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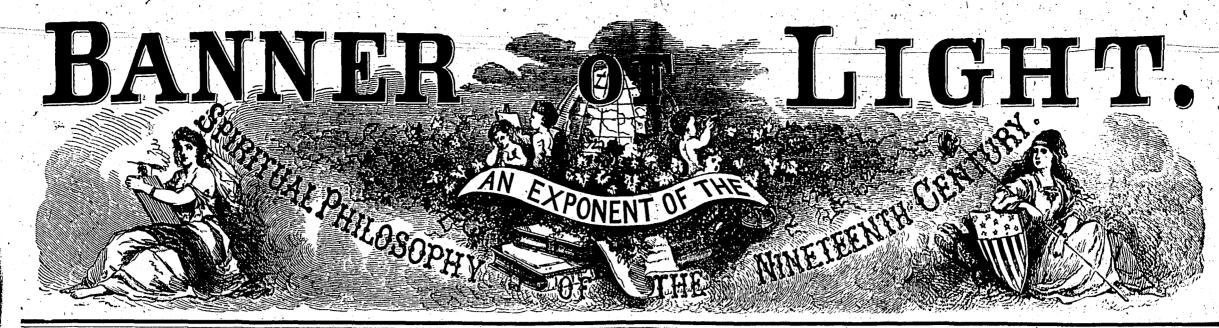
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VOL. XXXVII.

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Spiritual Phenomena.

MATERIALIZATION AND OTHER FACTS AT CHITTENDEN, VT.

BY HENRY LACROIX.

PART II.

We have been told of a remarkable scance which took place here, while we were in Boston, on Sunday night, July 24h, Mr. Brown's shop, close by, answering as a call net. It seems that the close by, answering as a carrier. It seems that the night previous Spirit Brown had announced that the next circle would take place at his son's house, and that they, the spirits, would endeavor, the weather permitting, to produce and exhibit several forms at the same time. The doorway of above-mentioned shop being closed with the ordinary curtain, Mrs. Eaton appeared first, and then Houto. The latter stoned out on the grass then Honto. The latter stepped out on the grass plot in front of the shop and the audience, passed over to the left, and picked up a large shawl made by her, and then deliberately went to a hencoop on the right, from the interior of which she again drew another shawl. Then she took as a partner a Mrs. Stone, of Cincinnati, and danced with her vigorously on the lawn. After retiring inside the cabinet Mrs. Eaton immediately appeared and communicated that what had been promised the day previous was going to be ful-filled. The curtain was then fully raised from the inside by Honto, who stood on one side, to show the spirit-form of Mrs. Eaton, standing alongside of William Eddy, who was still en-tranced. That remarkable case served to prove the reliability of these manifestations by the occurrence of a fact of such a startling nature. The Witch of the Mountain then came out, and during twenty five minutes delivered a forcible and elo-

have to inform the readers (in this out of

We have to inform the readers (in this out of the way place) that Honto, some twenty months ago, used to speak. As we consider this item of some importance, we introduce it here.

The "Witch of the Mountain," whom we will now interview, appeared many times on the platform in the somewhat hazy atmosphere of the circle room. This spirit claims to have command of the band, and that she is the daughter of Belshazzar, and was the medium for the writing on the walls of her father's festive hall, her ing on the walls of her father's festive hall, her own brother, who appears often at this circle, beown brother, who appears often at this circle, being the spirit who drew from his sister the magnetic means to inscribe there the fiery letters. We need not here enter into a disquisition on that point with any one, but we are told that this personage, so old in a biblical point of view, and who used to appear as a woman of about seventy-five, at least, with "pure white locks," now comes without that venerable sign and appending we are willing for the sake of saving pendage. We are willing, for the sake of saving ourself the trouble of hunting up traces of this heroine's history, to accept her account of it, and look on her as the daughter of the famous

monarch, Belshazzar.

Taking it for granted that they are what they (brother and sister) represent themselves to be, how are we to reconcile the present tale of that "Witch" with what she used to tell about two witch" with what spe used to tell about two years ago, when she first appeared at this circle, viz., of having been captured by the British, (?) who dealt death to her parents. As to her transformation of age, from snowy locks to dark ones, that point seems immaterial to us, the spirit being able to put on garments of flesh to represent any age—as dear Mrs. Eaton does; but that which bears an evident contradiction is her story, in which the British are made to figure as cotemporaries of Belshazzar! (Further on will cotemporaries of Belshazzar! (Further on will be read with considerable interest, we doubt not, an explanation, unasked for, which was given us after we had written this paragraph.)

That this spirit possesses power over the other spirits forming this band we have no doubt, but whether she exercises it in virtue of purely intrinsic merits of a moral order, is another question. tion. We hold that the spirit-world and existence there, are not, in many respects, far removed from the status of our planet and existence here, and that muscular power in the brain and frame go a great way there as well as here to constitute and institute authorities—who, when interviewed closely, are seen deprived in a great measure of the excellencies of the station.

the excellencies or the station.

On emerging from the cabinet with the confused looks but more evident deportment of a woman of thirty, the Witch generally wears a sort of diadem, studded in front with a bright light, which after a while mysteriously disappears and reappears. As to her dress, it would be a rather hard matter to describe, as she was always seen by us in a somewhat murky atmos-phere. Probably having read over our shoulder the above remark, which we leave, for a pur-pose, in its original shape, and as if desirous of who inside the cabinet was giving vent to real, pose, in its original shape, and is it desirous of showing her power to appear under different circumstances, she, on the sixth of August, the day preceding our departure, had the full light on in the shall, and in its direct rays, as well as those of our searching eyes, she boldly walked out, displaying every fold of her pure white dress, which seemed fresh from the laundry.

Over it, falling in artistic puffs all around, was a deep crimson skirt resching helow the knees.

Many dear relatives came to Mr. Pritchard and his sister, Mrs. Packard. At the circle of August 2d as many as seven put in a tangible appearance, and among those was a child of two years of ags. Could that have been William Eddy!

Split Silas Wright, formerly Governor of the State of New York, is a frequent visitor.

William Eddy, their medium, varying only, it struck us, in the octaves used to express the same notes. That singularity, which leads us not astray in any wild, disheveled speculation, deserves, however, to be looked into and cleared of the fogs that environ it.

It seems to us an interesting point of study, which should be closely observed elsewhere, so as to know whether spirits who come in a materialized state are constrained, through a physio-logical and psychological law not yet understood to take the material nature and expression of the mediums through whom they operate.

That the directress of this Band desired us to

re-write or correct our statement concerning her

we have some plausible reason to suppose; that she also wished to convey to others some impor-tant hints, of which they alone could appreciate the significance and portent, became apparent by her saying that she was indeed the daughter of Belshazzar; that she had lived one hundred and thirteen years on earth and over four thousand years in the spirit world. Her whole bearing and half stifled emotions and words as she referred indignantly to the "unjust and base conduct of some who cheated and ill-used her pure, simple and slave like medium, who, day after day and night after night, tolled, sweat, and bore his burden, without so much as a reproach rising to his lips," seemed to convey to our mind that her expressed resolution of "quitting these quarters spon with her Band (which she would make legions if necessary) and medium." was real and not to be set aside The "Brother of the Witch," appareled in an Oriental costume, we saw and heard speak several times. His style of address is a good deal similar to that of his sister; he generally makes his appearance in too gray an atmosphere for our eyes to see him clearly. He is, notwith-standing, recognizable by others when he works out. Another singularity, which we noticed par-ticularly in this spirit, and his sister also, but to a more marked extent in the first, is, that they both, when speaking, show most unmistakable signs of weakness in their bronchial tubes and lungs, being obliged at almost every sentence to respire into those organs a sufficient amount of air so as to be able to proceed. (As if to contradict that observation of ours, on the 6th August, alluded to above, the "Witch" evinced nothing of that defect whatever.) We cannot understand how that decidedly bold feature pertaining to the modus operandi of those spirits should

have escaped the notice of Col. Olcott, who had

given close attention to the whole line and detail of the phenomena which we now but briefly

A goodly number of Indian spirits make their appearance here, but we heard none of them speak except one, who gibbered some of his idiom to a Mr. West. That class of control comes oftener, we are told, when the medium is unwell, quent address, the purport of which we did not learn.

On Tuesday, August 3d, six of these Indian s anne some of their head-dresses were ornamented with beautiful flowing plumes, which they bent forward in the full light outside of the door of the ward in the full light outside of the door of the cabinet. As one of them, called Massasoit, who came for a Mr. Tomson of Philadelphia, protruded his head outward, three beautiful pond lilies (of which none are to be found in this neighborhood) were seen among other ornaments on his head. Another, stranger still, who came to his medium, Mrs. A. W. Cutter, of Boston, had also a grangous costume and a stranger side of the collection. also a gorgeous costume and a coiffure éclatante. (a brillant head-dress,) from which a seemingly living serpent, of the milk-adder species, coiled around it, dangled his moving head over the brow of its charmer and possessor. Wicka-chee was the first to emerge from the cabinet on this occasion, and motioned Horatio to come on the platform. He was the only one who fairly and boldly walked out, and as he moved up and down on the platform, at first with his chosen companion and afterwards alone, we could but admire him, and follow eagerly every one of his manly, bold and elegant motions. On leaving, he lifted his hand, a signal to have the full light for the exhibition of the others who were to follow him. Santum, on this and other occasions, filled the doorway with his great and im-

posing height. He was dressed from neck to foot in buckskin. Were we to interview the different spirits who came before our eyes, or even mention their names and those whom they came the, our article would surpass its bounded limits. We cannot avoid, however, mentioning some of them, such as Spirit Brown, for instance, the father of the Eddys' brother in law, who presides over the circle-room. This spirit, dressed in black, we never saw come out, but he appeared in the door-way of the sanctum, from which he often, at the

way of the sanctum, from which he often, at the close of the scances, explained what seemed obscure, and otherwise gives good sound advice, speaking in peculiar hollow-tones, which, however, partake somewhat of those of William, differing only in being expressed in a major key.

A Mr. Pritchard, of Albany, and his sister, Mrs. Packard, are almost every night called on to the platform by Mrs. Eaton, and to them come hosts of spirits, among whom is their mother, Mrs. Lydia Pritchard, late of Albany, who speaks to them in audible whispers, and sitting beside them, carries on a conversation on domestic matters generally, kisses them, and finally rests her hands on the railing, and her aged children then hands on the railing, and her aged children then invariably introduce her to the audience as their "own dear mother, whom we recognize per-fectly." Whereupon a skeptic on one occasion rectly." Whereupon a skeptic on one occasion replied to that son and daughter, who were looking into their mother's face and patting it: "You are deceived!" And another, in reply to Mrs. Eaton speaking from the cabinet and asking, "Who, then, do you think it is?" answered, "It is William Eddy," to the great amusement of the audience and the spirit of Mrs. Eaton, who inside the cabinet was giving year to real

who thus recognized her, at which she seemed in the help of those "above," who hint at not only power, but also a vast amount of mystery.

There is a singularity about this spirit, which is common to some extent with most of the others whom we heard speak on this platform, viz., that she and the others alluded to have about the same kind of voice as that of William Edd."

Who thus recognized her, at which she seemed much pleased and then left. A bright spirit-girl know, treat on a subject which of itself is one of the main stays of the doctrine of re-incarnation.

Mayflower, who appears as a child, we were to the Band. A good number of Shaker "sistent with the help of those "above," who and the main stays of the doctrine of re-incarnation.

Mayflower, who appears as a child, we were to the Band. A good number of Shaker "sistent with the help of those "above," who and the main stays of the doctrine of the main stays of the main stays of the doct were sitting with Elder Frederick W. Evans, of Mt. Lebanon, N. Y., on the front row. These people arrived here on the 29th of July and made a stay of about a week. Their visit to Chitten den was made for the purpose of soliciting this Spirit Band and the boys to exhibit at Mount Lebanon. In answer to the Elder's request, Spirit Brown informed him that they-the band

-could not make any such engagement. the chimney, (on the platform;) which leaves at the top an unveiled space of about two feet, but in such manner as to leave at the right an open spot for the shoulders of the medium and the chair on which he sits. Being seated, a second curtain is pinned in front of his person, closely at the top, so as to adhere to his neck, also to the body and neck of the investigator who sits next to him; the latter's arm next the medium exposed bare, by the shirt sleeve being rolled up above the clow, is held by the two hands of Horatio. In one instance we were allowed to sit with a lady at one of these full light circles, the lady sitting between us and the medium, to his right. Everything being "ready" a number of musical instruments and other things lying on a table back of us, behind the curtain, were immediately bustled about in a lively way, and soon after, the gultar and tambourine were thumbed, and evidently floated away from the table. Those instruments, as well as a hand bell, were carried in all directions, rang out their different sounds and confused notes, and struck us on the head and shoulders occasionally. The guitar was shown often over the top of the curtain, a large brass trumpet also, and the bell rung vigorously by an unseen hand. As we sat there, we aske mentally that some hand should touch our right shoulder—which was beyond the reach, we knew, of Horatio. That request was granted, but only toward the close of the séance; then, a small hand, that of a child, patted our right shoulder briskly, and so gave us something substantial, a good test, to speak about. A large hand and arm in the meantime were often extended out over Horatio's head, through the united folds of the Horatio's head, through the united folds of the curtains, and were shown in all possible positions. This same hand would also come the inside slap our heads and shoulders vigorously. After a while, another (right) hand appleared with a mutilated finger, said to be that of George Dix, who was lost with all others on hoard the Packet Steamer "President," about thirty-five years ago, and who controls this and the dark circle.

This hand motioned for cards, to write on.

These being produced and placed within the

These being produced and placed within the reach of the very white spirit-hand, (which differs so much in that respect from those of Horatio, which are much sunburnt,) its fingers took up one after another of those cards and handed them inside, behind the curtain, where they were covered with signatures and communities to parties in the hall; the writing, in pencil, being done on the sitters' shoulders and backs in a most rapid manner, the noise of which could be heard by every one in the room. As soon as each of those cards were written on, the mutilated hand would protrude itself out and fling them in every direction. One of these cards which we have in our possession is covered with Chinese characters. At this circle, flowers of different kinds, some of them unknown in this locality, were produced, and given to designated guests. At times, the ring test takes place at

When we aver that we saw with our wideopen eyes, tangible forms, numbering some nights as many as twenty and twenty-five, all differing in size, dress, manners and appearance, gray-haired beings, male and female, young men and women, and children even of two years of age, without counting a babe which is occasion ally brought by a mother in her arms, many of these in full light, it must be admitted that we did not require much more to assure conviction.

We had intended at one time to avail ourself of the offer of William Eddy, to keep watch on the roof of the kitchen over the window of the cabinet, but after the holding of the seance before alluded to on the left side of the chimney—where no opening of any kind existed—we considered such procedure unprecessory. But to sidered such procedure unnecessary. Be it remarked, that the scance room and cabinet are. open to inspection all day, and every day; that four beds are in the first, and that this room. esides, is constantly occupied in the day as well as at night by the guests, who resort there to read, write and converse together. Under such circuenstances, trickery or collusion is scarcely possible. Besides, the manifestations speak for

had been very good, we were told, we felt much pleased at the announcement. The scance-room pleased at the announcement. The scance-room was made ready by closing every door and putting on blankets over the curtains on the windows. A table covered with musical instruments and different kinds of wares was set next to the platform on the main floor. The medium was tied to a chair near the table, by one of the audience, and all joined hands, forming a semicircle in front of the medium. The light being put out your persuations. put out, very shortly after a strange husky voice put out, very shortly after a strange husky voice, which seemed at first to proceed from Horatio, and almost immediately from a spot near the ceiling, bade us all "good night," &c. That voice said it belonged to George Dix, the principal control overthis circle. Before beginning the exhibition, if we remember right, we, individually, were addressed by name, and told that our remarks about the Witch of the Mountain were written in a way to mislead the readers of written in a way to mislead the readers of our article from the exact truth, concerning our atties from the exact that, concerning of Belshazzar, and had been captured by the British"—as we had mentioned—"but not on earth, but in the spirit world, where wars exist, as on earth,

scene, naming French Mary, (whose real name Horatio told us was Delano,) Honto, Santum, Mayflower, &c., as his band. The rdcarno, or noises of the "Storm," were indeed so well executed with the instruments at hand, as to re-call vividly like occurrences on the "vasty deep," we have witnessed at Cape Horn and other regions. Mayflower next improvised a long yersification, very pretty and feelingly composed and recited, concerning spirits and their relations with their earthly brethren and sisters. Again The light circles, which are held at irregular recited, concerning spirits and their relations times after the general scance, take place through the mediumship of Horatio Eddy. A curtain is stretched across the vacant space to the left of that of Horatio, we asked Dix the liberty of asking him a question. He heard us out on that point, and remarked, that his voice was not in any way like that of Horatlo; that he often spake elsewhere, hundreds and thousands of miles away, with the same voice, his own roice. Notwithstanding that very positive denial, we still assert, that Dix's lungs, when they especially at first act, give out the peculiar tones which escape generally from Horatio. We notice that the state of t ticed the same peculiarity, also, but to a lesser extent, in Mayflower, as she at first lisped out her strange musical words. We are told that this spirit, who always appears and speaks as a child, was of Italian birth; that she went, while on earth, through many vicissitudes, but that the spirit of music was even then her loving and much loved companion. With her ruby lips and golden tongue, she informed us that she would now give us the "March to the Spirit World," on the concertina. There was expressed in that piece such warmth of sentiment, such beautiful expressions of harmony and melody, such a masterly touch and handling of both and a truthful conception of the flight of any good human being from his earthly form, that we would fain be-lieve it to be the exquisite composition of some master of the art in the spirit-world. May flower next gave us "Home, Sweet Home," on the same instrument, and afterwards w th variations. This was sweet to hear, but it could not be compared with her first piece. George Dix said in his gruff tones (which were new unlike those of Horatio,) that he would treat us with "Yankee Doodle." This was done on the violin, in such Doodle." In swas done on the violin, in such comical-and grotesque accents as to fill the hall with laughter. The "Echo," played by Mayflower on the mouth harmonicon, was a dreamy-like composition, which rocked us into a sweet reverse of forgetfulness of everything else

SEANCE WITH MARGARETTA SUNDER-LAND COOPER.

A correspondent who has been inquiring for ion, furnishes us with the following account of a That there are evil spirits is the very reason we sitting which he recently had in presence of this should seek the Lord's loving will toward us to well-known and Popular medium: "Through the kindness of an intelligent and

accomplished lady of this city, I witnessed not long since a series of remarkable phenomena, which no reasonable person would attribute to legerdemain or unconscious cerebration. Darkness and the presence of possible confederatesconditions always most agreeable to deceivers— were scrupulously avoided. The scance was con-ducted in a well-furnished parlor, while cheerful rays of sunshine, unobstructed by blinds or cur-tains, illuminated the entire apartment. No pertains, illuminated the entire apartment. No persons were present during the exhibition, except the medium and her visitor. Careful scrutiny failed to detect secret panels, traps, or presidigitatory apparatus. A handsome black walnut table, near which the principal manifestations occurred, was examined in every part and moved in various directions, without discovering suspicious attachments. Raps were heard on every side but they were occasionally confined to this side, but they were occasionally confined to this table, and were sometimes produced directly under the observer's hand, while resting upon it. A question addressed to a friend in the world of spirits was written upon a slip of paper, which was placed between the leaves of a small tablet, much caution being observed to conceal the inscription from the medium's knowledge. After closing the tablet, an ordinary pencil was placed upon its cover, and the medium's hand was tied in such a manner that she could not form a sin-gle letter. The tablet was laid upon her bandaged fingers, while the investigator tightly clasped them underneath. The tablet, having been secured from juggling artifices, was allowed to re-main for a minute under the table; meantime the circuestances, trickery or collusion is scarcely possible. Besides, the manifestations speak for themselves sufficiently to convince any one endowed with common sense.

On the fifth of August another of our spiritchildren, aged between six and seven, appeared at the doorway of the cabinet, and answered to our inquiry, made in French, that she came for us.

After the general scance, Horatio announced that he would hold a dark circle. As we had missed one that had taken place before, which had been very good, we were told, we felt much let, the lady's hand being under his own, and not let, the lady's hand being under his own, and not touching the cover at any point. Yet the unseen orce executed its chirography with undiminished The exhibition also included materialization

of hands—presumably those of a departed spirit—in the clear sunlight of a cloudless day. While your correspondent held both of the medium's hands within his own, his knuckles were re-peatedly touched by a fifth hand, which cerpeatedly touched by a fifth hand, which certainly did not belong to either party. At the same time, no third person was visible upon the carpet beneath the table, or in any other part of the room. Warm, soft and delicate fingers were afterwards felt at some distance from the medium. At a later stage in the proceedings, the lady's vocal organs were seemingly employed by another, intelligence; purporting to be a very dear friend of the visitor. A long and interesting colloquy was maintained between the supposed spirit and her companion in the flesh.

On the 30th of May of the present year, this lady predicted the extensive conflagration at St. Stephens, N. B., about two weeks before it took

Stephens, N. B., about two weeks before it took place. In consequence of her warning the cashdress, which seemed fresh from the laundry. Over it, falling in artistic puffs all around, was a deep crimson skirt, reaching below the knees, which lent much charm and liveliness as an adornment to that well cut and tasty garment. On her bosom a beautiful necklace of pearls of young girls, bearing bouquets in their hands, rested. As we beheld besides, under the full office. We saw one who had on a red light, the now disclosed features of the Witch, we were struck with their regularity, their bold-like expression of will-power. Under the diadem

MATERIAL SPIRITUALISM.

To the Editor of the Banner of Light:

We feel very diffident of our powers when prompted to makib remarks upon the article by Col. Olcott-published in the New York-Tribung and copied in the Banner of the 11th instant—but it must out. He is like a great many others who follow after materiality in Spiritualism, and then censure it for a lack which is their own. There is spirituality in it to those who seek it; the same old yet ever new teachings of Divine Love toward man, striving with him to fit him for pure life in spirit.

Is it not strange that so many confound the mere signboard of Spiritualism with its inner storesof wealth? Erlend, enter and search for yourself, for while entrance is free, every one must do the work for himself. Seek marvels. alone, and they will pall upon you. No wonder the marvel-making spirits fail of the best effects; yet they serve a good purpose. The soul has higher aspirations which prayer alone guides to the purer realms of spirit.

The multitude followed Christ for the marvels, the cures, and the loaves and fishes. How many of them sought spirituality, or cared for it? They had been misled by the material teachings of priesteraft, and could hardly be expected to see at once the great purpose for which Christ IIved and died. They would as soon believe that he preached good for evil ends, as otherwise. Materiality had a strong hold upon them. They cried out, "Crucify him," as they were bld by their instructors, because the power in the hands of their teachers was a material thing to them. They had an inherited dread of something undefined. The dim threatenings of Sinai were a terror to them. Christ gave them material'evidences of his power; as credentials of his mission; --but only such souls as sought materiality alone could fail to see that his mission was to elevate the soul-not the earthly condition.

The great aim of spiritual teaching is, we take t, to convince man of soul immortality, and the influence, good or bad, of its surroundingswhile cased in flesh—upon its future condition.

Love is the Divine law, and material things are only brought in evidence of the claim of the teacher to his right to such a name. Letting empty buckets down into a dark well, to bring up marvels, old or new, is all well enough for our necessities in the first stage; but the necessity speaks badly for our real manhood, which is to be seen in the soul of man. If a man trusts God, of what can be be afraid?

Must be refuse to enter because there is evil opposed to his search? be frightened off the road himself concerning the verity of spirit commun- by the first devil he conjures up? Is that trust?, avoid their condition. He wills us to do right, but we must choose it. "The evil that men do lives after them." We invite the companionship . that suits our real lives. Now we would not be understood as fixing the status of souls out of the flesh; we have nothing to justify us in supposing there is no chance for a man after leaving this life. We do mean to assert that whatch man seeks he will find, and if he can imagine a spiritlife by seeking mere materiality, he may be able to hug himself for the good things of this life. If he agree with us-in refusing, as soul-satisfying, anything but the best the intellect can reach for, and the promptings the highest and purest the heart yearns for-he must know that in this state of mere preparation the soul of man is influenced by his life here toward good or evil; he will look to the highest for guidance without fear or doubt, and endeavor so to live as to fit himself for the association of his soul's highest conception of blessedness.
If—as Col. Olcott intimates—he has reason to

doubt the good influence of the teachings of Spiritualism, as evidenced in the lives of those of its followers he has met, he might have good reason to ask, "Cui bono?"

We would like to call his attention to a few points: We cannot shut out the facts of Spiritualism from any who seek them. We do not give character to all who know those facts, nor can we prevent the influence of the world's present materiality upon such persons as are satisfied with the marvels and material profits of it. That there are evil disposed or mischievous spirits, is as old as the New Testament, at least; that persons are taken up and occupied in the service of such, is not new. This may be cause for regret, but is not to be laid to the fault of spirit existence. That this enlightened age of materialism has obscured the belief in immortality, is a mild way of putting a fact, which we do not think Col. Olcott will deny. What better way could any power offer us of reinstating that belief, without forcing it, than the way the Almighty has youchsafed us in these latter days? Spiritualism is free to all, asserts no creed, leaves every man to choosehis own course of action, and fixes the responsibility upon himself for that choice, by leaving no doubt on the mind as to the individual's freedom and responsibility.

Knowledge of good and evil—to shun, or follow—is well taught by the life of Christ, and other-lesser examples. The mission of Spiritualism is

Col. Olcott will not object, we hope, to our remarks—we assure him they are meant in all kindness. Feeling the truth of Spiritualism as the greatest blessing we have ever experinced from the Almighty and its directness from Rim, we would invite all men to share its truth, its beauty, its purity, and its strength; especially one who has been so useful in pointing men's attention to Written for the Danner of Light, THE CAR OF FATE. BY LOIS WAISBROOKER.

Wee, wee to the hour wheremy daring soul "Leaped on board the car of fate." For now 't is, in vain that I wish to cling; I may not, I must not wait.

The friend whose smile is as sweet to me-As the dew of the morning light, Scarce gives me a glance, ere the speeding car →Has borné me away from her sight.

The lover whose touch thrills, thrills me through Like the richest of rare old wine, Is torn from my clasp before I can take-A draught of the life divine.

The arms of my children circle me round, Like a blooming wreath of joy: What I may I not stay with my darling girl?" Not stay with my precious boy?

I am pleading in vain, for the ear of fate Knows of nothing to bind it here; It only knows of a wonderful gate. That leads to another sphere.

Speed on, as you must, oh sensitive ear, Speed on to the magnet goal; But give me again in that other sphere The clinging loves of my soul.

For I want them all, my children, my friend, And the dew of the lover's kiss; Or I want no more of the conscious life That renders them each a bliss.

Free Chought.

A LACK OF MEDIA, AND REMEDY SUGGESTED.

Notwithstanding the rapid spread and almost unparalleled adhesion to Modern Spiritualism that has taken place within about a quarter of a century past, there are indications already observable which seem to augur a falling away in at least one quite important particular, and it is the object of this communication to call the attention of its friends thereto.

We are all well aware that under the guidance of the angel-world this whole biritual movement is based upon the indispensable agency of media. It was through them the skeptical world was first startled from its centuries of spiritual sluinber, and through their efficient agency that step by step this great revolution has been outwrought, and authoritatively commanded the attention, respect, and to some extent the belief of the civilized world. Without their cooperation mankind would probably to-day be involved in the same conditions of doubt and uncertainty of a future life and its realities as for centuries past,

Many of us have from the very first watched with the deepest interest the growth of this young giant, and are well aware how entirely inadequato, is language to convey even the faintest idea of the height and depth of the vast debt due from mankind to this much abused and most gloriously slandered class of co-workers with the angels; and also many close observers are aware that, from a combination of gauses, their number has within the last few years greatly dimin-Ished. While a few of our mediums, who have been exalted almost to the heavens, have beer enabled to furnish manifestations of sthe most astounding character to in part supply the needs and answer the agonizing prayer of humanity, yet the falling off in their number, and general efficiency cannot fail to have attracted the attention of interested observers.

My own acquaintance with Spiritualists and the status of Spiritualism within twelve or fifteen counties of Western New York is quite extensive, and 4- am made painfully aware of the marked decrease in the numbers and general efficiency of mediums in mearly every locality appear, and some members of the circle exhibit coming under my observation, and I am quite sure the result of the observations of others corresponds with my own.

For quite a number of years past we have held in this part of the State a series of quarterly conventions called "the Mediums" and Speakers' Convention." At our recent meeting, held at Lockport, on account of the decrease in the number of mediums and speakers in attendance at that and previous meetings, it was unanimously voted to drop the title of Mediums and Speakers and substitute Spiritual Convention therefor. At an early day of these gatherings I have recorded the names of more than seventy mediums and speakers in attendance at one session. Latterly I think scarcely one-third that number have usually met with us-not on account of disaffee tion, nor of having abandoned Spiritualism, for there are but few if any backshiders-but, as lifeinsurance men say, when one assured fails to keep up his payments, "he has lapsed his policy;" so some liave lapsed their mediumship by nonattention to its requirements, while many others have graduated to their higher homes, leaving our ranks unreernited.

It is not pleasant thus publicly to express these important facts, but since they exist, and are exerting a most damaging effect, upon the cause of angels and men, it seems timely and necessary to let it be known, that if possible an adequate remedy may be instituted to check and overcome it, and not only so, but to inaugurate a more wide-spread and deep seated interest and mani-Testation than ever before has existed or found expression.

We are well aware this new dispensation is one of use. Evidently it is thus designed by the angel world. Therefore media are developed to nieet almost every phase humanity needs-physical, mental and spiritual.

A re-inauguration has occurred among men of the manifestations mentioned by St. Paul and practiced by Jesus and his disciples, and not only those, but many others of a startling and overwhelming character. While such is the case, and these blessings can only be conferred through the agency of media, how transcendently important it is that their numbers and efficiency should be so increased as adequately to supply the world's demands in this direction.

Few. I think, will dissent from this statement of facts and the conclusions based upon them and now with a fair understanding of the situation, let us intelligently proceed to introduce an antidote for these ills of omission if not of com

As media for all phases of development are indispensably necessary, the important inquiry is, how may this need be supplied? I am requested by my angel guides to furnish the following

There are in this, as in many other portions of the civilized world, numerous persons who are

supplanting the old and effete systems of theology now withering mankind, and replacing them' with a sound philosophy, based upon an indety and perpetual communion with each other proclaim such a monstrous sentiment. through a series of agencies harmoniously adapted to that end. These persons are now mostly in a state of isolation. There is little system or kins, in Brooklyn, Conn., in 1831, I-think, when concert of action in their individual efforts to I was a lad, that being then my place of resipromote or even to enjoy the great truths thus dence. I saw the doomed man come from the made apparent to them. This state of isolation Jail, take, his seat on his conin, and, surrounded should give place to concerted action. An in- by an armed soldiery and an armed sheriff's quiring world is looking to you for evidences of the truth of this which you claim to have received from the angel world to bless mankind. They ask you for the proof and for its uses. You not go to see the execution, nor would I have stand dazed by the brilliancy of the light, and as done so if the wealth of the world had been a mass only say, as fold Theology does, "I bilierc." This should not continue. You must be aware that all great changes and revolutions among men are accomplished by concerted ac- en throng, was never collected in a civilized tion. You point to the wonderful achievements land, unless on a similar occasion. The peace thus far made by Spiritualism as a refutation of this statement, but we assure you could you but? for once witness the extent and efficiency of the organizations on the spiritual side of this great battle-field, you would never again question our. statement; besides, as these unfoldings were new to the world a quarter of a century, ago, and politicsed peculiar charms to attract investigation, an element was brought into requisition which now exists in but a comparatively limited degree. Then curiosity and novelty induced the organization of thousands of family and other circles, of which our extensive organizations were ready to take efficient advantage and thus develop numerous media, the light from whom has helped to illuminate the world. But this illumination is as yet only partial, and therefore mediumistic ministrations are still required to complete the work now so well begun. How are they to be obtained? you ask. We reply that the time has arrived for systematic and con-gradually been relaxed, until now but a single certed action to that end on the part of those who have already been blessed by the knowledge | der-is followed by the penalty of death. This of the reality of spiritual intercourse, and we harrowing of the penalty is an acknowledgment think will lead successfully to the desired result. It is as follows:

ganize for cooperation in every available locality. Wherever half a dozen or even less than that number can be found, who have sufficient independence and self-reliance to have it known world and with each other to bless manking, let them join hands and efforts in some simple organization to secure the desired results.

In addition to other objects which will readily auggest themselvés, let a prominent one be the formation of one or more circles, by each of those organizations, for the development of mediums, and let the efforts in this direction be systematic and persistent. Much has been published in regard to the proper selection of persons and the conditions to be observed, and we advise those organizing circles to avail themselves of these caluable suggestions. We will merely add in regard thereto, that care should be taken to select such as will be likely to promote the harmony and success of the circle; that the number should not exceed ten or twelve, unless a portion of them have previously become developed as mediums; that the time and place of meeting should be as egular as possible, and to some extent under the apervision of one or more of the members of the spiritual organization. Let the circles meet regularly and harmoniously, and if composed of proper temperaments and susceptibilities, they may confidently expect to be blessed by manigreat, that we cheerfully pledge our aid to seeme that result. And when evidences of mediumship the signs, let others of the organization encourage and counsel them, and see to it that they are made to feel themselves elevated instead of lebased by their new experiences,

Should these suggestions meet with general favor, to such an extent as to induce the organization of associations in all available places, and media become developed as we confidently anticipate, a twelvemonth will not have passed before their numbers will be increased by hundreds the variety of manifestations now extant, adding other phases, and also to the power and efficiency of the whole. When such shall be the case, the question," What good has Spiritualism done?" will not require repetition, for its illustration will be apparent in every town and hamlet in your land, and "the world will be the better for

Thus speaketh the angel world to us, and I feel a very decided conviction that their suggestions are timely and practical, and that should they be heeded and put into practice, we will witness a glorious fruitage from the good seed thus sown. I consider this of such real practical importance that L invite from our lecturers and active mediums correspondence, either through our spiritual journals, or by letter or postal card. Approval or non-approval may be given in a few words on a postal card, and when advised of the views of such, I'engage to summarize and report them for general information. Should there be a concurrent opinion in favor of these important practical suggestions, may it not be wise to put forth special and persistent efforts to carry them into practical exercise? Awaiting a response from all who will thus favor me,

J. W. SEAVER. I am fraternally, Byron, Genessee Co., N. Y.

MAN OR DEMON?

BY WILLIAM FOSTER, JR.

In a recent paper I found the following paragraph:

"The Rev. Dr. Webb, a Boston Congregational minister, told his congregation one Sunday:
'If a vigilance committee should, from a beam stretched from yonder belfry, hang as high as Haman the murderer of Mabel Young, and the murderer of the South Boston children, the effect would be salutary.'

This reverend gentleman pretends to be a disciple of Jesus, the man of compassion, the man of love, the man of charity, the man who, when the "whited sepulchres" of his day brought to him a woman, whom they ravened to stone to death, said to the brazen hypocrites, "let him that is without sin cast the first stone." Then they slunk away, when he addressed the trembling woman, "Go thy way, sin no more." This little to build up spiritual strength and cultivate was the Master's teachings; but this man Webb would doubtless hound on the hypocrites and probably himself cast the first stone. We have

communion, and of its indispensable agency in committee, clamors for the lives of his fellow-beings, and would have them choked to death as a public spectacle from the steeple of the "house of God." And this as a moral agency to human structible foundation, in which both God and man | ize the people and deter from crime. I envy not | them surely sit down with their little ones and are honored, and rendered worthy of immortali- the head or the head or the health which from the pulpit can tell them-what they deem true and what false in

> lows? I remember the execution of Oliver Watposse, start for the gallows with a clergyman by his side, who soon fiter preached a sermon from. the gallows preparatory to the choking. I'did placed in my hand to do so. Thousands were there, men, women and children, gathered from fifty miles around, and a more disorderly, drunkofficers had a laborious day, and were incessant in repressing disorders, many of them serious fights, threatening homicides at the moment. In | wealth of scientific works and the growing num2 the afternoon, subsequent to choking out the life of the law's victim, the constabulary had to be largely increased from the citizens. Tell me of the moral efficacy of the gallows under such circumstances! The man who assumes any efficacy is either a lunatic or a moral idiot.

The history of time covering the era of public executions, disproves the monstrous claim. It is notorious that in England, when capital punishment was inflicted for stealing, robbery and pocket-picking, those crimes would be committed within a stone's throw of the gallows on which the criminal was writhing in the agonies of death. Where in such cases was the boasted moral efficacy of the spectacle?

Once the penal code carried capital punishment for some forty offences, but its rigors have offence under most civilized governments-murake the liberty of suggesting a course which we that it was wrong, and not the best and most efficacious deterrent. The good sense of the people revolted at the barbarism and the demor-Let there be systematic efforts put forth to or | alization incident to it, and set it aside, with the exception noted above. Instead of being a deterrent from, it was seen to be a provocative to, crime. The inevitable tendency of the gallows is to brutalize and harden, to sow broadcast in that they are willing to cooperate with the angel-the community the seeds of violence, to germinate and ripen into crime. It is said that for minor crimes it was well to relax the rigors of the law, and substitute imprisoment for hanging; but as for murder, that must be met by loss of life, hanging on a gallows in private. Why in private? If the gallows be a moral educator, and the most efficacious agent to be employed, why deprive it of its efficacy by making the execution private? That it is private is an admission that a public execution is a demoralizing sight, and utterly useless as a deterrent.

But why limit the death penalty to murder? That, by no means, is the worst and most heinous crime which can be committed. He who makes a man a drunkard or a woman a prostitute commits a greater crime than he who takes a human life. But I will not elaborate, for space is valuable, and matter presses on the columns-of the Banner far beyond its capacity.

In conclusion permit me to say that, in my opinion; the world has arrived at a point where the religion of blood, violence, revenge and hate must be warred against persistently. The ethics of such preachers as this reverend Webb is the outcome of the abominable and moss-covered festations, for our interest in this direction is so dogmas of the popular church, dogmas which the world has outgrown, and which block to its progress. A religion or an institution based on the popular conception of God and his moral government is a libel on justice, and possesses not a single element through which good morals can be promoted or society made better. The religion of to day is a hollow sham. If the Nazarene should come again to walk this earth bodily, as he once did, at every church door, as of old, he would, in trumpet tones, thunder, 'Woe unto you, Scribes, Pharisees and hypocrites." So long as men, like the reverend I have quoted, profane true religion and justice. and thousands all over the land, embracing all there is weary work for those to do who would elevate humanity, and make men better. Hell fire and the gallows will never do it. Providence, R. I.

> EDUCATION WITHOUT DOGMATIC THEOLOGY.

There is a host of fathers and mothers all over ur land who have outgrown the dogmatic thesaith the Lord" in book or creed as authority, who look upon a vicarious atonement as demoralizing, and put Christ among the elder brothers of humanity. They are of mature years, and have reached that period in life when we are more reflective and independent, less receptive and plastic than in childhood or youth. Many | ismare but the attempts of nature to prevent such of them have gone through fearful spiritual struggles and social trials in groping their way out from the sects, and can truly say, "With a great price have I bought this freedom." Doubtless they prize it for themselves, but Lowell well

'Is true freedom but to break Fetters for our own dear sake, And with fron hearts forget That we owe mankind a debt? No, true freedom is to be Eurnest to make others free."

Should there not be some missionary zeal for giving light to others?

But especially do parents owe to their children that wise education in spiritual realities which is the birthright of every child. How can parents who have struggled out of sectarianism sit in supine thoughtlessness or criminal weakness and see their children drawn into the pit from whence they have escaped? The Sunday schools-with hell, devil, bloody atonement, unnatural miracles, God's wrath, Holy Bible, etc., are everywhere. These repulsive features may be softened down the Sunday School Advocate may have more that scheerful, human and of real worth, than did the grim Westminster Catechism of my child-

"In Adam's fall We sinned all;"

may be put in finer and more covert phrase, but the root of the matter is there, "the same cat is under the meal," after all. Among the more liberal denominations the worst of these dogmas disappear, but we have pious platitudes that can do self-reliance with thoughtful and intelligent reverence. Why place the plastic child under such influences, with no word of warning or thought? deeply conscious of the important fact of spirit a right to infer this, for he pleads for a vigilance Why not rather the Lyceum, or some form of

education where the lessons are drawn from Nature and from the soul? If social enjoyment and companionship for the young should lead parents to send their children to such places, let their Sunday school lessons. But all dogulatic How much moral efficacy is there in the gal- teaching is a spiritual calamity to a child, and should be avoided. Let Spiritualists and others educate their children in an attractive and loving home. As to books, instead of the sugar-coated orthodoxy of Sunday school Jibraries, make wise choice of works still more attractive, such as the Little Women," of Louisa Alcott, "Flowers for Children," by Mrs. L. M. Child, "Kiss for a Blow," by H. C. Wright, and others of like spirit. Hudson and Emma Tuttle have a charming and instructive work, "Stories for Children." "The Little Boquet" of the Religio-Philosophical Journal office at Chicago, Ill., is as gold among dross beside the Sunday School Union publications. Let us follow up this matter of education from

childhood to youth, and, so far as books help the work, we can find the wide range of the spiritualistic and reform and liberal literature, the ber of admirable stories, giving noblest lessons. in life, and inspired by tender and humane sentiments, but slightly tinged by any dogmatism. Our public schools are measurably free from sectarian influences, and must and will be more so to make successful resistance to the Catholic power in the impending crisis. The Board of Education in Rochester, N. Y., with the approval of an influential part of the clergy, have ruled out prayers and Bible-reading from the schoolsa notable sign of good sense. Let such culture be in the home, each after its own ideal, and let the parents in homes where dogmatism has no sway, and where the light comes from above through the gates ajar, do their part earnestly and wéll.

Another important matter remains to be spoken of—the schools to which students shall be sent away from home, and here is a strange remissness. Take a prominent illustration: Horace Greeley was a man of liberal and generous views on religious matters, but sent his gifted daughter. Ida: to a Catholic school, at a time when her susceptible nature could be reached through her love of art and her emotional reverence, and she is a devoted Catholic, as far from her father's cherished views as from pole to pole. I knew a man of large ability years ago, a ra-

tional Spiritualist, who sent his favorite daughter to a rigidly orthodox seminary, and she has grown to womanhood hating and despising what her father most loved and reverenced, the slave to dogmas that he gave time and money to release strangers from!

I saw but yesterday an adopted child of a wealthy man — intelligent, liberal, generous — yet that lovely girl was being drilled into the stiffest and narrowest Calvinism, while this gentleman sat in his parlor, far away, and proclaimed his spiritual freedom from such fearful views of God and

Strange to say, these things are common yet needless. There are schools where the best culture in other respects can be had, and where narrow bigotry has no place, but natural religion, with light, growth and hope, rules instead. If fildre are not enough such schools, overcrowd those that we know of and so make demand for more. The excellent Belvidere Seminary of the Misses Bush, on the banks of the Delaware

should have more calls than it can meet, and the sons and daughters of liberal people should go to such places or stay at home. The old saying is, "A word to the wise is sufficient." Time will show how wise (or otherwise) your readers are. G. B. STEBBINS. Detroit, Mich., 1875.

"MAGNETISM."

BY FRANKLIN OLES.

There are few greater sources of vexation to the student of science than the misuse of words. It certainly is a great mistake in those who aim to be teachers, if by the misuse of words they give license to the public fancy to affix its own interpretation to their meaning.

My object in this letter is to call attention to the improper, though popular, use of the word magnetism, as seen in the following common expressions: "Vital magnetism," "magnetic physician," "magnetic treatment," etc. Such uses of the word convey a highly unscientific idea, namely, of power, repletion, completeness or objectiveness; while a magnetic state is one of depletion and want. No object can be magnetic until it has lost some of its natural forces, then like a hungry thing it moves toward anyplogy of the churches, who do not accept a "thus thing that can supply that force, or that attracts it toward itself, for the same purpose. The proof that the magnet tends to consume the forces of the subjected substance lies in the fact that while under-its influence that becomes a magnet too. Nature abhors a vacuum of any description, and the whole phenomena of magneta condition, through the correlation of forces to supply all substance with its natural aliment.

The best and plainest definition that I can find for a constant magnet is, a substance that lacks its forces. I believe this view of magnetism to be scientific, though as yet not accepted by professed scientists. With this view of the subject, how easy to see that the person who heals disease by imparting forces to the patient is not magnetic, at any rate only during the time employed in the treatment; that the force employed is not magnetism; and, finally, that magnetism is the philosophy of conditions instead of elements. The philosophy of remedying such conditions by imparting to the patient forces elonging to another individual is psychopathy, and the person who imparts the force for such a purpose is a psychopathist, mesmerizer, or psychologist. Magnetism is negative* and subjective, psychology is positive and possessive. Why, then, if we desire to convey the idea of potentiality, do not all use the right word.

• In relation to its prime or natural state of being.

The man who shuns the light, The reason Reason gives, Is like an owl of night, And would the world affright, So really never lives. The night for owls may do, But light for me and you! Written for the Banner of Light, by William

A Kentucky editor defends the "pull-back" skirt as the prettiest thing in dress since Eve left Eden.". That

Unnner Correspondence.

Michigan.

KALAMAZOO.-Dr. Charles C. Peet, natural physician and healer, writes as follows: This beautiful and quiet little city has been awakened from its Orthodox slumbers by the appearance of Mrs. E. Parry of Chicago, materializing me-Mr. Clement, 66 Walnut street. The first night, Aug. 21st, there were what purported to be nine spirits shown at cabinet; of the number six were claimed to be recognized by friends present. Next night, August 22d, there were six spirits, four claimed to be recognized. The next there were seven, five recognized. The next, eight, seven recognized. The next seven, five recognized. Next and last scance, eight, four re-cognized. Mrs. Parry seems willing to submit to and does pass through very rigid and thorough examinations, and so far as what has been done here, has escaped the stigma of fraud. She has been tied up with handcuffs, and sewed up in her clothing, her person divested of everything except her under and outer garments, and they ive been critically and thoroughly examined by the committee chosen for that purpose. Still forms appeared clothed in divers styles and costumes, some with jeweled ornaments, some in full dress, some in one style, some another. If it be a "humbug," it is certainly a stupendous one, and one that it seems difficult to detect. Those who claimed to have recognized friends in the form, shown, are amongst our best and shrewd est citizens, whose testimony in any other matter would be taken without a doubt. Mrs. Parry purposes locating at Jackson, this State, where she will hold regular séances.

Washington Territory.

SEATTLE.—A. S. Smith writes, August 19th, as follows: Away off here in the northwest corner of Uncle Sam's dominions (not Alaska) you would hardly suppose that anything of consequence in spiritual matters, or, in other words. in the line of free thinking, would create much of a stir, but that is not the fact. A ranting, roaring revivalist named Hammond, came here and stirred things up some, but Brother J. L. York followed close on his heels, and such a shaking! Tammond shook them over hell, and York shook it out of them,! and between the two we have a pretty healthy atmosphere. Hammond, I think, had suspicious that York would follow him, so he warned them not to go and hear him; but that was equal to an advertisement in a first-class newspaper, for the large hall was crowded, every available seat being-filled at almost every one of the six lectures he has given. Such dis-courses we never heard here before. He will return here in about nine weeks, to speak again. The friends were highly pleased.

Ohio.

SPRINGFIELD,-P. S. Fay passed to spiritlife at Piqua, Ohio, on Sunday, August 29th, in iis sixty-sixth year.

He being a member of our Society, the followng resolutions were unanimously adopted: Resolved. That this Society has lost a true advocate of the Spiritual Philosophy, a kind and honest member, who was always found at his post battling for the cause of truth, righteousness and justice.

Resolved. That a copy of these, Resolutions be sent to the Banner of Light and the Religiol Philosophical Journal.

J. W. CARSON.

For the Spiritualist Society of Springfield, Ohio, CINCINNATI,-J. B. Campbell, M. D., writes

encouragingly of the prospects of the cause in his city, and says that "J. J. Hartman, the spiritphotographer, concerning whom A. E. Giles, Esq., wrote during his western tour, is still taking pictures, at No. 100 West 4th street, to the delight of many."

Oregon.

MARSHFIELD.-W. H. Tyrrel writes: Seeng an article in the Banner not long since conerning a remarkable scance held at Oak Hall, San Francisco, Cal., in which Mrs. M. A. Cummings's name was mentioned, reminds me of the obligation I am under to that lady as a medium, for it was the wonderful tests she gave me which confirmed me in the faith; and I feel it my duty feel it my duty to make a fayorable mention of the same to the public through the medium of your paper. Her address at present is 719 Market street, San Francisco, Cal., and all who may call on her seeking truth in Spiritualism or medical counsel, will not fail of receiving satisfaction.

ARIZONA PLAINS.

BY JOAQUIN MILLER.

Thou white and dried-up sea! so old!
So strewn with wealth, so sown with gold!
Yea, thou art old and hoary-white
With time and ruin of all things; And on thy lonesome borders Night Sits brooding o'er with drooping wings.

The winds that tossed thy waves and blew Across thy breast the blowing sail, And cheered the hearts of cheering crew From further seas no more prevail.

Thy white-walled cities all lie prone, With but a pyramid, a stone, Set head and foot in sands to tell The tired stranger where they fell. The patient ox that bended low

His neck and drew slow up and down Thy thousand freights through rock-built town Is now the free-born buffalo. No longer of the timid fold, The mountain sheep leaps free and bold His high-built summit, and looks down From battlements of buried town.

Thine ancient steeds know not the rein; They lord the land, they come, they go At will; they laugh at man, they blow A cloud of black steeds on the plain.

Thy monuments lie buried now. The ashes whiten on thy brow,
The winds the waves have drawn away, The very wild man dreads to stay.

Oh! thou art very old. I lay, Made dumb with awe and wonderment, Beneath a palm within my tent, With idle and discouraged hands, Not many days agone, on sands Of awful, silent Africa.

Long gazing on her mighty shades,
I did recall the semblance there
Of thee. I mused where story fades
From her dark brow, and found her fair.

And yet my dried-up desert sea Was populous with blowing sail, And set with city, white walled town, All manned with armies bright with mail,

Ere yet that awful Sphinx sat down
To gaze into eternity,
Or Egypt knew her natal hour,
Or Africa had name or power. —[Independent.

THE NEW GOSPEL OF HEALTH. By Andrew Stone, M. D. It is, perhaps, not too much to say of this grand publication that no ofher book upon the subjects of life and health, superior to it in any respect, equal to it in many, has ever been written. It is a large, beautiful book, profusely illustrated, every page teeming with the best thoughts upon the most vital subjects that can enlist the attention of mankind. From a somewhat careful examination of its pages we are disposed to admit that for natural, scientific treatment of the grand problem of animal life, the "New Gospel of Health" has the very highest claims. There is, perhaps, no side of this complex subject which has not been turned and lighted by the brightest sunlight, in this book It is an argument, of rather a fact demonstrated, that health is not-the-creature of chance, nor the product of drugs. It teaches the undamental laws of life from the hygienic standpoint, and all the elements of nature, curative, including the sun and the earth itself, are summoned and testify the truth of themselves. The currents of magnetism and the sun's rays are presented in this book as agents of the very highest importance in arresting tendency to disease and renewing healthful conditions.—San José Mercury, (Cal.)

HUDSO

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25, 1875.

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tes, August 19th. he northwest cornot Alaska) you ything of consein other, words. ould create much A ranting, roard, came here and other J. L. York such a shaking t and York shook ie two we have a ammond, I think, ld follow him, so nall was crowded d at almost every given. Such dis-fore. He will reto speak again.

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yrrel writes : Seeot long since conield at Oak Hall, Mrs. M. A. Cumreminds me of the lady as a medium. she gave me which I I feel it my duty of the same to the your paper. Her t street, San Franall on her seeking il counsel, will not

AINS. LER.

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ty Andrew Stone, M. D. y of this grand publicajects of life and health. To it in many, has ever all book, profusely illushes best thoughts upon onlist the attention of full examination of its for natural, scientific animal life, the "New feet claims. There is, ject which has not been tsunlight, in this book. act demonstrated, that ice, nor the product of all laws of life from the intest, are summoned. The currents of magsented in this book as one in arresting tandent full conditions.—San

THISTLE-DOWN.

Waif of waning afternoon, Tiny, gossamer balloon, Elfin pinnace drifting fair Through seas of soft and sunny air-When thou art launched the summer sun His glowing task will soon have done. Almost ripe the tasselled corn, While the cricket sings forlorn: Evening hath a breath more cool, Dead leaves drop in lowland pool.

Soon the harvest moon will shine Soon the narvest moon was With a splendor as divine— With as tremulous a glow As bedewed Endymion's brow; Gleaming over wood and wave. As she gleamed in Latmian cave, Thy noiseless, graceful flight I see, Oh Thistle-down, regretfully.; For with the Northing of the Sun The sweet do-nothing days are done. With thy silken tackle trim And fitful buoyance thousdost swim.

Leisurely, a vagrant sail Through this lovely, upland vale. Mountain-shadowed, with a spell Of witchery, no words can tell; Whence o'er you ridge's giant spine
'T is sweet to watch young Hesper shine!
B. W. Ball.

North Conway, 1875. .

HUDSON TUTTLE'S LITERARY WORKS.

To the Editor of the Banner of Light: It is not only remarkable that the world of non-Spiritualists should be so oblivious of the high order and great merit of much of the literature of Spiritualism, but it is even more remarkable that by the majority of Spiritualists themselves our best works should be so little appreciated.

These remarks are elicited by a re perusal of the "Arcana of Spiritualism," by Hudson Tuttle; one of the very best philosophical expositions of Spiritualism that has yet appeared, and it is both surprising and to be regretted that so valuable and instructive a work is not in the possession of every Spiritualist who desires to increase his stock of knowledge by acquiring a better understanding of the philosophy of his faith.

There are many other able works which perhaps are equally neglected, and if the truth were known, it might be found that the demand for them is more from the outside world than from Spiritualists themselves, and it is not by any means creditable to our people that the sale of such books as those of Sargent, Owen, Watson, Peebles, Putnam, and others, should be chiefly dependent upon this outside demand, while those whose faith the authors of these works labor and expend their means to establish and protect, appear to be insensible to the claims both of duty and self-interest which demand their support. .

But to return to the works of Hudson Tuttle. His "Arcana of Nature," "Antiquity of Man," "Career of the God-Idea in History," "Career of the Christ Idea in History," and "Career of Religious Ideas," all possess merit, of a very high order, perhaps quite equal to that of the "Arcana of Spiritualism," and those Spiritualists who now fail to read them are neglecting works that the next generation will prize as treasures of spiritual, philosophical and religious knowledge.

The class of readers most benefited by these works are those who seek to understand the highest philosophy of Spiritualism. There are no works yet published more worthy of their attention, while at the same time they recommend themselves to the general reader, who can find both profit and pleasure in the discussion of the topics presented.

The intelligences inspiring the mind and directing the pen of the author of these works we should judge were, when in this life, scientific materialists, and, like all who enter upon spiritlife, they seem to have retained something of the tone and habits of thought of their former-life, with their views modified and corrected by the changed circumstances and conditions of their present life, and though we may differ with these spiritual authorities in some of their religious views, especially in those relating to the Prime Mover of Nature, yet most well-informed Spiritualists will find themselves in full accord

with them in most of their views and positions. In Dr. Draper's recent work, "Conflict Between Religion and Science," there is a striking similarity in many of his ideas and views and those of "The Career of Religious Ideas" of Hudson Tuttle. The resemblance in style, tone and modes of expression of the two works is also re-

markable. Those who, from the titles of these works, should infer that they are dry dissertations upon abstract religious subjects and religious history. will, upon examination, find themselves in error, as nearly every paragraph embodies foreible and practical ideas, embracing important truths, supported by illustrating-facts, and the two classes of evidence welded together with the most convincing logic. They are replete with knowledge of an original character, supplemented with that acquired by the experience and observation of others, and they should not only be read, but studied by all who aspire to the possession of rational and correct conceptions, not only of the philosophy of Spiritualism, but of the course of religious ideas in all ages. In respect to the 'Arcana of Spiritualism," I consider it a fortunate circumstance for me that at a very early stage of my examination of the subject my attention was directed to this work, and the impressions made upon my mind by its facts and philosophy underlie all other knowledge since acouired.

A grand truth is expressed when he says of Spiritualism that it "embraces the knowledge of everything pertaining to the spiritual nature of man, and as spirit is the moving force of the universe in its widest scope it grasps the domain of nature." It is equally true that "the departed take deep interest in the affairs of earth they mingle in all the reforms of the day: the temperance movement, women's rights, the high duties and responsibilities of parentage, abolition of all slavery, . . . and all movements for the elevation and improvement of mankind claim their attention." But the high intelligences who speak to us through Mr. Tuttle evidently do not mean by this that Spiritualists as a body are to take up any one of these reforms to the exclusion of others, and concentrate and apply their energies and strength to establish this alone, nor do they mean that any or all these objects shall engross their exclusive or even chief attention while the grand moral and spiritual truths which are taught through this revelation are neglected or thrust aside, or even made subservient to the success of their labors for these important but

secondary objects.

this kind and expressly declared that though Spiritualism regards all reforms with favorable eyes, and requires all, as opportunity furnishes the occasion, to assist in the reformation of abuses, yet the principal duty of Spiritualists is by their teachings and example to disseminate the light which they have received, to cause-materialists to perceive that there is another life and another world, and that we do not die as the beast, and to permeate the churches and leaven the theological mass with our demonstrated spiritual truths. This is work enough for this generation of Spiritualists as a body, but all this can be done and yet ample time found for individuals so disposed to also labor in these other fields of reform. What we object to is the disposition so prevalent to divert the energies of Spiritualism from its own proper world wide field, to leave this field uncultivated and neglected while they labor to direct the entire force of Spiritualism like a battering ram against one or more social abuses. This is like bringing a Paixhan gun to bear on 'game that could be more readily brought down with small shot; and such limited views of the mission of Spiritualism are incompatible with a proper understanding of its nature.

Mr. Tuttle's modesty and abnegation of self in so frankly and conspicuously disclaiming any part in the authorship of the works, that have been produced through his instrumentality, and assigning all the credit to his invisible guides, only claiming for himself the meed of recognition as a useful instrument, is beyond all praise, and an example that is rare in these days; and when his good works and good qualities and rare mediumship are better known and properly appreciated the world will acknowledge its obligations to him. "Mine," he says, "is the task of an amanuensis, writing that which is revealed to me." "For years I have been led through the paths of science by invisible guides, who have manifested the earnest zeal of a father for a feeble and truant child. They have upheld my faltering footsteps, they have supported my weary frame, and in darkest hours thrown their sacred influence around me. Like the reader of these pages I am a student in their portico, receiving my mental food from their hands." And again he says, "If he (the reader) is profited by the perusal of these pages let him praise the real authors, and not the labors of one who like himself is taught by them."

Complaint is often made that Spiritualists neglect their mediums, the chosen instruments through whom the angels express their love and reveal the truths that only they realize. The complaint is well founded, and the sin is at the door of every man who eats of the bread of life which is supplied through them and fails to return an equivalent when in his power. The debt we owe is in proportion to the faithfulness. and magnitude of the service rendered, and to none is the debt heavier than to Hudson Tuttle. EUGENE CROWELL, M. D.

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The Tricks of Mediums. HOW MRS. FAY PERFORMS HER "WONDERFUL PHENOMENA."

Those people who have been to 26 Hanson street, or who propose to go (not) to see the per-formances of Mrs. or Miss Annie Eva Fay, are informed that the same programme is enacted, without pretence of spiritual aid, by Mrs. Carpenter, at 902 Washington street. Mrs. Carpenter is the wife of the gentleman so well known to the public of Boston as a lecturer upon psy-chology. She is a Spiritualist, a medium, and much esteemed in her circle for amiability, intelligence and refinement During an acquaintance with Mrs. Fay in Boston previous to the recent visit of the latter to Europe, Mrs. Carpenter says she learned how Mrs. F. was "controlled," and gently intimated to her the purely physical modus operandi as she one night accidentally dis-covered it. Mrs. P. tacitly admitted the fact, and was shortly after compelled, according to common report among the Spiritualists of Bos-ton, to leave the Spiritualists' Home on Beach street for self-confessed deception in this and diher patrons. The Mr. Fay who accompanies her as manager, does not attempt to disguise the fact that he once hired himself out to some showmen in the rôle of an exposer of Spiritualism, but now has the coolness to claim that he is a genuine medium, and his claim is perhaps as well founded as that of the young woman with whom he is in partnership, and to whom he is said to have imparted the tricks of the trade. Mr. and Mrs. Carpenter, deeming it a duty due not only to Spiritualism and Spiritualists, but to the pub lie at large, to expose these pretenders, Monday night invited to their house, 902 Washington street, a number of prominent Spiritualists who street, a number of prominent Spiritualists who had witnessed and been puzzled by the Fay "phenomena," for the purpose of convincing them that the so-called phenomena could be produced independently of any spiritual or occult power, and were merely the result of physical dexterity on the part of the operator. Mrs. C. was accordingly tied almost precisely as Mrs. Fay is tied, as described in the Herald of last Sunday, and while thus tied performed, first out of sight and then in view of the assembly, nearly of sight and then in view of the assembly, nearly everything alleged to be done by the mysterious influence attending Mrs. Fay. These feats in-cluded the tying of a knot, the ringing of bells, the cutting of paper with a pair of scissors, drinking from a glass of water, playing upon a harmonicon, strumming the cords of a violin, and at last putting a wooden bucket upon her head, or, as Dr. Storer has it, "turning pail." Mrs. Carpenter's hands were not only "securely tied" to gether behind her, but attached to a ring in a bolt driven into the wall, while the bands upon herwists were sticked to the sleaves of her dress. wrists were stitched to the sleeves of her dress. How did she do it? ask the amazed but unsophisticated converts of the Fays. In the simplest manner possible. She has not had the long ex-perience, and hence has not acquired the full dex-terity which marks the performances of Mrs. Fay; neither has she the natural suppleness and nervous energy of the tortuous little woman "in-dorsed by the scientists of Europe," but she is nevertheless able to twist her hands round to the front, tie a knot, ring bells, lift a glass of water to her lips, &c., &c., and the observer does not find it to be a very difficult performance after all. More than that, he is amazed that so flimsy a trick could have so long been successfully palmed upon people as a spiritual manifestation, and es-pecially that a man of the supposed acumen of Prof. Crookes of England could have been gulled

by such a performance. Since writing the above, we have received from Mr. Byron Boardman, machinist and inventor, of Norwich, Conn., a written statement briefly narrating his observations, while permitted to sit imperfectly blindfolded, with Mrs. Fay behind the curtain, and by which it appears that he caught Mrs. Fay assisting "the spirits" in the most direct manner possible, that is, with her

LETTER FROM MRS. CARPENTER. Editor of the Herald-I wish to have you feel, if possible, what is strictly true, that I consented to place myself in the position I occupied Monday evening, not from any ill-feeling toward any medium, but because I do wish to keep separate do they mean that any or all these objects shall engross their exclusive or even chief attention while the grand moral and spiritual truths which are taught through this revelation are neglected or thrust aside, or even made subservient to the success of their labors for these important but is econdary objects.

Through him they have disavowed all ideas of the polar
carefully criticised. I do not desire to be selfdeceived nor to deceive others. I know it is true that our spirit-friends can and do communicate o us, and the faith is so beautiful and so sacred to my heart that I cannot bear to have it mixed with fraud and deception. I feel it to be my duty, and the duty of every Spiritualist, to do whatever can be done to separate the false from the genuine, and as long as this is my conviction, I shall continue to do whatever I can to forward that re-Yours truly, J. M. CARPENTER.

Mass Convention in Vermont.

On Friday, Aug. 27th, the Convention was called to or-ler in Eureka Hall, in the Wilder House, Plymouth, Vt., by Charles Walker of Woodstock, who proposed to defer the choosing of oneers to the afternoon, as many more would probably be present. Mrs. M. S. Townsend was called upon to open the meeting, after which the time was spent in conference. In the afternoon the people congregated again, and Aus

en E. Simmons was chosen as President; Mrs. Nelly M. Kenyon and Mr. Harvey Howes, Vice Presidents; Mrs. M. S. Townsend, Secretary; 'N. Lamb, Charles Walker and O. Honkins, Business Committee. After the choos-Middleton, of Woodstock, made glorious remarks upon the necessity of free speech in all Conventions in order to unite heart and brain. Charles Walker tollowed with appropriate remarks. Miss Fanny-Remick, of Boston, appel of salvation in a few words. Warren Chase spoke solid words, and described his meeting with Mrs. Susan Tuttle, of South Hardwick, Vt., and Win, White, as materialized

words, and described his meeting with Mrs. Susan Tuttle, of South Hardwick, Vt., and Win. White, as materialized spicks. Nathan Lamb and Mrs. Mary Albertson added variable utterances, which closed the conference. I. P. Greenlerf made the first regular speech. He always makes grand speeches, a full report of which would be profitable; but I am not competent, nor would you have space for all. He said that thousands of Christs are needed in this age, and consequently are born-through suffering and hard experiences, to meet the demand. The work of the true Spiritualist is to learn how to live. Death will take carr of itself. To die is the smallest part of our eternal work. His prayer had been to learn just how to live in this world; how to use the powers with which he had been endowed to the best advantage to humanity. When you hidd weak place, a tember point in a human life, cast a corner of your mantle of charly over that part, covering it from the unsympathetle gaze of curtous persons, and speak the Rindest words of hope and encouragement to the suffering soul. The grand mission of Spiritualism is, to get hold of the divine manhood and womanhood of the human race. It drags us through all rubbish into a more perfect development. Mrs. Mary Albertson followed, saying many good and encouraging words, and made appeals in helialf of the poor throughout the coluntry, robbot as they are by monopolist. Alonzo, Hubbard, Secretary of the Peace Association, presented the following petition for signatures, and very soon had more than a hundred; and I am sure it will be a good thing for the realers of this report to copy the same and goot work in the same manner:

"To the Congress of the United States, do affirm that man has the inali mable right to life, liberty and the pinsait of happiness; that war and man-killing ms leatherous, Indomena, unchristina and moverty a humane people. We decartes by request you, on these considerations, to image into measures for the exabilstiment of an international nour to the manner of the ex

among men."

Miss Shedd, of St. Johnsbury, a fine young lady and
sweet singer, then favored the people with a song, which
closed the session.

Miss Shedi, of St. Johnsbury, a fine young lady and sweet shinger, then favored the people with a song, which closed the session.

The evening conference was made interesting by Mr. Gillingham, of Woodslock; L. P. Greenleat, who made a most appealing speech, in regard to the lender care given in during his slekness; Charles Walker and Mrs. Rhoda Bradlev (one of God's hobbe women) upon the same subject. Mrs. R. explained the wonderful spower of love in earling for the sleck. Warren Chaes sald, "It is a great feet, Mrs. R. explained the wonderful spower of love in earling for the sleck. Warren Chaes sald, "It is a great and Timothy Perkins, of Barnard, the conference closed with a song from Miss Shedt...

Mrs. N. J. Kenyon, the first regular speaker of the evening, took the subject of the conference, "Love," discoursing finely upon it. "The Mother's love is our example. We learn from it the 112 bacquattles of this spiritual motion of our belog, shall this shelfles of this spiritual ending finely upon it. "The Mother's love is our example. We learn from it the 112 bacquattles of this spiritual ending finely upon it. "The Mother's love is our example. We learn from it the 112 bacquattles of this spiritual ending finely upon it." The Mother's love is our example. We learn from it the 112 bacquattles of this spiritual dequence in the state of the object. After another song from Miss Shedd, A. E. Simmons pource out his spiritual with barsis of eloquence and histoge illuminations, render him one of our most interesting speakers of audience. His sarcasms, criticisms, and writelsms, made radiant with barsis of eloquence and histoge illuminations, render him one of our most interesting speakers of the work this with the Parkit, then four weeks old, to attend one of my lecture, in South Hardwleke, Vt.; that previous to her birth she entertained "our sweet singer closed the evening of the first breath, song hydragan speakers of the conference was made very interesting by having a variety—Thomas Middleton, Hardwleke, Vt.; th

cupying the chair as President of the Association for the establishment of the Vermont Liberal linstitute." A good feeling was manifested, and some money talsed toward sustaining the Fall Term, which commenced on Minday, August 30th, This praiseworthy novement for the establishment of a free school, free from every form of religious thralldom, where the young mind can gapare up its treasues of schene, without the taint of sectablishmen, must prove a success, since it is backed by some of the best minds of the country. Mr. Howes, the President, has been a member of the State Legislature.

At 2 o'clock Mrs. Kenyon again resumed the chair, called for a song from Miss Shedd, after which she introduced Mrs. Albertson as the first speaker for the afternoon. Her subject was ''Life,'' ind she said many grand things. She prophesled war, and fearful convulsions, which can only be avoided by the anget world.

I. P. Greenleaf came on as second speaker, and his soul, born again through suffering, gleaned out in its spiritual richness, causing his hearers to think deeper and feel better. He said no class of beings had so great responsibilities as Spiritualists, and yet they were accused of praching an Irresponsible doctrine. They are to be the arbeters of future time. It is for them to determine what the government is to be, what the religion is to be, and what social life is to be. I only wish I could give a verbatim report of his speech. A sweet song closed the session.

them to determine what the government is to be, what the religion is to be, and, what social life is to be. I only wish I could give a verbalim report of this speech. A sweet song closed the session.

The evening conference was opened with song from Miss Shedd, and made interesting with speeches from Miss Farnie Reinick of Boston, Thomas Richmond of Chirago, Mrs. Albertson and Thomas Middleton. Materializations and the double of human beings formed the subject of discussion during the conference. Such conferences are regisources of food for the mind. Dr. E. B. Holden of Chareisdon and Mrs. Sarah A. Wiley of Rockhigham, were the regular speakers of the evening. Dr. H. cuts with sarcasms and serves with his temoclastic spirit, while Mrs. W. appeals to the sympathies, and with her large motherhood soothesas he lishes, each doing well their work in their own way. A little dauguter of Mrs. Mussey sang sweetly between the lectures. After the last speech, Miss Shedd closed with song.

Sunday morning, though cheered with a golden sun and clear sky, was darkened to the people gathering at Eureka Hall, by a fearful accident. Dr. Nathondel Randall and wife in "counting down the mountain" were thrown, from their carriage among the rocks. Mrs. R. was Eadly Injured, though no bones broken, and the Doctor somewhat brushed. Thes received Immediate care, and through their afflictions the hearts of the people were brought nearer together. After seeing them made as comfortable as possible, the people congregated in the hall and opened the conference with song from Miss Shedd. Speakers in conference with song from Miss Shedd. Speakers in conference were Charles Walker, Thomas Middleton, Mrs. Mrf. Maryant of Northfield, and Harvey Howes of East Rennington. Mrs. Bryant speake for woman, from a true sond, earnest words that should be off repeated. After another song, the regular speakers, Mrs. M. S. Townsend, Mrs. Mars. Maryant of the Boston friends continued to the great configuration of the people word from the result of the people

Mediums' and Speakers' Convention. The meeting of mediums and speakers assembled a Lockport City on Saturday, August 7th, continuing two days.

of Dr. Banford of Connecticut) condemning his past prac-tice by the use of drugs, and advocating magné ism as the only true treatment for the ills of the flesh, closing with an

only true treatment for the 408 of the nest, cos. ng win an inspirational poein.

Evening Session commenced at 7:20. A. E. Tilden in the Chair. After confedence in which many participated, and a song by B. A. Beals, "The world would be 416 better for it." J. H. Harter gave the address of the evening, full of pathos, brotherly love and kindness, with charity for

a song by R. A. Heats, "The world would be life better for It." 4. H. Harter gave the address of the evening, tuil of pathos, brotherly love and kindness, with charity for all.

The Sunday Morning Session was much increased in numbers. J. W. Seaver opened the new tog with remarks, and moved that the committee of Arrangements and Secretary for the ensuing year be appointed, wiftin resulted in renominating the Committee, namely, J. W. Seaver, A. E. Tilden and G. W. Taylor, and Serah A. Burits of Rochester as Secretary. The subject of making a change in the name of these quarterly meetings, from "Mediums, and Sestern New-York," then came up, and it was decided it be hereafter known by the latter name. On solicitation from the Lockport Journal, the Secretary was directed to furnish a synopsis of the neceting for that paper, which was kindly and faithfully given. "After a song, "The upseen city," by R. A. Reals, an address was given by Mrs. E. C. Woodruff. She said: We of the new faith are asked what we after 7 what claim we make? We have a triple claim; first, the gransclous-immortality of man; second, the enduting lower of affection; third, the lawfulness of service between man and man, between morinal and spirit. We claff, full legitimesy for our belief, the old, so far as we can appreciate it, still belongs to us. The Church, the Hibbe, all, though not in the old creeds, All the old, so far as we can appreciate it, still belongs to us. The Church, the Hibbe, all, though not in the old creeds, which convinced her that she was a medium, and brought her into the spiritualistic faith. Mrs. Hazen in her address spoke of the tendengies, sking a utter revealing and a wider and where expression in file and action. "He results in the radio passed upon:

Mrs. Boston, as tresented to herydew.

The church, that the floard of Instruction of the city of Rochester, by their timely and judicious action in prolitic described. That the flowing resolution was fortoniced by J. W. Seaver, and passed upon:

Mrs. Boston, Alexander of

After singing, the meeting took a recess of thirty minulus.

Afternoon Session. A conference which was occupied
by the different speakers, preceded an address through J.

M. Chapin of Middleport, (entranced.) who spoke with
unch power and cloquence of the scientific truths that
dawned upon the world through the manifestations from
the loved ones gone—clore, to lift up humanity from the
terrible and depressing influences and heas inculcated by
the doctrine of eternal punishment.

Song by Miss Clark, "Gates Ajar."

Eventug Session. Song, "When the mists have rolled
away," by B. A. Beaks after which he became entraineed
and gave a beautiful and or and exposition of the new gospel. Mis. Woodruff gave us many genus of thought, while
the closing remarks tell from the inspiced lipsy of G.
W. Taylorgleaving a rich impression upon all. A resolution
of thanks was tendered to the Firends of Lie kport for they
generous hospitality. Mr. Beaks sang, "Tis sweet" to be
remembered, "when this very large and harmonious Convention was closed by a benefitction by J. W. Scaver.

S. A. Beurts, Secretary.

Ruchester, N. Y., Ang, 17th, 1875. Rochester, N. Y., Aug. 17th, 1875.

Mrs. Van Cott's Misfortune.

(While we can have no fellowship with the cant phraseconcerning "Saving souts from damnation," etc., with which the article below is garnished, we yet copy the account from a California exchange as a pat illustration of the view which toe many persons hold concerning the *aeci-*

Mrs. M. Van Cott, the great revivalist, who has done so much for the church, some time since applied to the Methodist Bishop of San Francis

applied to the Methodist Bishop of San Francisco, for ordination.
Says Mrs. Van. Cott: "During the last year,
through my labors, I have brought one thousand
seven hundred and thirty-five persons into the
church. Have I not shown my capacity to fill
the position?"

"Certainly," says the Bishop, "you have."
Says Mrs. Van Cott: "In order to accomplish
these conversions, I have traveled, in one year,
seven thousand two hundred and cight miles

seven thousand two bundred and eight miles. Have I not shown my capacity to bear fatigue and exposure, and to renounce temporal com-forts in laboring for the faith?"

"Syes," says the Bishop, "you have," Says Mrs. Van Cott: "In the prosecution of my ministerial work, I have written, in one year, 650 letters; and I have attended 829 religious nicetings; and I have preached 399 sermons. Could more be asked? What man of You all has doge more than this?"
"None," says the Bishop, "None."
Says Mrs. Van Cott: "I have spent 1779 hours,

in religious meetings, during one year. Has any minister in the land exhibited a greater zeal, and

a more devoted steadfastness in the faith?"
"None," says the Bishop. "None. You have traveled, and written, and prayed, and preached and 1735 persons received, through your ministrations, into the Church, bear living and joyful testimony to your power in converting sinners to Christ, and saving souls from damnation; but __but__but__but you are a __"

The Bishop paused:
"Speak! speak?" said Mrs. Van Cott, "say
what I am, that should keep me from doing the
work of my God and Saviour?" Said the Bishop: "You—you—Mrs. Van Cott,

are a-you are-"Oh, go on," said Mrs. Van Cott: "Do not hesitate to tell me what is the terrible thing you would name. Go on. What terrible crime have I committed that should disqualify me for Christ's work? Speak—name it—and I will with-

draw my supplication." Said the Bishop: "I will not ordain you. You are a ---''

"What am 12" said Mrs. Van Cott. "Outwith it—speak like a man. Name my crime!"
"Oh!" said the Bishop, "it is no crime, I suppose, Mrs. Van Cott, but only a terrible misfor-

"On! name my misfortune, then," said Mrs. Van Cott. "If it is one that debars me from ordination to do the work of my Heavenly Masten, then, indeed, is it a misfortune; but I will bear it. Name it, and, through Christ's help, I will bear it."

"I will not ordain you," said the Bishop.
"You are—you are—God give me strength to speak it! You are—a—WOMAN!"—San José (Cal.) Mercury.

—"Woman is not undeveloped man, But diverse; could we make her as the man Sweet love were slain: his dearest bond is this. lot like to like, but like in difference. Yet in the long years liker must they grow; The man be more of woman, she of man, He gain in sweetness and in moral height, Nor lose the wrestling thewsthat throw the world. She mental breadth, nor fail in childward care, Nor lose the childlike in the larger mind; Till at the last she set herself to man Like perfect music unto noble words. And so these twain upon the skirts of time Sit side by side, full-summed in all their powers Dispensing barvest, sowing the To-be; self-reverent each, and reverencing each, Distinct in individualities, But like each other even as those who love, Then comes the statelier Eden back to man; Then reigns the world's great bridal, chaste, and

Then springs the crowning race of humankind. May these things be!" My CREED.-1 believe, first, that the mental,

moral and physical development of the race demands that women should have equal educational opportunities with men. I believe women should be admitted into more extended fields of labor, skilled and common, and that they should be paid equally with men for

SPIRITUALIST MEETINGS.

**CHELSEA, MASS. The Bible Christian Spiritual)stshold meetings every Sunday in Hawthorir Steel Chapel, near Bellingham street, at 3 and 7 P. M. Mrs. M. A. Ricker, regular speaker, Scars free. D. J. Ricker, Sup't. regular speaker. Scats free. D. J. Ricker, Sup't.
HARWIG I PORT, MASS. The Children's Progressive Lycount meets at Social Hall-very Sunday at 122, P. M. G. D.
Smalley, Conductor, T. B. Haker, Assistant Conductor;
Mrs. A. Jenkins, Guardian; W. B. Kelley, Musical Director; S. Turner, I/horatian; Mrs. A. Robbins, Secretary,
SALEM, MASS. The Spiritual Progressive Lyceum holds
its sessions every Sunday, at 1 o'clock; absolits conference
meetings every Wednesslay at 75 o'clock, at Hardy Hall,
No. 13 Washington street. Conductor, Mr. John Handel;
Assistant do., Edward Hail; Guardian, Mrs. Allee S. Waterhouse; 2-ststant do., Flauk Rourf; Librarian, Mrs.
Cecelia Bearl; Assisvant on, Mr. S. G. Hooper; Secretary,
Mr. S. G. Hooper; Musical Bluetor, Mrs. Anna Hall,
Assistant do., Miss Amauda Balley; Treasurer, Mr. WilHam Mead. For the present, in connectionwith the Lyceum, bectures will be delivered at 3 and 75 o'clock Sundays at the same hall, Mrs. Aelile J. T. Birgham speaks
during September; Edank Bayler bio'feloler. All are cordially invited. Admittance to becture 5, 10 cents.

"SPRINGPLEID, MASS, sell-spiritualist and Liberalist Society mosts at Liberty Hall Sundays at 25 and 75 p. M. Mary A. Dickinson, Corresponding Secretary. Sp aker, engaged; J. F. Baxter during September. MARLHORO', MASS. Meetings are held every Sunday in Temperance Halt by the Spirlinalists and Liberalists. Sid-ncy Howe, Secretary.

ney Howe, Secretary,
PLYSON 141, MASS. Meedings are held every Sunday in
Leyden Hadt, F. W. Roddins, Corresponding Secretary,
The Children's Lyceum meets at ILA, M. J. Carver, Conductor; Mrs. M. C. Roddins, Guardian; Miss Mary Lowls,
Librarlan; M. Lowls Boten, Musical Director; Mr; Thos.
9, Swift, Musician.

P. Swill, Austrian. ROCKLAND, MASS. The Children's Progressive Lyceum meets at P. P. M. in Phoenty Hall, F. J. Gurney, Con-ductor; Matta Bennette Guanhau; Henry Chase, Secretary.

WEST GROTON, MASS. The Liberal Association hold meetings every Sunday in Wildwood Hall. Lectures at 2 and 7 F. M. M. E. French. President; H. M. Machidire, Secretary. Mary L. French regular speaker.

ANDOVER, O. Children's Progressive Lyceum meeligat Morley's Hallevery Sunday at 10°2 A. M. J. S. Morley Conductor: Miss. T. A.-Krapp, Guardian; Miss. E. T. Colu-man, Assistant Guardian; Harriet Dayton, Secretary,

man, Assistant Guardian: Harriet Payton, Sectedary,
APPLAFON, WIS. Meetings are held at Council Hall
each Sunday at 2 P. M.
ATLANEA, GA. First Association of Spirithorlists.—
Officers: J. M. Ellis, Atlanta, President; R.C. Kerr, Marietta, Win. Coleman, Cuthbert, B. B. Atlanta, Serviciary,
Vice Presidents; Win. G. Forsyth, Atlanta, Serviciary, Vice Presidents; Wm. G. Forsyth, Atlanta, Segretary, J. BATTAL, CHALM, Mr. H. The Flist Society of Sphitmal-Ist hold meetings at Smart's Hallewery Sanday, at 194 A. M. and 75 P. M. A. H. Aventil, President; J. V. Spencer, Secretary; William Merritt, Treasurer,
BAYCITY, MrcH. The Spiritualist Society hold meetings in Lyceum Halteach Spidyava to 2, A. M. and 75 P. M. Hon, S. M. Green, President; Mrs. J. A. Webster, Secretary.

Holl, S.Sal, Griedi, President; Mrs. Jr. A., Weisler, Secretary.

BALTIMORE, Mr. Lyrie Hall. The "Flist Spiritualist Congregation of Baltimore," Lectures every Surday by Wash. A. Danskin, and cricles for spirit communications every Fibhay overhig.

Liberian Hall. No. 92 W. Baltimore staget. Children's Progressive Lye una, No. 1, meets in this ballevery Sunday morning, at footclock, and every Thurbay evening. Levi Weaver, Conductor; Miss Larie, Werldy, Grandlan; Miss Rate Powel, Librariag, Google Broom, Modeal Director and Secretary.

Bradiaty, Mr. Meetings will be held at Union Hall during the current year, Mrs. Pitsel la D. Bradbary speaking every fourth Sunday at Brady. The Children's Progressive Lye-union meets in same Hallench Sanday afternoom, at Ps. 6-Chock, James J. Nortis, Conductor; John Lynn, Corresponding Secretary, to whom all communications should be additionable.

tions should be addressed,

CLEVILAND, O. Lyceum meets every Smiday at Temperame Hall, 1-1 Superior stried, at 14. M. Conductor, F. C. Richtz Guardian, Miss C. Thompson: Treasurer, Georgia G. Wilsey: Secretary, A. Dunday 5: Whitners street,

Temperame Hall, 1-1 Superior street, The First Religious Society of Progressive Spiritualists meets every Smiday at 1 and 7. p. M. D. S. Critchey, Preshent; L. W. Gleason, Sectedary, 250 Case avenue,

Cirilion Hlock, 2: Weodiand present, 2: The Liberal Association? in sets the first and third Shirlay in each month at 3 p. M. E. D. Stark, President; Thomas Lees, Secretary.

Association? In test the first and third Smirlay in each month at 3 p. M. E. D. Stark, President; Thomas Lees, Secretary.

CHICAGO, LLL. The First Society of Spiritualists meets in Grow separa Hall, 547 West Madison street, every Smiday, at 199 A. M. and 75, P. M. A. H. Williams, President; W. T. Jones, Vice President; S. J. Avery, M. D., J. L. Hunt, A. H. Williams, W. T. Jones, Collins Eaton, Trastees; E. F. Sloeum, secretary; Dr. Ambrose Davis, Treasurer, Present Speaker, Samuel Maywell, M. D. Jones, M. D. Hood Tomplar's Hall, The Progressive Lycoun holds its sessions to Good Templar's Hall, enterer of Washington and Dosplains streets every Sonday at 422 p. y. Ad are invited. Mrs. C. A. Dye, Conductor; A. Dinsmord, Corresponding Secretary.

CLYDE, O. Progressive Association hold meeting severy Sunday in Willis Hall. Children's Progressive Lycoun meets in Kilme's New Hallard A. M. S. M. Terry, Conductor; S. Dewy, Guardign.

EURERA, CAL. Machines are held on Sunday of each week/at the Spiritualist Hall. Children's Lycoun meets at the Samue place eigh Sabbath 22 p. Cooke, P. M. Additest W. J. Sweasey.

HAMMONTON, N. J. Meetings held every Sunday at 103 A. M., at the Spiritualist Hall on Third street, Mr. W. D. Wharton, President; G. Valentine, Secretary, Lyceum at 115 A. M., James D., Ransom, Conductor; Miss E., Brown Guardian.

Kurksytlle, Mo. The Society of Spiritualists and Liberalists meets overy Sunday at 3 p. M. E. B. Brewington, President; Robert Harpfson, Vice President; E. M. Gill, Secretary; John L., Politer, Treasurer.

MOBILE, A.LA. Spiritual Association: Prof. H. A. Tatun, Physident (S. Moore, M. D., 184 Vice President; Capt.

crauss sincets every Sunctay at 3P. M.; F. B. Browington, President; Edwit Hargison, Vice President; E. M. Gill, Secretary; John L. Polter, Treasurer.

MOBILE, ALA.; Spiritual Association; Prof. H. A. Tatum, President; S. Moore, M. D., 181 Vice President; Capt. P. C. Murphy, 2ddo.; C. Barnes, Secretary and Treasurer; Olliver S. Beers, Corresponding Secretary, Regular meetings at 11 A. M. Sundays, and seances Sunday and Thesday evenings, at 7½ of chock.

MILWACKER, WIS. The First Spiritualists' Sochety hold meetings every Sunday at 25; p. M., in Field's Hall, 19 Wisconsine Street, E. W. Baldwin, President; H. L. Barter, Secretary;

MILAN, O. Society of Spiritualists and Liberalists and Children's Progressive Lyceum meets at 11 A. M. Hudson Tattle, Conductor; Emma Tottle, Gyandian,

NEW YORK CITY. The Society of Progressive Spirima-less hold meetings every Sunday vol. Republican Hall, No. 50 W. 3d street, near BroadwayNat 10½ A. M. and 7½ P. M. J. A. Cozlio, Secretary, 312 West 32d street, Children's Progressive Lyceum meets at 2 F. M. J. A. Cozlio, Secretary, 312 West 32d street, Children's Pregressive Lyceum neets at Coundactor; Mrs. R. J. Cozlio, Guardian; Mrs. M. A. Newton, Assistant, Guardian; G. W. Hayes, Secretary, J. B. Sammis, Treasurer,

NEW HAYEN, CONN. The 4Free Becture Association's meets at Loomis Temple of Masle, corner Orange and Center streets. E. R. Whilling, Treasurer, 95 Dixwell ave, Services card Sunday at 2½ and 7½ P. M., 34 Batnes, Hall, No.51 York Street, John Johnson, Conductor; Mrs. Mrs. Marsh and George Morrow, Guardians; Chas, Donahower, Musleal Director, Willie Johnsston, Guard, Carden President Records at the above and Conductor of Spirit and St bodd regular meetings on Sundays at 10½ A. M.

ton, Guard, Legatic every Sinday evening at the above in all at P₂ of chock.

PHILADELPHIA, PA₂. The First Association of Spiritualists hold regular meetings on Sindays at 10b₂ A. M. and P₂ P. M., also on Thirsday evenings, at Lincoln Hall, corner of Broad and Coatessipets. Win, H. Jones, President, No. 621 Market Streef; E. Addie Engle, Secretary, 235 North 6th Streef. Lycenin No. 1 meetweers Sinday M. 222 P. M. d. W. Tuller, Combictor, No. 225 Gaul street; Mrs. E. S. Choate, Gaardian, No. 1045 Falrimonit avo. (Lincoln Hall will be for rent Sunday and Thursday evenings during July, August and Spilember. Address the President, Win, H. Jones, 162 Market street.) Lycenin No. 2 meets at Thompson street Church, Thompson street, below Front, Sundays, at 10g A. M. Geo, Jackson, Condition; Mrs. Harttey, Guardian.

Spiritual Circle every evening at Circle Hall, 403 Ving street, with change of mediums. Free Conference Meeting every Sinday, at 25g o clock.

PORTLAND, ME.— Arcana Bell, Congress street.—Spir-

street, with change of mediums. Free Conference Meeting every Sunday, at 2% o'clock.

PORTLAND, ME.—Areana Ball, Congress street,—Splrimal Fratografy meets every Sunday, at 3 g. M. James Furbish, Esq., President; William Williams, Vice President: George C. French, Secretary; William Thayer, Treasurer;

Sons of Temperance Ball, 35% Congress street,—The Splritual Association meets regularly every Sunday, Abmer Shaw, Esq., President; George H. Barr, Secretary,

SAN FRANCISCO, CAL,—Under the patronage of the San Francisco Splritualists! Union, a Childrien's Progressive Lyceum is held at 10% A. M., and a Conference at 2 g. M.; also regular Sanday evening lectures are given at the New Hall, 911 Market Street.

The San Francisco Spiritualist Conference at 2 g. M.; also regular Sanday at Charte Oak Hall, 913 Market Street.

The San Francisco Spiritualist Conference at 2 g. M., the San Francisco Spiritualist Conference at 2 g. M., Lecture at 7% g. M. Mits, Ada, Foye, President.

STOCKTON, GAL. Meetings are held at Hickman's Had, on Hunter street, each Sunday evening, by the Spiritualist Society, of which Dr. Thobon is President, Mr. A. M. Strong, Vice President, and Messrs, Manchester and Sturgeon, Secretary and Treasurer.

Sturgeon, Secretary and Treasurer. SACHAMENTO, CAL.-Meedings are held at Central Hall, K street, each Sunday evening. Messrs, Wheatley, Van-alstine and Butter, Lacture Compilter. The Children's Progressive Lyceum meets each Shuday at the same hall, Progressive Lycomu meets each Shudayat the same half.
SPHENGUELD, O. - The Spiritualist Society meets at Mechanic's Hall, corner of Main and Market streets, every Simiday at 10½ a. M. and 7. P. M. Jacob G. Dice, Presdent; J. F. Oaks, Vice President; Jr. Josie Kizer, Treasurer; J. W. Ludlow, Recording Secretary; W. S. Tibbetts, Corresponding Secretary.

ST. LOU'S, MO. - The Scientific and Philosophical Religious Society V meet at Avenue Hall, Nithi and Washington avenue, on Sanday évenings at 7½ o'clock. Seats free. A collection taken up to defray expenses.

Thoy, N. V. - The Progressive Subitimalists' Society

I believe women should be admitted finto more extended fields of labor, skilled and common, and that they should be paid equally with men for labor equally well performed.

I believe in woman's social, political, religious moral, industrial and intellectual freedom and entire equality with her brother in these and all other respects, and I hate superstition, idleness and oppression of every kind in woman, as I hate has in men.

This is the "Golden Dawn's" platform in brief. Can you subscribe to it? If so, aid if by subscribing for the paper, and inducing your neighbor to do the same. — Dora Darmoore Editress San Francisco Golden Dawn, 532 Clay treet.

Good, kind, true, holy words dropped in conversation may be little thought of, but they are like seeds of flowers of fruiltal trees falling by the waysleb, borne by some barren mountain, or to make glad some lone, wilderness.

Brooklyn is not alone the city of churches and taxation. It has other calms to fame. It originates more cases of breach of promise of marriage and of domestic infelicity after marriage than any other place of its size in the country, and the beauty of them all is that they are so unique and sensational?

I believe in woman's social, political, religious meters are religious and intellectual freedom and intellectual freedom and all other respects, and I hate superstition, idleness and oppression of every kind in woman, as I hate the sein men.

This is the "Golden Dawn's" platform in brief. Can you subscribe to it? If so, aid if by subscribing for the paper, and inducing your neighbor to do the same. — Dora Darmoore Editional Mullifolds of the Friends of Progressive Lyceum meets at 125 p. s. The Chulenta's Frogressive Lyceum meets at 125 p. s. The Chulenta's Frogressive Lyceum meets at 125 p. s. The David W. Allenand Spiral Brief. Luchida D. Ladd, Vie Presidents; Nessen E. Sheedd, Tracsmer and Agent of hall; Dr. David W. Allenand Spiral Brief. Luchida D. Ladd, Vie Presidents; Sheed and Taxin Ladd, Vie Presidents; Sheed and Taxin Ladd, Vie Pres

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

Orders accompanied by each will receive prompt tions looking to the sale of Books on commission, or when cash does not accompany the order. Send for a free Catalogue of our Publications. .

Ar In quoting from the RASSER OF LIGHT; care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our commissiare open for the expression of imperiodal free thought; but we cannot undertake to endorse the affect shades of opinion to which our correspondents give

Banner of Bight

BOSTON, SATURDAY, SEPTEMBER 25, 1875.

PUBLICATION OFFICE AND BOOKSTORES Montgomery Place, corner of Province atreet (Lower Floor),

AGENTS FOR THE BANNER IN NEW YORK,
THE AMERICAN NEWS COMPANY, 119 NASSAU ST. COLHY & BICH,

Weiters and communications appertaining to the

The New Materializing Medium in cations through the Instrumentality of Mrs. Nellie L. Palmer.

Some time since we stated that a lady and centleman, well known to the Spiritualists of Boston, had, during a recent tour in Maine, met at Portland with a private medium in whose presence they had most unexpectedly and unmistakably seen the materialized form of Mrs. J. H. CONANT, so long the earnest" and soulful worker In the Banner of Light Public Free Circles, who called the attention of the liestess and other lahas now gone from the mists and clouds of earth to the clear sunlight of the eternal world, and from the dominion of sorrow and pain to the glorious liberty wherewith Truthmakes her votaries free!

The parties to whom we referred in that ed-Itorial paragraph were Mr. and Mrs. Lewis B. Wilson, whose long and intimate acquaintanceship with Mrs. Conant while in physical life would seem to eminently lit them to recognize her, and also to give added weight to such recognition of her on their part. Their individual ex-

periences are given in détail on our eighth page. On Friday afternoon, Sept. 17th, a party consisting of Mr. and Mrs. Isaac B. Rich, J. T. Gilman Pike, M. D., John W. Day our reporter, and ourself, left Boston for the city of Portland with a view of making personal acquaintanceship with the marvelous phenomena alleged to occur there in presence of this newly developed medium. As the lady occupies a quiet sphere in pri? vate life, and does not desire special mention, we withhold her name for the present, but it is evident that she will not long be able to withstand the call which is going out from the resident public for a satisfaction of its rapidly rising cuposity. A ride of about four hours and a half brought the company to the point of destination, and on their debarkation they were met by J. S. Palmer, Esq., who pressingly invited them to make his house their home during their staywhich invitation they accepted. On arriving, they were welcomed to the spacious and pleaswife, Mrs. Nellie L. Palmer, who is well known to our Boston readers as one of the most-popular speakers in the Music Hall course of lectures for several years past, also to the people of the country at large for whom she ministered previous to her marriage with Mr. P. as a public trance medium and lecturer for some fifteen years. Before proceeding to speak of what was witnessed at the scance, we desire to return the thanks of the visitors to Mr. and Mrs. Palmer for the kindness which filled their stay with happiness, and made its remembrance the repository of genial recollections for the future.

Supper over, the host and hostess invited the company to ascend one flight of stairs to an "upper chamber" where the manifestations were wont to occur when the medium visited their home. We were informed that the lady who would sit did not as yet claim to be a medium, but rather retreated mentally from the idea, on account of the rigid opposition with which a skeptical world is wont to visit all public exponents of the modern return of those ancient spir-Itual gifts, whose exercise gave its chief value to early Christianity. This lady was in the habit sometimes of meeting with small parties of her friends at Mrs. Palmer's, anon at her own residence-and under some circumstances had visited the homes of some of her personal acquaintances-to place herself in a condition passive to the influences operating through and upon her, leaving to these unseen intelligences the entire responsibility of what was to occur.

We were informed by Mrs. Palmer that the medium and her husband had been invited to hold the scance we were to attend at an early hour on the present evening, in the apartment to which we had ascended, and as these guests would soon be present we were enjoined to make a thorough examination of the field of operations. The diagram below is one which memory supplies, and may be inaccurate as to proportionate size and minor details, but will give the reader an approximate idea of the relative position of people, medium, and spirit visitants during this memorable night

Upper story:

Flight of stairs leading up from front hall to Impro-

Ascending the stairs (1) we passed through dinary bed room, and to be arranged as such reaching at length almost painful intensity, as library where we were then sitting. She ex-

apartments generally are, the furniture remaining in it undisturbed. Entering the room and, turning to the right, we found in the right corner before us a door (4) leading to the bath room; proceeding to examine it, we met on our left hand with a window (5), and saw before us of said bath room. The chief interest cenattention. We are prepared to forward any fred, however, at the point (7) where the three of the publications of the Book Trade at usual rows of seats facing the door indicated to us the rates. We respectfully ducline all business opera- point from which we were to observe the phenomena. Previous to taking seats, the company were again requested to examine the premises; a chest of drawers in the bath room, between the window and door (5 and 6) was looked into, which, liow ever, presented 'nothing which could' have been of any use to spirit or mortal in the phenomena to be witnessed: the window (5) was closely scrutinized, and found to be thoroughly secured by an entife sheet of mosquito netting which had been nailed on the outside of the wind in easing, the window being afterwards closed and fastened; attention was also called to the locking of the door (6) of the closet in rear of the bath room. The window marked in the plan between the second and third row of seats, being, in possession of the audience during the entire even ing, needs no special mention."

The door (4) opened outward into the bed chamber, and was pushed backward to the wall, and the space thus left vacant was veiled with a black cambric curtain divided in halves in the centre from top to bottom; this curtain was nailed in its place by Mr. Palmer just previous to the scance. The niedium—who is a lady somewhat above the average height, with bright black eyes, dark hair, high forehead, and a bear-Ing in which self-respect and acute sensitiveness are blended—was, seated on a small, hassock at the point just inside the door of the cabinet-like Portland, Me.: Manifestations Wit- chamber which is marked by a star in the plan. nessed in her Presence: Community Her dress, at least a portion of it, was allowed to reach outside the curtain, and remained in full view of the company during the entire even ing, being secured to the carpet by several pins inserted by Mrs. Palmer. The medium was dressed in a heavy black silk, which would have betrayed by its rustling any movement on her part, had such been attempted, and so determined was she herself that no one should find in her any material for skeptical doubt, that she dies present to the fact that she had for the evening discarded white in her apparel, and had attired herself, even as to skirts, etc., in black and dark colors.

When seated as above mentioned, the people being arranged before the curtain; the light—a small kerosene hand lamp-was placed by Mr. Palmer in the entry, just outside the door (3), for a brief season, to darken the main apartment it was then brought in by him, disposed in a position on said carpet near the place marked "three, and was slightly turned down, a book resembling a common school atlas being placed before it to shade the flame from flashing upon and into the cabinet from the white door (4), on the left' hand side of said cabinet, which remained pushed back against the wall of the bed-chamber. Then followed a scene which will remain indelibly fixed ipon the memory of all who witnessed it, and concerning which we propose to speak as to the salient points rather than the order in which the manifestations occurred. Of course that indispensable concomitant of the séance, singing, was called for, and the people responded as well as their natural gifts in that direction allowed them to do, Mrs. Palmer and a young lady friend deftly sustaining the burden of the duty and here a most remarkable characteristic of the circle will be seen: In all the exercises, from the first to the last few minutes of the scance, the medium was entirely conscious, and, in nearly every instance of singing, her voice, full and ant residence of this gentleman' by his estimable strong, was heard by the people, she sustaining the alto, while the two ladies just adverted to rendered the soprano.

Raps from a female Indian spirit who seems to have been delegated to take charge of matters at these circles, indicated what, was desired by the invisibles at various points during the séance, and the alphabet being called over by Mrs. Palmthroughout the evening continued sufficient for all parties in the scance room to be able easily to recognize the objects around them. The first manifestation which spoke the presence of the invisible operators was the coming of a delicately formed hand, which seemed to wave a welcome to the party. This hand made its appearance on the side furthest from the medium, and seemed to push both parts of the curtain over toward her. Then came a hand and arm; two hands and arms at one time seemed to salute the people; finally the curtain moved slowly aside, giving place to a female apparition clothed in dazzling whiteness, but whose face could not be distinguished, being covered by a delicate lace veil, the figures upon which were distinctly visible to those who, as they were invited by her waved hand, went up to the curtain and gazed at her at a distance of less than one foot. During the entire evening this one apparition continued to come, and each member of our party drew near, as invited; some were patted by the spirit affectionately upon the head or cheek, some joined hands with her, and all were privileged to look into her

face at the close proximity which we have cited. Dr. Pike received from the hand of this visitor from the realm of the unseen a sprig of white made her appearance with the delicate tissue of her white dress gathered up in her hands and lit up with the bright hues of geranium blossoms, and other flowers, and the green tints of the the position at-our-Public Free Circles which money plant." These flowers she essayed to to come to the curtain; but before we had sucreaching them, the power of materialization seemed to be leaving her, and she hastily handed to us one spray, scattering the rest at the feet of Mr. and Mrs. Rich and Dr. Pike. As this was transpiring we were at a position so near that we distinctly saw the white dress she tried to hold up in her hands fade out of her grasp as she receded within the folds of the curtain.

One thing was strongly marked during the scance, and that was the variation of this figure as | ing cities and towns, hills and vales, pleasant it appeared from time to time; when first it became visible its hands had a most unlife-like as- amusement and culture; that there arts, trades pect, and were much too large in proportion to the arms, but gradually they seemed to reach truth of the doctrine of re-incarnation, which their right shape; and the figure, too, improved | had been so frequently voiced through her agency in symmetry of form, standing out finally as objectively to the eye as did the body of any one presthe entry (2) to the door (3) of the apartment ent. The face continued to be the object of the the materializing medium at the scance held on chosen for the scance, which proved to be an or- most anxious search by our party, the interest the previous evening in the chamber above the

each one went up to the curtain. Our first view failed to place the features, but at the second, some minutes after, we distinctly said the eyes, and their old expression doo, as they gazed upon us, which told us that the form before us was none reason, is worthy of any acceptance. In this opinion we were joined by our partner, Mr. Rich, his wife, and the company generally.

Near the close of the sitting the raps began the message was slowly spelled out, "Squaw asleep!" Mrs. Palmer, rightly judging that the medium was entranced, asked permission to go to the curtain and see if it was well with her. Receiving permission, she drew aside the vell, and the lady was found still seated upon the hassock, but totally unconscious-which we were told by her husband was the first time in her experience in which she had been controlled so as to lose cognizance of surrounding things. Up to the eyening in question (and to within a few moments of the close of this scance even) it was her privilege to remain totally conscious, and to see the forms materialize in the curtained darkness by her side, before they appeared to the people. This gift of materialization in her presence has been in exercise only since last November, but during this brief period she has been rapidly developed, and many reputable witnesses stand ready to aver that they have in her presence enjoyed the sight of long-loved features which they had in the past, at the stroke of bereavement, sorrowfully resigned to the empire of decay! The scance closed with this episode of the medium's entrancement, and after some time, passed in social converse, and in listening to the 4 of the medium, and proceeded to give us indubitaplayful utterances of "Starlight," through the lips of Mrs. Palmer, the party, at a late hour, sought their rest.

SEANCE WITH MRS. PALMER. Next morning at about 10 o'clock the party reässembled (save Dr. Pike, whose professional duties demanded his immediate presence in Boston, and who had therefore departed on the morning train) in the beautiful library of Mr. Palmer, to listen to what might be said by those spirit friends, unseen, but not absent, whose kind words ever come with healing balm to the worldweary soul.

Mrs. Palmer was first entranced by the spirit of Mrs. Conant. The absolute assertion of this fact may strike the mind of the skeptic, perhaps, as too decided an assumption, but the company assembled had too often sat in presence of Mrs. Conant, and conversed with her while in her normal condition, to doubt for a moment that the intelligence controlling the medium was not what: it purported to be. The very expressions so frequently used by her in life, and in the majorty of instances the very intonations of voice, were presented—in fact, when not looking at the medium controlled before us, but merely listening to her words, it seemed as if, indeed, our ascended sister was really present in the form, instead of using the vocal organs of another to give expression to her happy memories of the past, and her practical desires for the future. Of course, the majority of what was said by this controlling intelligencowas addressed to Mr. and Mrs. Rich, and ourself, in the light of personal and business matters, and was not of any particular interest, to the general public, but here and there points occurred which will bear reproduction in print, for the benefit of our readers, and such we give at the present time.

After greeting all pleasantly, Mrs. Conant proceeded to state that one of the most astonishing things met with by her since her decease was the conviction of her ignorance concerning the method of controlling a medium, and the difficulty of bringing her spiritual magnetism in rapport with the form of a dweller in the flesh, however susceptible of influence that dweller might be. When the recorded instances occurred of her visits in spirit to England, Germany and the Western portion of the American continent, she was yet in the form, leaving her physical body temporarily in charge of another intelligence that she might make the fourney; she therefore er, many messages were rendered. The light | had the earthly magnetic emanations of that body from which to draw, and they aided her in bridging the space between herself as a spirit and the mortals with whom she sought to commune; but now she was separated from that body in entirety, and when she tried to come into nearness with an earthly medium the effort to amalgamate successfully the fine essence of the spirit with the foreign magnetism of a personal form which had not been its own while in life, was found by her to be an extremely embarrassing point, and one which not even her long experience in spirit communion had taught her to fully comprehend. Still, under the direction and with the assistance of those who were her guides while in physical life, she had succeeded in surmounting the at first seemingly imthe friends she had left bohind.

During a long conversation of something more than an hour's duration she assured us that there was no cause to fear either for the success of Spiritualism in general, or the welfare of this paper; that her work for humanity was not ended, any more than were our own efforts; that she would be with us, and that the band of spirit intelligences under whose direction the Banner of Light was founded, and under whose guidance it gladiolus—no flowers of that species being in the | has ever since been sustained and established in | garden of Mr. Palmer; and subsequently, she the hearts of the people, were working as earnestly as ever for its advancement and support, and that in due time they would bring to us a medium who would be the proper person to fill was made vacant by her physical decease. At pass out to us as we responded to her invitation the time of her change she assured us that she was perfectly conscious, in spirit; of the presence ceeded in getting near enough for the purpose of both of the loved ones in mortal who gathered around her bed, and of the spirit friends who were with her to help in bearing her pain and in obtaining for her an easy release from the wornout casket which could no longer perform the wishes of the indwelling life-principle. She re- proved. An insane agent, claiming to exercise iterated the statement so often made by other spirits while controlling her as their medium at no airy phantom, but a substantial reality, havhomes, fruitful and flowery gardens, places of and industries were plied; she reaffirmed the at our circles, and declared that she had surely and certainly appeared to us in the presence of

plained that the materials used by the spirits in' the process of rendering themselves visible to the natural eye, were gathered from the emanations of the medium and the audience, also from substances existing in the atmosphere, and from other than the materialized presence of our old other substances peculiar to and known only by a door (6) leading to a small closet in the rear friend and co-laborer, Mes. J. H. Conant—that is the deepest students of spirit chemistry, and the if the testimony of the human senses, directed by greatest skill both on the part of the intelligence wishing to manifest, and the assistant chemists who helped on the work, was necessary to bring about the consummation desired ... As it was in her case a matter of experiment; she hoped rapsuddenly to make lively calls for attruction; and dily to improve, and to appear even more clearly to her friends-hereafter.

In reply to a question as to whether she would evening, the spirit controlling declared that what is known as "flower mediumship" is a verity:

The flowers, however, are not, as some supse, of a spiritual origin, or the product of some spiritual garden, but owe their existence to mundate growth and cultivation. They are gathered by spirits who possess the requisite strength, and are carried by those who po the power of transporting them to some locality near the place where the scance is in progress. then spiritualized, that is, wrapped in spiritual aura, just as if you were to roll them up in a piece of tissue paper. In the case of this medium, at least, they are then placed in the possession of a powerful been in the spirit-world for more than a century. This spirit by his will power projects them up-ward above the scance chamber, and they at once rapidly descend, having no more trouble in passng through the walls of a building than dospirits, n consequence of the aura in which they are en-We enter your dwellings without the necessity of an opened door, and so is it with these beautiful blossoms. Mrs. Conant yielding control, an intelligence

claiming to be Theodore Parker assumed charge ble evidence of the truth of his claim by the friendly advice afforded and the steps recommended by him-all which being based upon an evident intimate knowledge of our business and of the past history of the Banner and of Mrs. Conant. Of course the evidence, if published, would be of but little weight with the public, in that it bore directly upon individual matters concerning the company present; but to this party it was indeed confirmation of the strongest character. Referring to the fact of the demise of Mrs. Conant, he said another grand spirit had been enfranchised from the control of earth conditions, and would still work for the advancement of what was her mission while on earth, and he endorsed all the cheering assurances which she had just given us. He also reminded us of the statement made by himself through Mrs. Conant, that in a certain time he hoped to be able to appear materialized in full form be fore a Boston audience to deliver an address, and said he had been deterred from the fulfillment of his purpose by the failing health and final physical passing on of his medium; but he now hoped ere long to show himself-at least his face, if no more — under proper conditions, in Boston, so that he could be photographed by the aid of artificial light.

After expressing further good wishes, he gave ip control of the medium. The sitting began at about ten o'clock, but the sun marked the meridian hour ere the company closed their converse with those dear friends whom the companonship of years had united so strongly to their learts, and whose individual peculiarities had been so plainly manifested through Mrs. Palmer as to give them the closest assurance that the communion had indeed been with the loved of old. The bright sunlight poured the chrismal cup of Nature's love upon the leaves outside just changing with the breath of early autumn the shadows danced in the high windows where climbing vines wove an emerald veil over the liquid gold outside, and among the quivering leaves a net canary gave now and then a twitter of delight. The hearts of those assembled, thrilled with the peaceful scene, joined reverently with Mr. Parker as he addressed fitting words to that God "whose presence is everywhere, whose kingdom is the kingdom of all life, whose house is the whole universe, whose temples are the temples of the soul," and all went out from the Presence infilled with a new baptism of hope and courage for coming days!

"Spiritualism and Jurisprudence."

Under this title Mr. Francis Wharton, LL.D., has an article in the October number of Lippincott's Magazine, which is a remarkable speci-men of the art "how not to say it." If any one can see the connection between his premises and his conclusions, he must be more expert than we are in following the ghost of an argument through its labyrinthine windings.

Mr. Wharton begins by a reference to the writings of Mr. Alfred Russell Wallace, a celebrated physicist, honored by Spiritualists. "To avoid." says Mr. Wharton, "those prejudices which are involved in names, I propose to speak of the factor thus introduced to our notice, not as Spirpassable barrier, and was able once more to greet | itualism, nor as witchcraft, nor as sorcery, but as preternaturalism. The alleged power to suspend ordinary natural laws, without any motive consistent with the divine economy, may be called in one age by one of these titles, and in another

age by another." At the outset it will be seen that Mr. Wharton falls into the vulgar error of charging upon Spiritualists a belief in "the suspension of ordinary natural laws; whereas Spiritualists do not believe in the suspension of any natural laws, ordinary or extraordinary. Mr. Wharton then enters into a review of the old exploded laws against magic and witchcraft, the relevancy of which to the point at issue it is impossible to see. In order to prove that he who commits a crime through the agency of an insane or unconscious agent is the principal in the commission of the crime, he quotes an illustration in a trial before Lord Denman, C. J., in 1838. His lordship met the case boldly on the principle that "he who acts directly through an insane agent is primarily responsible"-a dictum which we are not disposed to dispute, if it be admitted that the direct action of the instigator is clearly supernatural powers, was employed by certain accused parties to commit a crime; and the latthe Banner circles, that the spiritual world was ter are held guilty, not only by Lord Denman and Mr. Wharton, but by ourselves. But what bearing has all this upon Spiritualism in its relations to jurisprudence?

Immediately after stating this case, a fair abstract of which we have given, Mr. Wharton remarks: "It remains to apply the principles just stated to Spiritualism." Ah, now, thought we, we shall have it. We shall learn what Mr. Wharton is driving at. Illusive hope!

"I put out of the question," he says, "those professed Spiritualists who are conscious impostors. Such persons, if they obtain money by the | mission \$1,00 each.

exercise of such imposition, are indictable under the statutes which make penal the obtaining money by false pretences. Of this principle we have a vivid illustration in a late trial in France, as narrated in the following letter by the Paris correspondent of the London Daily News."

Mr. Wharton then quotes the account already published in the Banner of the trial of Buguet. Leymarie and Firman, in which two innocent persons were punished by imprisonment because they had manifested their belief in the genuineness of certain spirit photographs got through the agency of Buguet. It was proved that Buguet had deceived some of his sitters, but it was also proved that numerous genuine photographs tell how the flowers were brought on a previous | of deceased persons had been got from him under conditions which precluded the theory of fraud. Some fifty or more intelligent persons testified to this fact, but the judges were pre-determined to punish Leymarie because of his attack on one of their Archbishops, and so Leymarie and Firman, although manifestly innocent, were condemned along with the renegade, half medium and half swindler, Buguet.

The statement from the London News, as quoted by Mr. Wharton, contains not one word of argument, no elucidation of a "principle" whatever. It merely informs us that the Court, notwithstanding the eloquent speech of M. Lachaud in defence of the accused, "thought the charge fully proved, and sentenced Buguet and Leymarie to one year's imprisonment, and Firman to six months." And the account concludes: "It is curious that the prosecution was not instituted on the complaint of any customer, but spontaneously by the police for reasons not explained."

Where is the first glimmer of a "principle" in all this? It is merely the brute inse divit of judges, who are the slavish registers of the will of their Jesuit masters. They did not have the grace throughout the trial even to pretend to any 'principle" of law or equity. It was merely a brute assertion of the guilt of Leymaric and Firman in the face of overwhelming evidence of their innocence.

Now mark the comments of Mr. Wharton, which follow immediately after the last passage we have quoted. He says: "This is good law." But what is good law? The conviction of Leymarie is good law! That is what Mr. Wharton appears to mean; for though he talks of the application of "principles," there is no principle whatever laid down in the letter he quotes. It s merely a statement of the conviction of two innocent persons; in the case of one of whom, the letters of Buguet himself, who was the chief accuser of Leymarie, were produced, proving that Buguet lied, and that Leymarie was inno-

Here is the whole of Mr. Wharton's sentence: "This is good law; and there is no question that a similar conviction would follow prosecuions in the United States, conducted with equal intelligence [!!!], against not only the spirit-photographers, but all concerned in obtaining money by impostures such as those of Katle King and her abettors."

Mr. Wharton leaves out of sight the fact that he game he would seem to recommend was tried in the case of Mr. Mumler, a spirit-photogapher, in the New York courts, and broke down ngloriously. Not the first evidence of any fraud on the part of the defendent was produced. He was triumphantly acquitted.

Mr. Wharton concludes as follows:

"But this does not touch the case of those who honestly apply what is called spiritualistic force. ersons we may hold—1. If in conse quence of their action on another, such other h injures himself, they are penally as well as civilly responsible for the injury. 2. If they obtain control over the will of another person, so as to make him their absolute agent, they are both penalty and civilly liable as principals for what he does under this constraint."

And this is all that Mr. Wharton tells us on the subject of Spiritualism in its relations to jurisprudenca! Like Holmes's Katydid, he "says an undisputed thing in such a solemn way!" What has it all to do with the phenomena of Spiritualism? The sum and substance of his whole argument leaves this residuum: Impostors in "preternaturalism" may be punished. Honest persons injuring another are not exempted by the fact of their honesty as Spiritualists from being penally and civilly liable for the injury they may do.

Truly it needs no ghost come from the grave to tell us that. It needs no LL.D to propound it. If the drift and intention of Mr. Wharton are to give comfort and encouragement to the enterprising individuals who occasionally start up and call upon the law to put down investigation into the amazing and profoundly interesting and well authenticated phenomena of Spiritualism, then we think he has signally failed in his purpose. His disquisition throws no light whatever either upon the dark points of Spiritualism or of jurisprudence. It offers no points for the persecutors of Spiritualism, and though it uphold the brute force of the French judges, who openly played the part of partizan prosecutors throughout the so called trial, it does not give the first shadow of a reason for acquiescing in the justice of their sentence, or elucidate one "principle" having a bearing on the result.

Notice to Subscribers.

Vol. XXXVII of the Banner of Light closes with this issue. We would respectfully call the attention of those of our patrons whose time expires with said volume to the fact, and request a renewal of their subscriptions. Those of our. friends who may feel to aid us by so renewing, in the efforts we are making to advance the cause of truth, are desired to send us their money for the purpose at as early a day as possible; by so doing they will prevent the necessity of taking their names from our mailing machine, and thus facilitate the labors of the clerk in that department, beside escaping from the likelihood of delay in receiving their first papers.

It is hoped that those now on our books whose time may expire with this volume (37) will give us the encouragement of a speedy renewal, and we earnestly request the friends everywhere who may peruse this notice, to kindly interest themselves in an effort to bring about an increase of our subscription list.

France is going to ruin rapidly. It recently imprisoned a respectable citizen for being a Spiritualist, and now the authorities have arrested the nephew of Lord Thanet, of England, in Paris, his wife and two children, on suspicion of being pickpockets. All of them were obliged to undergo the indignity of being stripped, searched and dismissed. The case is now in the hands of the British minister.

MATERIALIZATION SEANCE.—Mrs. Hardy will hold a Public Materialization Scance, at No. 4 Concord Square, Boston, on Sunday evening next, at half-past seven o'clock. Tickets of adtake phe of e

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-Mrs. Hardy will n Scance, at No. 4 Sunday evening ck. Tickets of ad-

Casts of Spirit Fingers.

SEPTEMBER 25, 1875.

The following statement with the above heading was sent us for publication in the Banner by William Denton, the well-known lecturer and author, which is additional proof, if such were necessary, of the genuineness of the materialization mediumship of Mrs. Mary Hardy, of this

I learned some time ago that when the finger is dipped into melted paraffine, after the material which adheres is cool, it can be detached from the finger, and in the mold thus formed plaster may be poured, and a very perfect cast of the finger obtained.

finger obtained.

I dropped a note to Mr. John Hardy, informing him that I had a ready way of obtaining casts, and asking for the privilege of sitting with Mrs. Hardy and trying to obtain casts of the spirit hands so frequently seen at Mrs. Hardy's se-Of the method of obtaining them, I said

inothing.

In accordance with Mr. Hardy's invitation I went to his residence, provided with parafilne and plaster, and we commenced to experiment

as soon as arrangements could be made.

A large table was placed in the centre of the room, which was covered with a quilt and a piano cover, so as to exclude as much light as A bucket of hot water, in which the parafilne had been dissolved, was placed under the table, at one end of which sat Mrs. Hardy, and Mr. Llardy and myself on each side of her, their hands resting upon the table in plain sight,

no other persons being in the room. In a short time we could hear a movement of the water, and by request, given by raps, Mrs. Har-dy placed her hand a few inches down the side the table, between the quilt and the plane cover, and brought up at various times molds of from fifteen to twenty fingers from the size of a baby's to those of a giant. About half of them, the largest and those of medium size, contained the lines of the skin, the furrows and the ridges, as we see them on the hands and fingers, very distinct. The largest, which we were informed was from the thumb of "Big Dick," is just double the breadth of my own thumb at the base of the hall, while the smallest, with the nail perfeetly defined, a plump little finger, could not apparently have been made from any one older

than a baby of about a year.

The hand of the medium, I am quite sure, was not nearer to the paraffine, while the molds were being obtained, than about two feet Most of the molds were warm, just as Mrs. Hardy drew them from the hands that were presented, and in some cases the paraffine was so soft when the finger was presented that the mold was de-

stroyed.
-I wish to call the attention of the Eddys, "the Allen Boy," and other mediums for physical manifestations, to this method, by which they can convince skeptics of the reality of the forms presented, and that they are distinct from those of the mediums. If the casts of hands larger than those of any human being can be obtained and of this I am persuaded—they can be conveyed to parties at a distance, and give to them evidence that will be irresistible.

Wellesley, Mass. WILLIAM DENTON.

Here follows corroborative evidence, from the pen of Mr. John Wetherbee, who was present at the scance above described:

I accidentally called on Mrs. Hardy while she was sitting at the table with Mr. Denton, getting paraffine moldstof finger ends from an inch to two inches long. It was a wonderfully satisfactory operation; there could be no deception. I sat at table at the second trial, and all that Mr. Denton says is true. One thing was noticed: we could hear the dropping of the fluid into the pail when it dropped from the spirit finger in the operation, as there was nothing under the table, we knew, but the pail of warm liquid, every hand being then on the table, which I was par ticular to notice; that of itself was a satisfactory manifestation. When plused by the molds, and the subsequent casts, it amounts to a perfect and unquestionable and objective materialization. JOHN WETHERBEE.

"The New Departure."

A second pronunciamento from Col. Olcott appears in the New York Tribune, in which he akes the ground that the large majority of the phenomena supposed to be spiritual are the work of elementary spirits : beings who bear the same relation to man that an incomplete sketch by an artist does to his finished work. These inchoate beings have craft and intelligence, but not an immortal soul. Still there are also genuine apparitions of deceased men and women, but these form a very small proportion of those spirits through whom or which the current manifestations are made.

The remarkable circumstance in the Colonel's papers on the subject is the utter absence of any proof whatever, or any offer of proof, that such "elementary spirits" exist. He refers us to the books of the Hermetic philosophers; but he does not make it appear that they offer any evidence satisfactory to the scientific investigator, or give any information whatever as to the mode of producing or controlling the phenomena.

In a communication to the London Medium and Daybreak of Sept. 3d, Col. Olcott says that he has had "direct conversation" with members. of the parent Eastern Lodge (the "Brotherhood of Luxor"); also that he has witnessed "exhibitions of their practical knowledge of the secrets of nature," and has seen "reproduced at will the most startling phenomena of Modern Spiritualism, including the materialization of entire spirit forms.'

Let those who would get at the truth on this subject ask the Colonel two questions:

First: Have you had "direct conversation with any persons, visible and tangible to your senses, who, not being mediums, could by mere forms and words, communicable to others, and available by them, produce "all the most startling phenomena of Modern Spiritualism?"

Secondly: Have you known materialized forms of spirits to be made to appear simply by the use of cabalistic words or forms of invocation, in the absence of mediums?

We do not think it at all improbable that there are humbugging spirits who try to fool certain aspirants to occult knowledge with the notion that there is such an art as magic. A spirit may possibly make a medium believe that by the use of certain words and forms the latter may invoke and control spirits. But that there is a science. apart from mediumship and its accompanying phenomena, and depending merely on a knowledge of forms and words, by the use of which spirit aid may be had, has never yet been proved,

and we doubt if it ever will. If there is anything that Spiritualism proves, it is that spiritual privileges are as often vouchsafed to babes and sucklings as to the wise in their own conceit. We shall be pleased to have in plain speech all the facts which Col. Olcott

has acquired on the subject. Friend J. J. Morse, in a private note to us from Bangor, where he is successfully lecturing, says he is having a rich time-everybody satisfied. His course of lectures closes there next | there during its sessions. Our thanks are ten-Sunday, the 26th.

The Indian Investigation.

It was expected that the report of the Indian Investigating-Committee-would-be-ready by Wednesday of the present week, but it seems that it was not, and in all probability will not be for some two weeks yet. But it is pretty plainly understood that there will be two reports-a minority and majority—and that the latter even will not undertake to defend the management of Indian affairs, as the Interior Department is now made responsible for them. This at least gives a show of realness to the charges of Professor Marsh and the timely illustrations of Mr. William Welsh. It is said that upon the rendition of the double Report, Mr., Delano, will immediately resign, the secretaryship of the Interior, and we should think he would. If there is any refuge and protection for this long-continued series of frauds on the Indians, it can be found nowhere but in the Interior Department.

But this investigation is at best only the opening of the door into the vestibule of these frauds and abuses which are practiced upon the Indians. If the whole were told in a historic form, fortified with illustrative facts as the narrative proceeded, it would make a story at which the American people would blush for indignation. It is a disgrace to the civilization which is so much vaunted with us, that we cannot have treaty relations with the aborigines, whose term at the longest is short enough on this continent, without indulging in practices which, in what we are pleased to call the heathen times, would have forever degraded and ostracised those who participated in them. And it is the most mortifying reflection of all, that these cowardly frauds and swindlescheating in supplies and swindling in lands-arc traced direct to the Government itself, in whose repute that of all citizens is supposed to be bound up. . We only hope that this beginning is to bring about the final termination of the whole iniquity and disgrace.

"The Allen Boy" Medium,

As he is best known to the public, though he has now grown to man's estate, is having remarkable manifestations of the presence of unseen workers at his scances at 16 Beach street, Boston (Spiritualists' Home); so we are informed. Bells are rung, the dulcimer and drum are played, hands touch the sitters, and the table, instruments and other articles available for transportation are piled one upon another at the close of the evening in the midst of the unbroken circle. And all this occurs—so says report—under gircumstances of the most satisfactory nature. We hope soon to have a test scance with this gentleman at our office, of the results of which our readers will be in due time apprised.

"The Future of America"

Is the title of a lecture to be delivered in Tremont Temple, this city, on Monday evening next, 27th inst., by Prof. Edward Whipple. The subject is one of paramount interest, and the speaker is eloquent, which two facts will undoubtedly fill the Temple.

Elder Evans, of the "Shaker and Shaker-

ess," and the assistant editor of the "Boston Herald" are quarreling - on paper - over the Eddy Brothers' mediumship. Such personal flings are to be regretted. As we gave Mr. Haines a letter of introduction to the Brothers, No one will doubt our well-known professor's announcing him as simply an investigator, we statement, but I endorse it with pleasure, and I feel to say that, no matter what the critic might expect, from what the spirits then said, by raps, as well as the logic of the thing, they will do more, and even better, of the same, and "materialization" will have to be admitted as one of the alization" will have to be admitted as one of the the Herald said, in his Eddy report, were rather harsh, cannot be denied; but we must give our evidence in favor of his generally fair treatment of Spiritualists and Spiritualism. He says: ialism as the Herald." That is a fact. There. fore the remarks of the Elder, that Mr. II. is "a young man whose manner and bearing impressed all with whom he came in contact, as an entirely untrustworthy describer of anything he might see or hear pertaining to Spiritualism," seem to us to come from the head rather than the heart of our peace-loving Shaker friend. We expect rough language from the secular press, but from a religious journal we do not. Mr. Haines responds to the Elder, by saying that "he went to the Eddys' during the leisure of his summer vacation, and upon his own impulse, but, it must be confessed, with prepossessions in their favor, for he had read Olcott's book, and other marvelous stories about them, which he found it impossible to wholly discredit until convinced of their gross exaggerations by his own patient personal observations, and the concurrent testimony of many honest Spiritualists who had studied the Eddy business with-still greater thoroughness. In view of the erroneous, not to say uncharitable, conclusion to which Elder Evans has arrived in regard to the Herald and its representative at Chittenden, it may not be impertinent to question the accuracy of his judgment in other matters."

In our last issue we spoke of the case of Mrs. Thaver, the flower medium, and of our intention to test her claims to reliability, and singularly enough, on Friday, the day before the paper which contained the editorial was issued to the public, a well-known Spiritualist of Boston-a lady of high standing in community, and a personal friend of Mrs. Thayer-called upon us charged with a message from that medium. that she was ready to make arrangements at any time for a test scance, either at the Banner of Light office, or elsewhere, as best suited our convenience; we at once took steps to hold such a seance at the Public Free Circle Rooms, in the Banner Building, but the severe illness of the medium prevented it from transpiring. We hope hereafter to carry the project to a satisfactory conclusion-of which our readers will be made

Mrs. Eliza M. Hickok, the talented writer and lecturer, has a new discourse, entitled "Managing Husbands," which is especially suited to promiscuous audiences, as it is free from all sectarian bias. Those who have listened to her temperance and other lectures, will no doubt be glad of an opportunity of hearing this. Her address is 12 Salem street avenue, Charlestown district, Boston.

We have received a fine piece of typo graphic work from J. S. Keating, Chairman, wherein we are invited by the Press Committee of the First Exposition of the Tradesman's Industrial Institute of Pittsburgh, Pa., to partake of the hospitalities of "Press Headquarters' dered for the friendly remembrance.

BRIEF PARAGRAPHS.

SHORT SERMON, -Let every dawn of morning be to you as the beginning of life, and every setting of the sun be to are record of some kindly thing done for others, some additional strength or knowledge gained for yourself.

The Chicago Tribune is responsible for the statement that in a recent case in that city the jury rendered a ver dict against the plaintiff in a clear and honest case, where at his lawyer remonstrated with the constable who had selected the jurors, and more than hinted at foul play. constable at once stated the case, with refreshing frankness, in these words and told Mr. So and so (the plaintiff) that he could have addres to suit him for five dollars; he wouldn't give me a cent, and I got up a jury for the other side." This is justice, with a vengeance.

Dr. A. B. Crosby says that to put a patient in the "bes bed" in a country farm house is to have him "plunged in a gulf of dark despair."

Breakfast in New York and supper in Oblo is the start ling possibility offered by the new mail-train.

W. L. Jack, M. D., of Haverhill, Mass., denies the cir culated report that he is about to abandon his mediumship and seek another field, of employment. He is satisfied, he writes, with the mission which he is accomplishing, and has no idea of deserting the cause for which he has so long and industriously toiled.

In the awful mystery of human life it is a consolation sometimes that our mistakes, even our sins, are per mitted to be instruments of our education for immortality

A most disastrous storm has of late devastated the coas of the Gulf of Mexico. The damage by the rising waters at Galveston and other places on the coast of Texas has been great, over two hundred houses being destroyed and thirty lives lost in that city alone.

The town of Indianola, Texas, was almost entirely destroyed in the late cyclone, and from one hundred to one aundred and fifty lives lost. The destitution there is very along the coast, and a sad story of suffering and privation comes to us with orgent appeals for immediate help.

> BURNS'S SELF-WRITTEN EPITAPH, The poor inhabitant below Was quick to learn and wise to know, And keenly felt the friendly glow, And softer flame; But thoughtless follies laid him low, And stained his name.

The insurrection is not declining in Herzegovina, and there have been sharp encounters near Matscho and Flerie, in which the Turks were defeated, so that the prospect of a peace are not flattering. The Sclavonian Fraternity in this country are preparing to receive and succor refugees from Turkey.

A well-known clergyman was crossing Lake Erle many years ago, upon one of the lake steamers, and seeing a small lad at the wheel, steering the boat, expressed surprise that so small a had should be placed in such a responsible position. At the request of the clergyman he boxed the compass, and then boxed it backward. He, then asked the clergyman to repeat the Lord's Prayer backward, and the latter was compelled to admit that he could not do it. The boy added, "Now, you see, I understand my business a great deal better than you do yours." The clergyman icknowledged himself beaten, and retired.

Messrs, Roberts Brothers are preparing an agrecable sensation for hosts of readers in the shape of a new book by Miss Alcott. "Eight Cousins" will be the first book in the "Little Women" series issued since "Little Men," which was published in June, 1871, four years ago, thirty-eight thousand copies having been called for in that month. The series consists of "Little Women," "Little Men," and "An Old-Fashlomed Girl," three works without doubt the most popular of the time, their combined sale in the United States exceeding two hundred thousand, and England, France, Germany and Holland swelling the number with their respective editions. Messrs, Roberts Brothers have also nearly ready "Madama Recamier and her friends,"

A. S. Hayward, magnetic physician, will, on the 1st of October, occupy his old gooms, 5 Davis street, Boston.

To extract tak from cotton, slik, or woolen goods, saturate the spots with turpentine and let it remain several hours. Then rub it between the hands. It will dimble away without injuring either the color or texture. The

They don't ask a woman in Wisconsin to teach school for any \$2 per week. They offer her \$1,25, and it she refuses they nail the door up and hang out a sign of "noa skule hear."—Ex.

There was a severe snow storm on Mt. Washington Saturday, Sept. 18th, and the mountains near Montreal are

Never put a particle of soap upon your silver if you would have it retain its original justre. When it wants polishing, take a piece of soft leather and whiting and rub hard. Housekeepers ruin their sliver with soap suds; as it makes

The trial of Major, of Wilton, N. H., for the murder of his wife, resulted in a disagreement of the jury.

An old lady in Bridgeport, who has pasted n arly 5000 "No other secular paper in the world devotes so much of its space to the general subject of Spiritaged. She says that some people are born if ill luck.

The following is the copy of a letter recently sent to a gentleman in England by an insurance agent: "Dear sir hope to give you a call to-morrow or Wednesday, on my way to Chard, and shall be delighted to take your life.

More Evidence.

We learn that the daughter of our late ascended brother, William White, recently had a sitting in this city with Mrs. Seaver, the reputed materializing medium, when Mr. White appeared, and was fully identified.

We understand that a new paper is about to be established in Boston, entitled The New Age, which is to devote its energies to the advance of temperance and other reforms, and also to treat of Spiritualism. It is alleged by our informant that the new venture is to take the plack of the Index. We hope not. Mr. John M. L. Babcock is to be the editor. The first number will appear

Information from France indicates much alarm on the part of the present government and its supporters, because of the movements of the Imperialists. It is apparent that the friends of the representatives of the Bonapartes are active and earnest, and strong enough to make trouble if they but get a fair chance to raise the Imperial standard on the soil of France. .

It gives us great pleasure to state to our eaders that the health of Hon. Robert Dale Owen is gradually improving, and he has recent ly been able to ride out and take exercise in the open air. That he may be restored to full health is our heartfelt prayer.

We shall print in our next issue-No. 1 of the new volume-another of the fine series with which Mrs. Emma Hardinge Britten is enlivening our columns. The present paper will treat of 'The Materialization or Temporary Re-incarnation of a Spirit in a Material Body.

By reference to her advertisement on our 5th page, it will be seen that Mrs. Jennett J. Clark has returned from her vacation, and may be found by her former patrons at 25 Warren avenue, near Berkeley-street church, Boston.

The Crosby Free Library, at Brattleboro. t., contains on its shelves a rare selection of spiritual food, and merits the closest attention on the part of the reading public.

Susie F. Nickerson has removed to 130 West Brookline street, (St. Elmo, Suite No. 1,) Boston.

"The World's Sixteen Crucified Saviors or The World's Sixteen Crucined Saviors; or Christianity before Christ," is the title of a handsome volume by Kersey Graves, published by Colby & Rich, Boston. It holds that the resemblance between Christianity and the more ancient heathen systems is complete and absolute throughout in all their essential doctrines, principles and precents.—Boston Herald. principles and precepts.-Boston Herald.

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Meetings in Salem.

The Salem Spiritual Progressive Lyceum holds its sessions every Sunday at 1 o'clock, also its you as its close; then let one of these short lives leave its conference incetings every Wednesday evening at 714, at Hardy Hall, No. 13 Washington street. The officers of the Lyceum are: Conductor, John Pearl; Guards, N. K. Holland, W. D. Nichols, Miss Emma Chapple, Mrs. N. K. Holland; Librarian, Mrs. Cecilia Pearl: Assistant 1 to 3 and Secretary, S. G. Hooper; Musical Director, Mrs. Anna Hall; Assistant do., Miss Amanda Bailey; Treasurer, William Mead."

> For the present, in connection with the layceum, lectures will be delivered at 3 and 714 o'clock Sundays, at the same hall. Mrs. Nellie J. T. Brigham speaks Sept. 26th, and J. Frank Baxter in October. All are cordially invited, Admittance to lectures, ten cents.

First Grand Exposition of the Tradesmen's Industrial Institute, Pittsburgh, Pa., opens Oct. 7, closes Nov. 6, Address A. J. Soids, Pres. T. I. I.

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Each line in Agnte type, twenty cents for the lrst, and diffecucents for every subsequent inertion. SPECIAL NOTICES. - Forty cents per line, Minion, each insertion.
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*Advertisements to be renewed at continued rates must be left at our Office before 12 M. on monday.

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S.11.1W

DR. FRED. L. H. WILLIS will be at the Sherman House, Court Square, Boston, Friday and Saturday, Sept. 24th and 25th, from 10 A. M. till

MRS. NELLIE M. FLINT, Medium, office 200 Joralemon st., opposite City Hall, Brooklyn, N. Y. Hours from 10 to 4. 4w*, S.11.

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374 West 32d street, New York. Terms \$2 and three stamps. Money refunded if not answered. S18 −4w* THE MAGNETIC HEALER, DR. J. E. BRIGGS, is

also a Practical Physician. Office 24 East Fourth st. Address Box 82, Station D, New York City.

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A COMPETENT PHYSICIAN.-Dr. J. T. Gilman like, whose office is located at the Pavilion, No. 57 Themont Street, (Room C.) Boston, is cordially recommended to the Public as one of the most competent practitioners in the State. He compounds his own medicines, is a mesmer-izer, skillfully applies the electro-magnetic battery when required, administers medicines with his own hands, has had great experience as a physician, and been very successful in his practice. He gives close attention to nervous com-

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process of reduction, carry as through the grand procession of their changes, from the inorganic to the organic The miracle of vitality is sustained by the compounding by nature (as above) of the tissues, which are wasted in the

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for restoring the waste, is the being preserved in health The ingredients wasted by thought or action are identical with those of which Fellows's Hypophosphites are com-posed; the ability of this preparation to furnish the restor-

ing capacity, and its power of sustaining and increasing vitality in the subject, enables him to combat and overcome disease, and so to lengthen his days. THE HUMAN STOMACH is not a cliemist's laboratory, Many able physicians forget this, and propound theories

which could only apply in cases of matter of fact or organic chomistry. They forget the vital principle which in the animal economy is paramount. Hence the mistakes and failures of theoretical prescribing. One ounce of Quilline, whose inestimable virtues are established by actual proof, is worth a ton of any drug whose value is built only upon a fine spun chemical theory. Quinine is the best tonic we have, and yet its action can be explained by no chemical reasons. In Campbell's Quinine Wine, now a household word. Its best effects are in such disorders as loss of appetite, lassitude, indigestion, fever and ague, and is prescribed by the first medical men in the country. 2w-S.25.

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PHILADELPHIA BOOK DEPOT.

DR. J. H. RHODES, 918 Spring Garden street, Philadelphia, Pa., has been appointed sgent for the Banner of Light, and will take orders for all of Colby & Rich's Publications. Spiritual and Liberal Books on sale as above, at Lincoln Hall, corner Broad and Coates streets, and at all the Spiritual meetings.

OLIVER SPAFFORD, the veteran bookseller and publisher, keeps on sale at his store, 60 French street, Erlo, Pa., nearly all of the most popular Noir itualistic Books of the times. Also, agent for Hull & Chamberlain's Magnetic and Electric Powders.

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LEES'S BAZAAR, 16 Woodland avenue, Cleveland, O.
All the Spiritual and Liberal Books and Papers kept for a sale.

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J. BURNS, Progressive Library, No. 15 Southampton Row, Bloomsbury Square, Holborn, W.C., London, Eng., keeps-tag sale the BANNEROF LIGHT and other Spiritual Publications.

AUNTRALIAN BOOM DEPOT.
And Agency for the BANNER OF LIGHT. W. H. TERRY, No. 81 Russell street, Melhourne, Australia, has for sale all the works on NDIFICIALITY LIBERAL AND REFORM WORKS, published by Colby & Rich, Boston, U. S., may at all times be found there.

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ly be accompanied by each to the amount of each order.

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Centre street, between Charch and Frairle streets, July 3.—181 White Water, Walworth Co., Wis.

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TME well known Spiritual Chalryoyant, gives communications and evaluates spatients from 10 v, w, to 5 F, w, Written Spirit Messages \$2: Stitings \$1; Examinations \$1, 25 Warren avenue, near Berkeley-street Church, Boston, Sept. 25, -1w. M.R.S. TOWNE, No. 9 Great Joiles street, New York, Magnetic and Electric Physician, informs the public that she can once the Saint Vitus Dance without fail. No cure no payr. Also treats all other nervous difficulties.

occupy Rooms 5 Dayls street, Boston, Oct. 180

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DR. J. E. WHALAMS, Magnetic Healer and Medlum, 250 Eighth avenue, New York, Sept. 41, -4wls

Jesus Christ, the Real Manner of his Death. Important Concealed Information, OBTAINED PROMAN

Old Manuscript found in Alexandria, WHICH SHOWS THAT JESUS

In a trance was taken down from the cross, brought to life again, and in really died six months after within a secret religious society called "Essacr Brethren," of which he was a member, THE ESSEER BRETHREN AMONG THE JEWS;

A MANUSCRIPT FOR FREE MASONS. A member of the Abyssinian Mercantile Company discovered in Alexandria an ancient house formerly occupied by Greefan Frlats, he whose to oblivion abandoned fibrary was found an old benjament. A French Rierate, accidentally present, at once one need deciphering it, but a hissionary, in the arrior of fanatical orthodoxy, tried by all means to destroy the antique document.—But-the-efforts of the Jesuit missionary do not seem to have been successful, as accept of the Latin original, was written, which copy through the Free Masons, found its way to Germany. It has been proved, from the archieological discoveries made on the spot, that the house where the pergament was found was owned and occupied by the order of "Essens," Further, that the document found was the only remains of discratificial form the ence well filled library of fifs, scientific and religious order or brotterhood. The French Rierate who first conceived the importance and historical worth of the manusciple, tried had to critich the French Academy with the original, but owing to the intrigues of the Jesuit mission in Egypt, bent on destroying a document so detrimental to their doctifices, he was not successful, although it was preserved principally through the interference of influential Abysshdan merchanis and pythagorleal societies, from whom the copy above spoken of came Into the possession of the modern institution of Free Masons, and a Society is Germany now possesses the (without doubt) only copy in existence.

This work contains a lithograph ilkeness of Jesus Christ, which is the oldest known, having been found on a tomb in the catacomies. A member of the Abyssinian Mercantile Company dis-

which is the observations, 119 pages, 50 cents, postage free, Flexible cloth covers, 119 pages, 50 cents, postage free, For sale wholesale and retail by CQLBY-& RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

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For the Bander of Light.

Inspirational Messages. WRITTEN IN THE PRESENCE OF THOMAS R HAZ ARD, THROUGH THE MEDITMSHIP OF MRS J. STAATS FOLMERLY OF NEW YORK CITY, NOW OF MITOWNER STREET, EROOKIAN, N.Y.

My Dryn Ost - Anna, as you see, was the first to talk to you. Aside from the happiness which we enjoy in this pleasant communion, we are delighted with the interest manifested by whom your faith has readed away out in the realms of darkness. They saw you as one of the very few who was ready to be the patient helper of the spirits in darkness. We have now a complete circle, in which there are all kiryls and conditions, or life. We hope you will entinue in them, or you will help the world to send mission. aries afar into the spirit-life. I see all our loved ones, and I know that you will do your work with our help, working out in harmony all the uses of life and yet being in life manortal with your faithful spirit wife. FANNY. FANNY

* * * I have tried to manifest to my sisters, and they have seen and test us. I can only repeat this again and again, and I know that you will be happy with us throughout eternity. Do not, my dear tasher, think that sister F's opposition comes from disrespect for you; it is only the re-sult of 'education, and she will not change 's long as she stands upon that basis, which she holds through materiality alone. Her spirit accepts, but the letter exerts its power, and she lives in it and will in all probability remain there while she is in earth-life. She does not grieve us. Mother and myself can guard and protect her, and come with the same give to bless her on the way of his and truth with place and happines I cannot tell you anything new. Now as I look about you. I see so many of the old circle gathering that I must relinquish the pencil to their affilted each say a word A am, sure of your spirit being with ours, and you will know me as ever thy lely of the life immortal. Indove, your daughter

We great thee, friend, and I am glad to assure ther that mosthought is lost. If the thoughts connected with this man (Bishop Mughes) of earthly power were expressed, they were immortal. And the greater with enabled us to bring thee many strong and faithful spirits. I know that the things expressed by this man Hughes are truth; and I was one of the first to take him by the hard and lead him into the shaple walks of goddiness. He had a good heart and a broad nature; hence was capable of laying aside the bonds which held him to his forms. He is an active working spirit in this great cause. Tam ready to assure thee, that his ideas, though harmonizing with thine as expressed by the medium, are not necessarily influenced by the mind. A great crowd of influences are presing upon

thee, and they impress thoughts on by mind, leading thee but little, it is true, but always in harmony with thee. Thy friend, William Pass. My Drag Husband-We come to you this morning full of hope and love, all much happier now that we have accomplished so much for your faith and hope, to say that we are not interested in all you do. You know it would be impossible Hence we let that which you know form a basis for all, your future, knowing that, there are joys which we cannot appreciate, save in the full acceptance of our own interior intercourse with one another. I can speak plainer to your spirit through the medium of your own thoughts than I can through the hand or lips of a stranger. What I say to you, then, comes direct from me, and your answer or acceptance of what I give is just as satisfactory to me as to see you accepting it through the band of a medium. That you do more good to others by sitting with mediums, I have no doubt, and I am happy to greet you at all places when I can; but then I am happier in your own thoughts. I see you at places where other spirits press close to you, anxious to give you words of truth, and then and there of gourse I remain silent at your side while they speak to ou. Then again, when they cannot gain oon trol, and strive to do so, I always aid them, and bring a kindly influence to assist them in their work. I shall help you ever and always to make · more perfect the harmony between us all, and as
Megain strength to go to others, I also bring a power to act upon the children, each according. as they are capable of attracting. You wonder, no doubt, how it was that G, had a relapse. We did all we could to prevent her going to work in the house, but as we had to do all we did through you, the opposition which you brought would have been quite as detrimental as the excitement which followed. Hence we can only say that her own experience, after all, will probably be better She has so much ambition it is the most difficult matter to make her see that she is unable to go through with what she undertakes. If I can impress her to remain quiet at such times when rest is the only remedy, I shall be glad, and I do hope to overcome entirely all such conditions in the future. I shall help you to further pleasant investigation. I know that in all this truth there is still much more to be learned; and he who seeks it in the right spirit will surely active to the properties of the control of the co gain a reward worthy his faith. Be strong, and as ever your own best judge of truth. Our dear ones are learning through the gyperiences of the -earth-life, problems, and bringing wisdom and love to illuminate the darkness? B. is all that we could wish, and we have a care constantly over him. All the rest have our care, and we will aid them to protect and individualize themselves, so that the strange incongruities of life will not affect or disturb their progress. Do not feel in haste about going home. You had befter be sure that there is no danger of F.'s taking cold be fore you leave the city, as the measles are certain to fall on the lungs provided they do not fully work out through the surface. All that is needed is quiet and warmth to keep the disease on the surface. I shall be with you and all the circle as ever, watchful and unwearled in love.

My DEAR ONE—I do not say that B. will have the measles, but I think from the state I see him in, he is far more likely to do so than E. He is weary at night and sympathetic when he comes home, and in that state has not the positive power to resist. I will spread our magnetic influ about him in such a way that he will feel my protection, and keep him from it just as far as possible. He has worked his way on thus far so nobly, so bravely, that I am anxious he should have no drawback. Keep him out of F.'s room when she is getting better, and let her see him only outside of the magnetism of her own chamber. It is when it is being thrown off that the disease most affects others. We are all ready to assist just as far as our own powers will enable us to, and we know that you will be each day more and more cognizant of the individual presence which we bring. G. is very quiet at this time, and feeling very well. Do not be uneasy in regard to her. We will divide the circle and watch in both places. watch in both places, when we can see our presence needed. In love and truth, ever your own loving spirit wife, FANNY M. II.

Your own

FANNY, with the children.

I said jocosely, "I suppose Anna will be of-fended if I don't ask for her?"

Oh no, dear father, I am not going to be offended, and have no such thought. And then I have so much to attend to! I want to be with you, then too with G., and again with F. and E. You know that dear mother and I are ever active, each attending to our duties, and that we love to go where but few others reach. I look forward to some beautiful seasons at from this summer, when all of us are gathered there, and we shall then make you to feel more than ever happy with your circle of loved ones and your ANNA.

My Friend-You propound to me an important question, which is but little understood by Spiritualists generally, in regard to individual spirit control. My answer is: I can control media in different directions, and yet not al-My Friend-You propound to me an important question, which is but little understood by Spiritualists generally, in regard to individual spirit control. My answer is: I can control

Mcssige Department, ways be able to tell to one what I had come um's hand, indicating the will of the spirit by municated through another. We withdraw and the way they fall. The following maniplace our power to suit the occasion, or if festation is more mental: The professional I may so say, the demand which we see, re-takes in the hand a stick of light of incense to take in the hand a stick of light of incense to the control of the spirit by municated through another. place our power to suit the occasion, or if I may so say, the demand which we see, regardless of the proof of identity, on which you place so much importance. We saw that you were the right person to go to Morayla, and see cause. Hence it made no difference whether I proved my identity to you in the way you expected so long as I did all that you wished, and still something more that the circle wanted done. to further their great purposes with humanity through your interviews with those at Moravia, and your help to other mediums you met there, who are perhaps as good, if properly developed, as those who are dwelling there. I want you to know that we can scatter the seeds of spiritual truths through your mind, for the good reason of your broad faith, and the truth that we have helped to brighten shall through your instru-

mentality brighten others.

I come to you in your hours of writing and express myself through you quite readily, and am happy in doing so from the fact that I can to the world facts which are incontrovertible. I am aware of the growing interest which exists everywhere, and I am delighted with every prompt answer that is conveyed to humanity through an unquestionable source. Not that I would reject truth anywhere or from any source, but because I know how determinedby a large majority resist the truth when they find an opportunity to find fault with the instrument which conveys it. You will be at work. I shall go with you, and you will not regret the presence of your friends, nor will you weary in the labor they ask of you with your friend THEODORE PARKER.

My DEAR ONE-You know we always come first in the circle when we greet you. With our influence about you, then all the other friends can come in and offer the evidences of their love and care: I know that you feel satisfied whether we do er do not succeed in giving themali that you wish to hear from them. Grandfather is hope, and always regrets that he is not entirely that you require to do well with. I want him to impress you directly in your business, but I find that the question of time does disturb him, and cannot calculate when the result will come. Then as you well know there are so many changes every day occurring, that even if seen in the mind of man to do, it does not always follow that it will be possible for the man to accomplish what he had previously fully determined to do Therefore you cannot say that they are unreliable. I want you to be quiet, and not make many movements in the business world until you know just what to do, for the time has come when you will work with us, and help so entirely to do our work that you will not require another party. I am with you in so much that is thought that I cannot offfimes tell what separates us from each The children are all improving. I have watched very closely the influences about them all, and as far, as possible helped to arrange with you for their comfort and progress. I feel to assure you that there never was a time when the pirits were so close to the earth life as now, and when they were so positive in their control of man. This will be seen ere long in much that they will do. You have gone on in-advance of many minds, and you will see and gain as your reward much that has been promised you from time to time, giving you the strength and wis-dom which above all things is the most to be coveted. Do not be sail about anything, but look away with the into the beautiful realities which we know exist everywhere about us. more and more closely united, while all the links which bind us together will continue to grow stronger and more bright. I am happy in all that you do to promulgate our beautiful philoso-There will be many things given yet more startling than even those you have heard or wit-Do not think that mistakes or seeming incongruities put us away from you. No, we draw still nearer to bless with love which you know cannot fall. Dear B—— is growing manly and more beautiful each day. Bless you all with love. From your own loving wife with the circle,

My DEAR FATHER-I am most anxious to have you feel at all times that I am with you, and that when the circle is formed about you we always give to our dear mother the first opportunity of writing to you. I will assist you in a va-riety of ways, and you will do the work which the world so much needs. The present fall and winter will be one of marked progress in the spiritual, and you will not suffer. On the contrary you will enjoy and rejoice in the truths from the preface:

which will continue to flow out through you. Our influence will go with you, softening and beautifying all that you meet, working and re-joicing that the shackles can and do fall from the souls of those who are still in bondage. not fear, dear father. We know all, and you will see the power of your loving ones with

Good evening, my dear husband. I know that you are ready to meet me, and we in turn just as happy to greet you. * * * You have yet much to do, and while you work on in the truth you will gather a constant power which will go with you in each and every life duty. Have then no fears, no sorrows. I want you to be side and speak out the truth to all whom you feel can accept it. You will be filled up with the influences of a circle who have humanity's good at heart, and all your children will eventually labor through you to create the highest and best conditions for your complete progress. Do not allow aught to disturb your thoughts of us as you go onward and forward in the truth. There is everything to encourage in the things of the present, and all the shadows seem to be passing away. I feel that the angels are drawing nearer to the earth life, and I know that you will realize how perfectly all things will harmonize when the spirits are better acquainted with the world. I am so happy to assure you that all is moving orderly and well, and that the angels are never -weary-with watching.

In love, as ever, your own happy spirit-wife, FANNY M. H.

A Splendid Work.

AROUND THE WORLD; or, Travels in Polynesia, China, India, Arabia, Egypt, Syria, and other, "Heathen" Countries. By J. M. Peebles, author of "Seers of the Ages," "Jesus—Myth, Man, or God," "Spiritualism Defined and Defended," &c., &c. Boston: Colby & Rich, Publishers, 9 Montgomery Place. lishers, 9 Montgomery Place.

Commencing his travels at Hammonton, N. J. the author's journey enzones the world, ria, California, Sandwich Islands, New Zealand, Australia, China, India, Arabia, Egypt, Palestine, Central Europe, and England, to "The land of the free and home of the brave." He gives a visid your partitions of all the received the state. vivid pen portraiture of all the remarkable scenes that came under his critical observation, and so life-like, too, that one feels, while reading, as if standing in the very place alluded to, by the side of the author. He has discovered, too, that a grand current of Spiritualism encircles the world, manifesting itself particularly in China. In regard to the Chinese, he says:

"There is no driving out of these Chinese,' says Eather Gonzalo, 'the cursed belief that the spirits of their ancestors are about them, availing themselves of every opportunity to give ade and counsel.'

'They burn incense, beat a drum to call the attention of the desired spirit,' writes Padra De Mae, 'and then, by idolatrous methods, one of which is a spasmodic ecstacy, they get responses from the dead. . . They have great fear of the evil spirits that inhabit forests. "In two volumes entitled 'Social Life Among

the Chinese, by the Rev. J. Doolittle, the author informs us that 'they have invented several ways by which they find out the pleasure of gods and spirits. One of the most common of their

expel all defiling influences; prayers of some kine are repeated, the fingers are interlaced, and the were the right person to go to Moravia, and see medium's seyes are shut giving unmistakable betted you accordingly to do what was done there, evidence of being possessed by some supernatural which in the end will-result in great good to the and spiritual power. The body sways back and cause. Hence it made no difference whether I forward; the incense falls, and the person begin to step about, assuming the walk and peculiar at-titude of the spirit. This is considered infallible proof that the divinity has entered the body of the medium. Sometimes the god, using the medium. Sometimes the god, using the mouth of the medium, gives the suppliant a sound scolding for invoking his aid to obtain unlawful or unworthy ends.' method of obtaining communications, is for the applicant to make his wishes known to a person belonging to a society or company established for facilitating such consultations. Upon these occasions, the means employed consist in the use of a willow or bamboo pen, placed upon the top of the hand over a table of white sand; the arm becomes tremulous, and the writing is produced. And still another course is 'for the female medium to sit by a table on which are two lighted candles, and three sticks of burning incense. the time of their death, she bows her head upon known to be related to, or in communication with, man, the table with the face, concealed. Soon lifting together with directions for invoking, controlling and disit, the eyes closed, the countenance changed, the silence profound, she is supposed to be possessed by the spirit of the dead individual, and begins address the applicant; in other words, dead has come into her body, using her organs of speech to communicate with the living. . .

 Sometimes these mediums profess to be possessed
 by some specified god of great healing powers, and in this condition they prescribe for the sick. It is believed that the god or spirit,invoked actually casts himself into the medium, and dictates the medicine. "Rev. Mr. Nevius, in his work, 'China and the

Chinese,' declares that 'volumes' might be written upon the gods, genii, and familiar spirits supposed to be continually in communication with the people. The Chinese have a large numher of books upon this subject, among the most noted of which is the *Liouchoi che i*, a large work of sixteen volumes. Tu Sien signifies a spirit in the body. And there are a class of tamiliar spirits supposed to dwell in the bodies of certain Chinese who become the mediuns of communication with the unseen world. Individuals said to-be possessed by these spirits are visited by multitudes, particularly those who have recently lost relatives by death, and wish to converse with them Remarkable dis-closures and revelations are believed to be made by the involuntary movements of a bamboo pencil, and through those that claim to see in the dark. Persons considering themselves endowed with superior intelligence are firm believers in those and other modes of consulting spirits."

"It was my privilege to see these coolie Chinamen conversing with their spirit ancestors in several temples. Their methods are numerous; and the prevalence of this belief among them astonished me. It is almost universal; and yet with the lower classes it has downwarfed the with the lower classes it has degenerated into

absurd superstitions.

"The practice of divination," writes Sir John Barrows, "with many strange methods of sum moning the dead to instruct the living, and reyeal the future, is of very ancient origin, as is proven by Chinese manuscripts antedating the revelation of Scripture. The feight diagrams, with directions for divination, were invented, says the Rev. Mr. Nevius, by the Emperor Fuhi, probably nearly 3000 B. C. About 1100 B. C., Wen-Wang, the Literary Prince, and his son Chow Kung, further developed the system with explanations.' The Yih-King is a sort of an encyclopedia of spiritual marvels and manifesta-It was denominated in the time of Con-

nications between the sky and earth, so that, as the chronicle expresses it, there should be no more of what is called "this lifting up and con-

"This missionary, Mr. Nevius, further assures us that in the latter part of the *Chan* dynasty, which continued to 249 B. C., *Kwei-Kuh-Sicn sz* applied the Yili-King to the use of soothsaying, and is regarded as among the fathers of augurs. During the past and preceding dynasty, many books have been written upon this subject, among the most noted of which is the Pokski ching toung, a work of six volumes on the "Source of True Divination." Here are a few passages

eret of augury consists in communi cation with the gods. The interpretations of the transformations are deep and mysterious. The tice of it most important. The sacred classic says, "That which is true gives indications of the future." To know the condition of the dead, and hold with them intelligent intercourse as did the ancients, produces a most salutary influence upon the parties. . . . But when from intoxication or feasting or licentious pleasures they proceed to invoke the gods, what infatuation to appose that their prayers will move them! Often when no response is given, or the inter-pretation is not verified, they lay the blame at the door of the augur, forgetting that their failure is due to their want of sincerity. . . . It is the great fault of augurs, too, that, from a desire of gain, they use the art of divination as a trap to ensuare the people,' &c.

Naturally undemonstrative and secretive the higher classes of Chinamen seek to conceal their full knowledge of spirit intercourse from foreigners, and from the inferior castes of their own countrymen, thinking them not sufficiently intelligent to rightly use it. The lower-orders, superstitious and money-grasping, often prosti-tute their mediumistic gifts to gain and fortunetelling. These clairvoyant fortune tellers, sur-passing wandering gypsies in 'hitting' the past, infest the temples, streets and roadsides, promising to find lost property, discover precious metals, and reveal the hidden future. What good thing is not abused? Liberty lives, though license prowls abroad in night time. Christianity wore the laurels it wove, though Peter denied and Judas betrayed. Spirit communion is a reality, and, wisely used, a mighty redemptive power, as well as a positive demonstration of a future existence."—Religio-Philosophical Jour-

Important Notice to the Spiritualists of the United States.

ART MAGIC; OR, MUNDANE, SUPERMUNDANE, AND SUBMUNDANE SPIRITUALISM.

An European's entleman, now sojourning in the United States of America for a brief season, gives notice to all thinkers interested in spiritual existence, or occurr SCIENCE, that having spent forty years in the practical and theoretical study of ART MAGIC, partly acquired in the East and West Indies, Egypt, and Arabia, and parily studied out from rare and almost unattainable works in France, Germany, Bohemia, the British dominions, &c. he is now prepared to share the fruit of his labors and re searches with a few interested and worthy students, and for this purpose he will publish a work under conditions which he cannot change or transgress; these are:

1st. "The work in question cannot become a market able commo lity, but may be exchanged for a ratio of the cost of publication.

2d. The work may be published for limited distribution in any country where a sufficient number of students are found to insure the cost of publication. 3d. The requisite number of subscribers being obtained a protective copyright is to prevent any further publica

4th. The work is not to be published or sold by any professional firm, nor submitted for review to professional

5th. After the regulate number of copies are drawn off to defray the expense of publication, the types, plates, vignettes, &c., are to be cancelled utterly. These are the five conditions under which the publisher

feels compelled to issue his work, and without the limitations of which it will never see the light. To these he adds the following stipulations of his own: He will give no name, token of identity, nor personal response of any kind to inquiries.

He will publish only through a friend. The friend

lected has accepted the office of mellium for the work, and is Emma Hardinge Britten. No firm can have copies of this work for sale, nor will it

he issued until the exact number of subscribers are found to insure the cost of the issue. If published in the United States of America, the cost will b: \$2.50 - which sum includes about \$1.00 required as distorrements to librarians and conjectors of rare occult works, for permits to publish selected quotations.

To meet the actual cost of publication 500 subscribers are required at \$5 a piece, and, therefore, 5 0 copies alone will be issued, and from this standard of number and price there will be no change or reduction.

The publication of the work in this or any country will

not commence until the entire 500 subscribers are guaran-

This notice will only hold good during the ensuing three months, that is, up to the Christmas of this year. All subscriptions are to be paid for only according to the custom of the country C. O. D., but the promises of the subscribers are to be sent with name and address during the next three months to the author's secretary protein. Emma Hardingo Britten, 26 West 35th street, New York. The work will be entitled

ART MAGIC; OR, MUNDANE, SUBMUNDANE, AND SUPER

MUNDANE SPIRITUALISM.

This will be the first, and it is believed only, publicathen in existence which will give an authentic and practi cal description of art magic, natural magic, Modern Spir After inquiring the names of the deceased, and itualism, the different orders of spirits in the universe the time of their death, she bows her head upon known to be related to, or in communication with, man, charging spirits, and the uses and abuses, dangers and possibilities of magical art, Signed for the author and publisher.

EMMA HARDINGE BRITTEN, Secretary protem 1. Emma Hardinge Britten, having carefully read, and, as far as possible, authenticated the contents of the above-described work, do hereby testify my belief that it is the most winderful and practical revelation of the subject treated on, and the only scientific explanation of occult powers in man and his planet ever given to the world. I deem it also a work emilnently, calculated to afford to advanced thinkers the clue they need to the understanding of the mysteries of both Ancient and Modern Spiritualism, Spiritual Mediumship, and thousands of spiritual problems In human history hithertoun solved. I regret that the author feels himself so fettered by conditions as to limit the posses sion of this marvelous work to the few, instead of being able to give it broadcast to the world; but grateful beyond expression for its perusal, and desirous to add as far as I can in even its limited distribution. I cheerfully lend myself to the task imposed upon me, namely, to become guarantee in this statement for the high value of the work, and to receive for the author and publisher the names and addresses of the favored few who may wish to make one of the five hundred subscribers required. Address, Emma Hardinge Britten, 26 West 36th street. New York [Spiritual papers please copy.]

PUBLIC MEETINGS, ETC.

The Northern Illinois Association of Spirit-unlists

The Northern Hillion Savarante Wish hold their Thirteenth Quarterly Meeting in Belvidere, Boone Co., Ill., commencing on Friday, at 100 clock A, M.; October Isth, and holding over Sunday the 17th, Meals will be furnished in the hall. A cellection will be taken up at each meal to meet the exongles of the table. Biting with you blankets, buffato, robes, and baskets well filled with provisions for our tables.

The following speakers are expected, and may be relied on: E. T. Stewart, of Indiana; Mrs. Morse, of Iowa; J. H. Severance, M. D., of Wisconsin; W. F. Jamieson, of Iowa; Samuel Maxwell, M. D., Ill.; E. V. Wilsen, of Lombard, Ill.; and others from various sections of the country are expected.

Ill.; and others from various sections of the country are expected.

Spiritualists of Illinois, Wisconsin, Indiana and Iowa, we ask you to come to this Convention. See and hearfor yourselves. Of a PLATFORM IS A FIRE ONE, and we are not a table to be the truth, with due regard to the use of language. The meeting will be under the direction of a business committee, and all persons wishing to speak before the Convention will please hand in their names to this committee on their arrival at Belyidere.

Spiritualists, is it not time that you determined for yourselves who are true and who are not? Come, then, to this Convention at Belyidere, in October, 1875, for there is work to do. Let us call an Inter-State Convention to be held at Chicago, Ill., some time in January, 1876, at which we will stand for the right whatever that may be.

E. V. WILSON, Sec., Lombard, Ill.

O. J. HOWARD, M. D., Pres., Mellenry, Ill.

The New Hampshire State Association of Spirit-

tions. It was denominated in the time of Confucius the 'Book of Changes.'

"Gliddon writes, 'The Emperor of China, Yao, who reigned about 2337 years-B. C., in order to suppress false prophecies, miracles, magic and revelation, commanded his two ministers of astronomy and religion to cut asunder all communications between the sky and earth, so that, as the speaker of the State be present and help to make this the largest and most interesting meeting we have ever nications between the sky and earth, so that, as the speaker of the State be present and help to make this the largest and most interesting meeting we have ever head. Per order Committee, Miss. E. SHEPARDSON, DR. SYLVESTER WOOD.

The Eleventh Annual Convention

Of the Connection Annual Convention

Of the Connection Association of Spiritualists will be held
in Bridgeport, commencing at 2% o'clock P. M., Friday,
Sept. 24th, continuing in session three days. The purpose
of the meeting is for the election of officers for the year,
ensuing, to amend the constitution and transact such other
business as may come before it. Good speakers are engaged. Prof. E. Whitpple and A. Hope Whipple, Anna
Middlebrook, Agnes Davis Hall, Cephas B. Lynn, and
others are expected to address the Convention.

E. Anne Hinman, Pros.

E. D. Hinman, Sec.

E. D. HINMAN, Sec. West Winsted, Conn., Sept. 4th, 1875.

Quarterly Convention.

Quarterly Convention.

The Vermont State Spiritualist Association will hold its next Quarterly Convention at Glover, on Friday, Saturday and Sunday, the 20th, 25th and 26th of September, 1875. A good house in which to hold meetings will be furnished. Also good hotel accommodations at the usual rates. The nearest railread station is Barton, on the Passumpsic road, three miles distant, where stages will be in readiness to convey passengers to the Convention. Reduced rates over the railreads will be secured if, possible. A cordial invitation extended to all.

A. E. STANLEY, Secretary, Leicester, Sept. 4, 1875.

The Central New York Association of Spiritual-

Will hold their next annual meeting in Conroy's Opera House, at Oneida, N. Y., on the löthrand 17th of October, commencing soon after the arrival of the mid-day train on Saturday. The speakers engaged are Roy. Ø. K. Crosby and Prof. R. G. Eccles. All who desire can find entertainment at the Madison-street House, at \$1,00 per day. A full attendance of members is requested, and a general invitation is extended to all W. M. IVES, "President, L. D. SMITH, Secretary,

1. D. SMITH. Secretary.
West Winfield, N. Y., Sept. 14, 1875.

Passed to Spirit-Life: From his residence, in Washington, D. Ci, on Wednes

day, Sept. 8th, of Bright's disease of the kidneys, C. B. day, sept, 8th, of Bright's disease of the kidneys, C. B. Foster, M. D.

Dr. Foster was one of the pioneers in Spiritualism, being amongst the first to obtain an introduction for the Fox girls in Philadelphia. He practiced dentistry, and at that time had a large and lucrative business. Spiritualism almost destroyed his practice, it being in those days less respectable than the church. Times have changed since then, and he lived to see the name of Spiritualist becoming even popular. He was a rare specimen of honesty and purity of thought; a well-read man and a natural philosopher. He maintained up to the moment of his exit that he had a positive knowledge of spirit-life beyond the grave.

From his residence, in the township of Clinton, Mich.,

Aug. 31st, Henry R. Clark, aged 65 years. Aug. 31st. Henry R. Clark, aged 65 years.

The subject of this notice has for the last twenty years been a firm believer in spirit communion, standing, as it were, on the border line, seeing spirits and receiving from their unfolded minds the true principles and science of nature, life and inmortality, linbuding him with strength to fearlessly proclaim the same at every opportunity. Many in his humble walks of life have felt and recognized the truth and power of his clear and logical arguments. His iliness, though brief, was accompanied with the most intense suffering, which he said would soon be over, and he must take his position on the other side, there to renew his labors for human progress and the true unfoldment of his own interior spirit. His funeral, held at his residence, was largely attended, the services being conducted by Mrs.—Com.

From his home in Ravenna, Ohio, Sept. 1st, 1875, Silas B. Swain, in his 54th year of earth-life.

Illy disease was paralysis of the brain. He was a native of Nantucket, Mass. An exemplary hust and and father, of the strictest honesty and integrity in every department of the parameter of the parameter of life, the leaves many friends. He had been afirm Spiritualist for many years. The funeral was conducted by the Free Masons, of which Order he was an esteemed member.

From Chelsea, Vt., Sept. 8th, Mrs. Dolly Fogg. She was a firm Spiritualist, and her last hours were blessed by the presence of the angels, whom she saw and conversed with, thus cheering her friends she was about leaving.

MRS. LIZZIE JANCHESTER.

(Oblivary notices not exceeding twenty lines published pratuitously. Twenty cents per line required, for additional matter. A line of agule type averages ten words. Thus by counting the words, the writer will see at once whether the manuscript exceeds the stipulated number of lines, and is requested to remit accordingly.)

The Root of the Matter. SAMSON.

A Myth-Story of the Sun The author of this work builds on the foundations of the old theologies, the "theocratic aspect of Nature," when the "Great Spirit," or "Heaven-Father," was in all the fullness of the Godhead bodily, and his kingdom on earth as it is in heaven, as wrought by the ancient poets, ... "Samson" is but another name of Hercules, "the Shining One," performing in various kind the labors of the Ancient of Days.

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3, "The Ministration of Departed Spirits," by Mrs. Harriet Reecher Stowe;

4, "Human Testimony in favor of Spiritualism," by Geo. A. Bacon:

5, "Catechumen," Translation from Voltaire;

6, "Humanity rs. Christianity," by Henry C Wright;

7, "The Bible a False Witness," No. 2, by Wm. Denton;

8, "The Bible-is it the Word of God?" by M. T.

Dole:

9, "Spirit Manifestations," by Wm. Howlit;

10: "History of David," Extract from "Exeter Hall";

11, "Modern Phenomena," by Wm. Lloyd Garrison;

12, "Christianity—What is it?" by E. S. Wheeler;

13, "The Bible Plan of Salvation," by Rev. E. Harrison;

"14, "The Protestant Inquisition," by Rev. Charles

15, "The Persecuting Spirit of our Sunday Laws,"
15, "The Persecuting Spirit of our Sunday Laws,"
16, "The Church of Christ a Dead Weight and Disturber of the Public Peace," by Rev. L. L. Briggs;
17, "Orthodox Blasphemy," by Rev. J. L. Hatch
18, "Modern Spiritualism Defined Theoretically and Practically," by A. E. Newton;
19, "The Corrupting Influence of Revivals," by Rev. T. Starr King;
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Hall':
"The Great Physician only a Quack," by William Denton:
"21, "Peter McGuire, or Nature and Grace," by Liz-

zle Doten;
"Contradictions of the Bible," No. 1;
"Contradictions of the Bible," No. 2;
"A Plous Fraud," by Rey, Edward C, Towne;
"The Clergy America's Foes," by W; F, Jamleson;

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27, "Extract from "Queen Mab," with Note, by P.
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BY ANDREW STONE, M. D.,

Physician to the Troy Lung and Hygienic Institute: In-ventor of the 'Pulmometer, or Lung Tester,'' Author of a 'Treatise on the Carability of Pulmonary Consumption by Inhalation of Cold Medicated Vapors, Natural Hygiene,'' etc.

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Pearls.

And quoted odes, and jewels five words long. That, on the stretched fore-finger of all time. Sparkle forever.

How awful is the four when conscience stings !

Donot watt for extraordinary circumstances, to do good actions: try to use ordinary situations, Righter.

FIRE THOUGHT Must do his own believing. As for me

My creed is short as any man's may be 'I is written in the Sermon on the Mount, And in the Pater Noster: I account The words "Coar Father" shad we lest the rest Of that sweet prajer, the briefest and the best In all the Murghs of higher worth To arming souls than all the creeds on earth.

Every to-merrow has two handles. We can take hold of It by the hand old anxiety or the handle of faith .- James Precedu Charle.

> THE CHANGE. Oh change! Oh,wondrous change! Burst are the prison bars: This notment there, so low. Beyond the stars [Oh change! stupen took change!! outless clod: • The sun eternal breaks, The new immortal wakes, Wakes with his God." Mrs. Southey.

I believe the world is full, of kind, souls, if one be a little, kind of one's self, and therefore, take, the small fromble of finding them off, Charles Kingsley,

LATITUDE UNKNOWN. Like lonely sailors on a foreign seal. Without a compass and without a chart, / Unhelped by all their lore of seuman's art, Souls drift along in yast mystery Of Love's companionship. There cannot be A solitude so pathless as a heart. No undiscovered isle lies so apart.

From Lim who steks as in the thoughts that w Forever yearn to read behind the eyes. . . e dear eyes that we love, and hove to kiss Ah, Well !! But one thing matters to our bliss, So long as Love's sun goes not down, all skies.

Are clear; all shores are friendly; treasure lies On all; we shall not one sweet harbor miss!

I hold at cowardice to rest mistrustful where a noble heart bath pawned an open hand in sign of love. Shirk-

Spiritual Phenomena.

SPIRIT MATERIALIZATIONS IN THE LIGHT.

BY LEWIS B. WILSON.

During a recent visit to Portland, myself and wife had the pleasure of beholding most decisive and convincing spirit materializations.

On the evening of August 26th; we were the guests of Mr. and Mrs. J. S. Palmer, who had invited a few other friends to spend the evening at their residence, among whom were a well known merchant and his wife. This lady, it appears, had recently been developed for materializations. After tea, we were all invited to repair to one of the chambers, the lady having expressed her willingness to oblige us with a "sitting;" The bath-room leading from the chamber was used for the cabinet. A curtain was hung before the door of this little room, which had no other door leading into it. The medium seated herself on a low hassock first inside the curtain in such a position that the lower portions of her body remained outside the curtain, and all the time in plain sight of the company, ten in number. inging was included in for some ten minute: when a movement of the curtain was perceived, and a hand appeared, followed almost immedi-ately by right and left hands and arms exposed nearly to the elbow. These withdrew, and after more singing the curtain again parted, and the face and bust of a female were seen, but not very distinctly. In a few minutes after it disappeared It came again, parted the curtains, and in a more tangible form stood at full length between them. The figure was dressed in radiant white garments, and the lace veil which covered its head and face flowed down over its whole form. The figure, looking at Mrs. Wilson, beckoned to her. She arose with palpitating heart-for we had been expecting to see our darling daughter—and gazing earnestly into the face and scrutinizing gazing earnestly into the large and scrittinizing the form of the one who stood before her, she exclaimed: "Oh Fanny, darling, it is you!" [meaning Mrs. Conant.] To this she smilingly assented, and the two affectionately caressed each other for several minutes. Then she with drew behind the curtain, but came again in a few minutes, when I advanced, and looking her full in the face, recognized the features of Mrs. Co-nant very distinctly, and when I said so, she smilled and gave me her hand. She was also re-cognized by Mr. and Mrs. Palmer, who had known her well. She then withdrew, and when she came again, her vell was lifted from her face and rested on the top of her head. Mrs. Wilson arose immediately, greeted her most cordially, and feelingly expressed the great gratification she felt in seeing her so plainly, saying she now knew it was Mrs. Conant beyond the least possible doubt. She kissed her fervently, held her hands and ex-amined them closely, felt of her face, neck, hair, and garments, and was caressed in return by the spirit, whose countenance wore a natural expression of pleasure at the interview, and in thus being so completely identified by one who had been her dear friend for eighteen years, and a daily companion for the last six years. The meeting of these two friends—the mortal and the immortal—was a scene never to be forgotten by those who witnessed it.

Before the spirit retired, and while Mrs. Wilson held her hand, she asked the medium, who had not moved from her seat, if she, tob, could see the spirit—to which she replied: "Oh yes; I can see her form, but not her face as plainly as you can, for she is now too far front of the cur-The spirit then retired, but came back again in about five minutes, unveiled, and invited me to come nearer. Though I was before satisfied of the identity, yet a closer view made "assurance doubly sure." As I advanced she held out both hands toward me, while her piercing and singularly expressive eyes looked intently into mine, seemingly awaiting my decision. At a glance I took in the whole situation; scanned her features minutely, and pronounced the recognition unquestionable, and the materialization a perfect fac simile of the face and form of Mrs. Conant. At this she took me by the hand, pressed it cordially, while with the other she smoothed my brow, and when her face lighted up with her familiar smile we exchanged kisses. I not only felt the kiss, but most keenly sensed the presence of Mrs. Conant. Mr. and Mrs. Palmer also recognized her.

The vitality of the spirit apparently began to wane, and she retired belind the screen, but returned in about fifteen minutes, holding in a fold of her dress a large quantity of freshly-plucked flowers, and delicate vines, some of which she handed to: Mrs. Wilson, Mr. and Mrs. Palmer, myself, and the other friends present. These flowers were not in the house when the scance commenced, and must have been brought in late in the evening by spirit agency. After the distribution of the flowers, the spirit smilingly bowed good night, and retired. Another spirit then materialized, but of an entirely different cast of features, complexion, hair and ex-pression of countenance. The face was clearly een, well defined, and readily recognized by Mr. and Mrs. Palmer. The medium was then re-leased from the sitting position she had occupied for an hour and a half.

The second scance I attended, Sept. 10th. was held in the same room used on the 26th of August. Five persons were present besides myself. The medium sat on a low hassock, with about two-thirds of her form concealed behind the curtain, and the balance exposed to the view of all present. After about ten minutes time had been de-

voted to singing, the curtain opened, and the figure of a man appeared; but no one recognizing him, he closed the curtain, but came again three different times. The fourth time he bowed to me. I took a more scrutinizing look at him. He me. I took a more scrutinizing look at him. He was stylish looking, wore side whiskers and moustache, complexion clear, but rather pale. He resembled a person I once knew in Boston, but could not recall his name. When I asked if he ever knew me, he smiled and bowed an affirmative answer, then disappeared.

The curtain again parted, and a hand was distinctly seen: then two, then hands and arms. A finely seen:

tinetly seen; then two; then hands and arms. A few minutes more of singing, then two hands parted the curtain right and left, disclosing the head, shoulders and bust of a female dressed in snowy white cambric muslin, with a lace veil over her heald and face. I arose, and; taking a closer view, recognized the features of Mrs. Conant, although not so well defined as at the previous scance, and so remarked. She smiled, bowed, and closed the curtain. In a short-time appeared again, opening the curtain wide, displaying her full form. This time her features were clearer defined and more natural. Fasked her if she would be able to come again, and with the yell removed from her face. Smiling, she bowed assent and closed the curtain. Presently a hand was seen putting a side the curtain on the opposite'side from where the medium sat (who at once assisted in holding the curtain aside). Then the same form slowly advanced and stood in the opening. As Larose to greet her she lifted her veil, and with unmistakable certainty I recognized the familiar face of Mrs. J. II. Conant.

As I greeted her and expressed my conviction and certainty of recognition, her face, which was in repose till then, immediately assumed an ex-pression of pleasure, and while her brilliantly, dark eyes were bent on me with their wonled intensity, she presented both hands and smiled with a naturalness so like Mrs. Conant when in the mortal form that I could discover no differ-

At her previous appearance we had remarked that her hands looked rather too large for Mrs. Conant's, and now she took particular pains to have me examine them. She held them up to view in various positions, and then placed one in mine. It was now small and delicate, with the peculiar characteristics of Mrs. Conant's. With her permission I raised it to my lips and kissed it, then asked her if she would exchange kisses, and promptly she put her lips to mine and

next appearance—her whole form being in full view—she raised her hand to the left side of her head and brought forward a lock of hair, and with the scissors I had handed to her, cut off about five inches, which she placed in my hand, and returning the scissors, gracefully drew the weil over her face, and receding slowly, closed the curtain. On comparing this lock of hair with, one cut from Mrs. Conant's head when in earth-

life, it matched perfectly.

The success achieved thus far induced us to ask if, she could step out into the room. The curtain shook an affirmative answer. The raps called for more light. It was put on, and we could now see to read. In a few minutes the contain how see to read. In a few minutes the curtain was drawn aside, when the spirit form of Mrs. Conant was seen softly advancing until she had nearly passed the curtain, then halting a few seconds, she put one foot forward in the act of taking another step, but evidently lacked power to proceed. [The medium, who sat several feet from her, partly in sight, here remarked that she hoped the spirit would be able to go further.] As she stood there we perceived that her vell fell gracefully over her shoulders, nearly covering her flowing robe. After a few more slight movements she glanced at each one present, bower, and with both hands waving usgood night, turned half way round and disappeared behind the curtain—which was again immediately raised, disclosing the entire form of the medi-um, still in a sitting posture, as we had seen her during the entire scance, for at no time was she entirely hid from the view of all present. Boston, Sept. 1875.

(Reprinted from the Providence, R.-I., Journal, 1 Cruelty to Animals—Ought they to be Killed for Food? To the Editor of the Providence Journal:

I beg the privilege of expressing my grateful acknowledgment to Mr. T. R. Hazard for his able appeal in behalf of those of God's creatures who can but partially appeal to our humanity when we may, thoughtlessly or otherwise, be disposed to use, them unkindly. I employ the word ankindly advisedly; for kindness, as a rule, toward the brute, begets kindliness. The brute is very cognizant of kindness; and cruelty toward a dumb animal is reflected, as from a mirror, back upon ourselves, and up to the very gates of

·But Mr. Hazard does not go far enough. The Bible says, "Thou shalt not kill"—not a man.
"Thou shalt not kill"; and there is, as all are
aware, a very large sect in India, even amounting to millions in number, who strictly, religious ly, obey this high mandate, and they are conse-

uently a kind, gentle, peaceful people. Elder Evans, of Lebanon, N. Y., told me of a family among the Shakers who had an ox that had long pertained to it, but was finally brought up to the "bull ring" to be killed. Theox went unresistingly, uncomplainingly to the ring, but while waiting for his old master to strike him on the head with an axe, shed tears, and the tears fell upon the floor.' Yet the man had the hardihood to batter in the head of the poor dumb beast now so eloquently with tears pleading for his life, and call himself a Christian.

And when the cow whose milk and butter and cheese we have enjoyed for years; when the sheep that has given to us its warm clothing to keep us warm is (I, must say, but perhaps with injustice to the brute) brutally killed for the few dollars its careass will put in our pockets, does it not stamp us with a mark of meanness, that long prayers and going to church and much ostensible charity with money cannot efface from

What say you, then? Must we eat no meat? We should dwindle away and lose our strength. We could not do our allotted task without our beefsteak and our mutton. The elephant, the ox, the camel, the horse, the useful animals, eat no meat, yet they are strong and do much work; while the useless (leaving out man if you will), that do no work, the dog, the cat, the lion, the hyena, are flesh-tearing, flesh-devouring crea-

Many of the old philosophers, the very best of men, of whom history grants us a gracious and graceful record, including the good Seneca, avoided meat, and there are to day in India, as stated above, millions who shun it, yet are agile (and considering the climate), strong and healthy, as I know by observation.

But in the above remarks, Mr. Editor, I claim

no one new thought; it is Seneca, I think, who wrote in the same way, even in the time of Nero. G. L. Dirson, M. D.

Albany, N. Y., Aug. 26th, 1875.

To the Editor of the Banner of Light:

The humbug theory of spirit-communications (so called) seems to be in a great measure abandoned, and it is now admitted that the phenomena do actually occur. But instead of being the work of departed spirits, the opposers claim that it is or may be produced by some occult force in Nature, which the researches of physicists may disclose or bring to light. Now the communicating intelligence claims to be that of departed spirits, and they refer to many circumstances and events occurring during their earthly lives, in proof of their identity—events and circumstances in some cases known only to the party receiving and the party purporting to communicate. Now to suppose that these claims are all false, and that this occult force deals only in lies with respect to Itself, in fasing a little truth in re-To the Editor of the Banner of Light: with respect to itself infusing a little truth in regard to events and circumstances referred to seems to me to imply a much greater stretch o credulity than the admission of what they pur port to be—veritable communications from the spirits of the departed. At any rate their occult force can be none other than an omnis ubiquitous devil.

Groton, Conn.

New Publications

THE NEW DON QUINOTE; or, the Wonderful Adven tures of Tartarin of Tarascon. By Alphonse Daudet. This is one of the most bewitching and extravagant of modern satires. Edmund About, the famous French romancer, says of the author that he is the pupil of Dickens, and, like his master, his command is over tears and laughter. He writes with the most fascinating ingenuity, amounting to fancy, and his sketches are in close accord with humanity and its varied experiences. The theme of the book is the habits and customs of the people of Southern France, who were prone to exaggeration; and, as Cervantes put Don Quixote through his paces in Spain, so does Daudet put his hero, the New Don Quixote, through similar paces in France, with the single episode of a lion-hunt in Africa. Published by W. F. Gill & Co., Boston. A DOUBLE WEDDING. By Mrs. C. A. Warfield, T. B.

eterson & Brothers. Those who have real the author's "Household of Bouverie," only to be thoroughly epchanted with it, will scarcely be satisfied until they have taken up the Double Wedding and gone through it with similar enjoyment. It is in the same fine vein of imagination, with scenes and outbursts of description that defy abilicipation and analysis together. She is a master in the field of fiction which she has entered, and her wide and lasting success is the deserved tribute paid her by the large. number of her delighted readers. This new book from her pen will be found to have been worthily heralded by her form production, with which novel readers are so muchein love. OUR FIRST HUNDRED YEARS, by C. Edwards Lester has been issued in extremely elegant form by the United States Publishing Compage, of New York. We made a full reference to the scope of this centennial production at the time of the appearance of its first number, and we are glad to have it to say, now that the volume is completed, that it is fittingly presented testimony to the hundred-yearexistence of the Republic, Mr. Lester's pen shines out brilliantly in fils work, which has seemed to be a work of love. As a writer, and especially as a philosophical antal-ist and describer, he has few equals. It appears that much more devolved upon him in this piece of centennial work than he had expected, but the result only redounds the more to his credit. He has here presented graphically the substantial record of our National Experiences for one hundred years, and from a perusal of his pages one can readily obtain a clear ylew of the march and connection of events, a distinct conception of the purposes of our nation allife, and in no small degree a visible ture for our beloved country. 'To a task of this kind it was necessary that the best order of talen; and the highest vigor of intellect be applied; and we hazard nothing in saying that this "First Hundred Years" will stand as a lasting monument to the efforts of the American people, for a whole century, to advance their condition materially and morally, and to attain to the highest order of prosperity

PRINCIPIA; or, The Basis of Social Science. By R. J. Wright. Published by Lippincott & Co., Philadelphia. We should require much more space than we can devote to a book like this to set forth its large aims before our readers adequately. Even the recitation of its very simple ta-ble of contents is forbidden us by the same consideration. Social science may be taken as the higher form, or level, of political science, and toward it continually tend the speculations of all economists. Mr. Wright, has in this large volume shown himself the master of all the schools, whose peculiarities he exposes in a full and fair manner, desirous of hothing but arriving at the truth. His purpos is to compare them all, to collate what is valuable and promises to be lasting, and to take up their threads and weave them into the figures of a better and more advanced plan. How faithfully he has done this can only be learned from a studious perusal of his volume, upon whose pages are to be seen the proofs of patient and well-directed thought and the most painstaking investigation. Any scheme, or system, of social science that is infused with the progressive and expanding spirit that moves the social state; is to be welcomed by all such as are in earnest rather for the truth than for the support of any preconceived the ory. The author, after all, pretends to have done no more than lay down the principles of the science in this volume, but in mastering them a key is obtained to the whole sub-

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from any persons in the audience at 24 and 74. Quartette singing.

Rochester Hall, 739 Washington street.—The Children's Progressive Lyceum, No. 1, which formerly met in Joht. A. Andrew Hall, will hold its sessions at this place every Sunday, at 104 o'clock. Geo. II. Lincoln, Sec'y.

The Ladies' Aid Society will until further notice hold its meetings at Rochester Hall, on Tuesday afternoon and evening of each week. Mrs. C. C. Hayward, Bresident; Miss M. L. Barrett, Secretary.

Mediums' Meeting at Templars' Hall, 250 Washington street, at 104 A. M., each Sunday. All mediums cordially invited.

Lurline Hall, No. 3 Winter street.—Free Public Circles are held at this place every Sunday at 104 A. M., and 24 P. M. by many of the best test mediums and speakers in the city. Good music provided. All are invited to attend.

The People's Spiritual Meetings every Sunday at 24 P. M., at Investigator Hall, Paine Memorial Rullding.

Appleton street, near Tremont. Good speakers always in attendance.

BOSTON .- Rochester Hall .- On the morning of Sunday,

Sept. 19th, the following named persons lent added inter-

1: May Potter and Esther James gave recitations; the Saunders Sisters and Misses Maria Adams and —2Collyer, sang; Mrs. Jackson and Mrs. Hattle Wilson furnished readings, and interesting remarks were made by Horace M. Richards of Philadelphia, and Mr. Viles of Ellsworth, Concert in Aid of Children's Progressive Lyceum No. 1. -A fine concert will be given at Rochester Hall Sunday evening. September 26th, for the benefit of Children's Pro-

gressive Lyceum No. 1, of Boston. Miss Adeline De Mont, the popular vocalist and planist, and others, will lend their valuable aid, and Bond's parlor orchestra will furnish choice instrumental music. The whole will be under direction of Alonzo Bond. Tickets 25 cents, for sale at the Banner of Light office and at the hall. Doors open at 7, concert to commence at § o'clock.

Entertainment at Rochester Hall .- A farewell meeting, consisting of addresses by various speakers (Dr. Taylor among the rest), music vocal and instrumental, and tests from various prominent media, at the close, will take place at this hall, at 21/2 o'clock, on the afternoon of Sunday, Sept. 26th, for the pecuniary benefit of Dr. T. B. Taylor, who is about to go to Bullmore, Md., for a month's engagement, and may perhaps remain thefe for a year, if arrangements can be made to that effect. The proposed meeting promises to be one of interest and pleasure.

John A. Andrew Hall, -Mrs. S. A. Floyd, Sunday afternoon and evening, Sept. 19th, delivered two lectures in hegusual pleasant and agreeable manner to an intelligent, refined and attentive audience. These lectures are of a high order, yet plain and comprehensive, and the questions asked by any of the audience are always answered fully and to the general satisfaction of the congregation. It is to be hoped that many, Whether Spiritualists or otherwise, will avail themselves of these lectures. If any one wishes to truly investigate they will find many ideas and thoughts to take home to ponder in their hearts, and even those who only wish to criticise the speaker, or control, will go away as did'a Presbyterian clergyman from the West, last Sunday, and say, "If Spiritualism were all like that it would not be so bad," We understand the speaker gives her services three times each Sunday, while other pay all necessary expenses, that these meetings may b free to the public. There is fine quartette singing.

Lurline Hall .- This place was filled by a large audience on the evening of Sunday, September 19th, which assembled to pay a farewell to Frank T. Ripley, trance test medium, who is : bout to leave Boston for Baltimore, whither he goes in company with Dr. T. B. Taylor. Among the services remarks were made by Mrs. Taber and others; and Mrs. Mary A. Charter of East Boston presented Mr. Ripley with a fine bouquet. Mr. Ripley desires to return his thanks to the public of Boston for the uniform kindness with which he has been regarded during his stay in this city.

Movements of Lecturers and Mediums. Sarah E. Somerby will answer calls to lecture. Address

at 15 North Washington street, Rochester, N. Y, John Collier is speaking with good success at Chicago. Societies desiring his services should address him Lock Box 157, Springfield, Mass. He asks the friends in Ohio to correspond with him.

J. Madison Allen has returned from the West, after very successful season, and proposes to remain in New England a short time? Would be glad to make lecture engagements at once for the months of October and November, anywhere within easy reach of Boston. Address Matfield, Plymouth Co., Mass. Will give week evening as well as Sunday lectures, and also give private sittings wherever practicable.

Col. H. S. Olcott will lecture for the New York Society o Progressive Spiritualists at their hall, 55 West 33d street, near Bowery, Sunday evening, Sept. 28th, at 71/2 o'clock. Subject, Spirit Materialization. J. M. Peebles lectures in Washington, D. C., during the

Four men were killed at Stony Creek, Pa., Friday night, Sept. 17th, by a locomotive explosion.

month of October.

Convenshup ov Speling Revizers.

Mr. E. Jones, (v Liverpeo), England, one ov the most zeins laborez for a revized orthografy, and one ov the most judishus, writes under-date ov Aug. 3:

"Wud it not be possibel to get a convenshun ov speling reformerz or aul English-specking peepel at the Philadelfia (entendat? It wud be a giorius thing to doo, of even to attempt, so az to hav an interchainj ov ideas."

This is certainly a favorable time, and a grand opportunity. No insuperable obstacle stands in the way ov carrying out this propozishun. If thoze interested wil moov at once, it can eazily bedun. Shal we accept this offer from England?

I. for one, say Yes!

D. P. L. I, for one, say Yes!

-N. E. Journal of Education.

Married:

Sept. 12th, by the Rev. D. G. Brooks, D. D., of Philadeiphia, David A. Cheever, Esq., and Mrs. Julia B. Dick-inson, all of Vineland, N. J.

Mrs. Dickinson was a well-known medium and healer and has twice visited England within the last five years where she practiced successfully in her profession. It is understood that she will no longer practice the healing art. except occasionally, perhaps, for her friends.

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