parents; Duncan Warner, to his brother.

To the Liberal-Minded.

As the "Banner of Light Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the test of law:

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

Passed to Spirit-Life:

From Milton, Fla., on Thursday, Oct. 24, Lucius Claiborne Wood, son of Nettie G. and M. G. Wood, aged 2 years and 2 months.

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

Yearly Meeting.

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

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THE PROOF PALPABLE OF IMMORTALITY.

BY EPHES SARGENT.

(Continued from our last issue.)

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

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

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

Thus all violations of divine law carry their penalties with them, and persistence in sin, when its dire consequences are made known, is simple insanity; but God's processes toward the whole intelligent creation being remedial and never vindictive, the insanity of men and spirits must have an end. Knowledge, in its highest sense, is, therefore, virtue, and Socrates is right. "Satan's true name is ignorance." All evil punishes itself, and thus tends to abolish itself.

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

He that wrongs his friend
Wrong himself more, and ever learns about
A slight court of justice in his breast.

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

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

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

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

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

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

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

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

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

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

Such were also the views of Spinoza, in whose system God is not a Judge who inflicts punishment. The sin or crime punishes itself. Sin is privation, and privation is nothing positive, and is entitled to no reference to our human understanding only, not to the understanding of God. This, too, is the Buddhist notion of sin, according to which every act, word, or thought has its consequence, which will appear sooner or later in the present or some future state. Reward or punishment is simply the inevitable effect of *Karma* (fate or consequence), which works out its own results.

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

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

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

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

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

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

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

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

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

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

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

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

CHAPTER XVIII.

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

one of us, and yet we overlook it; for, in the words of Schiller:

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

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

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

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

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

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

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

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

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

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

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

Spiritualism, while it founds the fact of immortality mainly on phenomenal proofs, shows that the affections and the moral nature are present in their yearnings, and justifies all their demands.

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

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

"The message with which Spiritualism purports to be charged," says Mr. St. George Stock, "is simply this—The dead are still alive. Thus it addresses itself to the social affections; and turning to the self-regarding element in human nature, it says: 'As you make yourself, so shall you be, here and hereafter. There is no magic of water, or faith, or another's righteousness to save you from the effects of your own conduct.' The belief in future life Spiritualism professes to establish by the only method which can carry conviction, namely, by offering positive evidence."

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

Some years ago the occurrence of the spiritual phenomena at Hydesville, I had been introduced to many cognate facts and phenomena through a sensitive in whom I had induced the state of mesmeric somnambulism. In her highest state of lucidity she would frequently profess to see and converse with spirits. But though I had the amplest reason to believe in her intelligence and good faith, I was not sufficiently possessed by the spiritual hypothesis to devote myself to following the phenomenal vein out to satisfactory results. Had I done so, I now see that I might have anticipated many of the facts, at which I have since laboriously arrived.

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

From a correspondence between two French mesmerizers, Billot and Deleuze, published in 1830, it appears that they were well aware of nearly all the most extraordinary phenomena that have been reported in our day. Billot writes that he has both seen and felt the spirits; he and his co-sectaries have seen and felt them, and he calls God to witness the truth of the declaration. Deleuze replies that the immortality of the soul and the possibility of communicating with spirits have been proved to him; he has not personally witnessed facts equal to those cited by Billot, but persons worthy of all confidence have made to him the like reports. He mentions the experience of a distinguished physician who has clairvoyants who "cause material objects to present themselves." In regard to this, Deleuze says: "I cannot conceive how spiritual beings are able to carry material objects." Billot aptly replies, that "the question of Spiritualism is not one of opinions, but of facts: these are the things that lead to the truth." Obviously, to separate our facts from our conjectures is our duty in this investigation.

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

(See the London Spiritual Magazine for March, 1873.)

(Concluded in our next.)

Spiritualists' Union.

ROCHESTER HALL, SUNDAY EVENING, NOV. 16T.

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

The first question proposed was: Are spiritual manifestations inevitable because of existing natural laws, or are they given by authority, and sent for a specific purpose?

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

Second question.—Admitting that all are mediumistic, how may we detect whether we are controlled by embodied or disembodied spirits?

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

The medium's *operandi* of control by disembodied spirits is somewhat in this way: The medium becomes passive. Unconsciously she begins to breathe deeply and with rhythmic motion, thereby establishing a connection between the vibrations of her own brain and the mind of the spirit. If the medium is agitated, her breath will come irregularly, the brain will move irregularly, and there will be irregular vibrations. When the mind is calm, the surface of the brain is placid, the thoughts of spirits are reflected or impressed upon the brain.

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

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

ANSWER.—They are not. This assertion may appear dogmatic, and not be acceptable. It would be the depth of misery for any one spirit to be compelled always to follow and attend an individual mortal. And it would be the greatest injury to the individual. He is to learn through his own mistakes; as his own sins and follies. He must not be tenderly carried in the bosom of the angel world. He must use his own powers. He must learn through his own errors.

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

There are all varieties of mediumship. Some have attendant teachers. If these are powerful enough to keep off adverse influences, they will. If not, such may come in. You mistake if you think spirits have unlimited power. You mistake if you think good spirits are more powerful than bad.

For example, we control the medium. She is "in all things" passive and obedient. She cares for her body because it is our instrument. But it has no mind, and it is not a soul, and becomes overpowered. Returning, she eats heartily of inedible viands. She has placed herself in a condition where by we cannot make her a perfect instrument. There are certain spirits who come in through the avenue of a diseased liver. They are adverse spirits. We are obliged for a time to leave her to her fate till she purifies her system. When she gives herself to us as a harmonious instrument, we can again influence her. It is her own state that determines what influences are exerted upon her. Divide a dumb creature, and sweep our fingers over those strings, and they will give forth perfect melody without discord. In which there is confusion and noise in the instrument, then evil, or low, undeveloped spirits will come in, and discord follows, just as from swamps and low grounds noxious vapors rise. Make yourself pure, and pure spirits will come. You must be a good man for some spirit to come and ease its arms about it and sustain it, is heard, because it is a necessity. For every want there is a supply.

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