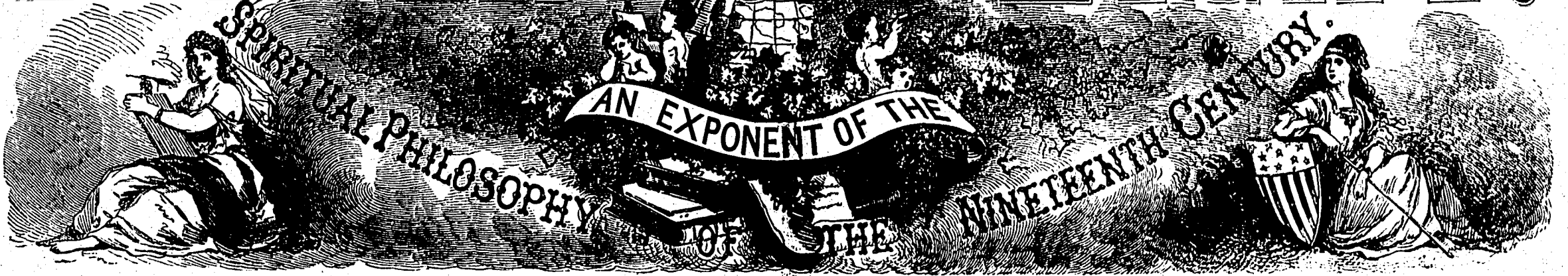


# BANNER OF LIGHT.



VOL. XXVI.

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NO. 6.

## THE TWO SIDES OF THE RIVER.

BY WILLIAM MORRIS.

**THE YOUTH.**  
Oh winter, oh white winter, wert thou gone  
No more within the wide world alone,  
Leaping with bent bow over stock and stone;  
No more alone, my love, the lamp should burn,  
Watching the weary spindle twist and turn,  
Or'er the web hold back her tears and years.  
Oh winter, oh white winter, wert thou gone!

**THE MAIDEN.**  
Sweet thoughts fly swifter than the drifting snow,  
And with the twisting thread sweet longings grow,  
And o'er the web sweet pictures come and go;  
For no white winter are we long alone.

**THE YOUTH.**  
Oh stream, so changed, what hast thou done to me,  
That I thy glittering ford no more can see  
Wreathing with white her fair feet lovingly?  
See in the rain she stands; and looking down  
With frightened eyes upon thy whirlpools brown,  
Drops to her feet again her girded gown.  
Oh hurrying, turbid stream, what hast thou done?

**THE MAIDEN.**  
The clouds lift, telling of a fairer day,  
When through the thin stream I shall take my way,  
Girt round with gold, and garlanded with May,  
What rushing stream can keep us long alone?

**THE YOUTH.**  
Oh burning Sun! Oh master of unrest!  
Why must we, tolling, cast away the best,  
Now when the bird sleeps by his empty nest?  
See, with my garland lying at her feet,  
In lonely labor stands my own, my sweet,  
Above the quern, half-filled with half-ground wheat.  
Oh red taskmaster, that thy flames were done!

**THE MAIDEN.**  
Oh love, to-night across the half-moon plain,  
Shall I not go to meet the yellow wain,  
A look of love at end of toil to gain?  
What flaming sun can keep us long alone?

**THE YOUTH.**  
To-morrow, said I, is grape-gathering o'er;  
To-morrow and our loves are twinned no more.  
To-morrow came, to bring us woe and war,  
What have I done, that I should stand with these,  
Harkening the dread shouts borne upon the breeze,  
While she, far off, sits weeping 'neath her trees?  
Alas! oh kings, what is it ye have done?

**THE MAIDEN.**  
Come, love, delay not, come and slay my dread;  
Already is the banquet-table spread,  
In the cool chamber flower-strown is my bed.  
Come, love; what king can keep us long alone?

**THE YOUTH.**  
Oh city, city, open thou thy gate;  
See with life snatched from out the hand of fate,  
Still on this glittering triumph must I wait.  
Are not her hands stretched out to me? her eyes,  
Are they not weary as each new hope dies,  
And lone before her still the long road lies?  
Oh golden city, fair would I be gone!

**THE MAIDEN.**  
Al! thou art happy and about and song,  
And all that unto conquering men belongs;  
Night hath for me no fear, and day no wrongs.  
What brazen city gates can keep us long?

**THE YOUTH.**  
Oh long, long road, how bare thou art, and gray;  
Hill after hill thou climbest, and the day  
Is ended now, oh moonlit endless way!  
And she is standing where the rushes grow,  
And still with white hand shades her anxious brow,  
Though 'neath the world the sun has fallen now.  
Oh dreary road, when wilt thy languor be done?

**THE MAIDEN.**  
Oh tremblest thou, gray road, or do my feet  
Tremble with joy thy flinty face to meet,  
Because my love's eyes soon mine eyes shall greet?  
No heart thou hast to keep us long alone.

**THE YOUTH.**  
Oh wilt thou never forget the heavy night?  
When wilt thy slaying bring on the morning bright,  
That leads my weary foot to my delight?  
Why lingerest thou, filling with wandering fears  
My lone love's tired heart; her eyes with tears,  
For thoughts like sorrow for the vanished years?  
Weaver of ill thoughts, when wilt thou be gone?

**THE MAIDEN.**  
Love, to the East are thine eyes turned, as mine,  
In patient watching for the night's decline,  
And hast thou noted this gray widening line?  
Can any darkness keep us long alone?

**THE YOUTH.**  
Oh day! oh day! is this a little thing  
That thou so long unto thy life must cling,  
Because I gave thee such a welcoming?  
I called thee king of all felicity,  
I praised thee that thou broughtest joy so high,  
Thine hours are turned to years; thou wilt not die.  
Oh day so longed for, would that thou wert gone!

**THE MAIDEN.**  
The light falls, love, and thou soon shalt be  
Naught but a pensive, happy memory,  
Blessed for the tales I told thee and me.  
How hard it was, oh love, to be alone.

## GARIBOLDI.

BY JOHN G. WHITTIER.

In trance and dream of old, God's prophet saw  
The coming down of thrones. Thou, watching lone  
The hot Saracian coast, the hairy-billed,  
Where, fringing round Capra's rocky sea  
With foam, the slow waves gather and withdraw,  
Beholdst the vision of the sea fulfilled,  
And hearst at the sea winds burdened with a sound  
Of fallen chains, as once by one, unbound,  
The nation lift their right hand up and swear  
Their oath of freedom. From the chalk-white wall  
Of England, from the black Carpathian range,  
Along the Danube, and the Theiss, through all  
The passes of the Spanish Pyrenees,  
And from the Selma's thronged banks, a murmur strange  
And glad floats to thee o'er thy summer seas.  
On the salt wind that stirs thy whitening hair—  
The song of Freedom's bloodless victories!

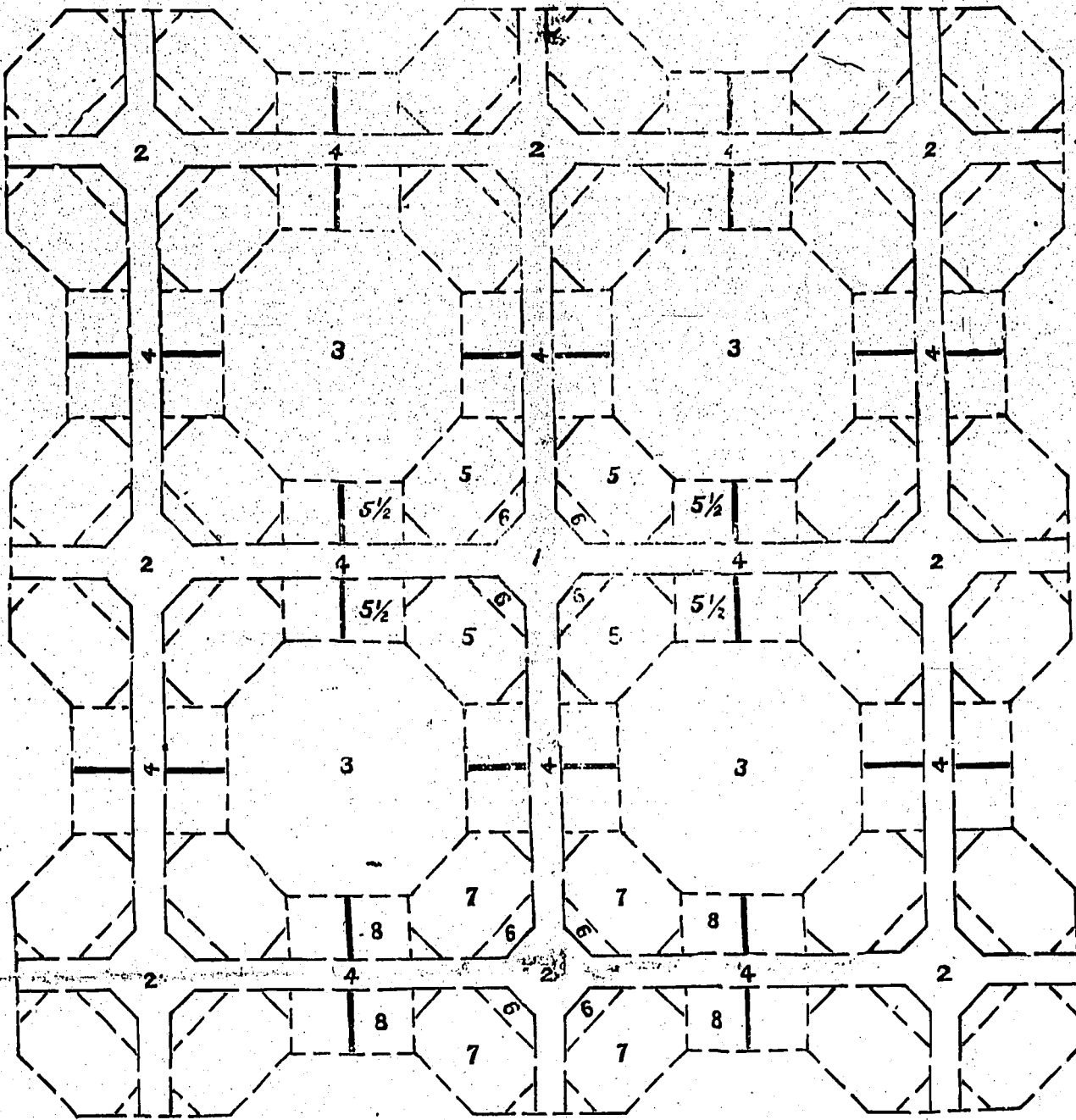
Rejoice, oh Garibaldi! Though thy sword  
Fell at Rome's gates, and blood seemed vainly poured  
Where, in Christ's name, the crowned infidel  
Of France wrought murder with the arms of hell  
On that sad mountain slope whose ghastly dead,  
Unmindful of the gray exorcist's ban,  
Walk, unapposed, the chambered Vatican,  
And draw the curtains of Napoleon's bed!  
God's providence is not blind, but full of eyes,  
It searches all the refuges of lies;  
And in His time and way, the secured thrones  
Before whose evil feet thy battle-gauche  
Has clashed defiance from hot youth to age  
Shall perish. All men shall be priests and kings,  
One royal brotherhood, one church made free  
By love, which is the law of liberty!

[Atlantic Monthly for October.

## THE INDIAN SUMMER.

Oh! beautiful Indian Summer!  
Thou favorite child of the year,  
Thou darling, whom Nature enriches  
With gifts and adornments so dear!  
How faint would we woo thee to linger  
On mountain and meadow awhile,  
For our hearts, like the sweet haunts of Nature,  
Rejoice and grow young in thy smile.  
Not alone to the sad fields of autumn  
Dost thou a lost brightness restore,  
But thou bringest a world-weary spirit  
Sweet dreams of its childhood once more;  
Thy loveliness fills us with memories  
Of all that was brightest and best—  
Thy peace and security offer  
A foretaste of heavenly rest.

## GROUPED DWELLINGS---NEW IDEAS IN ARCHITECTURE.



## ECONOMICAL, CONVENIENT CITY RESIDENCES.

### Editors Banner of Light:

Many if not all your readers must be interested in what relates to the supply of convenient tenements, at moderate rents, and in which there is sufficient provision for light, ventilation, drainage and other conditions hitherto much neglected, and I have thought that you might be glad to reproduce in your paper an engraving, prepared and published by the New York Journal of Commerce, on the 21st of August, of a group of edifices intended for city use, not only as residences, but for all purposes, public and private equally.

The editors of the Journal say that "architects, as a class, are too much wedded to old forms, or follow too closely the prevalent fashion of an age," and they have had this plan engraved at considerable expense, to show that it is possible to introduce some new ideas, and that they are disposed to encourage the good work of providing comfortable homes for all our people.

If the plan seems to you, as to the editors of the Journal, one possessing merit, I shall be glad to have it appear in the Banner.

DAVID WILDER.

### GENERAL DESCRIPTION.

The edifices are to have four equal fronts, each 210 feet (not including walls) and on each front are three doors, opening to the street from halls which intersect the building and permit ready egress by means of eight separate stairways, reaching from base to dome of each central building, so that in case of fire, or other emergency, the means of escape shall be ample, and not limited, as in buildings now being constructed in this city, to a single door.

The engraving shows the plan of the second floor, to which all the others correspond substantially, though on each the partitions can be dispensed with partially, and the space required for halls for public use readily obtained.

### FAIRIES.

Amongst other curious tales connected with the lore of Welsh Fairies is the following:

"A young man had just quitted an adjacent farm-house early one fine summer's morning, when he heard a little bird singing in the most enchanting strain on a tree close by. Allured by the melody, he sat down under it until the music ceased, when he arose, supposing a few minutes only had elapsed, but his surprise may well be imagined when he saw the tree withered and barkless. Returning full of astonishment to the house, he found that changed too, and no one within but an old man whom he had never seen before. He asked him what he was doing there? upon which the old man abruptly inquired who was he that dared insult him in his own house? 'In your own house where's my father and mother,' said he, 'whom I left here a few minutes since, while I listened to the most charming music under yon tree, which, when I arose, was withered and leafless, and all things, too, seemed changed.' 'Under the tree!—musical!—what is your name?' 'John,' said he. 'Poor John!' cried out the old man; 'I heard my grandfather, who was your father, often speak of you, and long did

But the four stories above the basement, which is intended for business purposes, are calculated for dwellings, and contain thirty-two parlors (No. 7) each 17x25 feet; forty bedrooms (No. 8) 12x12 feet; and also thirty-two large closets (No. 6), and fifty-six smaller closets 3x6 feet.

In the centre of the group, lighted from four open areas (No. 3) 48x48 feet, is a building intended for all those purposes which are common to the whole, and in this is an elevator (No. 1); dining, school, reading-rooms, &c. (No. 5 and 5) connected by halls (No. 4) six feet wide, with all portions of the building. At the top of this central building, and not in the basement, are all the kitchens and laundries required by the occupants of the group, and the work in these is to be carried on by artists, and not by drudges who have no interest in performing it properly.

Your readers know, if others do not, that the quality of food and the effect produced upon us by our clothing, is due to something besides what appears externally, and that it is vitally important that both should be prepared by persons properly qualified.

And it is also important that steam, smoke and odor of food, should not be permitted to fill the whole building, by the use of the basement for cooking and washing, and therefore we insist upon reversing the mode hitherto adopted, and placing all these operations as high up as possible.

It is also provided that under each stairway (No. 2), there shall be a furnace, or other heating apparatus, from which the smoke passes vertically, and the heat nearly so, through flues in the closets (No. 6).

There is space in these closets for other pipes and flues, including those for ventilation, so that the necessity for horizontal piping, except the mains in the cellar, will be measurably avoided.

The plan contemplates, amongst other novelties,

the introduction of an ample supply of pure air, free from dust, summer and winter, of the proper temperature and humidity, and through channels as much under control and regulation as those used for water, drainage, gas and ventilation.

It had also been provided, prior to the introduction of earth closets, so highly and justly recommended by the advocates of sanitary reform, that a similar contrivance should be introduced, using, however, fine anthracite, or other ashes, in place of earth; the former being always readily obtainable without cost, and having been proved more than twenty years since, by my own experience, to be well adapted for the purpose.

I may, perhaps, properly add, in conclusion, that the plan now offered has resulted from my observation as a housekeeper, for more than thirty years, during which period I have been considering the wants of others beside myself; and I believe that when it comes to be understood, and the natural repugnance to new things has disappeared, it will be found not only well adapted to meet the necessities of great numbers of our people, who seek comfortable though not costly accommodations; but serve for public purposes equally, and perhaps enable us to say that we have contrived a new, strictly American, order of architecture, founded primarily upon our wants as they now exist, and not necessarily upon the dead past.

Our purpose should be, having due regard to harmonious exteriors, to secure the largest amount of available space with the least expenditure of means, and if possible, supply small families, as well as large, with just sufficient room without unnecessary cost for that which is for the time useless.

This result, I believe, can be reached by the proposed plan, and I shall hope that after a reasonable time it may find general acceptance. For that, I can wait.

must be carried away. The whole of this scene was invisible to those who stood without the margin of the lake; only an indistinct mass was seen in the middle, and it was observed that no bird would fly over the water, and that a soft strain of music at times breathed with rapturous sweetness in the breeze of the morning.

It happened upon one of these annual visits that a sacrilegious wretch, when about to leave the garden, put a flower, with which he had been presented, in his pocket; but the theft boded him no good. As soon as he had touched unhallowed ground, the flower vanished, and he lost his senses. Of this injury the fair family took no notice at the time; they dismissed their guests with their accustomed courtesy, and the door was closed as usual, but their resentment ran high for though the Tylwyth Teg and their garden undoubtedly occupy the spot to this day, though the birds still keep at a respectful distance from the lake, and some broken strains of music are still heard at times, yet the door which led to the island was never reopened.

Some time after this, an adventurous person attempted to draw off the water, in order to discover its contents, when a terrific form arose from the midst of the lake, commanding him to desist, or otherwise he would drown the country.

## Original Essay.

### LABOR, AND INTEREST, AND CRIME.

BY FREDERICK ROBINSON.

In saying that interest on money is crime, I did not mean to be understood that it was legally so in any civilized nation, but that it was a contrivance of the governing classes, whereby the surplus labor of the people might be drawn into their hands without returning an equivalent in personal labor, either of body or brain. In what I have said upon this subject I did not expect the approval of many persons. I suppose that the people are not ready for this reform. Too many are hoping for the pleasure, power and luxury which interest on money confers.

I hold that money is not wealth, but simply a measure of value, established, like all other measures, by the sovereignty of nations. It is the quantity and not the quality of money that control prices. If we double the currency, prices double, and vice versa. I hold with the late Mr. Stephens that Congress is not confined to any particular material in the creation thereof. It is the image and superscription of sovereignty that makes it money, and not the material of which it is made. It is a fiat of sovereignty. It needs little if any intrinsic value. A paper currency, created by Congress, will measure out the value of things as accurately as if made of silver and gold, and more accurately, because the amount may be fixed by law, and not liable to increase or diminution, and then prices would only vary in consequence of plenty or scarcity of productions. But a gold and silver currency, made to correspond with the value of the uncolored metal of which it is made, must constantly diminish in value from the increased productiveness of the mines. Even now a currency of this kind does not answer as an accurate measure of value. For the debt that may be paid at the end of twenty or forty years in silver or gold dollars may not then measure out half as much wealth as they do now. This constant increase of what is called the precious metals, must finally necessitate the adoption of a paper currency of a fixed amount by all nations. And then it will be found that the value of gold and silver has been kept up only by the use of them as a currency, and they will then drop down to their rightful value as merchantable materials. We have seen by the use of our fractional currency that it needs upon it no promise of payment. It is enough to stamp upon it the amount for which it shall pass, without redemption, except the redemption of old currency with new. And a currency of this kind, I say, will be a better measure of value, if the amount is fixed by law, than an ever increasing amount of gold and silver. It matters not of what the measure made, provided it always measures the same.

The right of making money and taking interest upon it belongs to the government alone, and should be used for the benefit of the whole people, in defraying the expenses of government instead of other kinds of taxation. The privilege of making paper money by the rich, and taking interest upon it, is a usurpation of the rightful power of the whole people, and is a robbery to the full amount of the principal and interest in this way obtained. We occasionally hear of the benefactions of great bankers, and we rejoice in their liberality, but it would be better if the millions thus obtained had not been collected. How true it is that history repeats itself. In the dark ages, when open robbery was a respectable employment, and one had accumulated his million by rapine and murder, if then he made a few donations to the poor, or endowed a church, he was lauded to the skies as a benefactor of mankind. It is impossible to become excessively rich by honest industry alone.

If we mean to be a nation of free and equal men and women we must cease to imitate the monarchical and aristocratical governments of Europe. These governments can only exist by contrivances to elevate the thousands over the millions, and in order to attach the rich and influential to kingly despotic power, nothing has proved so successful as to dole out to them a part of the national sovereignty over the currency, and to confer upon them a part of the prerogative of taxation, in the shape of interest upon their countless paper issues. But wherever this system has long existed, it has absorbed the wealth of the nation. All the landed and other property of Great Britain is now held by a few thousands, among a population of thirty millions, and has already reduced the laboring classes to a condition of quasi servitude, and the same causes must eventually produce the same effects among us.

I have said that money is not like anything else in the world. It is not a production of industry, but a creation of government. It is not a consumable article, and is not injured by use. It contains, therefore, none of the elements of traffic and gain. If I borrow anything else, I ought to pay for the use of it, because it is a production of industry and consumption, and I ought to pay for the wear and tear thereof; so if I hire a house, I ought to pay the rent to keep the house in repair, and for all the care and expenses incident to the ownership thereof. But no such reasons can be given for the payment of interest. If I borrow money, the use of it does in no way injure the value thereof. I can return it to the lender in just as good condition as I received it. He may loan it or not, just as he pleases. He can therefore receive no wrong in denying to him the privilege of taxing the community for the use of it. Money is a creation of government as a measure of value, and to pass from hand to hand in exchange of commodities, and it has a right to say that the thing which it has created for this purpose, shall be used for this purpose exclusively, and shall not be perverted from its legitimate end for the benefit of usurers, sharpers, gamblers, speculators and capitalists; then the thousands







## EDITORIAL CORRESPONDENCE.

BY WARREN CHASE,  
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## JESUS OF NAZARETH.

Believing as we do in the existence of such a person, but with some lingering doubt of his real and personal existence, and knowing the uncertainty there is in any history of his real life and actions, and the possibility of the whole story being a fiction founded on Masonic and Therapeutic signs and symbols, we are often amused at the efforts of some of our spiritual writers and speakers in their attempts to bolster up with fragments of history, or the teachings of old church writers, the various stories told about him. For instance, the rending of rocks and the veil of the temple at his crucifixion, as being a spiritual manifestation, when none of the Jews who lived there, and had the care of the temple, knew of such occurrences, or at least none wrote it nor left it in legend, and there is not a shadow of evidence outside of the early church writers, who claimed it a virtue to lie for the church, for any such occurrences, and the story is, in itself, most ridiculously absurd, and only claimed by the church as a miracle, to prove the divinity of Jesus. Second, the attempt to sustain the slender authority of his flight into Egypt to escape the slaughter of children by a Roman Governor, who is said to have ordered all male children, under a certain age, to be killed to insure his death. All persons at all versed in Roman history know that no such edict ever was or ever could be issued and executed by a Roman Governor of a conquered province, as Judea was at the time; and that no such slaughter could ever be justified by a motive to prevent a person rising to be governor, as they were appointed by and sent from Rome, and not raised in the country. At this historic time no person could be put to death who appealed to Rome; and even Jesus could have escaped by suitable efforts if he had had friends to assist him; and those who also claim that he was a Therapist, and learned all their signs and mysteries in Egypt, where he got a general education that enabled him to utter the wise sayings of the Oriental sages, not only show the absurdity of their statements in his lack of friends at his arrest and crucifixion, where these people could have saved him if he had been one of them, but they also thereby ignore his mediumship, by which he could as well give the wise utterances of ancient seers and prophets, as can Andrew Jackson Davis and Mrs. Cora L. V. Tappan in our day, and many others who have obtained their education, not from books, but from inspiration, impression and communication from the spirit-world.

All that can be relied on of the history of Jesus is that he really was a person of remarkable mediumistic powers, and through him Moses and Elias and other sages spoke, and the spirit-world being able to control and inspire him, he uttered the wise sayings, and wrought the wonderful works by spirit power, being himself a poor, illiterate workman, whose mediumship being fully developed at about thirty years of age, took him out of the shop and home of his father to travel, preach and heal; and as the Jews could not control him, and the people feared him because of his astonishing powers, he was persecuted and executed as an infidel and blasphemer of their holy book, laws, and religion, as most of such mediums are in our day and country without the penalty.

## THE SPREAD OF SPIRITUALISM.

By travel, correspondence and other sources of information, we have means of knowing that Spiritualism is spreading more rapidly than at any former period of its history, and the cry of its enemies that it is dying out has nearly ceased, except in its faint echo from some dark corner or ignorant pretender. The permanency of spiritual intercourse is now established beyond a doubt in the minds of all candid and able thinkers who have carefully examined the subject, even among those who for a long time feared the phenomena were of an ephemeral character, and would soon pass away and leave us to build on them a faith and belief for the future generations, as Christianity has been built on the real or pretended miracles of Jesus. We have now an opportunity to assume the positive, and with the aid and cooperation of our spirit friends and counselors, to build up a practical system of religion on a natural and rational basis that can bless the world as no former system has. We only lack now a sufficient number of honest, earnest and efficient workers who can rise above personalities, prejudices, selfishness and passion, and work with intellect, reason and judgment, and cooperate in putting this most glorious and valuable subject practically before the world. The question is shall we have them? shall we have consistent, persistent and efficient action on our part, or shall we still fritter away our time and waste our talents on foolish and false systems of morals, medicine, dietetics, absurd extremes in temperance, slavery, woman's rights and men's wrongs, &c.?

The people demand a new religion, a practical religion suited for and adapted to the age in which we live, and they will have it; if we do not present it, it will be born of the churches or of infidelity, which is nearer to it than any church in Christendom. The people have long enough been fed on ceremonial husks, and they require corn, of which there is enough and to spare in our Father's house. We have long enough harped and carped about the moral depravities of all classes of people, and the worthlessness of all forms of infidelity, which is nearer to it than any church in Christendom. The people have long enough been fed on ceremonial husks, and they require corn, of which there is enough and to spare in our Father's house. We have long enough harped and carped about the moral depravities of all classes of people, and the worthlessness of all forms of infidelity, which is nearer to it than any church in Christendom.

## THE "SEERS OF THE AGES."

We have just read with deep interest and high appreciation this most excellent work by our brother J. M. Peabody. This book fills a place in the spiritual literature that is not occupied by any other work, and is a most valuable addition to our large stock of library books. Every reader, and especially every preacher and lecturer, should have this book, and read it carefully, as it has been compiled by great research and much study and arrangement. The comments and compliments of the author upon the old Seers are, of course, to be expected from and accepted by any person who has been a worshiper of Jesus. For ourselves, we have ever held him in the same estimation as

we do Confucius, Pythagoras, Socrates, and a score of other great and good men of earlier ages, and discard all unreasonable stories about him.

## CONVENTION DAY JOURNAL.

This little welcome messenger has appeared for October double its former size, and with double its usual number printed, full of useful and instructive matter for children and adults. It is owned, edited and published by the St. Louis Children's Progressive Lyceum, and has heretofore been distributed gratis every month, but has now put out a subscription list and entered the field as a monthly paper devoted to Spiritualism and especially the interests of the Lyceum movement. It will receive subscriptions at 50 cents per year, and still continue to be gratuitously distributed by the St. Louis Lyceum. The marked prosperity of this Lyceum holds this excellent and successful enterprise out as one of the signs of its progress, which has never been more encouraging than at the present time.

Written for the Banner of Light.

## GOD IN EVERYTHING.

BY GEORGE DUTTON, M.D.

The law of compensation runs through all the realms of space, and fills all souls with joy at last when they have won the race.

To hate the evil, and escape the fruits that it doth bring, Is but to run the race for God, who loves each living thing. Then, heaven, mortals, to his word and read its every line, As plainly printed in his heart and echoed back from mine, Thy heart in tones of agony bids every evil cease, My heart in answering sympathy proclaims the day of peace.

Isiah, prophet, true of old, in vision clear and strong, Saw glimpses of the present time, saw ages roll along, Saw Truth and Peace, and Mercy reign; saw Justice all arrayed

In purple and armorial gold; saw war and havoc stayed; Saw blood-red wine no longer flow beneath the wrathful press, But saw the peasant gather grapes, and meet the sweet carous

Of loving arms and lips, that fed on Nature's bounteous store, And drank in truth and wisdom's light, but poisons never more.

Then courage take, my brethren all, and march ye boldly on; Do battle valiantly for right, and in thy cause be strong; God rules above, his ruler beneath, he ruleth everywhere; He carth for his tender lambs, he carth for the poor; He speaks in hearts by knowledge freed, or Islam's untamed heart,

And works oft times by human means, nor acts a borrowed part, For man is God's, and his right arm when raised to serve the right,

Is strengthened by that sovereign power and wielded resistless might; The cause of temperance is God's, its foes cannot prevail; Love yet may linger for a time, and yet it cannot fall To come at last like flame of fire, a tidal, surging flood, To burn and flow and purge the ill—to introduce the good, The size of peace and reason's reign, of harmony and love, May yet be distant for awhile, and tarry yet above;

But rays of light and tones of love are seen and heard to-day, That give us hearts to labor on, and zeal to watch and pray, West Randolph, Va., 1869.

## NEW HAMPSHIRE.

## Third Annual Convention

OF THE NEW HAMPSHIRE SPIRITUAL ASSOCIATION, HELD IN COOK'S HALL, PLYMOUTH, SEPT. 24TH, 25TH AND 26TH, 1869.

Reported for the Banner of Light.

Agreeably to the published call by the Secretary, the Spiritualists of New Hampshire and their spirit friends met for the third time to take into consideration the most momentous question of the age called to order by the President, A. T. Foss, of Manchester, at 3 o'clock P. M., who made a few appropriate remarks on reorganization.

Further remarks were made on the same subject by Dr. French Webster, of Concord, Mrs. A. P. Brown, of Vermont, Mrs. Mary D. Stevens, of Waterville, Bro. Joseph Brown, of Campton, Father Dean and others; after which, Frank Chase was called upon to give the history of the origin of our State Association. He believed in organization, and slow growth was the best and surest.

Mrs. Mary D. Stevens, Secretary, having been reported sick, and not being present, Dr. Webster was chosen Secretary pro tem.

After remarks, Dr. Webster moved that a committee be appointed by the Chair to draw a new Constitution, which was carried on acclamation. The committee consisted of Dr. Webster, Frank Chase, Mrs. A. P. Brown, Mrs. Addie M. Stevens, and Dr. Webster reported the conclusions of this committee: to retain the old constitution entire, simply adding two new articles, as follows:

Article VIII. The Executive Committee may call Quarterly Conventions of this Association at any time and place they may think proper.

Sec. IX. Any member may pay whatever sum of money they feel able to pay, to defray the expenses of this Association.

The report of this committee was accepted and adopted. New members were then obtained, by signing the constitution.

In response to the President, who inquired if we should now go on with the business, and those officers for the ensuing year, inasmuch as there were but few present, after remarks were elicited, under inspiration, from F. Chase, Mrs. Brown, Dr. Webster and others, and the feeling became strong that what we lacked in numbers in the form, was made up by vast multitudes of spirits.

Business was resumed. It was voted that the Chair appoint a committee to recommend officers; but that committee, on retiring, were unanimously averse to selecting, and reported through Dr. Webster their recommendation of non-indication as the better way.

Officers were accordingly chosen as follows: A. T. Foss, President; Frank Chase and Mrs. Elijah Averill, Secretaries; Hanson S. Chase, Mrs. Addie M. Stevens, George G. Brown, Bro. Nichols of Manchester, Vice Presidents; Elijah Averill, Treasurer.

The President was chosen—Walter Stevens, Westworth; Walter R. Webster, Bridgewater; Mrs. Hill, Great Falls; Al Croby, Groton.

Voted, that the Secretaries furnish copies of the Constitution to the officers, to obtain names of members to our Association.

A Committee of Arrangements was chosen—Joseph Brown, Chase P. Moulton, Dr. Webster, Daniel K. Smith.

Bro. Brown said he once opened a barn for spiritual meetings, and met with success.

Mrs. Webster said he wanted to consecrate these walls. Mrs. Brown caught a vein of inspiration of the necessity of organization in everything. Adjourned to 7 in the evening.

Evening Session.—On motion of Mrs. Brown, voted to instruct the Committee of Arrangements to print the Constitution.

On motion of Dr. Webster, a Committee on Resolutions was chosen—Hanson S. Chase, Thomas Constantine, Dr. Webster. Resolutions were afterwards handed in by A. T. Foss, Dr. Webster, Dr. French Webster and E. Chase, read by the Secretary, and referred to the Committee.

President opened the conference. Dr. Webster first speaker, on Spiritualism, followed by Mrs. Stevens, endorsing one of the resolutions, to abolish capital punishment; Mrs. Brown, on the purifying influence of the new gospel of Spiritualism, and on capital punishment, showing that it did much hurt and no good.

Father Dean spoke of the Bradford Convention and other experiences, and said that he should not probably attend another convention on this side of life.

Bro. Foss spoke: Father Dean in the chair. Bro. Foss knew that all his friends were alive and with him at this time. Spiritualism was a practical reality.

On motion of Dr. Webster, it was voted that when we adjourn it be to 9 in the morning.

F. Chase related experiences, as a Spiritualist, in theological prayer-meetings.

The Committee of Arrangements then reported for the next day: Addresses by Dr. Webster in the morning and Mrs. Stevens in the afternoon.

Second Day—Sept. 25th.—Convention called to order by the President.

Dr. Webster reported for the Committee on Resolutions, by recommending all of them, without alteration. Report accepted, and resolutions adopted.

First resolution by A. T. Foss read:

Resolved, Our common schools are intended for the education of all the children of our State, without regard to sect or party; therefore,

Resolved, That the Convention is earnestly opposed to the teaching of the Bible and the practice of offering sectarian prayer as a part of the exercises of said schools.

Opposed by Dr. Webster. Favored by Mrs. Brown, Father Dean, and Mrs. Stevens. Passed.

Second resolution by A. T. Foss read:

Resolved, That the Convention views with concern the fact that a large majority of the children of this State are under the influence of the Sunday schools of the so-called evangelical sects, where they are taught to despise their own natures, and to believe that their God hates them, and that they can only be at peace with him through a cruel and bloody atonement.

## Third resolution read and passed:

Resolved, That the attempt now being made to engrain a sectarian religion upon the Constitution of the United States is a blow at one of our dearest rights, and should be opposed by all lawful and right means, by all the friends of religious freedom.

Resolved, That the fear of God is the beginning of folly, and the love of God the beginning of wisdom.

Resolved, That this Convention hereby endorses the effort to sustain the Children's Progressive Lyceum, and will give hearty support to further its interests.

The first resolution of Dr. Webster was discussed by Mrs. Brown, Father Dean, and Joseph Brown.

Mrs. Brown's resolution, read and passed:

Resolved, That as tobacco is a poison to the mental and physical health of so many, all mediums should not only abstain from its use, but try to exert their influence against it.

Resolved, That the resolutions of New Hampshire assembled in Convention at Plymouth, heartily endorse the effort made by our sisters through the nation and world to secure to women the right of suffrage.

When the resolution of F. Chase was taken up, it was moved to witness the dilemma, because there were so many of them. Bro. Foss said they were good, but no paper under heaven would publish our report, if they were all passed, for they would be handled by the press, as an advertisement of an address, thank Bro. Chase for it, and not attempt to vote through them again. Not so thought others; and after a lively discussion, it was decided to have them all read again.

Resolved, That we, the Spiritualists of New Hampshire assembled in Convention at Plymouth, heartily endorse the effort made by our sisters through the nation and world to secure to women the right of suffrage.

Resolved, That the same kind and amount of work.

Resolved, That whereas, man in his nature is more an embodiment of wisdom, woman is more an embodiment of love; and the latter principle we consider just as indispensable an element of a good and righteous government as the former, the church and mechanical agents.

Resolved, That we do not believe in capital punishment.

Resolved, That we believe the appropriate classification of tobacco and rum to be among the drugs and medicines, and the chemical and mechanical agents.

Resolved, That we approve of the laws and societies for suppression of cruelty to animals.

Resolved, That whereas, music is not only one of the principles of our nature, but of universal nature as much, and that everything is constructed musical or harmonical principles, and a state of universal harmony among men is the thing of particular importance now sought; and whereas, every person is a medium more or less, under spirit influence, and that influence is greatly increased by the harmonic and mechanical agents; therefore, the greatest importance that we do all we can to promote the cultivation of music.

Resolved, That we sympathize with the universal peace movement, and will do all we can to prevent war among the nations.

Dr. Webster, of Concord, then addressed the Convention, on the subject of "Spiritualism the Demonstrated Science of Religion."

Adjourned to 11 o'clock P. M.

Resolved, That the Convention open the afternoon session by the announcement of speakers for one hour.

F. Chase was called to explain one of his resolutions, in which was embodied the idea that we ought to pray to God the Father and to none other.

Bro. Brown thought we might as properly pray to our spirit friends as to God, when we felt in need.

A. T. Foss was willing Bro. Chase and Sister Brown should do all the praying; he did enough of that when a clergyman.

Then followed a lively and interesting discussion on the subject of prayer, participated in by Dr. Webster, H. S. Chase and others.

Dr. Webster then spoke on the use of tobacco, and the subject of temperance generally.

After an invocation, Mrs. Addie M. Stevens eloquently addressed the Convention on the "Progress of our Cause."

F. Chase, under influence, addressed the Convention briefly on the question, "What is Man?"

On motion of Dr. Webster, it was voted to appoint delegates to attend the American Convention of Spiritualists next summer, and they were appointed as follows: Dr. French Webster, of Concord; Daniel K. Smith, of New Hampshire; Benjamin Hutchinson, of Milford; Eliza Trippe, of Portsmouth; and George S. Morgan, of Bradford.

Adjourned to 7 in the evening.

Evening Session.—F. Chase spoke on "Metaphysics," Mrs. Brown, "Encouragement of New Mediums," Father Dean, "Prayer," Mrs. Stevens, "Cost of Mediumship and Spiritualism."

Dr. Webster then addressed the Convention in a very able manner on the subject of "Ancient and Modern Spiritualism."

He said the hall was closely packed with our spirit friends. He closed with an invocation.

Adjourned to 9 in the morning.

Sunday, Sept. 26th.—Rainy weather, and consequently no meeting of speakers called for by the President.

He said the smallest meeting he ever had was three men, two women and a dog.

H. S. Chase entertained us with some of his experiences, on one occasion he had a vision of a funeral, and of himself delivering the discourse, called to order by the President.

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## VERMONT.

## Progress of Spiritualism.

DEAR BANNER.—In order to understand our growth as a people, it becomes necessary occasionally to look at where we were and at where we are, and then we shall discover that our growth has been far more rapid than we have supposed. It is but a few years since, when we should have failed in our efforts in this town to have called together as many as fifty persons at our Town Hall to have listened to a lecturer on the Spiritual Philosophy, or, indeed, any reform subject. But allow me to say through the Banner, to its readers, be not discouraged, fellow laborers; persevere in the good work; place the truth of our beautiful faith and philosophy before the people, who are more ready to hear and to receive than you are willing to give them credit for, and in so doing you shall in due time reap your reward if you faint not.

This week our good sister, C. Fannie Allen, made a flying trip from Lynn to see her old friends in Woodstock after a long absence, and to cheer our hearts by the glorious words of truth and the rich poetic harmony which ever flows so freely through her as an instrument of spirit power. By invitation she spoke to the citizens of this place at the Town Hall three evenings, and had large and very attentive audiences, who freely sat in subjects for both discourses and poems, which were handled by her in the most felicitous manner, giving the greatest satisfaction, as she usually does, and perfectly fascinating the audience by the ready way in which she combined the various subjects given, and the eloquent mode adopted in their discussion. The last evening, after having as usual presented her subjects in combination, she gave a dialogue between two spirits on the two states, "Heaven and Hell," which was indeed sublimely beautiful, and made a deep impression upon the audience, who seem very desirous that she should again visit Woodstock, where I doubt not that she will meet full houses and warm hearts to greet her whenever she can make it convenient to come.

The people here are generally getting more interested in Spiritualism than ever before, and I sincerely believe if Spiritualists everywhere will but walk worthy of the high vocation wherewith they are called by and through the pure teachings of our spirit friends, they will accomplish a mighty work in the world, for the people are with us, and only looking for a good example from us in order to follow our lead.

With a most fervent wish for the success of the cause, believe me, fraternally thine,

THOMAS MIDDLETON.

Woodstock, Vt., Sept. 25th, 1869.

## OHIO.

## Norwalk, Ohio.

DEAR BANNER.—As you have frequently requested speakers and mediums to keep you posted in relation to the spiritual movement, it becomes a pleasure to me to chronicle the progress of our cause in Norwalk, Ohio.

One year ago Spiritualism was but little known here, at least so far as its outward manifestations were concerned. In March last, the writer was invited by Bro. Ira Lake (one of the most respectable and influential men of the place), to deliver three week evening lectures on the subject. There was a large attendance, many coming to gratify curiosity. In the course of our remarks we expressed our willingness to discuss the subject of spiritual intercourse with any respectable persons in the place, and to answer questions for two or three months we heard nothing from our opponents. At last, however, we received a letter from the Adventists here, accepting our challenge, and appointing the noted Miles Grant as their man to "whip Spiritualism to death." The time came, and the discussion took place, an account of which has already appeared in your columns, and need not be repeated here; suffice it to say that when the Elder failed to cast out the "demon," he lost what little influence he had with the outsiders, and made only one follower, and the result has been that the Spiritualists have leased the best hall in the place for four years; have seated it with beautiful chairs, all of which have been paid for, besides a good sum raised to pay speakers. We dedicated our hall on Sunday, Sept. 13th. An immense audience was present, and the utmost harmony prevailed. Bro. A. B. French and J. H. Randall, from Clyde, were with us, and both drew inspirations from the highest source.

I write the above to show your readers that in the darkest hours, and in one of the most prejudiced places, there is reason to hope for the spread of our glorious gospel, which sends joy and gladness into the souls of earth's famishing children.

And now, dear Banner, before I close I want to say that your bright face comes to us laden with a fresher look and a happier smile since you commenced illustrating the phenomena of Spiritualism by those beautiful cuts.

M. HENRY HOUGHTON.

P. S.—I speak here during October, November, December and January.

A SINGULAR TRADITION.—Among the Seminole Indians there is a singular tradition regarding the white man's origin and superiority. They say that when the Great Spirit made the earth, he also made three men, all of whom he clothed in the skins of animals, and made them, he led them to the margin of a small lake, and bade them leap in and wash. One obeyed, and came out of the water purer and fairer than before; the second hesitated a moment, during which time the water, agitated by the first, had become muddy; and when he bathed, he came up copper-colored; the third did not leap till the water became black with mud, and he came out with his own color. Then the Great Spirit laid before them three packages, and out of pity for his misfortune in one, and to make him the first of his followers, he took hold of each of the packages, and having felt the weight, chose the heaviest; the copper-colored man then chose the next heaviest, leaving the white man the lightest. When the packages were opened, the first was found to contain spades, hoes, and all the implements of labor; the second unwrapped hunting, fishing, and warlike apparatus; the third gave the white man pens, ink and paper, the engines of the mind—the means of mutual, mental improvement, the social link of humanity, the foundation of the white man's superiority.

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### A Sick Mind.

The following is the text of a note written by  
that truly remarkable man, Thomas Carlyle, to  
the author of a poem who had forwarded the  
critic a copy for his private reading:

"CHILSEA, London, 19th January, 1869.  
DEAR SIR: At last I receive your pamphlet,  
and have read it with what attention and  
appreciation I could bestow.

Considerable faculties of mind are manifested  
in it; powers of intellect, of imagination; a serious  
earnest character; here and there a tone of  
sombre eloquence, and vestiges of real literary  
skill.

But my constant regret was, and is, to see such  
powers operating in a field palpably *chotic*, and  
lying beyond the limits of man's intelligence.  
These are not thoughts, which you give; they are  
huge giant vapours, arising from an invisible, by  
nature, of being either affirmed or denied.

My clear advice, therefore, would be, give up all  
that; refuse to employ your intellect on things  
where no intellect can avail; to sow good seed on  
realms of mere cloud and shadow! The highest  
intellect which issues in no certainty has com-  
pletely failed. The world of practice and fact is  
the true arena for its inhabitants; wide enough  
for any or all intellects of men; and never lay  
more encumbered with sordid darkness and per-  
nicious delusions than even now.

Read faithfully might write with advantage on  
such things; better still perhaps, it might remain  
silent, and bide its whole force on illuminating  
one's own poor path in such a wilderness; on  
more and more clearly ascertaining, for at least  
one earnest man, *What to do, and how to do it!*

Probably you will not adopt this advice, almost  
certainly not at once; nor shall that disaffect me  
at all. Your tract I found throughout to be rather  
pleasant reading, and to have a certain inter-  
est; nothing in it, except one small section, treat-  
ing of a thing I never mention unless when com-  
pelled—the thing which calls itself 'Spiritualism'  
(which must be more fully heeded 'ULTRA-MAT-  
TERIALISM,' and 'LITURGY OF DEAD-SEA APES'), was  
disagreeable to me.

Yours with many good wishes,  
T. CARLYLE.

We have thus given the whole of this *outré*  
production of Carlyle, that the reader may be-  
come the better judge of its real temper and aim.  
It is obvious that it is the speculations contained  
in the poem that have provoked the ire of the  
Chelsea sage, since he appears to direct his ad-  
vice, as well as his objections, against the en-  
tire tendency of dealing, even in meditation, with  
unseen and spiritual things. At first blush, on  
reading this strange outburst of mental ill-will,  
one would be apt to say that the writer is hope-  
lessly, incurably, and eternally given over to the  
worship of materialism. He counsels men of  
real intellect to write, if they insist on writing at  
all, on "practice and fact," declaring that to be  
enough for them. He says that that world is the  
true arena for the inhabitants of the earth, wide  
enough for the activity of all intellects, and to be  
cleared of the "sordid darkness and pernicious de-  
lusions" that encumber it.

Precisely so, Mr. Carlyle! We extend you our  
hand in fraternal sympathy on that point. But  
we beg to ask you how that darkness and those  
delusions which lay so heavily on the world  
around us, are to be lifted, cleared away by any  
further "writing" of the dogmatical sort. The  
world, we judge, has had quite enough of that al-  
ready. There is ecclesiastical tyranny, political  
tyranny, and social tyranny, to keep the mind of  
man in fetters perpetually. Mankind struggles  
for release. How is it to come, and whence?  
Surely not by continuing the old methods; not by  
hugging the delusions that now encumber us; not  
by traveling paths already worn by weary feet  
until nothing more will grow under them. The  
world, it is painfully evident, cannot be healed by  
any of the old quackery. It cannot receive a  
new influx of power from the old quarter. It  
pleads in vain for help to those who long since  
have confessed their inability to render it. Yet  
the case is urgent, multitudes are sufferers in an  
unwilling bondage, the air of the prison house is  
growing more and more stifling, and the univer-  
sal prayer goes up for relief. It must be instant,  
and it must be sufficient. Who is to appear with  
it? In what direction is the new Saviour to be  
looked for?

Clearly, nothing is more certain than that a  
new inspiration is required; not perhaps by any  
unrecognized methods, but coming down from  
heaven into the minds and hearts of men as the  
silent and refreshing dews are distilled upon the  
grateful earth. In truth, materialism had so got  
the better of men, had so completely blocked the  
avenues of free thought, stopped the ways of  
speculation, and plastered up every chink and  
cranny through which light might enter the  
soul of man, that there was no mode of release  
and relief except that which an entirely new in-  
flux of power was competent to supply. And  
that is the work assigned of heaven to Spiritual-  
ism. Men in the pride of intellect, who found  
their preconceived prejudices and their cherished  
pride brought to the dust by the matchless sim-  
plicity of its teachings and humility of its doc-  
trine, would naturally be expected to resist them  
as Mr. Carlyle has done. Spiritualism is some-  
thing that does not jump with their habits of  
thought, their mental temper, and their egotistic  
hopes. It comes down from above for the very  
purpose of shattering the idols that have been so  
long cherished, and for that reason they utterly  
refuse to have anything to do with its signifi-  
cance.

In Carlyle's case, it is matter of notoriety that  
he is the victim of chronic mental disease, and he  
is to be met with corresponding charity. Of his  
instinctive devotion to what is eminently spiri-  
tual in life, in literature, and in the studies of his  
fellow-men, we require no more conclusive proof  
than is furnished on page after page of his noble  
criticisms, and essays—a matchless series—on  
German literature, in the reviews of thirty and  
forty years ago. There he has indelibly stamped  
the impress of a belief which his open mind and  
aspiring soul held fast. Since those days he has  
grown sick in mind, and all his thoughts and  
speculations have taken on, perhaps involuntari-  
ly, the hue of despondency and despair. He has

prided himself on portraying these sentiments as  
Byron did that other sentiment of a contemptu-  
ous and lonely hatred of man and all his affairs.  
Carlyle's passion, however, grew out of a more  
healthy feeling. He abominated every species of  
cant, not more in literature than in religion; and  
in struggling for that expression which would  
seem to adequately relieve the throes of his mind,  
he unconsciously drove his faculties over into the  
opposite extreme of impatience and contempt;  
and out of this condition of mind sprang that  
strange development which took the final form of  
a blind worship of physical strength and the  
rudest heroism of force. A strange spectacle  
enough, that of a man of rare, of the rarest in-  
tellectual gifts and power, become the blind wor-  
shiper of brute strength!

If men who are struggling in the chaotic seas  
of doubt and unbelief, who find nothing to lift up  
their souls in the dogmas that have been worn  
out with continued handling and bandying, will  
accept the advice of Mr. Carlyle in respect to the  
conduct of life, seeking for true and living inspi-  
ration in their actions from the source whence it  
ever comes, and which Spiritualism has made  
plain and palpable by a new and grand revela-  
tion, there need no longer be any fears for the re-  
gression of the human mind, the decay of the  
life and power of the human soul, or the despon-  
dency of men over their hopes of earthly happi-  
ness.

### Music Hall Spiritual Meetings.

The regular course of lectures in Music Hall,  
Boston, was opened successfully, on Sunday af-  
ternoon, October 10th, with a discourse by Mrs.  
Cora L. V. Tappan. The subject: "SPIRITUAL  
ETHICS." The lecture, which was able and elo-  
quent, was listened to with marked attention by  
the large audience present.

Mrs. Tappan will lecture each Sunday after-  
noon during October, and her themes will be con-  
tinuous, embracing the Science, Philosophy and  
Religion of Spiritualism.

We shall publish full reports of these lectures  
from time to time. The first will appear in our  
forthcoming issue.

The Post of the 11th, alluding to the opening  
of the above meetings, holds the following lan-  
guage:

"The first lecture of the third course on the Spiritual  
Philosophy was delivered in Music Hall yesterday evening,  
by Mrs. Cora L. V. Tappan, to a large audience. Mrs. Tap-  
pan, in commencement, said that in spiritual ethics the time  
had arrived when instead of fighting for a mere existence,  
and struggling against the anathemas of prejudice, super-  
stition, and bigotry, the science and religion of Spiritualism  
claimed an equal and affirmative place in the world of  
thought. All that could be said of any science was that it  
illustrated a principle. Spirit was a germ, absolute, a sim-  
ple, not a compound, unalterable, unmodifiable, unimprovable.  
It could not be measured by comparison with any other  
substance. There was no difference between spirit and  
matter, because there was no likeness which assumed a  
similarity. As with spirit, so with matter; both were absolute.  
Matter was uncreative, inactive, wholly without  
power; mind or spirit, was active, aggressive, all potent,  
all-powerful, and in this consisted its one and only differ-  
ence from matter. The relationship which there was between matter and spirit,  
these materials which attempted to show that spirit was  
alternated matter fell short of their purpose, for spirit was  
absolute substance, and those who attempted to say that the  
soul was the outgrowth of the body fell short of a comprehen-  
sion of the subject, for neither was an outgrowth of the  
other. Body was shaped, formed, controlled and moved by  
spirit. No matter could ever become spirit; no spirit  
could ever become matter. In its germinal life, spirit con-  
stituted everything that there was of life in all else. The  
unfolding of the germ was its growth. Here, said the speaker,  
we break off a stem. Is that the flower? Is that any  
part of the loveliness that is to be shown you? You answer  
"No." In the great cycle which makes up that soul's exist-  
ence, neither you nor I have any right to judge of its per-  
fection, or its imperfection, for we only see what would  
be but one place of a stem as compared to a full blown  
flower. The lecture, from beginning to end, was listened to  
with the profoundest attention, and to judge from the effects  
of the first, the future ones of the course will be extensively  
attended. Mr. Lewis B. Wilson, whose efficient and faithful  
management of past courses has won him the esteem of all his  
friends, has determined to spare no labors to render the  
present as interesting as they have been."

The singing was rendered by the quartette in  
an artistic manner, and was an acceptable feature  
in the exercises. Miss Crossman's accompani-  
ment on a Chickering Grand Piano, was faultless.  
The choir consists of Miss Loud, soprano, Mr.  
Winter, tenor, and Mr. and Mrs. Turner, all accom-  
plished vocalists.

### London, England.

James Burns, Esq., of London, has just com-  
menced a course of lectures on "The Science of  
Human Nature," at 15 Southampt. Row, Bloom-  
sbury Square, Holborn, London, W. C., to continue  
every Tuesday evening for twelve weeks. Stu-  
dents who avail themselves of this course will re-  
ceive ample value for their money, as the practi-  
cal knowledge imparted will be a useful key to  
their future reading and observation. The course  
will embrace a general outline of physiology, di-  
etetics, the laws of health, the treatment of dis-  
ease, the temperaments, phrenology, the laws of  
mediumship, and principles of Spiritualism. The  
lectures will be practical, and students will be  
individually instructed in the details of the sub-  
jects presented. Ample illustrations will be af-  
forded by means of diagrams, preparations from  
nature, models, skulls, busts, and the living or-  
ganism. The oxy-hydrogen microscope will also  
be called into requisition.

Mr. Burns has established a Progressive Library  
and Spiritualist Depository, at No. 15, as named  
above, where all works pertaining to Spiritual-  
ism and general reforms can be obtained. Also a  
publishing office and a shop for the sale of books,  
and a reading-room, where may be found all the  
spiritual and progressive publications of the world.  
A drawing-room has been fitted up for the  
special accommodation of ladies and sub-  
scribers; also private rooms for seances and com-  
mittee meetings. The subscription, entitling to  
all the privileges of the establishment, including  
the use of two books at a time from the Library  
for home perusal, is 21s. per annum.

Mr. Burns is now publisher of two monthly pe-  
riodicals, "The Spiritual Magazine" and "Human  
Nature." He is certainly an energetic and enter-  
prising man, and deserves well of the public he  
strives so hard to accommodate and instruct.

### Gone Home.

Mrs. Mary Ann Pearson, wife of Mr. Sewall  
Pearson, of Boston, while on a visit to Gloucester,  
Mass., passed calmly and quietly away from the  
sufferings of earth, on October 10th, aged 55 years.  
Her disease was scrofulous consumption. She  
was a well known medium for spirit communi-  
cation, and her physical departure will be missed  
by a large circle of friends. She passed on in the  
full possession of her faculties, and with a firm  
faith of her ability to return in days that are to  
come.

### Salem, Mass.

The Spiritualists of Salem gave Moses Hull a  
hearty welcome, Sunday, Oct. 10th. The large  
Lycium Hall was filled with an audience that  
highly relished his discourses. He will lecture  
week evenings when called for. He lectures in  
New York in January and February.

### Lowell.

Sunday, Oct. 10th, A. E. Carpenter addressed a  
large audience in Lowell, on the subject of Spir-  
itualism. It is the design to hold regular meet-  
ings there during the winter. The Children's Ly-  
ceum is in good working condition, and well at-  
tended. The meetings are held in Wells Hall.

### "The Woman who Dared."

The new poem under the above title, by Mr.  
Epas Sargent, was published on the 15th inst., by  
Roberts Brothers, Boston, there having been a  
demand for it, prior to publication, which exhaust-  
ed several editions. It is not only a poem in the  
best sense of the word, but a story of profound in-  
terest, full of passages that will be read with liv-  
ely satisfaction by Spiritualists, as well as by all  
who would elevate the present condition of wo-  
man and enlarge her opportunities of developing  
her own nature in her own way.

Of course there is much in the poem that will  
be assailed by the conservative sentiment of the  
country; but with the spirit that breathes through  
the work no one can find fault. It is devout,  
reverential, philosophical and sympathetic; and  
every true woman will, we think, feel grateful to  
the author for this eloquent plea in behalf of the  
sex.

The best commendation of the poem will be to  
give a few extracts. Passing by the "Overture,"  
perhaps the most remarkable part of the whole  
work, we choose such passages as will indicate  
the poetical drift. There are a number of charm-  
ing little lyrics scattered through the story, of  
which we select one. The book is a beautiful vol-  
ume of 270 pages, and will form an admirable gift  
for the holidays. It is sold at \$1.50, bound in cloth,  
at which price we can forward it to any part of  
the country postage free.

#### THE SOUL'S LATENT POWERS.

THE SOUL'S LATENT POWERS.  
I do not think  
The inner presence never stirred or spoke;  
Valued though it be from consciousness so strangely,  
And its true value only known to those who seek  
Of outward things, the quest of earthly passion,  
There is an under-sense, a faculty  
All independent of our mortal organs,  
And undiminished by neither space nor time.  
Else whence pressed they, those eldorado glimpses,  
That vision peering to the distant future,  
Those quick intuitions of impending ruin,  
If not from depths of soul which consciousness  
Limited as it is in mortal scope.  
May we then say that the soul is latently latent,  
Or with a conscious being all their own,  
Superior and apart from what we know  
In this close keep we call our waking state,  
Lie growing with our growth the lofty powers  
We seek not of; which some may live a life  
And never heed but know that they have a soul;  
Which many a plodding anthropologist,  
Philosopher, logician, Scientist,  
Ignore as moonshine; but which are, no less,  
Actual, proven, and in their dignity  
And grand as the sun's rays, and attributes,  
Worthy to qualify a deities spirit  
To have the range of an infinity  
Through an unending period—at once  
A promise and a proof of life immortal."

#### WOMAN'S RIGHTS.

"Perceive eye me with a puzzled look,  
Then said I: 'Thou art no woman, I hope,  
When from thy threshold woman will come forth,  
And in her own hands take her own redress;  
When laws disabling her shall not be made  
Under the cowardly, untested plea  
That man is better qualified than woman  
To extend the rights of her sex to the world;  
Justice to her shall be no man's advancement;  
And woman's will be to best her man's wrongs.  
Accelerate that time, all women true  
To their own sex—yet not so much to that  
As to their own souls, and to the rights of man;  
But pardon me; I wander from the point—  
Following you. Now tell me, could you make  
America your home?'"

#### IS IT MORAL?

"Behold the world's ideal of a wife!  
'T is something like to this:—'She marries young,  
Perhaps in meek submission to the will  
Parental, or in hope of a support;  
In a few years—'as heart and brain mature,  
And knowledge widens—finis her lord and master  
In a wrong-headed church, a selfish tyrant,  
A miser, or a blood-thirsty slaveholder;  
Her love for him, if love there ever was,  
Is turned to hatred or indifference:  
What shall she do? The world has one reply:  
You made your bed, and you must lie in it;  
True, you were heedless of the consequences;  
True, a false sense of duty urged you on,  
And you were wrongly influenced—no matter!  
Be his wife still; stand by him to the last;  
Do not rebel against his cruelty:  
The more you play the sufferer, the more merit  
In your conduct! Suffering is your lot,  
It is the badge and jewel of a woman.  
Shun not contamination: from his touch;  
Keep having children by him, that his traits  
And blood may live in continuity;  
Think that you love him still; and feed your heart  
With all the lies you can, to keep it passive!  
"So say the well-to-do who lead the many  
Over stone walls into the thorns and ditches,  
Because their fathers took that way before them.  
Such is the popular morality!  
But is it moral? Nay; when man or woman  
Can look up, with the heart of prayer, and say,  
Forbid it, Heaven, forbid it, self-respect,  
Forbid it, merciful regard for others,  
That this one should be parent to my child—  
That moment should the intimate relations  
Of marriage end, and a release be found!"

#### LITTLE GOOD HARBOR BEACH.

"The air was genial, and a ray of sun  
Shone bright from the beach. The obb had left  
A level stretch of sand, white, smooth and hard,  
With not a hoof-mark on the glistening plain.  
The horses trod their heads with snorting pride,  
Footing the ocean breeze, as curved and fell  
By the long line the cropping fringe of foam,  
Then backward slid in undulating flaps,  
While all the world in Tyrian splendor flamed.  
But this is life! cried Linda, as she put  
Her horse to all his speed, and shook her whip.  
They skirted the ocean, their chosen way, the wave,  
They walked their horses slow along the beach:  
And, as the light fell on a far-off sail,  
And made it a white glory to the eye,  
Said Linda: 'Beet it fades into the gray;  
And now is dim, and now is gone more!  
Yet would a little more of that I still  
So fade from memory scenes which higher points  
Of vision shall reveal: the beautiful,  
The good, shall never die; and so to-day  
Shall be a lasting, everlasting joy!"

#### LINDA'S LULLABY.

"Murmur low, little rivulet flowing!  
For to sleep on my bed Linda is going:  
All good little lambs be reposing,  
For Linda one eyelid is closing.  
Oh forget what a noise you are making!  
Oh crickets! now don't keep her waking!  
Stop barking, you little dog Rover,  
Till Linda can get half-sens over.  
Little birds, let our word of love reach you—  
Go to bed, go to sleep, I beseech you;  
On her little white coverlet lying,  
To sleep our dear Linda is trying.  
Hush! sing just as softly as may be;  
Sing lullaby, lullaby, baby!  
Now to sleep on my bed Linda is going—  
Murmur low, little rivulet flowing!"

### The Lycium Amateur Dramatic Association.

This successful company commence their sec-  
ond season on Wednesday evening, Oct. 27th, on  
which occasion they will present the pleasing  
drama, "Agnes De Vere," and the laughable  
farce, "The Captain of the Watch," cast to the  
full strength of the company. The short vacation  
that they have had during the summer, has been  
fully occupied by the rehearsal of several fine  
dramas, which will be presented in a manner sel-  
dom seen on the amateur stage. Few, if any, so-  
cieties, have made the rapid strides toward suc-  
cess that this has, and the Spiritualists of Boston  
may well feel proud at having in their midst one  
of the best Amateur Dramatic Associations in  
this city, composed of members of their Lycium.  
Friends, rally to the hall on the above occasion,  
and do not let a vacant seat be obtainable, for the  
benefit of the Lycium is the end in view, and such  
an institution deserves the support of all. Tickets  
are for sale at this office and by the members of  
Association.

Officers for season 1869-70: President, D. N.  
Ford; Secretary, Thos. Marsh; Treasurer, Wm.  
A. Dunklee; Stage Manager, Fred M. Hawley;  
Prompter, Lizzie F. Lovejoy; Properties, E. D.  
Chase; Costumer, Chas. W. Sullivan.

### Baltimore, Md.

The First Society of Spiritualists in Baltimore  
resumed their meetings the first Sunday of Octo-  
ber, with Mrs. F. O. Hyzer as the lecturer.

### Funeral of Mr. John White.

The funeral services of this gentleman—an old  
and well-known musician, and firm and out-  
spoken Spiritualist—were conducted at the Mel-  
nonon (Tremont Temple), Boston, on Tuesday af-  
ternoon, October 12th, by Miss Lizzie Doten. A  
goodly number were in attendance to offer the  
last tribute of respect to translated worth.

The exercises consisted of the reading of selec-  
tions of Scripture by Miss Doten, followed by the  
delivery of an address on the general lessons con-  
veyed by life and death. Occasional like the pres-  
ent (said the speaker) led us to be thoughtful. We  
could not understand the meaning of any one life,  
because we could not understand ourselves; we  
could see but in part, and prophesy but in part.  
Death was no more a mystery than life, but to our  
poor human conceptions it must, after all, be a  
mystery. In view of this change the human heart  
often cried out, "If a man die, shall he live again?"  
And was there no voice to answer? The answer  
of the past came, that at the last day we should  
be raised, and the faith of the ages gone had ex-  
pressed this thought, notwithstanding the differ-  
ences of religions or creeds; and in this latter  
time the voice of inspiration—the voices of the as-  
cended loved ones had answered us, as one by  
one they went away. On the present occasion  
was celebrated the birth of another soul to the  
better life. Could he in his present state under-  
stand his past existence? and how did its history  
appear to his expanded vision? How appropri-  
ate was it, at this season, when the husbandman  
was gathering the fruitage of the year, that the  
fruitage of the autumn time of a ripened individual  
existence should be harvested by the angels.

The speaker referred to the fact that five years  
ago, during a course of lectures which she was  
then delivering in Lyceum Hall, she was led by  
the venerable countenance and earnest demeanor  
of the deceased, to look for him regularly among  
the audience, and on one occasion at the close of  
the meeting, coming near him, she saw the spirit  
of a child standing by his side. She described it to  
him, and with deep emotion he recognized it to  
be the form of a little one who had gone  
home by a sad accident years ago. The ac-  
quaintance thus formed had continued un-  
broken up to the time of his physical change.  
He who had passed on would never cross  
our thresholds again with that bending form,  
but his bright and glorious and youthful spirit  
would come to us with lessons of wisdom  
from the kingdom of light. The speaker referred  
to the innate love of harmony which had ruled  
the life (as well as the profession) of the deceased.  
This world had not given him any great place in  
its consideration, but in that land where the eyes  
of the immortals could read the secrets of the  
soul, he who had gone from our sight would be  
found to have taken his heaven with him—as we  
all must—that he might enjoy it there. The ad-  
dress contained several extracts from some of  
Miss Doten's poems, and closed with a beautiful  
invocation.

The deceased passed away from earth "like a  
shock of corn fully ripe," having attained the ad-  
vanced age of eighty-four years and two months.  
He was able to go out of the house on Saturday,  
and on the next day—Sunday, 10th—he fell asleep  
in the arms of those loving angels who are ever  
in waiting to bear the weary pilgrims of earth to  
the Summer-Land of glory and repose.

### Is it So?

According to Austrian and Hungarian journals,  
a Messiah is to make his appearance in Jerusalem.  
Letters are said to have been received by the  
Rabbi of Paks, (Hungary,) which state: "To-  
ward the end of last month a column of fire was  
seen at the ruins of Solomon's Temple, and a  
strong voice was heard, addressing itself to a  
Jew who was rendering his devotion there at the  
time, intimating to him to announce, as prophet,  
that the Messiah will arrive at the coming year,  
that the Jews should repent and observe better  
the religion of their fathers. The man so ad-  
dressed immediately went to the city, predicted  
in the manner of the old prophets, and announced  
what the voice had revealed to him. The people  
of the various creeds treated him as an impostor,  
and some wanted to kill him, but with superhu-  
man strength he fought hundreds of his assail-  
ants; a battalion of soldiers was sent to arrest  
him, but they proved powerless against him.  
This week two Israelites will leave for Jerusalem  
to obtain exact information."

### New Subscribers.

Our old subscribers have sent us a list of thirty-  
three new names since our last issue. The names  
of our helpers are as follows: Hiram Doyle sent  
one new subscriber; Mrs. O. Fisk, one; Mrs. M.  
Lincoln, one; S. J. Stanton, one; Wm. W. Allen,  
one; G. Sweet, one; N. Hoyt, one; D. Quinlan,  
one; M. Allen, one; M. H. Righter, one; O. Ve-  
ber, one; H. Fox, one; H. E. Weldon, one; E. W.  
Bradford, one; J. M. Hall, two; M. M. Blanchard,  
two; Joshua Nickerson, one; Mrs. H. Dimon, one;  
J. Millett, one; M. Wright, one; J. C. Bender, one;  
Dr. J. M. Blackesley, one; Caroline A. Grimes, one;  
A. E. Carpenter, one; H. Benedict, one; C. S.  
Field, one; C. L. Smith, one; D. Johnson, one;  
J. F. Peterson, one; A. J. Faunce, one; S. D.  
Williams, one.

### Lectures in Charlestown.

The First Spiritualist Lecture Association, of  
Charlestown, has engaged Union Hall, on Main  
street, for the present, and are regularly address-  
ed each Sunday afternoon, by Mrs. Fannie B.  
Felton, of Malden. Rev. Rowland Connor has  
spoken before them for several successive Sunday  
evenings, with good effect. It is the desire of the  
committee to render these lectures, both after-  
noon and evening, acceptable to the spiritualistic  
public of Charlestown, and we hope their efforts  
will meet with merited success. Miss Lizzie Do-  
ten lectures Sunday evening, Oct. 24th.

### Worcester and Providence.

We learn that it is the intention of Dr. H. B.  
Storer—whose medical office is at 120 Harrison  
Avenue, in this city—to visit both Worcester and  
Providence, one day of each week, and give the  
sick and suffering in those places opportunity of  
employing the very remarkable spiritual and  
clairvoyant mediumship of Mrs. J. M. Friend.  
This estimable lady has for many years been at-  
tended by thoroughly educated and highly intelli-  
gent physicians, whose diagnoses and prescrip-  
tions through her have brought relief to thou-  
sands. Our friends may rely upon the genuine-  
ness and satisfactory character of this lady's su-  
perior powers.

### J. M. Peebles in London.

We have just been favored with advance proof-  
sheets from *Human Nature*, (a talented spiritual  
monthly published by J. Burns, Esq.,) giving an  
extended account of Mr. Peebles's public recep-  
tion by the Spiritualists of London, which was  
very cordial indeed. We shall make copious ex-  
tracts from these proof-sheets for insertion in the  
next issue of the *Banner*.

### New Publications.

AMERICAN COMMERCIAL LAW is the title of a neat and  
comprehensive work on the general law of business in all  
its practical varieties, and is intended as a complete and  
safe guide for the correct transaction of every kind of  
business. It embraces plain and full instructions, with  
practical forms adapted to all the States of the Union. The  
author is Franklin Chamberlin, Esq., of Hartford, Con-  
necticut, in which city it has been published by Messrs. O.  
D. Case & Co. We need scarcely attempt to specify the  
great variety of topics treated in these invaluable pages,  
since they comprise almost all that may be mentioned in  
connection with the wants of man in our modern republican  
communities. They are all alphabetically arranged, and  
make a long list indeed. This volume is intended by its  
capable and experienced compiler to be a lawbook for the  
mass of the people, to the lawyer, the merchant, the me-  
chanic, the manufacturer, the insurance man, the owner of  
property, the landlord, the tenant, the stockholder, the  
creditor, the debtor, the partner, the bondholder, the lessee,  
the agent, the public officer, the contractor, the builder, the  
shipper, the guardian, the teacher, the farmer, the clergy-  
man, the doctor and the citizen. It is the freshest work of  
its character before the public, and the most comprehensive,  
full and reliable. Its forms are plain and concise, being  
stripped of all complications and superfluities. It is pre-  
sented with the most satisfactory array of testimonials  
from judges and members of the bar, not only in Connecti-  
cut but other States, and as a whole may with confidence  
be regarded as a perfect treatise of its kind, leaving nothing  
to be desired by those who almost daily find themselves  
in need of competent legal advice close at hand, that can  
be called in without the needless expense of a fee. The  
outlay for such a work would seem to be an essential in-  
vestment for every American citizen.

THE DAVENPORT BROTHERS, the World-Renowned Spirit-  
ual Mediums, with their Biography and Adventures in Eu-  
rope and America, is the name of a book, just issued from  
the press of Wm. White & Co., Boston, which will command very  
wide attention. Those who accept the philosophy and the di-  
vine principles of Spiritualism, equally with that large class  
whose curiosity for the time outruns their faith and keeps  
in advance of their professions, will eagerly reach out their  
hands for a book whose clear revelations must satisfy the  
wants of their nature. There is wonderful variety in the  
sketches that form the body of the book, and together they  
make a summary of narrative that cannot be easily matched  
for intensity of interest. The entire career of these remark-  
able Brothers is given in these pages with accuracy; and as  
it includes seances in all parts of the civilized world, and  
brings them in contact with characters of public interest  
and renown, it will be read with an eager appetite by all.  
We cannot begin to give any outline of the contents of a  
book that is so well filled up with exciting, surprising, and  
convincing manifestations by the unseen intelligences. It  
must suffice for us to assure the reader that a perusal of its  
pages will more than compensate for any time or pains  
taken in reading the volume for its numberless manifesta-  
tions of spirit experiences and development.

HESTER STRONG'S LIFE WORK; or, the Mystery Solved,  
forms the title of a new tale by Mrs. S. A. Southworth, and  
published by Lee & Shepard. It is a pathetic story of the  
trials and sufferings a country family, whose near and re-  
mote relation to other families and to country scenes, in-  
cidents, experiences and character is sketched with a skill-  
ful hand. We can commend this book as one inculcating  
lessons of genuine morality and benevolence, and, above all,  
as crowded with real life and its shifting interests. It is  
very handsomely got up by the publishers, who never slight  
work which they undertake to present to an appreciative  
reading public.











Mediums in Boston.

MRS. A. C. LATHAM.  
MEDICAL CLAIRVOYANT AND HEALING MEDIUM.  
282 Washington street, Boston. Mrs. Latham is eminently successful in treating Rheumatism, diseases of the Lungs, Kidneys, and all Bilious Complaints. Parties at a distance examined by a lock of hair. Price \$1.00. Oct. 9-19.

DR. MAIN'S HEALTH INSTITUTE.  
AT NO. 226 HARRISON AVENUE, BOSTON.  
Those seeking examinations by letter will please enclose \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and age. 15w-19-20.

MRS. N. J. ANDREWS.  
LECTUROPATHIC and Magnetic Physician, 1001 Washington street, Boston. Special attention paid to Rheumatic and Nervous Diseases, and all Nervous Affections. Oct. 14-19.

JULIA M. FRIEND.  
MEDICAL CLAIRVOYANT, office 120 Harrison Avenue, Boston. Examination \$2.00. Hours from 9 A. M. to 5 P. M. Medical prescriptions put up and sent to all parts of the country. Oct. 2.

DR. J. L. LOVELL.  
CLAIRVOYANT, Magnetic and Electric Physician, 1001 Washington street, Boston, Mass. 14w-19-20.

LAURA H. HATCH will give Inspirational Musical Services every Monday, Wednesday, Thursday and Friday evening, at 8 o'clock. No. 10 Appleton street, first house on lot from Berkeley, Boston, Mass. Terms 25 cents. For sale, the following pieces of Inspirational music: Zeppher Waltz; Fairy Land Polka; Mozart's March of Triumph; Merry Song; March d'Amour—each 30 cents; and Battle of the Marston, 75 cents. Sent to any address on receipt of price. Oct. 9-19.

MARY M. HARDY, Test and Business Medium, No. 93 Poplar street, Boston, Mass. Sealed letters answered by enclosing \$2.00 and two red stamps. Circles every Thursday and Sunday evening. Admittance 25 cents. Oct. 2-19.

MRS. F. C. SILSBEE, Clairvoyant, Business and Test Medium, 1001 Washington street, Boston. Sealed letters by a lock of hair. Price \$1.00. No. 3 Irving corner Cambridge street (first flight). Hours, 8 A. M. to 6 P. M. Oct. 19-20.

MISS SEVERANCE AND HATCH—  
French, Test and Business Mediums. Medical examinations given. No. 20 West street, Boston, Mass. Hours from 9 to 12, and 1 to 6. 13w-19-20.

A. HODGES, Test Medium, holds circles Sunday and Wednesday evenings at 7 1/2, Thursday 3 P. M. Office hours from 10 A. M. to 8 P. M. No. 36 Carver street. Oct. 23-19.

MRS. L. W. LITCH, Trance, Test and Healing Medium, Circle Tuesday and Sunday evenings at 7 1/2, Wednesday afternoon, 87 Sudbury street, room No. 16. Oct. 23-19.

MRS. LIZZIE ARMISTEAD, Test and Spirit Medium, 302 Washington st., corner Kneeland, Boston. Oct. 16-19.

MRS. M. C. BOSTWICK, Medium and Psychometric Reader, 10 Pine st., Boston. Hours—10 to 9 P. M. Oct. 9-19.

MRS. M. A. PORTER, Business and Medical Clairvoyant, No. 8 Lagrange street, Boston. Oct. 2-19.

MRS. N. L. STEWARD, Electric and Magnetic Physician, No. 14 Avon street. Hours from 9 A. M. to 6 P. M. 14w-19-20.

MRS. O. GRIDDLE, Trance and Test Business Medium, 44 Essex street, Boston. 5w-19-20.

MRS. R. COLLINS, Clairvoyant, Physician and Healing Medium, 19 Pine street, Boston. 12w-19-20.

Miscellaneous.

CHOLERA.

HOW TO CURE IT.

At the commencement of the Diarrhea, which always precedes an attack of the Cholera, take a teaspoonful of the Pain Killer in sugar and water, (not, if convenient,) and then bathe freely the stomach and bowels with the Pain Killer clear. Should the diarrhea or cramps continue, repeat the dose every ten or fifteen minutes until the patient is relieved. In extreme cases, two or more teaspoonfuls may be given at a dose.

The Pain Killer, as an internal remedy, has no equal. In cases of Cholera, Summer Complaints, Dyspepsia, Diarrhea, Asthma, it cures in one night, by taking it internally, and bathing with it freely. Its action is like magic, when externally applied to Old Sores, Burns, Scalds and Sprains. For Sick Headache and Toothache, don't fail to try it. In short, it is a Pain Killer.

The Pain Killer is sold by all dealers in Family Medicines. Oct. 9-19.

DR. J. R. NEWTON

Will heal the sick in

BUFFALO, N. Y.,

At the

BLOOMER HOUSE,

ON AND AFTER TUESDAY, OCT. 4TH,

For a few weeks.

DR. NEWTON repeats his visit to Buffalo in consequence of the multitudes of cures performed on the 4th, 5th and 6th of September, and at the solicitation of many prominent citizens of that city. Oct. 2.

SOUL READING.

Or Psychometrical Delineation of Character.

MRS. A. B. BEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their photograph or lock of hair, she will give delineation of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription thereof; what business they are best adapted to pursue in order to be successful; the physical and moral adaptation of those intending marriage; and hints to the inharmoniously married. Full delineation, \$2.00; Brief delineation, \$1.00 and two 3-cent stamps. Address, MRS. A. B. BEVERANCE, 402 Sycamore street, Milwaukee, Wis. Oct. 2.

PSYCHOMETRY AND CLAIRVOYANCE.

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# Banner of Light.

NEW YORK SPECIAL CORRESPONDENCE.

BY MARY F. DAVIS.

## ADVANTAGES OF THE CHILDREN'S LYCEUM SYSTEM.

An editorial writer in the *American Spiritualist*, of August 28th, quotes from another paper this passage: "A. J. Davis, by the agency of the dear invisibles, inaugurated, in the Children's Lyceum, a movement which in its growth at every stage proves a power for good." The writer proceeds to say: "Whether the 'dear invisibles' were the agents of friend Davis, or Davis the agent of the 'dear invisibles,' is an open question, perhaps, but that the Lyceum has been at every stage of its growth productive of unalloyed good, is an unassailable assumption." The author of the article then alludes to a fruitful cause of dissension, which proves to be not so much the system, *per se*, as the business relations of Lyceums and Societies; and we trust his earnest exhortation to give attention and the results of thought to this subject, will be heeded by all who are engaged in the Lyceum work. "Let the question," he says, "be candidly discussed in the proper spirit. Let those who have light impart it, that harmony may continue, usefulness be extended, and simple justice further the cause of progress."

We are perhaps most indebted to our editor friend for the sarcasm with which he opens upon the ambiguous form of expression in the sentence quoted. It is worth while to dissipate any "superstition of names or forms," though it be with the keen shaft of ridicule. While thankfully acknowledging our indebtedness to the "dear invisibles" for veritable revelations, we should reserve the right of private judgment with regard to their merit or demerit, and their adaptation. If those who received ancient communications could have done this, it would have saved the world a vast amount of suffering and loss consequent on obedience to blind superstition and bigotry. The one who has been most closely connected in thought with the Children's Progressive Lyceum, by whom, through the shining track of vision, it was first apprehended, would be the last to wish its acceptance on any other than rational ground. If the Lyceum system appeals, on its own merits, to the common sense of Spiritualists, as a valuable method of spirit culture for their children, let it be accepted; if not, let something better be inaugurated in its stead. If retained, the general plan should be adhered to as faithfully as possible, for the sake of promoting the enthusiasm and growth which arise from harmonious, orderly arrangement and unity of purpose in large bodies; but this need be no hindrance to the introduction of minor changes such as local circumstances render necessary. One writer (*Religio-Philosophical Journal*, August 28th), says: "The most potent cause of whatever failure attends the movement, is the demand of its prominent apostles for a rigid adherence to every feature of its elaborate system."

It is simply old theological dogmatism and authority revamped; and this spirit must be banished from our fold, ere we can make that progress in a proper culture of the young that truth and human interest demands. Surely there should be among Spiritualists no such blind adherence to "authority" as is here lamented, and it is difficult to believe that it is so. If the "prominent apostles" complained of, insist upon a "rigid adherence" to the Lyceum method, as laid down in the Manual, not on the ground of its intrinsic adaptation to the spiritual needs of the young, but dogmatically, then they need to review their course and plant themselves on a better basis. If they have, without superstition, accepted the Lyceum model as the most natural and useful yet discovered, and insist on its exact and perfect establishment everywhere, irrespective of circumstances, they are still in the wrong, and need to retrace their steps. Just as in the system of home life, there is a general plan by common consent adopted, but each family varies from every other in the unimportant minutiae of its arrangements, so the Lyceum, while adopting in the main a uniform plan of procedure, must give latitude for such minor changes as the exigencies of the case may require. That every man and woman may feel at perfect liberty to suggest such changes, or to point out "a more excellent way" than any yet brought to light, is the supreme wish of the Lyceum's earliest friend; and he would emphatically protest against the acceptance of this or any other system on the sole dictum of human or angelic authority. "Prove all things; hold fast that which is good." With this in view, it may be well to glance at some of the Lyceum features and methods. We may thus also bring them to the test of common sense, at first recommended, and, perchance, come to a more satisfactory understanding of their value.

### EFFECT OF THE LYCEUM EMULEMS.

We are all more or less acquainted with the magic effect of symbols on the human mind. A word or thing which stands as the type of a lofty feeling or idea, has power to stir our pulses with an unwonted thrill. There are names and phrases that are poetic, the mention of which at once suggests numerous beautiful thoughts or objects that cluster about them, or of which they are typical. Children are no less susceptible than adults to this poetic and inspiring influence of emblematic words and forms, and to this susceptibility, which is an important adjunct of culture, the Lyceum plan is remarkably adapted.

Let us repeat, for instance, the names by which the Groups are designated—Fountain, Stream, River, Lake, Sea, Ocean, Shore, Beacon, Banner, Star, Excelsior, Liberty. Not one of these words but is in a high degree lyrical and inspiring; not one of them but has formed a theme for lofty poems, rich music, or the charming products of imitative Art. They are not only euphonious, so that we dwell upon their spoken sound as if it were a strain of music, but they suggest images of things or thoughts that are inexpressibly beautiful and dear.

"To him who in the love of Nature holds Communion with her visible forms," these names "body forth" her solitudes, forests, and mountains, her vast waste of waters, her rock-bound coasts, her illimitable firmament, and, above all, the triumph of the soul amid these grand environments of matter. To the child they suggest the freedom and joy of outdoor life, the gleam and melody of falling and rushing waves, the flight of the butterfly over soft, green banks, the gold of the cowslip and dandelion, and the faint red of the wild rose in lowland meadows, and the dip of the thrush's wing in wildwood brooks. Thus these names of Groups perform a beneficent mission through the poetic faculty. They also signify the natural gradations in the unfolding of the human spirit. The Officers of the New York Lyceum, in its early stages, illustrated this fact by forming a set of Emblematic Banners, on which were symbolized, albeit crudely, the conditions and struggles of the developing mind in its journey from the

Fountain of life to the heights of Liberty. Of these Banners the Unabridged Manual, page 127, gives a description.

The badges in their turn are also two-fold symbols. In the most attractive manner to a child, that is, by the display of a particular color, each badge is made to indicate the name of a Group, and, on the other hand, each color signifies some affection of the child-nature to which it is assigned. The targets perform a parallel office, and also help to give order to the Lyceum sessions. The power of badges and emblems none can dispute—not only over children, but full-grown men and women. Witness the attachment of political parties to their symbols, and of whole peoples to the colors and emblems of their national banners. See the fealty to tokens of official station in civil and military bodies, and to badges and regalia among members and officers of countless secret and open fraternities. It is not for the sake of a "rag of bunting," a bit of ribbon, a sash of green and gold, a breastplate hieroglyph, that men cherish such paltry tokens, but because they indicate the devotion of each member of a common brotherhood to some great affection, cause, or principle. So the Lyceum badges have the effect to inspire, in the young hearts that beat beneath them, attachment to a common cause, and the noble feeling of fraternity. This feeling is intensified and broadened by the use of the national flag in our Lyceum marches, as this is a symbol and guaranty of the liberty and unity which have culminated in the best and freest government on earth. Under its beautiful folds the oppressed of every clime find shelter, and thus it has become an emblem of universal brotherhood. The following lines, from the hand of a friend, doubtless express the Lyceum children's view of our national banner:

### THE FLAG OF PEACE.

The day, that maketh all things new,  
The day of truth and grace,  
From out the heavens the banner threw,  
The flag of red and white and blue,  
To bless the human race.

The day, that maketh all things bright  
With liberty divine,  
Pleaded from the heavens the starry light,  
And in the red, the blue, the white,  
Bade it forever shine.

Oh banner fair! oh banner free!  
The red, the white, the blue!  
Unfold to every land and sea  
Thy morning stars of liberty,  
And life and hope renew.

Oh good, and beautiful, and true!  
With mission all divine!  
Farther than Roman eagles flew;  
With wisdom Athens never knew;  
The last, great word is thine.

Say that the word of blood is done;  
Proclaim that war is o'er;  
And shine as when the sunbeams run  
From stormy rainbows flag with won,  
The world's bright flag of peace.

### NATURAL EMULATION.

In many of our schools, both week-day and Sunday, the practice prevails of stimulating the intellectual faculties of the young by artificial methods. Selfishness is encouraged by competition. Pride of intellect gains precedence over the moral sentiment, and a desire to triumph over competitors becomes stronger than love of learning. The best feelings of the heart are smothered during the selfish strife engendered by the prize system. Children are led to strive, not for excellence, but to excel. With the former impulse, which is aspiration, they would seek learning for its own sweet sake and for the development it brings; with the latter impulse, which is ambition, they would seek it for the sake of proud intellectual supremacy. While the successful candidates for school-prizes are made vain and arrogant, the unsuccessful ones are correspondingly injured by the heart-burnings of disappointed ambition and the bitter ranklings of envy. The prize system is vicious in its tendencies, and were better dispensed with. On the contrary, rewards of merit, which are attainable alike by all, may, no doubt, be used with good results. Robert Dale Owen once gave a sketch entitled, "My Student Life at Hovey," which revealed the beautiful possibilities which lie in the path of wise instruction. In the heart of the Swiss Republic, there flourished an Institution that in all its regulations was almost the ideal attained. In regard to its incitements, the narrator said: "Emulation was limited among us to that which naturally arises among young men prosecuting the same studies. It was not artificially excited. There were no prizes; there was no taking rank in classes; there was not even the excitement of public examinations."

It is this principle of emulation which the Lyceum is fitted to establish and maintain. Each standard of excellence that is set up is attainable by every member, and all are thereby encouraged to do their best. The powerful and priceless stimulant of affection between child and teacher is made way for by the simple numerical arrangement of Groups. The number of members in each Group is limited to twelve, and this gives each Leader a chance to form acquaintance and sympathetic relation with every member of the Group. The sweet, pure affection thus awakened stimulates the children to every exertion possible at the suggestion of their faithful Leaders. The same good understanding and mutual interest arise between Officers and Groups, so that love becomes the inspiring and controlling power throughout the Lyceum. How should we rejoice if this beautiful relation between teachers and pupils could be established in our public, week-day schools; but the great number of children now necessarily assigned to each of the instructors, makes it impossible for them, save in rare instances, to secure the time necessary for thorough acquaintance and sympathetic interchange with their pupils.

The practice, in most Lyceums, of inviting all members, at the close of the sessions, to arise and give publicly such answers to the questions under consideration as have been arrived at during the private Group conferences, affords an additional spur to mental effort; and the Lyceum monthly Convention is an advance step in the same direction. Festivals and Exhibitions may be made conducive to this object; but it should ever be borne in mind, in all these public efforts, that the true spirit of emulation is to be maintained by encouraging the timid to put forth their strength beside the courageous in the strife for excellence, thus making the highest achievements accessible to all.

### MORAL AND SPIRITUAL INFLUENCE.

The Lyceum is not merely an innovation on the Orthodox Sunday school, but it forms a distinct point of departure. It is a new type, a legitimate outgrowth from the new religious views which spiritual insight has given to this age. We have but to reflect on the immense difference between our ideas and those of the sects of Christendom, with regard to the nature of man and his relations to God, in order to see that we must necessarily adopt a mode of religious

instruction radically different from the old. "New wine must be put in new bottles." We receive children into the Lyceum, not as totally depraved, but essentially pure; not as aliens from the good, but beings endowed with all the attributes of the Highest, needing only the nourishing and expanding influence of true spirit culture for gradual and beautiful unfolding. The germs of moral growth and spiritual aspiration are not to be planted, but lie already deep within the soul, to be invited forth by the warm sun-rays of affection and the nurturing hand of truth. Moral lessons are inculcated by leading the child to acquaintance with himself, and with his highest relation to other human beings and the Divine. To this primal instruction the sacred literature of the world is made tributary, and pure and lofty sentiments and maxims are impressed upon the youthful memory during Lyceum sessions, which will reappear in after years, like faithful sentinels, to guard the struggling soul. A sense of moral obligation is thus aroused, and love of Justice, Truth, Purity, Beauty and Benevolence is awakened, never again to sleep.

The Unabridged Manual, page twenty-nine, states in words which appeal to the soul, how the Lyceum aims to cultivate and harmonize the spiritual nature: "First, by addressing the intuitions and highest mental powers progressively, beginning with simplest truths, and advancing steadily toward the fixed central principles of the Divine existence; Second, by means of persuasive questionings, and memorable maxims, and precepts in poetic measure, teaching the young spirit to discern holy truths, and to love reverently the works and ways of Father God and Mother-Nature; Third, by conversations concerning charity and heavenly things, concerning life in the Summer-Land, where existence itself is at once a joy and a worship, and concerning the divine and perpetually good things that surround the good and the gifted in the supernal state; Fourth, by the reading of books given by inspiration; Fifth, by Silver-Chain Recitations of purely devotional prose or verse; Sixth, by the singing of loving and sacred songs and hymns, portraying the beauty and value of life and the lessons of immortality; Seventh, by inculcating, free from the constraints of dogmatic methods, the central truths and principles of whatsoever is heavenly, infinite, unlimited and eternal."

The conclusion cannot be avoided that the Progressive Lyceum is a type, an image, which should remain unmarred in order to its successful establishment among our Societies. It has within itself the elements that promote the purest enthusiasm and the noblest growth, and if its friends would see it become a power for good, they have but to maintain loyalty to its basic principles; they have but to mold each new form, as nearly as possible, into a likeness of the ideal. In some places minor modifications will be necessary, and in others, feeble beginnings may retard for a time the full accomplishment of the great work; but everywhere, if the Lyceum is adopted, let the original plan stand as an image to the mind for ultimate attainment, and success will crown the efforts of beneficence.

### LETTER FROM NEW YORK.

THINGS IN NEW YORK—MISS NETTIE M. PEASE AT THE EVERETT ROOMS—IMPOSITION ON MEDIUMS—HEALERS—TEST MEDIUMS—GONE AWAY.

DEAR BANNER—Though I have been too much occupied upon the material plane for the past year to continue my occasional correspondence, yet have I ever watched with interest the ever-widening influence you are exerting in the propagation of the GOSPEL OF TRUTH, and the progress, everywhere seen, toward the demolition of the Temples of Bigotry and Superstition. What has been done in twenty years, under the obloquy which Old Theology has, like the cuttle-fish, thrown in our way, to lay deep and strong the foundation of Spiritualism, is but the prophecy of what will be accomplished in the next twenty years; for the shadow on the Dial of Time never goes backward.

The elements were deeply stirred, in our midst, by the stalwart blows of Moses Hull, who is a giant among giants, with his keen polemical blade, his unanswerable logic, when dissecting the errors of the creedal systems of religious belief.

Following this Boanerges of Spiritualism, we have now with us the gentle, earnest, yet vigorous ministry of Miss Nettie M. Pease. Her first Sunday at the Everett Rooms was a most difficult labor for so delicate an organization as hers. I thought the audience—old stagers in the philosophy—received her rather chillingly, and the control was maintained with much difficulty. It was her first appearance in our city, and she seemed to shrink from the task before her. Yesterday, however, her morning lecture, on the "Laws of Spirit Control," was a most able and deeply philosophical exposition of the subject, to which, with the exception of an individual or two, a most numerous and intelligent audience listened intently, and gave warm approval. The invocation and closing poem were most beautiful in sentiment, and in the easy flow of the rhythm. I predict for Miss Pease a most gratifying success with our Society.

A sense of justice to a class, nowhere properly understood, or treated with deserved consideration—OUR MEDIUMS—impels me to take a liberty with private correspondence, justifiable only when the object is to rebuke the inexpressible meanness of many professed Spiritualists toward those through whom we seek converse with our loved ones in the Better Land. The writer is a highly-educated physician—a most successful healer; a superior clairvoyant and test medium; a psychometrist highly sensitive, and second to no other in the country; who devotes all his time to his profession, ministering to the poor—"whom we have always with us"—in season and out of season; and working hard to fight the battle for physical existence; and to thus impose upon his hospitality and goodness of heart is not only mean, but criminal. My friend says:

"We are now in the midst of our County Fair, and the town is full, and my office as well; besides, we have had visitors ever since I wrote you last. Persons calling themselves Spiritualists come and sleep with us, take up my time, for they all want tests, and go away without saying, 'Thank you.' I would not complain of this kind of treatment, if the persons who impose upon me were poor; but they are not. Most of them are business men, or wealthy farmers, who come here on business, and should put up at a hotel, not at home."

As it is in this town of the *Beautiful Fountain*, in the Buckeye-State, so, too frequently elsewhere, are the time and vitality of mediums drawn upon by the (un-)spiritual "sponges." I wish mediums would be more positive, and not suffer themselves to be eaten up by those who go about seeking "whom they may devour." Out upon such professors of our most holy religion!

Here we have some most successful healers, who are doing a noble work in the most unobtrusive way; also, excellent mediums, who deserve a

far better reward and a more generous sympathy than have hitherto been extended to them. Among the former, I would mention Mrs. Cotton, whose genial countenance is, of itself, a more potent medicine than can be found in all the shops of the old schools. She uses no drugs or medicaments—only the power of a healthy magnetism through a perfectly harmonious organism—and some of her cures are really astonishing. Mrs. Stone, another healer, who has more recently given herself to the work of alleviating the "ills that flesh is heir to," is rapidly increasing the circle of her influence and usefulness, through a successful practice, by the "laying on of hands." Mrs. Myers, so well known as a worthy lady, and reliable business medium, continues to give excellent satisfaction to all who call on her; while a newer candidate for the confidence of the public, Miss Jennie Reed, in winning her way, by her admirable qualities of head and heart, as well as by her great success as a clairvoyant, trance and test medium.

The ranks of Spiritualists have been thinned in the past week or two, by the departure of Dr. F. L. H. Willis to Europe, for the benefit of his health; and of Dr. Larkin for Saratoga, where he proposes to establish himself in a new field of usefulness.

Rejoicing to see your subscription list steadily augment, and hoping to read your announcement within a year or two that the edition of the *Banner* exceeds fifty thousand—as it ought—

I am, truly yours, J. WINCHESTER.

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