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NO. 6.

THE TWO SIDES OF THE RIVER.

BY WILLIAM MORRIS

THE YOUTHS.

Oh winter, oh white winter, wert thou gone No more within the wilds were I 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, Oro'er the web hold back her tears and yearn. Oh winter, oh white winter, wert thou gone !

Sweet thoughts fly swiftlier 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 YOUTHS.

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 whitlpools brown, Drops to her feet again her girded gown. Oh hurrying, turbid stream, what hast thou done?

THE MAIDENS.

The clouds lift, telling of a fairer day,
Whon 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 YOUTHS.
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!

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

The Youths.
To-morrow, said I, is grape-gathering o'er;
To-morrow and our loves are twinned no more.
To-morrow came, to bring us wee 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 MAIDENS.

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

THE YOUTHS.

Oh city, city, open thou thy gate;
See with life snatched from out the hand of fate,
Btill 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, fain would I be gone!

An I thou are happy smid shouts and songs, And all that unto conquering men belongs; Night hath for me no fear, and day no wrongs. What brazen city gates can keep us lone?

THE YOUTHS.
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 will thy leagues be done?

THE MAIDENS.

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

THE YOUTHS,
Oh wilt thou no'or depart, thou heavy night?
When will thy slaying bring on the morning bright,
That leads my weary feet to my delight? Why lingcrest 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, whon wilt thou be gone?

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?

Can any darkness acc.

THE YOUTHS,

Oh day I oh day I is this a little thing

on the life must cling I called thee king of all felicity,
I praised thee that thou broughtest joy so nigh,
Thine hours are turned to years; thou wilt not die. Oh day so longed for, would that thou wert gone!

THE MAIDENS.

The light fails, love; the long day soon shall be Naught but a pensive, happy memory, Blessed for the tales it told to thee and me. How hard it was, oh love, to be alone.

GARIBALDI.

BY JOHN G. WHITTIER.

In trance and dream of old, God's prophet saw
The casting down of thrones. Thou, watching lone
The hot Sardinian coast-line, hazy-hilled, The hot Sardinian coast-line, hazy-hilled,
Where, fringing round Caprora's rocky zone
With foam, the slow waves gather and withdraw,
Beheld'st the vision of the seer fulfilled,
And hear'st the sea winds burdened with a sound
of fallen chains, as one by one, unbound,
The nations lift their right hand up and swear
Their eath 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 Sounish Pyrenees.

The passes of the Spanish Pyrenees,
And from the Seine's thronged banks, a murmur strange And glad floats to thee o'er thy summer se On the salt wind that stirs thy whitening hair-The song of Freedom's bloodless victories i

Rejoice, oh Garibaldi ! Though thy sword od seemed valuly poured falled at Rome's gates, and blo Where, in Christ's name, the crowned infidel Of France wrought murder with the arms of hell
On that sad mountain slope whose ghostly dead,

On that sad mountain slope whose ghostly dead,
Unmindful of the gray exercist's ban,
Walk, unappeased, the chambered Vatican,
And draw the curtains of Napoleon's bed I
God's providence is not blind, but, full of eyes,
It searches all the refuges of lies;
And in His time and way, the accursed things
Before whose evil feet thy battle-gage
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 !

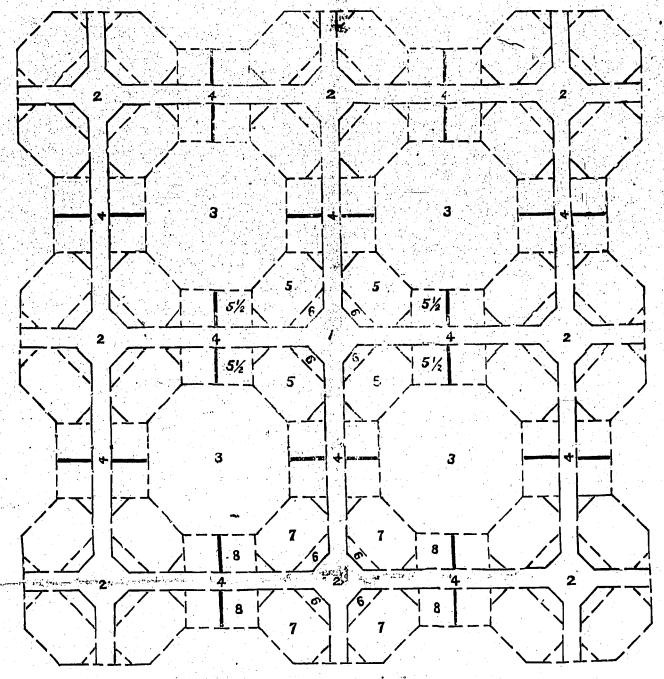
—[Allantic Monthly for Octobe

-[Atlantic Monthly for October.

THE INDIAN SUMMER.

Oh! beautiful Indian Summer! Thou darling, whom Nature enriches
With gifts and adornments so dear!
How fain would we woo thee to linger
On mountain and meadow awhile,
For our haunts, like the sweet haunts of Nature,
Releice and grow young in the malle Rejoice and grow young in thy smile. Not alone to the sad fields of autumn Not alone to the sad neids 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 screnity 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.

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 51) 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 per

forming 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 possi-

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, among other novelties,

But the four stories above the basement, which | the introduction of an ample supply of pure Kir, 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 introduc tion 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

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

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.

he bewail your absence; fruitless inquiries were i Amongst other curious tales connected with

FAIRIES.

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 hefore. 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 housel 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 you tree, which, when I arose, was withered and leafless, and all things, too, seemed changed.' 'Under the tree!-music!-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

made of you, but old Catti Madlen, of Brechfa, said that you were under the power of fairles, and would not be released until the last sap of that sycamore tree was dried up. 'Embrace, embrace, my dear uncle, your nephew!' The old man was about to embrace him, but he suddenly crumbled into dust!

In ancient days, a door in a rock near the lake was found open upon a certain day every yearwe think it was May-day; those who had the curiosity and resolution to enter, were conducted by a secret passage, which terminated in a small island in the centre of the lake; here the visitors were surprised with the prospect of a most enchanting garden, stored with choicest fruits and flowers, and inhabited by the Tylwyth Teg, or Fair Family, a kind of fairles, whose beauties could be equaled only by the courtesy and affability which they exhibited to those who pleased them: they gathered fruits and flowers for each of their guests, entertained them with the most exquisite music, disclosed to them many secrets of futurity, and invited them to stay as long as they should find their attention agreeable; but the island was secret, and nothing of the produce

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 ranturous 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 lie 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 gar-den 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 recpened. 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 coun-

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 flat 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 uncoined 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 nower 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 monarchial 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 costless 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 Britian 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

upon thousands that now live by taxing the people, and yet who toll not, neither do they spin, will have to do something for their support.

But it is oft a said that the right to let money is just like the right to let houses and lands, or any other commodity; and any restriction upon it is an arbitrary act of power, and a violation of the rights of property. To prove this, the advocates of an unre-tricted usury al vays have recourse to analogies, and seldom reason from cause to effect, This is indeed the most brilliant and rapid mode of reasoning, and when the analogies are perfect, It is very convincing. But things may be alike in almost every particular, and yet if they vary in one, all the arguments based upon their analogy must be deceptive. Nothing can be more ingenious than some of the parables in favor of unrestricted usury. Money has been compared to wheat, and the question asked: "If a farmer hire of another ten bushels of wheat, and agrees to pay him at the end of six months, when he will be enabled to realize wheat from his own farm, ten bushels and three-tenths of wheat, then the three-tenths is the price paid for the use of the grain, then the three tenths is interest." It may be that the farmer can do better than to loan wheat at three per cent, for six months, and that it may be so useful to the borrower that he would be willing to pay twelve, per cent, or six-tenths of a bushel for ten bushels at the end of six months. Now would any man say that the farmer should only take three-tenths of a bushel for the use of his wheat? And if he would not, would be be any more ready to contend that the produce of the manufacturer or the miner should be subject to a like restriction? If, then, these products of labor should be exempt from any prohibition upon the price at which the owner may be disposed to loan them, or the borrower to give for them, why is it that the holders of money are compelled to yield to a restriction upon the rates of their capital? Nothing can be more plausible than this. Money and wheat are supposed to be exactly alike; and if it would be right to loan wheat and receive twelve per cent, in wheat, then it must be right to loan money and receive twelve per cent, in money. But in fact, money is not in all respects like wheat. It has been shown before that money is not a consumable article, but is a creation of sovereignty as a measure of value. But the cost of all other things must be estimated by the amount of labor to produce them. Now the man that should loan wheat at twelve per cent. for the use of it, in wheat, runs the risk of making a very bad trade; for the same amount of labor which produced his wheat, may, at the end of six months, have produced twice as much, and consequently the true price of wheat would then be reduced one half. If in this respect money were like wheat, it would not do for a measure of value. But on the other hand, if wheat were like money, not subject to the alternation of searcity and plenty, and capable of accommodating itself exactly to the wants of the community, what absurdity would there be in fixing the price for which it might be had?

Again, it is often contended that the price for the use of money is of the same character as rents of houses, the price of goods, or the wages of Inbor. But the interest on money is not analogous to any of these things, unless there is a kind of analogy between interest and rents.

But then rents and profits of all kinds depend, in a great degree, upon the interest allowed upon money. If the interest on money is six per cent, then rents, upon an average, must be six per cent. upon the value of the rented property, and enough more to pay for repairs, and the care and labor incident to the ownership thereof. Now it is evident if this interest were abolished, rents would fall down the amount of the interest tax, and so of the profits of all kinds of business, and the millions in this way saved from the income of capital would remain in the hands of the pro-

ducers of wealth. Interest on money is a tax levied by capital upon labor. Like every other tax, it constitutes a part of the price of everything, and is finally paid by the consumer. And yet it is often said that interest is an affair only between the horrower and the lender; that the borrower will hire money as cheap as he can, and the lender will loan it for the most he can get; that it is their business alone, about which the rest of the community have no concern. There is more plausibility than truth in this assertion. For it is obvious, upon a little reflection, that the interest of the borrower and that of the lender is not, upon the whole, adverse to each other. It is for the benefit of borrowers, as a class, to have the rate of interest high, because a high rate of interest enables more men to give up business and live upon the interest of their capital, and consequently leave more business to be done by the borrowers of money. If the interest tax were abolished most of the business requiring large capital would have to be done by the real owners of wealth. It is therefore for the benefit of borrowers, as a class, to have the rate of interest high enough to bribe the capitalist to lay still, and suffer the borrowers to be the conductors of most of the speculating, mercantile and manufacturing business of the community, although in this way the people are obliged to support two sets of men, instead of one, in these employments. There is no reason why horrowers, as a class, should desire to have the rate of interest low. The borrower does not pay the interest on the money he borrows, any more than the manufacturer pays the excise, or the merchant the duties. The borrower, the manufacturer and the merchant know that these are each a method of indirect taxation, that the interest, the excise, and the duties are all to be repaid to them with profits by the consumers. It is the consumer, then, and not the borrower, the manufacturer and the merchant, that has an interest to have all these different contrivances of indirect taxation abolished, or reduced down to the lowest rate consisent with the general good. But while we are permitted to tax the community for the use of our money, the interest tax should be firmly fixed by law, so that every one may calculate the exact cost of his productions. If one can hire money at five per cent., and another only at ten per cent., the one can undersell the other, and ruin and bankruptcy must follow, and a class of usurers, Sbylocks and money gamblers will be the result. What should we think of a government that should levy a tax of five per cent. on all who were doing a large and prosperous business, and from seven to twenty per cent. on all who were commencing to do a small business, and were struggling hard to succeed? Yet this is just the way the interest tax is now working among us, and will so work wherever a stringent usury law does not exist. The whole subject of currency belongs to Congress as the

command of the constitution? Marblehead, Sept. 29th, 1800.

mepresentatives of the sovereignty of the nation.

and it only has the right to legislate upon the

subject. But while there are different rates of in-

terest on money in the different States of the

Union, how can it be said that Congress has regu-

lated the value thereof according to the express

ITEMS OF PROGRESS IN INDIANA. BY J. H. POWELL.

week and having nothing to do, save to deliver a sand of temperance lecture, before Sunday.

I have no doubt that many people "live, move, and have their being," in this place, who are as good as one can find in other places.

Me hills an accommodative to the place of the place

My bills, announcing spiritualistic lectures for the Sunday, were nalled upon post and wall; but friends prophesied "a poor audience," calling Kokomo "a hard place" for Spiritualists. I went one day to the Christian Church, where

The morning session opened with a sermon on "Church property," by Elder Atkinson, who thought that the "Lord's house" should be fenced round and made internally and externally decent. I saw no objection to churchmen being taught, after the manner of the Elder, to protect, preserve and beautify their property; but the Lord, I opine, is not circumscribed in a few feet of wood or brick. I worship him in his everlasting temple not made with hands—that, however, is my task, not Elder Atkinson's. The Elder said that Christianity was a perfect system, and Christians were perfect men. That, in my judgment, implied that "The Christian Church," of which they were all members, had the advantage over all other institutions of men. I want more light to sea the point. Jesus, the great founder of Christianity, was not himself perfect—how can it be expected that his

the Intening crowd had almost as much hell poured into them as ordinary people could well stand. The way of salvation was made "plain" by Bro. Parsons. First, "hear;" second, "believe with all your heart;" third, "be baptized." Will not the readers of the Banner of Light thank melfor reporting such an easy method of getting region and winning salvation? ligion and winning salvation?

I am incorrigible, and must be content to go where a certain lawyer in Kokomo predicted I shall go, after failing to convert me to his way of thinking, viz., "To hell. But I did hear Bro. Parsons-but cannot believe with my whole heart -and happen to think washing the body good only for cleanliness, which is next to godliness,

and of no value whatever in purifying the spirit.

The next day Bro. Atkinson met me in the street, and we got into argument just enough to excite the brother. He hinted at discussion, and drew up the following: "Resolved, that modern "Spiritism," as taught by Andrew Jackson Davis, is superior to the religion of Christ and his apostles," desiring me to sign it. I scratched out "A. J. Davis," and changed "Spiritism" to Spiritualism, and expressed my willingness to sign. "No." The brother felt he must consult sign. "No." The brother fett no must co the Elders of his Church first, so we parted.

During the day I wrote out the following chal-enge: "Resolved, that the religion of Spirituallenge: "Resolved that the religion of Spirituals is m is the only religion adapted to the needs of humanity;" which was presented for consideration to one of the elders, who replied: "Is he a man of talent? and has he a character?" Important queries, especially the latter.

norant queries, especially the latter.

No further notice was taken, and I suppose the matter rests. I have only to say that my question is an open one still, and I am ready, other conditions being complied with, to defend it. Who will strike a blow anti to spiritual enlightenment? I shall ask no questions as to "character." The Good Templers sent notices of my temperance lecture to the churches, requesting them to announce. I am told that Elder Frazier, of "the announce. I am told that Elder Frazier, of "the Christian Church," gave out the notice, and advised the people not to attend. A few only did

On the Sunday I delivered a couple of lectures to smaller audiences than I have had for a long time, verifying the prophecy of our friends. Still the lectures did their work, and those who heard them have resolved to have me deliver others shortly, and funds are being collected for that

Dr. Newcomb, a fine clairvoyant, is doing a good work healing the sick. I never saw more perfect clairvoyant for diagnosing disease I never saw a He came to Kokomo four years ago, and has fought his way through terrific opposition. His oxaminations and prescriptions are given in an unconscious state. He has made successful surgical operations in that State, and, (himself ignorant,) been made to confound the wise, in Latin

nd physiology. Kokomo is building a Court, House, on a grand scale: It is to cost \$75,000. The building is advancing toward completion. Bro. Samuel Stratten, one of your out-and-out Spiritualists, a Town

It will be a long day before Court Houses will be superseded by Pantheons of learning and love. In the meantime, Spiritualists may as well have the building of such as others. At the request of Bro. Stratten I delivered two lectures at New London, ten miles distant from Kokomo.

Dr. Losey, a man well versed in the facts and philosophy of Spiritualism, took interest in the matter. I stayed at his house part of the time. Large audiences collected, and I was listened to with marked attention. One thing alone marred my visit to New London—Bro. S. Stratten's ab-sence from the lectures through the sickness of his wife, who is one with him in the faith. I trust she may recover and realize all possible happiness with her husband in the form.

Mr. Stratten has a brother Joseph, also a Spiritualist, who, together with his wife, an excellent medium, attended my lectures. I met other friends whose names I cannot recall. Of the Strattens and Loseys I retain pleasant impres-

sions. I visited "The Invalid's Home," founded by T U. Gifford, M. D., which is an institution, without a doubt, for New London. Here, the sick who can yield to the methods of cure adopted, viz., water, magnetism, electricity, diet, pure air, &c., may find recuperation. None had better enter the Invalid's Home who are slaves to tobacco. Here is the prohibition painted in crude style upon the rough walls:
"It is not expected that any person will use to-

bacco in this house. smoke it on the premises."

Dr. Miller (feminine) undertakes lady patients,

and Dr. Richardson, male patients.

The lady is a thorough progressionist, and is writing anti-alcohol articles in the Kokomo "Tribune." She is vegetarian, teetotal, Bloomer, or Bloomerish, and devoted to all questions of health reform, having graduated under Dr. Trall, at

I was favored with a magnetic bath by Dr. Richardson, and can only say that I wish he could repeat the operation once a day for a

month.

Dr. Gifford does not appear to sympathize with Spiritualism. I talked a long time to him—found him angular, with chronic symptoms of Health Reform—on the principles of "The Invalid's Home." But this sort of thing must be overlooked. Those who desire treatment on radical prin ciples may not object to enthusiasm, even if it be a little wild, on the part of the proprietor.

I do not myself believe that one system of cure will avail with the human family. Dr. Gifford's processes will benefit many, doubtless. I believe could gain in health under the system of "The Invalid's Home." However, there is room on this continent for all schemes. Health is a great desideratum. The old schools have tried the effects of the big bolus long enough to prove they kill as many as they cure. The new schools can scarcely do worse. The doctors, like the priests, scarcely do worse. The doctors, like the priests, claim special rights to the injury rather than benefit of the sick in body and soul.

"The Invalid's Home" is an effort in the direc-

tion of progress, and as such claims a place in

It is pleasing to notice how Spiritualism perco-lates even the scattered forces of human existence. I meet Spiritualists everywhere, and find invariably a deep interest manifested. Nearly every lecture I deliver is attended by a crowd of cager listeners—questions are sometimes put, both pertinent and sincers, showing a desire to escape from the trammels of creed. Yet a little

longer, and it will not be the plan to persecute

Spiritualists.

Bro. S. Stratten has a mill three miles from New London. He is a good miller, but the wheels Kokomo and New London.

Kokomo is a business thriving town, like most places, full of "saints" and sinners; the former ten thiles away sooner than support a man who also from the lible Union Testament. In the ten thiles away sooner than support a man who accepted evidence that the dear dead return.

"Religion," a bi trithodory, and whiskey are both a "power" here.

I had opportunities of watching the state of the moral barometer in Kokomo, being in the place a tweek and having nothing to do, save to deliver a temperance lecture, before Sunday.

I have no doubt that many people "live, move, and bove these body is the latter.

I have no doubt that many people "live, move, and bove these body is the latter.

I have no doubt that many people "live, move, and bove these body is the latter.

I have no doubt that many people "live, move, and brown these body is this state of the spiritual and progressive papers.

I have no doubt that many people "live, move, and bove these body is the latter.

Kokomo and New London.

Spiritualist, and the bigot would carry his corn the libble Union Testament. In these extracts assertions were male that the heathers murdeter the library has corn then library be carred their from a man when they found it in leaves to a support a man who carry his corn the library be carred their from thildern-got drank the heathers must on the library because the way a support a man who carry his corn the library because the way and sport that the dear dead return. But our Spiritualist, and the bigot would carry his corn the library because the way a corn that the heathers murdet their from the library because the way and short the library has a good miller, but the way a corn than support a man who carry his corn the library has corn the library because the better.

Make Carthy read several pages from Mosos Hull's hook on the library were the extractes assertions were male that the heathers murdet heat return the dear dead return.

But our Spiritualist, and the bigot would carry his corn the library he nd the spiritual and progressive papers. Muncie, Ind., Sept. 25th, 1869.

> DISCUSSION ON SPIRITUALISM, BRIWREN REV. R. D. MCCCARTHY AND BUY. D. W. HULL, ON THE DIVINE AUTHENTICITY OF THE BIBLE.

The following is the continuation and conclusion of the a convention of ministers, of the Campbellite faith, discussion, held at Kondaliville, Ind., the second week in had assembled. Grace was free, and I added september. The first portion of the debate appeared in our nothing save my presence either to the funds or last issue.

Phoposition: Resolved, That the Bible is the rule of moral obligations.

R. D. McCarthy, Affirmative: D. W. Hull, Negative.
The discussion on this proposition commenced at 2 o'clock, Wednesday, Sept. 8, and was to have continued till Saturday noon, Sept. 11: but Mr. McCarthy became discouraged on Friday, and refused to discuss any longer.

Mr. McCarthy commenced by various that saight and rate.

Mr. McCarthy commenced by saying that spirit and mat-er were separate, and that spirit made matter. This spirit ass God. Matter was not eternal, and therefore was not geessary. God either made matter or it was self-begotten. was tool. Matter was not eternal, and therefore was not necessary. God either made matter or it was self-begotten. By your will power you control the actions of your body. Then mind is power. A fact correctly perceived is a truth, the watch in a child's high. I is a fact, but not a truth, because the child does not understand its mechanism. Pirst fact, infinity, second fact, finity, or finite beings. Infinity is the only measurement of all truths. Finite minds cannot measure the infinite. There are two kinds of knowledge—one as perceived by finite minds, and the other as it exists in fact.

Mr. Hull said his friend had said that fool had made mat-

Mr. Hull said his friend had said that God had made mathimself perfect—how can it be expected that his followers are so?

I sat through one whole day, and did not hear the devil alluded to once, except in the last discourse of Elder Parsons, who addressed him as "the serpent." I thought this a good sign; but the listening crowd had almost as much hell poured into them as ordinary people could well stand. The way of salvation was made "plain" by Bro Parsons. First, "hear;" second, "believe with all your heart;" third, "be baptized." Will not the controlled that power by his will. If it were possible to annihilate matter from space, henceforth there would not the readers of the Bainer of Light thank me for reporting such an easy method of getting reter and spirit, and as God was, infinite, it followed that all matter and all spirit was a part of God. If God was infinite, it followed that he was the only infinite being. Then it could but follow that the devil was a part of God. His friend claimed that he could not measure infinity. Of course he could not; but he could measure some men's conceptions of infinity. He presumed this argument was used to forestall and the product of the product of the first state of the product was used to forestall and the product was the public that the could not a product was the public that the could not be publicated. infinity. He presumed this argument was used to forestall any arguments he might want to make on the Bible. But it is not possible for books to comprehend infinity, and as his friend's conception of Delfy was greater than that found in the Bible, of course he could measure the Delty of the Bible inside his-conceptions. There are two kinds of knowledge, as his friend had said; one was faith, the other intuitional. Intuition is that knowledge we obtain in our primary development. Every child has it, but as it grows older and becomes more self-reliant it develops beyond it. Hence the less a terrant knows the more faith he has. grows older and becomes more self-reliant it develops beyond it. Hence the less a person knows the more faith he has. In Heb. xi: 12-14, Paul upbraids his brethren for their want of progression. They should be men and women able to endure strong meat; but instead they were only babes, and had to have milk. "Therefore," he says in the next chapter, "leaving the principles of the doctrine of Christ, let us 1 go on untoperfection." Paul never intended that men should confine their thinking inside of books; but having once learned all there was to be fearned in books, he intended they should up a not learn what they could outside of they should go on, and learn what they could outside of books.

Mr. McCarthy said his opponent had admitted that Spirit-ualism was magnetism, and that we were not competent to teach all that the Bible means; and what man is competent to tell what that means? If his opponent could perceive of the love of God-which he could not do if God was infinitethe love of God.—which he could not do if God was infinite—
or all the truths of God, he is capable of teaching; but if he
cannot comprehend this, he is not capable of teaching them.
Can you perceive of a rose? That rose was a fact; and if
we understand the qualities of the rose we would be capable to teach botany. If we see nothing to cheer or inspire
our minds of God, we are unable to teach his truths. He
referred to the slaughter of the Midlanites; said they were
a set of barlots and had seduced the Israelita and this h set of harlots, and had seduced the Israelites, and this A set of harlots, and had seduced the Israelites, and this was the reason Moses executed the women. He didn't execute the little girls, for they had not been engaged in the affair. He then referred to the fallen women, (the most beautiful women of the South, he said.) following our army hall introducing disease fill. Hen, Shorman excluded them from the army. Nine sinths of the tleaths from disease came from these bad associations. He claimed that he had demonstrated that we cannot perceive of all truth from Nature, therefore we need a Bible. Does Nature teach that God is leve to the savage? No! But the Bible teaches it to civilized man.

Mr. Hull replied to Mr. McCarthy's apology for Moses's doalings with the Midlanites. He denied that they were harlots. And it they were, what right had a Heentlous people like the Israelites' to become their executioners? Circumcision seemed to be introduced amongst the Israelites to prevent the effects of their unbrilled licentlousness. That they were just such a class of people as this, was evident from Lev. xxi: 14, where it was enacted that the priest should not marry a harlot. Was it not taken for granted that everybody else might? When the two spies went to Jeriche they sought a house of ill-fame, and the inmates of that house were the only ones whose lives were spared if: that ill-fated city. "A man is known by the company he keeps." He would refer to the case of Judah and Tamar. That dignitary condemned his own daughterin-law to death, but she produced the evidence that he was associated with her in her crimes. House (iii: 1) hired a woman, of no envisible reputation, to board with him for a Mr. Hull replied to Mr. McCarthy's apology for Moses's woman, of no enviable reputation, to beard with him for a stipulated time. But his friend said they had only killed stipulated time. But his friend said they had only killed the seducers of the young men of Israel; but he would read Num. xxxi: 17: "Now, therefore, kill every male among the little ones, and every woman that hath known man by lying with him the somen children that hath known man by lying with him save alive for your selves!" What had those little baby boys done? Look at those beautiful mothers legging of those heartless executioners willo term are streaming down that frees that tioners, while tears are streaming down their faces, that tioners, while tears are streaming down their faces, that their darling boys might be spared. By reference to the 40th verse of this chapter, we find that thirty-two of these virgins were exiled from the world, and confined to a haren said to belong to the Lord. He then told how we came to have a thock or revelation. All nations had their sacred books; they undoubtedly obtained them of the spirits of their departed friends, whom they deliked. He had already proven on the other question that Johnwah was one of the Elohim deities, and that these Elohims had been raised from the dead bodies of the denizens of this planet. His flowly all was west inclined to religion and must worship from the dead bodies of the denizers of this planet. His friend said man was inclined to religion, and must worship something. He believed that, too. But priests had taken advantage of this religious element of our natures, and had reduced it to formality, placing themselves between us and God, and our worship stops with the priest; for we look us bigher. These formal ceremonies made a necessity for books and creeds, which have since been handed down to us in the stage of Bibles Vades Keen handed down to books and creeds, which have since been handed down to us in the shape of Biblos, Yedas, Korans, Shasters, etc. That we do not need these books to direct our religious thoughts is evident from the book itself. In Heb. viii: 10 we read that God is going to have his law in our hearts. Then if he (the disputant) had the law in his heart, he did not need it in books. Paul said he was debtor both to the Greek and the Barbarian for the knowledge he had, and that God had shown these Barbarians his will (See Rom. i: 14.19.20). If Faul could go to them why not the others of 4, 19, 20). If Paul could go to them, why not the others of Books made churches, and churches canonized books.

us? Books made churches, and churches canonized books, and wee betide him who could not after that accept of both. But books could not grow with our knowledge of science. When Faustus furnished a quantity of printed Bibles, the books of the Church told nothing about printing, therefore printing was invented by the dovil, and that notorious personage had gone into partnership with John Faustus. The latter gentleman they caught and imprisoned, and would have invented the former cautheman if they Faustus. The latter gentleman they caught and imprisoned, and would have imprisoned the former gentleman if they could have caught him. The Church opposed republican institutions in 1776, and from every pulpit discourace were delivered from the taxt, "Fear God, honor the King," The Church would not allow a tract printed against slavery till after the late war. They expelled Leroy Sunderland and Gerrit Smith from the ministry on account of their antislavery sentiments. Therefore it was a mistake about the Bible preceding civilization—it only follows. If the Bible slavory sentiments. Therefore it was a mistake about the Bible preceding civilization—it only follows. If the Bible cannot teach us that that is taught us by modern reformers, it is of no use to us. His friend had said that the God of the Bible was love, but the God of Nature was not. Was it an act of love to kill those innocent Midiantish children? He then showed that our Bible was not given till 2500 years of the world's history had passed. If they lived that long without a Bible, it was possible we could live the balance of the time without it. But he would take a look at the lauguage in which it was written. There were no vowels nor punctuation marks in the Hebrew alphabet at the time the Bible was written, noither was there any space between nor punctuation marks in the Hebrew alphabet at the time the Bible was written, neither was there any space between the words. To illustrate, he held in his hand the Hebrew characters for the first verse of Gen. 10. The English letters were as follows: "bnjnksmkmjpt." The words in this sentence depended entirely on the vocalization, so you could make the Hebrew orthography, to mean almost any could make the Hebrow orthography, to mean almost anything. Besides this, there is no certainty about a letter. Adam Clarke says a fly speck may shange the whole meaning of a Hebrow sentence. To illustrate: A fly specks the letter dath in one place, and he will make it a reah; in another it becomes a caph; in another, and we have a fon; and sgain, Mr. Fly tries his scholarship, and he succeeds in making a he. The three Hebrow letters Jod. Van. Kun. (Jon) may be spelled Jonan, Jonah, Jonas or John. If then we cannot tall a Hebrow went from its orthographs where

(Jon) may be spelled Jonan, Jonan, Jonas or John. If then we cannot tell a Hebrew word from its orthography, what must be the difficulties of getting at the English of it? There were from six to fourteen different ways of translating each Hebrew word. Giving us an average of ten difforent translations, a sentence of ten words could be translated a hundred ways, and only one of them was right. The Bible Seciety found 150,000 mistakes in the Bible; and if God had undertaken to give us a revelation of his will, he, or someledy for him, had made 150,000 fixings. Each church

somebody for him, had made 150,000 failures. Each churc

competent to tell us what the meaning of the Hebrew is Some there were who claimed that it was not the rarens but the Arabians who fed Elijah. Thus it was; they couldn't tell a bird from a man when they found it in

the Bible Union had only made a change of six words. Some of these mistakes were only typographical errors, such as Saul for Paul, etc. He had two Bibles; in one it read Paul, in the other Saul. He had heard some talk in the house about a king being two years older than his father; this was a mistake of the type-setter, which was rectified in another place. Nelson became a Christian by reading "Volney's Ruins." He then read several pages from Nelson's "Cause and Cure of Infidelity." He referred to the ten gommandments, and would ask his opponent if he would accept the morals and precepts of those commandments. [HULL—"I will."] His opponent said he would; now he had him, for his triend had acknowledged that moral precepts were found in the Bible. This was all he had asked. He then made an argument on the organization of the human mind; that we had moral faculties, and a rule became a necessity to direct those faculties; that hution of the human mind; that we had moral acculties, and a rule became a necessity to direct those faculties; that humanity was linearable of perceiving of the truths that lie in Nature. God was omnipotent, omniscient and omnipresont, but man could not perceive of these attributes, therefore a revelation was a necessity to direct men's moral sentiments. God made man perfect; but he became imperfect by the fall. The only object God had of entering into a covenant with men was to make man nerfect.

ments. God made man perfect; but he became imperfect by the fall. The only object God had of entering into a covenant with man was to make man perfect.

Mr. Holl claimed that Mr. McCarthy had not replied to his arguments. He had failed through the entire debate; it was not for want of time, as his opposent seddon filled up his time. If his opponent had not matter to talk about, he would engage to furnish him. His bother had referred to the ten commandments as moral obligations. He could not and did not wish to find any objection to the moral precepts of the ten commandments. But they existed independent of the Bible long before a Bible was heard of. But some of those commandments did not belong to the class of moral obligations, and as such his friend viewed, them, for he did not observe the fourth commandment. Others are ignored by Moser himself; for in Num, xxi; S. we find him creeting. Escalaphus's healing scrpent, and in Ex. xxxvil; G, O, wo find two scraphims made, which is a direct violation of the second commandment. But how did his friend know that the ten commandment, are moral? An! there was a principle in his conscience that told him so. It agreed with that law "written in his heart" (Heb. viii; 10). Then his mind is superfor to the Bible, for he has tried the law hefore it. What need, then, have we of a Bible, since we pass discussion upon the merits or demerits of these men who, it was claimed, made morals for us, and were our patterns. David murdered two hundred men to obtain his first wife, and had Uriah killed in order to get another. (I. Sam, xi: 25, 27; II. Sam, xi: 16, 17). He could see no difference Dayld nurriered two hundred men to obtain his first wife, and had Uriah killed in order to get another. (I. Sam. xix: 25, 27; II. Sam. xi: 15, 17). He could see no difference between murdering a man for his money and murdering him to get a wife. This man gathered up six hundred men who seemed to be escaped criminals, and ready for any enterprise, and sought shelter of a neighboring king, whilst in his community he murdered a whole tribe of his hospitable friends and then lied about it to the king (I. Sam. xxvii:9, 12). He then referred to the case of Jacob and Esau. Esau was a very moral man, but Jacob was a regular shark. He lied Esau out of his right to a seat in heaven, and worked the thing so nicely that God himself en all of the seat o lar shark. He lied Esau out of his right to a seat in heaven, and worked the thing so nicely that God himself $e^{-\alpha/3}$ n_c alter it, and he was compelled to send this good man to hell, and accept in his place a rogue unfit to dwell, in any community. Jacob stole Esau's birthright, and henceforth will enjoy in heaven his ill-gotten gains, whilst his poor victim writhes in hell. Look at the morals in every Christian community. This same vessel that carries Bibles to the heathen carries distilled damnation to make them worse. heathen carries distilled damnation to make them werse. It was so in this country, and so it always has been. In Turkey—that heathen country—you take your wares to market and set them out over night, and by writing your price you can return in the morning and either get your mioney or your wares. They don't need a Bible there: they are more moral than those who have a Bible. The golden rule, which was uttered six hundred years before the Christian care is rot to be found to the difference.

friend had said that heathens killed infants. He called his brother's attention to Ex. xxxii:27; Deut. xiii:0, 10, where parricide and fratricide of the most herrible character were commanded. In reply to the charge of drunkenness—the same was among the Hebrews. He read Deut. xiv: 21, 26, where they were commanded to obtain money by fraud, and get drunk on it. Mr. McCarthy had said that II. Chron. xxii:2 was a mistake of the type-setter. Of course they was a mistake amounter; for no one had over friend had said that heathers killed infants. fraud, and get drunk on it. Mr. McCarthy had said that JI. Chron. xxii: 2 was a mistake of the type-sottor. Of course there was a mistake somewhere, for no one had over heard of a man being two years older than his father! This type-sotter's mistake was not inspiration. This was the trouble; men had written the book and men had translated it, and the printer had set it up. No one rejects the truths of the Bible. But let us see the correction of that mistake [read II. Kings viii:29]. By this it appeared that Ahazlah was olghteen years younger than his father. By reforence to II. Chron. xxii: 1, it appeared that he was the youngest of soveral sons. Wonder how much older the father was than the oldest. Another mistake of the type-setter. There are one hundred and fifty thousand mistakes made by somebody. He then made extensive quotations from Thalor, Bolon, and other writers, to show that morals existed outside of the Bible.

Mr. McCarthy elaimed that we could not comprehend the truth of God. His opponent was a sinner, and his father before him. He read from Rom, i: 21-28, to prove that all men were sinners. He then based another argument on the moral sentiments of man, but claimed that veneration made him a religious being. He was naturally realized without this organ. He would saimt that, there

Christian era, is not to be found in the Old Testament.

tion over made a man a religious being. He was naturally religious without this organ. He would admit that there were as many Delties as there were overshipers. It was because the mind was perverted that it did not understand Mr. Hull read from Rx. xxxii: 9-13, to show that the He

Mr. Hull read from Rx. xxxll: 9-13, to show that the Hebrew idea of God was a perverted one, for here Moses told the Lord something he never thought of before, and changed his mind. If the Hebrews had an imperfect idea of God, they were not qualified to teach us. He then read from II. Chron. xxxiv: 14, from which it seemed that a priest found a book and read it in the ears of a scribe, who transcribed it. Now this scribe did n't see the original copy, as the law within kept it inside the sanctuary and the scribes outlied the sanctuary and the scribes are sanctuary are sanctuary and the scribes are sanctuary and the scribes are sanct law within kept it inside the sanctuary and the scribes outside: there was no other way but that Hilkiah should be in
the sanctuary and read to Shaphan who was outside, as Joseph Smith did the Book of Mormon. It was strange that
nothing of this book was known till this time, when for
eight hundred years the priests had daily officiated right
over the chest in which it was contained, and the law within it compelled them to read it at least once a year in the
ears of all the people. But it was doubtful that the law was
written even thus early. He would read from Edras, where
the law was destroyed at the captivity, and where Ezra (an
old priest) wrote snother book. He also read from Adam
Clarke, showing that Ezra wrote the Bible. After all, it apold priest) wrote another book. He also read from Adam Clarke, showing that Ezra wrote the Bible. After all, it appeared that Ezra made a book for them after they came up from Babylon. His opinion was that the Israelites were a faction of Chaldeans, who rebelled against the worship of flasi, and started a system of their own, copying from the Babylonians and Egyptians. In support of this he read soveral extracts from different cosmogonies, showing that Moses patterned after them. Moses patterned after them

Moses patterned after them.

Mr. McCarthy said that God had made man a perfect being, but un old Spiritualist came along and told him a lie, and he believed it, and became imperfect. So it would be with all who believe the lies that this fellow (finill) was tolling. His Check but wanted him to the the form the Dible. with all who believe the lies that this fellow [Hull] was telling. His friend had wanted him to show from the Bible that it claimed to be the rule of moral obligations. He would read from Ps. cxix: 142:."Thy law is the truth." Another argument was based upon the necessity of government. Unless we have governments we will run into anarchy; but God is perfect, and will not suffer us to run into anarchy. His opponent claimed that the law must be given in a public manner. He claimed it was; there were over six hundred thousand warriors, and when you add the Levites, the old men, women and children, there was a great multitude. His opponent tried to convince us that Ezra writes, the old mise, women and children, thinks was a great multitude. His opponent tried to convince us that Ezra wrote the law. Ezra could not impose on them, for there were did men there who would know. Besides, they had a copy of the law when hi was burned, for Ezra had it in his hand. He then read from Ezra vil: 11-17; Neh. vili: 1-8. This law was kept in the ark for over a thousand, years, and Algiebly well know wheth were delay when he are. God Almighty well knew what he was doing when he surrounded the law by the ark. That Bible was unimpeached.
All the infidels, from Colsus down to D. W. Hull, had never
shaken it. Moses had written the law, and he would challonge the world to impeach Moses. He would make another
argument on monuments. Referred to Bunker Hill monument. No one could make his child believe that Bunker
Hill monument was raised in commemoration of an exent Hill monument was raised in commemoration of an event

that never transpired.

Mr. Hull claimed that the serpent told Adam the truth. when he said, "ye shall be as Gods, knowing good from evil," and read from Gen. iv: 22, to prove it. He could find no claim in Ps. cxix: 142, that the Bible was the rule of moral obligation, from the fact that nothing was said in it about the Bible or anything in it. He wanted to know how about the Bible or anything in it. He wanted to know now his friend knew that the law was given in the presence of such a great concourse of people. The evidence that he had was from an anonymous writer now under trial for his charwas from an anonymous writer now unifer trial for his character. As Mr. McCarthy had figured it up, the law was given in the presence of three millions of people. This was unfortunate for his friend, as there were only thirty-four grandfathers to this prodigious brood, which would make three hundred children and more to the man. He read from three hundred children and more to the man. He read from Scripture, proving that they were the direct grandfathers of the three millions. The copy of the law found in Ezra's hand was one that was probably written under the direction of Ezra. He wanted his friend to produce his monumental evidence, for he never saw any, and never could hear of any. He would now call attention to the New Teatament. It was written, at the earliest, as late as A. D. 56, when all the principal events in Jesus' history had been forgotten. That they had not remembered everything correctly, was evident from Matt. xxvii: 3-5, compared with Acts i: 14-18, where two writers are trying to relate the same event; ene says that Judas took the money and bought a field with it; the other, that he throw down the money, and refused to use it. One that he hung himself; the other, that he fell dewn and killed himself. But our New Testament. There were no MSS, that date cariler than the sixth century. The Mahometans burned with the Alexandrian library all the Greek copies, so they had to translate a Greek copy out of the Catholic Latin copy.

Mr. McCarthy said that his opponent denied all history. If Ezra had given the Bible, it would appear in the name of Ezra; this was evidence that Ezra was not its author. His opponent had quoted from the Apocrapha to prove that Ezra re wrote the Bible. It had been as a saide on account of Scripture, proving that they were the direct grandfathers o

onent had quoted from the Apocrapha to prove that Exopponent had quoted from the Apecraphs to prove that Ex-ra re-wrote the Bible. It had been set selde on account of its contradictions. Exra had the law in his hand when he went up to build the temple. Had all the jaraclites died out when Exra same onto captivity? and had Exra im-posed on the younger generation a law they had nover heard off. He would now continue his argument on monu-

ments. The Jews had many historical monuments, which commemorated important facts in their history—such as feasts, new moons. Sabbaths, &c. The rainbow was a mon-ument of the covenant God had made with Nosh. There were rainbows before, of course, but God had taken this were rainbows before, of course, but God had taken this matural phenomenon as a monument of his covenant. The Subbath was a monument to the Jews. It pointed to their deliverance from bondage. His opponent had tried to show that the fittle was plagiatized. But where did he get his ovidence? From the hieroglyphics of Egypt, which no one could read. He had also made out a proligious number of the descendants of those who went down into Egypt. We should remember that the Israelites were a proselyting nation. Anon's rod that budded, and the pot of manna, were monuments, attesting the truth of incidents recorded in the libble. The feast of pentecost was another monument, loos his opponent suppose they celebrated a ceremony is the lible. The feast of pentecost was another monument. Does his opponent suppose they celebrated a coremony in commemoration of an event that never took place? There were the robes of the priest, which was God's own contrivance. Another monument was the rite of cremmelsion, His opponent had said that the Jews were a set of rebels from the worship of Baal. Does he suppose that Ezra had instituted circumcision in his law, and made them believe they had always been circumcised in commemoration of a covenant made with Abraham when they had never before heard of any such a thing? The very fact that they were all observing this rite in commemoration of an event found in their book, shows that it was not written for the first, time by Ezra. When they came up from capitivity, we find them keeping the Sabbath. But his friend maintained that the book containing the obligation of the Sabbath they were keaping was not written till after they left Babylon. Mr. Hull said that his opponent allowed the book would appear in the name of Ezra if he had written it. It should be remembered that this book was written for the benefit of

appears in the manner of the benefit of priests, and as Ezra was a priest it could not be supposed that the would put his name to it. The Apacrapha, his friend said, was set aside on account of its contradictions. The same rule would leave us without a libble. He explained how it was that Ezra wrote his law; he only succeeded in duping a comparative few of those who had been carried away to Babylon. His friend had again referred to the feast days, Sabbaths, &c. Let him show by his works that he believes they are monuments. The rainbow, he had said, was a monument, but had admitted that there was a natural cause. Then if the covenant had not been made, we should have a monument of an event that nover took older! He had been accused of referring to the hieroglyph. and said. Was a monument, but had admitted that there was a natural cause. Then if the covenant had not been made, we should have a monument of an event that nover took place! He had been accused of referring to the hieroglyphies of Egypt to prove the Bible a plagiarism. The hieroglyphies he had referred to were the serpent, tree of life, itc. No trouble in reading that. The explanation of the te. No trouble in reading that. The explanation of the prodigious broad of Israelites was not satisfactory. There were proscrives among them, to be sure, but by reference to Ex. xii: 37, he found there were six hundred thousand warriors besides this mixed multitude. His brother had again called their attention to monuments; yet if every one would follow his friend's example, that evidence would be all destroyed, for his friend would not commemorate one of them. He had referred to Aaron's rod, that budded, and the pot of manna. Produce your monuments, if you please. He does n't observe the pentecost. Why, then, does he refer to it? His opponent then said that Ezra had been observing that law. He did not believe he had. The robes of the priest had been referred to, which was said to be God's own contrivance. God never contrived such old-mailish fixing as that. His brother had told them that they were already observing the rite of circumcision when they came already observing the rite of circumcision when they came up from Babylon, which was evidence that the law was alup from Babtlon, which was evidence that the law was already in existence. He read from Ezra 1x:1, 4, and Nehix:1-2, where it appeared that the Israelites had married amongst strangers. Now circumcision was instituted to separate them from other people. That they were not observing this ceremony, was evident from the fact that they had mixed with strangers. Here they discovered their error for the first time. Is not it strange that if they had a law enjoining these ceremonies, they never had found it out before? It seems, at least, that if they had such a law as that, they would at least, buye heard something of it. out before? It seems, at least, that if they had such a law as that, they would at least have heard something of it. The very fact that they heard then of this ceremony for the first time is itself evidence that it had not before been instituted. His friend had said that they were at this time keeping the Sabbath; but by reference to Neh. iv:31, he found that they knew nothing of the Sabbath. It would seem, if the Sabbath had before been instituted and observed, that they would have had some tradition of it. But they here receive it as a new institution. He was glad his friend had called his attention to these points for here was they here receive it as a new institution. He was gind his friend had called his attention to these points, for here was an argument confirming his opinion that Ezra was the author of the Pentateuch that he should not have thought of. He would now review the history of the New Testament, commencing where he left off. After the gospels and epistles had been written, they were copied over and over again by the Christian Fathers. He then read numerous extracts on the integrity of these men. Finally Orlean want, over by the Christian Fathers. He then rend numerous extracts on the integrity of these men. Finally, Origen went over all of the gospels and opisities, with his pen orasing that that did not suit him, and interlining what he thought was necessary. He then read some extracts from history to the same effect. After Origen had completed his work of amending the gospels and episties by inserting now and then some piece of Pagan mythology, he himself became a Pagan. It was these gospels and episties, as amended by Origen, that had been canonized by the Council of Nice, and our present New Testament was so corrupted as to be the views of Origen, instead of the original documents that the views of Origen, instead of the original documents that

the views of Origen, instead of the original documents that they purport to be.

Mr. McCarthy said he had demonstrated that the ten commandments came from Moses. Man was a creature of circumstances, and was liable to run into error all the time, and if he did anything wrong it did not invalidate the precepts they gave. The race of men was very bail—they were bound up in iniquity. Of this they had an evidence in the person of his opponent. His opponent had made an argument on the bowels of Judas, which he would not answer; had a nobler purpose. The ten commandments are good moral rules, and they were in the Bible. Christ did n't go to Confucius to learn morals. Wherever the Bible went, the to Confucius to learn morals. Whorever the Bible went, the people became moral. It was ovidence that the Bible was a moral book. The Church accepted the Bible as their rule of action, and is every community where there was no church the people were immoral.

Mr. Hull wanted all that were satisfied that his friend had demonstrated that the ten commandments came from Moses, as Mr. McCarthy said he had done, to hold up their hands.

Two or three hands were held up.

Hull.—"Will and of these agentlemen tell me hearth has to Confucius to learn morals. Whorever the Bible went, the

Hull.—"Will one of these gentlemen tell me how he has immortated this?" GENT.—"In the same way that we prove there was such a man as Gen. Washington."

HUIL.—"Did you ever see anybody that was acquainted with Washington?"

GENT:—"I have you ever seen anybody that was acquainted of the fact that Moses wrote Genesis?"

HULL.—"I have not."

HULL.—"Do you know and the fact that Moses wrote Gentant of the fact that Moses wrote Gentant of the fact that Moses wrote Gentant of the fact that Moses are the fact that Moses are the fact that Moses are the fact that was acquainted to the fact that Moses are the fact that was acquainted for the fact that Moses wrote Genesia?"

of the fact?"

The gentleman refused to answer. His friend had said the race was very bad. improving any under the care of the churches. He would again ask his friend how he knew the ten commandments vere moral. If he tried them before his own mind, it was were moral. If he tried them before his own mind, it was evident that the principles of morality had been previously settled in his own mind, and therefore he did not need the Bible to teach him morals. He then read some moral obligations which were not found in the Bible, but amongst the ancients. There were morals, then, not found in the Bible. He then spake at some length on the morals of the Church, showing it was a mistake about their having all the morals; that the Church require men to sin—that he could get for that the Church taught a man to sin—that he could get for-giveness for any sin. He then referred to the Council of Nice, showing the character of the Bishops who made our canon to be worse than our street rowdies; that they settled their theological quarrels in the same way that the Irish settled their drunken brawls; that the man who had might on his side was right; and that might—not right—not made what side was right; and that might—not right—had made what we called our inspiration; that had they canonized any other books it would all have been the same to us, and we should

have had a different "inspiration." have had a different "inspiration."

Mr. McCarthy claims that all men needed a revelation; that we could not get along without one. Therefore God had given it in the Bible. What if some individuals did dowrong? They were not instructed to do so; that had nothing to do with the truths recorded in the Bible. His opposition of the control of the corresponding the control of the corresponding the control of the corresponding to the corresponding to the corresponding the correspon ing to do with the truths recorded in the Bible. His opponent had reference to David. Did David claim he had a right to sin? He then read the Sist Psalm, where David had repented of his sin. His opponent was deprayed, he said, but could get forgiveness, as David had. But his opponent was so deprayed he could not perceive of truth. "May the Lord [Hull—Bloss me] cause your tongue to cleave to the roof of your mouth, and may you never be able to use it till you shall use it in favor of the Bible." The Bible to use it till you shall use it in favor of the Bible." The Bible to use it till you shall use it in favor of the Bible." ble taught there was but one God, whilst all other systems

taught there were many Lords. Mr. Hull said his friend claimed that David was not instructed to do wrong. Perhaps not; but others were: See Num. xxi; Ex. xxxii: 27; Deut. xiii: 6-10; xiv: 28. His friend then proceeded to justify David. He could not be justified by his friend if he was guilty of such an act. He had read David's confession. In that confession he had asked to be "delivored from blood guiltiness." That was impossible. He had already shed Urlah's blood, and as such it remained now a part of history, and no difference how much forgiveness he had got, that stain was upon his character. But it seems that after all this repentance David continued in sin, for the last act he ever did was to commit adultery. He then referred to Constantine, who committed a sixfold murder, and killed Lapater because the Pagans could not wash out the stain of his crime, and received forgiveness of the Christians. His friend had cursed him, but Mr. Hull said his friend claimed that David was not incould not wash out the stain of his crime, and received forgiveness of the Christians. His friend had cursed him, but
he cared very little for his maledictions; the time was when
the buils of popes and anathemas of priests were much
dreaded, but that time had past. Other systems had one
God besides the Bible. He read extracts here. His friend
had made an argument on the wants of the world. All men
require a revelation, therefore God has given them. This
was too short. If all men need a revelation, it will be gives
to all men; therefore the Hottentot will have a revelation.
But all men have not a book of revelation, therefore if God
has given them one it is either through works or it is the
revelation that Paul spoke of in our hearts. The Bible
never was a revelation to all men, and it is not now a revelation to any, for a revelation, to be a revelation, must be
made direct.

Here the discussion come to a sudden termination. Mr. McCarthy and his friends refused to have it continue and

McCarthy and his friends rotused to have it considers.

We hear reports from various quarters that others are being brought on from distant places to discuss with Mr. Hull; but we have no idea they will take hold. Mr. Hull has all the churches in the northeast corner of the State is constant fear of him, and if some one could be found to "fax blue cut" they would be death by well and death of the constant fear of him and if some one could be found to "fax the constant fear of him and if some one could be found to "fax the constant fear of him and if some one could be found to "fax the constant fear of him and if some one could be found to "fax the constant fear of him and if some one could be found to "fax the constant fear of him and if some one could be found to "fax the constant fear of him and if some one could be found to "fax the constant fear of him and if some one could be found to "fax the constant fear of him and if some one could be found to "fax the constant fear of him and if some one could be found to "fax the constant fear of him and if some one could be found to "fax the constant fear of him and if some one could be found to "fax the constant fear of him and if some one could be found to "fax the constant fear of him and if some one could be found to "fax the constant fear of him and him out" they would no doubt be well paid for it DR. FRANK MCCOLLIER.

No Time to Understand .- "How is it, my dear," inquired a school-mistress of a little girl, "that you do not inderstand this simple thing?" "I do not know, indeed," she answered, with a perplexed leck; "but I semetimes. think I have so many things to learn that I have not time

EDITORIAL CORRESPONDENCE.

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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 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 Therapeutist, 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 Audrew 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 me- The cause of temperance is God's, its foos cannot prevail; diumistic powers, and through him Moses and Love yet may linger for a time, and yet it cannot fall 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 workingman, 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, days 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 more articles, as follows: 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 harned and carped about the moral depravities of all classes of people, and the worthlessness of all forms of sectarian religion. The question is properly asked, What have you better to offer? Your foundation is laid in and on spiritual life and spiritual intercourse, both of which are now fully demonstrated, and now tell us what system of religious life we shall lead to secure the best and happiest conditions in the life to come; tell us how to secure happiness here and hereafter, and avoid the sin, suffering and misery which the churches ever told us were natural, and only to be shunned by the grace of God and conversion, which have failed.

THE "SEERS OF THE AGES."

We have just read with deep interest and high appreciation this most excellent work by our brother J. M. Peebles. 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, in the elegant and eloquent style of the author, and sometimes perhaps a little extravagant to mere matter of fact minds, but with the single exception of extras about Jesus we can endorse the whole book, and that exception, is one, of course, to be expected from and accepted by any person who has been a worshiper of Jesus. For ourself. 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 bolds 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 Bagner of Light. GOD IN EVERYTHING.

BY GEORGE DUTTON, M. D.

The law of compensation runs through all the realms of

BURCO. And fills all souls with Joy at last when they have won the raco;

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, listen, mortals, to his word and read its overy line, As plainly printed in thy heart and echood back from mine Thy heart in tones of agony blds every ovil cease,

My heart in answering sympathy proclaims the day of peace. Isaiah, prophet, true of old, in vision clear and strong,

Saw glimpses of the present time, saw ages roll along; Saw Truth, and Peace, and Morey reign; saw Justice arrayed

In purple and armerial gold; saw war and havec stayed: Baw blood-red wine no longer flow beneath the wrathful

press. But saw the peasant gather grapes, and meet the sweet

Caross Of loving arms and lips that fed on Nature's bountoous

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, he rules beneath, he ruleth everywhere: He careth for his tender lambs, he careth for the poor;

He speaks in hearts by knowledge freed, or Islam's un tamed heart.

And works ofttimes 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 wields resist-

less might;

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 age 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

day. That give us hearts to labor on, and zoal to watch and pray. West Randolph, Vt., 1869,

NEW HAMPSHIRE.

Third Annual Convention OF THE NEW HAMPSHIRE SPIRITUAL ASSOCIATION, HELD IN COOK'S HALL, PLYMOUTH, SEPT. 24TH, 25TH AND 26TH, 1809.

Reported for the Banner of Light.

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.

The Convention was called to order by the President, A.

T. Foss, of Manchester, at 3 o'clock F. 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. Addie M. Stevens, of Wentworth, 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. Andrews, Secretary, having been reported sick, and not being present, Dr. Webster was chosen Secretary pre tem.

After remarks, Dr. Webster moved that a committee be

tary pro tem.
After remarks, Dr. Webster moved that a committee be After remarks, Ir. Webster moved that a committee be appointed by the Chair to draft a new Constitution, which was carried. Committee on reconstruction—Dr. Webster, Frank Chase, Mrs. A. P. Brown, Mrs. Addle M. Stevens, Dr. Webster reported the conclusions of this committee: to retain the old constitution entire, simply adding two

'SEC. VIII. The Executive Committee may call Quarter! 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.

tion."

The report of this committee was accepted and adopted.

New members were then obtained, by signing the constitu-

In response to the President, who inquired if we should now go on with the business, and choose officers for the ensuing year, inasmuch as there were but few present, stirring 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 nomination as the better way.

Officers were necordingly chosen as follows: A. T. Foss, President; Frank Chase and Mrs. Elijah Averill, Secretaries; Hanson S. Chase, Mrs. Addle M. Stevens, George Gleason, Bro. Nichols of Manchester, Vice Presidents; Elijah Averill, Treasurer. In response to the President, who inquired if we should

son, Bro. Nichols of Manchester, Vice Presidents; Elijah Averill, Trensurer. A Finance Committee was chosen—Walter Stevens, Went-worth; Walter R. Webster, Bridgewater; Mrs. Hill, Great Falls; Abel Crosby, Groton. Voted, that the Secretaries furnish copies of the Constitution to the officers, to obtain names of members to our As-

A Committee of Arrangements was chosen—Joseph Brown, Chase P. Meulton, Dr. Webster, Daniel K. Smith. Mr. Brown said he once opened a barn for spiritual meet-

ings, and met with success.

Dr. Webster said he wanted to consecrate these walls. Mrs. Brown caught a voin of inspiration of the necessity of organization in everything. Adjourned to 7 in the even-

Evening Session .- On motion of Mrs. Brown, voted to instruct the Committee of Arrangements to print the Consti-On motion of Dr. Webster, a Committee on Resolutions were chosen—Hanson S. Chase, Thomas Constantine, Dr. Webster, Resolutions were afterwards handed in by A. T. Foss, Mrs. Brown, Dr. Webster and F. Chase, road by the

Foss, Mrs. Brown, Dr. Webster and F. 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 burt 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 know that all his friends were alive and with him at this time. Spiritualism was a practical reality.

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.

Journ 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 Prayidan.

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

by recommending all of them, without alteration. Report accepted, and resolutions taken up.

First resolution by A. T. Foss read:

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

Resolved, That this Convention is carnestly opposed to the reading 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 and passed:

Resolved, That this 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 hatos them, and that they can only be at peace with him through a creed and bloody atonement. and bloody atonement.

Third resolution read and passed:
Resolved, That the attempt now being made to engraft a
scenarian 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. Resolutions by Dr. Wobster read and passed; Resolved. That the fear of God is the beginning of folly, 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 endorse 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, Pather Dean, and Joseph Brown.

Mrs. Brown's resolution, read and passed:

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

H. S. Chase's resolutions read and passed:

Resolved. That humanity and justice demand equal taxation of all property through the nation in bearing, the burdens of government.

dons of government.

Resolved, That we, the Spiritualists of New Hampshire
assembled in Convention at Plymouth, heartly endorse the
affort made by our sisters through the nation and world to

ecure to them the right of suffrage.

When the resolutions of F. Chase, were taken up, it was amusing 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 want of space. He thought it best to view them in the light heaven would publish our report, if they were all passed, for want of space. He thought it best to view them in the light of an address, thank Bro. Chase for it, and not attempt to wade through them again. Not so thought others; and after a lively discussion, it was decided to have them all read again. Some of them passed:

Resolved, That no one can be considered responsible for measures or sentiments which they have voted against, **Resolved**, That we sympathize with every reasonable reform movement of the world.

Resolved, That woman ought to receive equal pay with man, for 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, **Resolved**, That no person ought to be allowed to vote who cannot read in English.

Resolved, That we do not believe in capital punishment.

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

Resolved, That was previous of the layer and sequence for

the chemical and mechanical agents.

Resolved, That we approve of the laws and societies for

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

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

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."

of Religion."

Adjourned to 1½ o'clock r. w.

The President opened the afternoon session by the announcement of conference for one hour.

F. Chase was called to explain one of his resolutions, in which was embedded the idea that we ought to pray to God

which was embodied the idea that we ought to pray to dod the Father and to none other.

Mrs. 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 clorgyman.

Then followed a spicy 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 tobacce, and the subject of temperance generally.

After an invocation, Mrs. Addie M. Stevens elequently addressed the Convention, on the "Progress of our Cause," R. 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 Hamuton: Renjamin Hutchinson, of Millord: Filish Tripp.

French Webster, of Concord; Daniel K. Smith, of New Hampton; Renjamin Hutchinson, of Milford; Elisha Tripp, of Portsmouth; and George S. Morgan, of Bradford. Adjourned to 7 in the evening. Evening Session.—Conforence. F. Chase spake on "Metaphysics." Mrs. Brown, "Encouragement of New Mediums." Father Dean, "Prayer," Mrs. Stevens, "Cost of Mediumship and Spiritualism."

Dr. Webster them addressed the Convention in a very ablemance, on the subject of "Ancient and Modern Spiritualism."

manner, on the subject of "Ancient and Modern Spiritual-ism," He said the hall was closely packed with our spirit friends. He closed with an invocation.

Adjourned to 0 in the morning.

Sunday, Sept. 20th.—Rainy weather, and consequently amail attendance. Convention called to order by the President. He said the smallest meeting he ever had was three the convention of the said the smallest meeting he ever had was three th

nen, 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 himsel lelivering the discourse. He was surprised soon after be the arrival of an old acquaintance to get him to speak at funeral. The Universalist clergyman engaged had no arrived, and they would not have any of the Orthodox ministers. He entered a large meeting house full of people and gave a powerful discourse, under influence. He said

he had never been ordained.

Dr. J. H. Currier, of Boston, who had arrived on the last train Saturday, spoke a few minutes. He thought we ought to talk and act not on what we believe, but what we know. After congregational singing, Mrs. A. P. Brown, of Vermont, became entranced, and made an invocation of great power; after which she addressed the Convention on "Spiritualism, Progression, and the Convention." Spiritualism, Progression, and the Convention. ualism can never die out so long as it has such able ad

On motion of Walter Stevens, the Convention adjourned Sunday Afternoon Session.—Mrs. Addie M. Stovens in the chair. Conference. H. S. Chase entertained us with more experiences. Mrs. Brown on visiting persons, Joseph Brown on experiences. J. H. Currier about the proper

dvont.
On motion of Mrs. Brown and others, it was voted:
1. To thank the spirits for their attendance at our Con

contion.

2. To thank the officers and speakers.

3. To thank the friends of Plymouth and vicinity.

4. To thank Dr. Webster for his attendance.

5. To thank Mr. Dodge, Agent of Montreal Railroad, for

Ti was voted to invite the Banner of Light and the Re-ligio-Philosophical Journal to publish report of proceedings.

llourned. Sunday evening, the storm raged and the wind blow, but yot we had an interesting session.
After music, Dr. J. H. Currier, of Boston, under influence, addressed the Convention. Subject, "If a man die shall he live again? We hope the Doctor will attend our Conven-

lion next summer Mrs. Brown, in the beautiful experiences of this Conven

Tho President, after a few pertinent remarks, adjourned the Convention, subject to call again on call of officers.

Thus closed our Convention, which was remarkable for the perfect harmony and good feeling that prevailed.

Truly, both love and wisdom were manifested. FRANK CHASE,
MRS. ADIJAH AVERILL, Secretaries.

CONNECTICUT.

Our Lecturers.

Wherever there are calls for lecturers it is important that good ones fill the demand; and we have a large corps of able and efficient speakers. Our mediums do not always meet with that degree of encouragement that ought to be shown to them.

them.
In places remote from organized associations, it is sometimes difficult to obtain a good lecturer. We were, however, favored with the ministrations of Mrs. Zella S. Hastings, who gave several lectures on the Spiritual Philosophy, in Bantam Falls and Morris, to the entire satisfaction of all who heard her. An Advent lady, who came to hear one of her lectures, was so well pleased with it that she said to her, at the close: "God bless you; you are doing a good work."

Mrs. Hastings's arguments are clear and forci-

Mrs. Hastings's arguments are clear and forci-ble, and well calculated to carry conviction to the minds of those who listen to her discourses. She is a lady of fine culture, pure-minded and virtu-ous, and an earnest reformer in the cause of truth. She appeals to the spiritual and divine element of man's nature, bidding him nurse and cultivate the Godlike within.

Those who would secure the services of a good speaker, will do well to address her at North Granby, Conn.
She also lectures on scientific and philosophical and on temperance.
T. L. WAUGH. subjects, and on temperance.

Morris, Conn., Oct. 3d., 1869.

Notice.

The Yearly Meeting of the Friends of Progress of Richmond, Ind., will not be held at the usual time, but will take place as soon as Lyceum Hall —now being finished—is ready to be opened, which occurrence will be duly announced through the Banner of Light and Religio-Philosophical Journal. It is thought that the yearly meeting and dedication of the hall will occur in December.

ELI F. BROWN, Sec'v.

Richmond, Ind , Oct. 3d, 1869.

VERMONT.

Progress of Spiritualism.

DEAR BANNER-In order to understand our growth as a people, it becomes necessary occa-sionally 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 attempt in this town to have called together as many as fifty persons at our Town Hall to have listened to a lecturer on the Spiritoal 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 Allyn, made a flying trip from Lynn to see her old friends 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 sent 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 cloquent 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 she gave a dialogue between two spirits on the two states, " Heaven and Hell," which was in-deed sublimely beautiful, and made a deep impression upon the audience, who seem very desirous that she should again visit Woodstock, where I doubt not but 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 in-terested 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 are only looking for a good example from the in order to follow us.

us in order to follow us. 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 pleasant task for 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 respect-able 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 person used to public speaking. For two or three months we heard nothing from our opponents. At months we heard nothing from our opponents. At last, however, we received a letter from the Adventises have ventists 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 much among his own followers, 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, Sopt. 19th. An immense audience was present, and the utmost barmony prevailed. Bros. A. B. French and J. H. Randall, from Clyde, were with us, and both drew inspirations from the

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 priestruled 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 handar spille since you 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 said there were three kinds of advents if Irst, advent of kings; second, advent of priests; third, advent of the people. He said he was a Third Advent.

On motion of Mar. The said 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 were fair complexioned. he also made three men, all of whom were fair complexioned; and that after making 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 mud-died, and when he bathed, he came up copper-colored; the third did not leap till the water became black with mud, and became out with its own color. Then the Great Spirit laid before them color. Then the Great Spirit had desire them three packages, and out of pity for his misfortune in color, gave the black man the first choice. 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 enwrapped 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 su-

LIST OF LECTURERS.

To be useful, this list should be reliable. It therefore behooves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever and wherever they occur. Should any name appear in this list of a party known not to be a lecturer, we desire to be so in-

J. MADISON ALLEN WIll lecture in Terro Haute, Ind., sixmonths, from May that. Address box 547.
C. FANNIE ALLYN Will speak in Vineland, N. J., during October; in Marbichead, Mass., during November; in Salem during December. Address as above, or Stonchisan, Mass. J. MADISON ALEXANDER, inspirational and trance speaker, Chicago, Ill., will answer calls East or West.
HARRIEON AKELY, M. D., 194 South Clark street, Chicago, Ill., lectures on Laws of Life, Temperance, and Reform and Progressive subjects.

II., lectures on Laws of Life, Temperance, and Reform and regressive subjects.

MRS. N. A. Adams, Inspirational, box 277, Fitchburg, Mass.

MRS. N. A. Adams, Inspirational, box 277, Fitchburg, Mass.

MRS. N. A. Andross, trance speaker, Delton, Wis.

IR. J. T. Amos, box 2001, Rochester, N. Y.

MARY A. Amulkert, care J. Stolz, M. D., Dayton, O.

RRV. J. O. Barrett, Care J. Stolz, M. D., Dayton, O.

RRV. J. O. Barrett, Care J. Stolz, M. D., Dayton, O.

RRV. J. O. Barrett, Care J. Stolz, M. D., Dayton, O.

RRS. Aber N. Burnam, Inspirational speaker, II2 Hudon street, Boston, Mass.

MRS. Sarah A. Byrnes will speak in Marblehead, Mass., luring February. Permanent address, 57 Spring street, East Lambridge, Mass.

Son atrect. Boston. Mass.

MRS. SARAH A. BYRKES WII speak in Marblehead, Mass. during February. Permanent address, 57 Byring street, East Cambridge, Mass.

MRS. Sellie J. T. Brigham will speak in Minneapolis, Minn., during October and November. Permanent address, Elm Grove, Colerain, Mass.

DR. A. D. Barron. inspirational speaker, Boston, Mass. Joseph Haker, Janesville, Wis.

MRS. E. Burr, inspirational speaker, box 7, Southford, Conn. W. M. Bish, Ess., 161 South Clark street, Chicago, Ill.

MRS. M. A. C. Brown. West Randolph. Vt.

W. Bryan, box 53, Camden P. O., Mich.

M. C. Bext, inspirational speaker, Mundon, Wis.

Hinny Barstow, inspirational speaker, Duxbury, Mass.

Z. J. Brown, M. D. Cacheville, Yolo Co., Ca.,

Addie, B. Balley, D. Cacheville, Yolo Co., Ca.,

ADDIE L. BALLOU, inspirational speaker, Markato, Minn.

J. H. Bickword, Inspirational speaker, Elchmond, Iowa.

Rev. Dr. Bannard, Battle Creek, Mich.

MRS. A. P. Brown, St. Johnsbury Centre, Vt.

MRS. EMA F. JAY BYLLENE, 151 West Eith st., New York, Dr. JAKES K. BAILEY, box 382, LaPorte, Ind.

DR. J. H. CURHER, 39 Wall street. Boston, Mass.

J. M. CHOATE, trance and inspirational speater. Chains, Moss.

ALBERT E. CARPERTER, care Bowner of Light, Hoston, Mass.

MRS. ANNEM CORVER, TRANCE SHEEL, M. J., box 272.

DR. H. H. CRANDAL, P. O. box 718, Bridgeport, Con.

MRS. J. CLARE, 155 Harrison accome, Hoston, Mass.

MRS. Annelm M. Couley, trance speaker, Penville, Ind.

Ira H. Curtis, Hartlord, Conn.

MRS. Carker M. Cushman, trance, Hillsboro' Bridge, N. H.

DR. JAMES COOPER, Bellefontaine, D., will lecture and take subscriptions for the Banner of Light.

MES. MARIETTA F. CROSS, trance speaker, Bradford, Mass, Mes. E. I. DANIELIA, 6 DARTHOULD place, Boston, Mass. PROF. WM. BESTON, Wellesly, Mass.

MISS LIZZIE BOTEN, Pavilion, 50 Tremont atreet, Boston, HENRY J. DURGIS inspirational speaker, Cardington, O. GRORGE DUTTON, M. D., West Randolph, Vt. DR. E. C. DI SN. Rockford, Ill.

MES. ADDIE P. DAVIS, (formerly Addie P. Mudget.) White-ball, Green Co., Ill.

GEORGE DETTON, M. D., West Randolph, VL.
DR. E. C. DINN, Rockford, III.
MRS. ADDIE P. DAVIS, (formerly Addie P., Mudget,) White-hall, Greene Co., III.
MISS. AONES M. DAVIS, (624) Main street. Cambridgeport. Ms.
E. B. DANFORTH, M. D., trance. Lawrence, Kam. Dox 461.
MISS. PRINCIPLA. DOTY Speaks in Madison Mills, Me., one-fourth of the time. Address, Kendall's Mills, Me., One-fourth of the time. Address, Kendall's Mills, Me.
MISS S. F. DICKSON, Inspirational, Vineland, N. J., Dox 291.
MISS CLARR R. DNEWSKE, Inspirational speaker, Chicago, III., care J. Spettigne.
DR. T. M. DICKMOND, bechirer, Tallabassee, Fla.
A. C. Edmenns, lecturer, South Coventry, Conn.
THOMAS GALES FORSTRI, 22 Spring Row, Baitimore, Md.
MRS. CLARA A. FIELD becturer, Newton, lows.
DR. H. E. EINERT, lecturer, South Coventry, Conn.
THOMAS GALES FORSTRI, 22 Spring Row, Baitimore, Md.
MRS. CLARA A. FIELD becturer, Newport, Me.
ANDREW T. FOSS will speak in Montheller, Vt., Oct. 24
and 31; in Leoninster, Mass., Nov 14; in Fall River, Dec. 5
and 19. Address, Manchester, N. E.
REY, A. J. FIRBRACK, Sturgle, Mich.
MRS. FANNIE B. FRETON, SOUTH Melen, Mass.
REY, J. G. FISH, Hammonton, N. J.
MRS. M. LOUISE FREECH, trance and Inspirational speaker,
No. 7, In the rear of No. 1167 Federal street, Washington VMlage, South Roston, Mass.
DR. H. P. FAIRFIELD, Ancora, Camden Co., N. J.
CHARLES D. FARKIN, Inspirational speaker, Decribed, Mich.
A. B. FIENER, Inspirational speaker, Decribed, Mich.
A. B. FIENER, Inspirational, Natick, Mass.
MISS ALMEDIA B. FOWLER, Inspirational, Sextonville, Richland Co., Wis, care F. D. Fowler.
MISS ELIZA HOWE FULLER, Inspirational, Sextonville, Richland Co., Wis, care F. D. Fowler.
MISS ELIZA HOWE FULLER, Inspirational, Sextonville, Richland G. GEORGE, A. FULLER, Inspirational, Sextonville, Richland G. G. GEORGE, A. FULLER, Inspirational, Sextonville, Richland G. G. GEORGE, A. FULLER, Inspirational, Sextonville, Richland, S. GORBERGE, G. GILL, Belvidere, H.
MRS. LAURDA B. FOWLER, Inspirational speaker, S5 Greenwich avenue, New Yor

ing October-address care A. P. Heywood; in Waltham, Mass., Nov. 7; in North Schutte, Nov. 28; in Salem, Feb. 6 and B. Permanent address, Portsmouth, N. H., box 485. Miss. L. Hir centson, Inspirational, Owensyllie, Cal. Dr. M. Heyer Hoy out on Willia speak in Norwalk, O., during

MISS. L. HETCHISON, Inspirational, Owensville, Cal. DE. M. HESBY HOCOITOS will speak in Norwalk, O., during October and November.

MISS. EMMA HARDINGR WIll lecture in Philadelphia, Pa., during October and November; in Hoston, Mass., during December and April. For lectures during other months, address care of Mrs. J. M. Jackson, 229 East 60th street; New York, or M. B. Dyott, Esq., 114 South Second street. Philadelphia.

E. Anne Hisman, Agent Connecticut State Association of Spiritualists. Permanent address, Falls Village, Conn. Morse Hull, Beeck in Washington, D. C., during April. Permanent address, Hobart, Ind.

D. W. Hill, Linghrational and normal speaker, Hobart, Ind., will lecture in East Saghniw, Mich., during October; in Stafford Springs, Conn. during November. Will answer calls in the East for December, January and February.

MRS. A. L. HAGER, inspirational, Mount Clemens, Mich. CHARLES HOLT, Warren, Warren Co., Ps.

MRS. F. O. HYZER, 122 East Madhon street, Baltimore, Md. Miss. M. S. Townsens in Condext, Bridgewater, Vt. JAMER H. HARRIS, box 39, Abington, Mass.

WM. A. D. HUMR, West Side P. O., Cleveland, O. Zellas Allaytinos, inspirational, North Granby, Conn., J. D. HARGALL, M. D., Waterloo, Wis.

LYMAN C. HOWE, Inspirational speaker, No. Clarendon, Vt. Dr. J. N. Hodders, trade, 9 Henry street, East Boston, M. Miss State M. Johnson will speak in Owego, N. Y., during October. Permanent address, Milford, Mass.

Wiss P. J. Amirson, ellior of Spiritual Rostrum, drawer No. 5866, Chicago, 111.

Arnalman James, Pleasantville, Venango Co., Pa., box 34, S. B. JONES, Esq., Chicago, 111.

ABRAHAM JAMES, Pleasantville, Venango Co., Pa., box 34. ARRAMAN JAMES, Pleasantville, Venango Co., Pa., box 34.

N. S., Jones, Esq., Chicago, Ill.

HARVEY A. JONES, Esq., can occasionally speak on Sundays for the friends in the vicinity of Sycamore, Ill., on the Spiritual Philosophy and reform movements of the day.

WM. II. JOHESON, Corry, Pa.

DR. P. T. JOHESON, Jeturer, Ypallanti, Mich.

DR. C. W. JACKSON, OSWEGO, Kendall Co., Ill.

GEORGE KATES, Dayton, O.

O. P. KELLOGG, Esst Trumbull, Ashtabula Co., O., speaks in Monroe Centre the first, and in Farmington the fourth Sunday of every month.

G. P. Kelloug, East Trumbull, Ashiabila Co., O., speaks in Monroe Centre the first, and in Farnington the fourth Sunday of every month.
Groung F. Kittrildor, Buffalo, N. Y.
Mas. M. J. Kutz, Bostwick Lake, Mich.
Cennas B. Lynn, Inspirational speaker, Cleveland, O., care American Spiratualist, 47 Prospect street; permanent address, 9 Kingston attect, Charlestown, Mass.
Many E. Longdon, inspirational speaker, 60 Montgomery street, Jerrey City, N. J.
J. S. Lovaland, Monnouth, Ill.
Mis. F. A. Lovan, Monnouth, Ill.
Mis. F. A. Lovan, Minneapolis, Minn., care E. F. Boyd, Miss, F. A. Lovan, Minneapolis, Minn., care E. F. Boyd, Miss, F. A. Lovan, Minneapolis, Minn., care E. F. Boyd, Miss, F. A. Lovan, Minneapolis, Minn., care E. F. Boyd, Miss, F. A. Lovan, Minneapolis, Minn., care E. F. Boyd, Miss, F. A. Lovan, Minneapolis, Minn, care E. F. Boyd, Miss, F. A. Lovan, Minneapolis, Minn, care E. F. Boyd, Miss, E. Lil. Lacy, trance speaker, No. 364 Green street, between 8th and 10th streets, Louisville, Ky.
II. T. Leonand, trance speaker, Taunton, Mass.
Jongin B. Lewis, Inspirational speaker, Address, Wonewoc, Jineau Co., Wis.
Dr. John Maynew, Washington, D. C., P., Obox 807.
Dr. G. W. Monkille, Jk., trance and inspirational speaker, Phop. R. M. M. Cond, Centralia, Ill.

DR. G. W. MURALDO, SOLO, MASS.
PROF. R. M. M'CORD, Centralla, III.
EMMA M. MARTIN, impirational speaker, Birmingham, Mich.
JAMES B. MORRISON, inspirational speaker, box 378, Haver-188.
TAMOZINE MOORE, 13 North Russell St., Boston, Mass.
TAMOZINE MOORE, 13 North Russell St., Boston, Mass.

hill Mass.

Mig. T. Mozing Moore. 13 North Russellest., Boston, Mass.

Mig. F. H. Masos, inspirational speaker, No. Conway, N. H.

O. W. Manuel, trainer speaker, 15 Ruthand Square, Boston,
P. C. Mills will answer calls to lecture in the vicinity of
New York City. Address, Hoboken, N. J.

Mrs. Nettie College Mannahm, White Plains, N. Y.

Mrs. Hannah Modes, trainer speaker, Johel, Will Co., Ill.

J. W. Matthews, Iccurrer, Howerth, McLeon Co., Ill.

Dr. Jamss Morisson, Iccurrer, McHenry, Ill.

Mrs. Emba L. Morre Paul, trainer speaker, Alstead, N. H.

Mrs. J. L. Mansyleld, inspirational, box 137, Clyde, O.

Dr. W. U. C. Martin, 173 Windson street, Hartford, Conn.

Mrs. Anna, M. Middlemoor, box 773, Bridgeport, Conn.

Mrs. Nanah Helen Matthews, Quincy, Mass.

J. Wh. Van Nanee, trainer, Elmira, N. Y., care J. H. Mills

A. L. E. Nash, Iccurrer, Rochester, N. Y.

RIEMY C. Nash, Isspirational speaker, Deerfield, Mich.

C. Norwood, inspirational speaker, Ottawa, Ill.

J. M. Perbirgs, Hammonton, N.

George A. Peirick, inspirational speaker, Deerfield, Mich.

C. Norwell, R. L. Rochester, N. Y.

J. H. Powkie, Morrele, Ind., box 103,

Mrs. E. N. Palmer, trainer speaker, New Albany Ind.

Miss Nettie M. Prase, trainer speaker, New Albany Ind.

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Miss Nettie M. Prase, trainer speaker, Rochester Logot, Oldo.

MISS NETTIE M. PRASE, trance speaker, New Albany Ind.
Miss. J. Pypper, trance speaker, South Hanover, Mass.
A. A. Dond, Inspirational speaker, Rochester Depot, Ohlo.
J. L. POTTER, trance, La Crosse, Wis, caro of E. A. Wilson
Lypia Ann Plearsall, inspirational speaker, Disco, Mich.
Dilys, D. Pace, Port Huron, Mich.
Miss. Anna M. L. Putter, M. D. Jecturer, Adrian, Mich.
Henry Packard, 377 Dorchester st., W. V., South Boston
Dil, P. B. Randolen, 231 Treaont street, Boston, Mass.
Miss. Jennie S. Rudd, 140 North Main st., Providence, R.
W. M. Rose, M. D., Inspirational speaker, Springfield, O.
Miss. E. B. Rose, Providence, R. I. (Indian Bridge.)
A. C. Robinson, Salem, Mass.
C. H. Rines, Inspirational speaker, Boston, Mass.
C. H. Rines, Inspirational speaker, Roston, Mass.
Miss. Frank Reid, Inspirational speaker, Kalamazoo, Mich.
Rev. A. B. Bandall, Appleton, Wis.
J. T. Rouser, normal speaker, Terre Haute, Ind.
Miss. Palina J. Roberts, Carpenterville, Ill.
Joseph D. Stilles, Donville, Vt.
Nelah Van Sickle, Greenbush, Mich.
Austen E. Simkos, Woodstock, Vt.
Die, H. B. Stoger, B. Donville, Vt.
Die, H. B. Stoger, Missels Missels, North Bridgewater, Mass.,
Cet. 24; in Walthem, Oct. 31; in Salem, Nov. 7 and 14; in
Lowell, Nov. 21 and 28. Address, 120 Harrison avenue, Boston,
Die, H. and Aleinda Willerin, Milford, Mass.
Miss. C. M. Stowy, San José, Cal.
Mass. S. E. Slight, foot of Auburn street, Cambridgeport,
Mass.
Miss. M. S. Sturtevant, trance speaker, Boston, Mass.
Miss. M. S. Sturtevant, trance speaker, Boston, Mass.

MRS. FANNIE HAVIS SMITH, MIHOTA, MASS.

MRS. C. M. STOWE, SAN JSSC, Cal.

MRS. N. E. SLIGHT, foot of Auburn street, Cambridgeport,
Mass.

MRS. M. S. STURTEVANT, trance speaker, Boston, Mass.
MRS. L. A. F. NSMIN, Inspirational Enton Lakes, Minn
DE. E. SPRAGUE, Inspirational speaker, Schenectady. N. Y.
MRS. ALMRA W. SMITH, 165 Salem street. Portland, Me.
MRS. LAPRA SMITH (fale Cuppy) lectures in Mechanic's
Hall, Post street, San Francisco, Cal., every Smiday evening.
ARRAM SMITH, Esq., Inspirational speaker, Sturgis, Mich.
MRS. MARY LOCISA SMITH, trance speaker, Toledo, O.
MRS. M. E. B. NAWYBE, Fitchburg, Mass.
J. W. SEAVER, Inspirational speaker, Byren, N. Y.
MRS. C. A. SHERMYN, Townsend Center, Mass.
E. R. SWACKHAMER, 128 So. 3d street, Brooklyn, N. Y., E. D.
MRS. H. J. TSTRARS, Missionary for the Pennsylvania State
Association of Spiritualists. Address care of Dr. H. T. Child,
634 Race atreet, Philadelphia, P.a.
JARES TRASE, lecturer on Spiritualism, Kenduskeag, Me.
HUDBON TETTLE, Berlin Heighis, O.
BENNAMIN TODD, San Francisco, Cal.
MRS. SARAH M. THOMPSON, Inspirational speaker, 161 St.
Clair street, Cleveland, O.
MRS. CORL L. V. TAPPAN, Manchester, Mass.
J. H. W. TOOHET, Providence, R. I.
FRANCES A. TETLE, lecturer, bux 392, La Porte, Ind.
MISS MATTIE THWING, Conway, Mass.
MRS. ROBERT THMINGS, Mexico, Audrian Co., Mo.
MRS. FSHIEL N. TALBADES, trance speaker, Westville, Ind
DR. S. A. THOMAS, lecturer, Anoka, Minn.
S. V. WILSON, Lombard, Ill.
E. S. WHEELER, Inspirational, Ill. Sunerior street, caro
American Spiritualist, Cleveland, O.; will lecture in Phila
delphia, Pa., during December.
MRS. MARY M. WOOD, Ill Dewey street, Worcester, Mass.
F. L. WADSWORTH, 398 South Morgan street, Chicago, Ill.
HERNY C. WHOPLE, Clyde, O.
MRS. RARY J. WULGOXSON, Chicago, Ill., care R. P. Journal,
LOIS WAISHROOKER can be addressed at Charles City, Floyd
CO., lowa, till further notice.
N. FLANK WHITE WILLOWS NO. Chicago, Ill., care R. P. Journal,
LOIS WAISHROOKER can be addressed at Charles City, Floyd
CO., lowa, till further no

ber: in New York during November; in Washington during December.

Mes. Mark E. Wither will speak in Sutton, N. H. Coct. 17. Address, Holliston, Mass.

W. F. Wentworth, Schenectady, N. Y., box 234.

Dr. R. G. Wells, trance speaker, lieaufort, N. C. Mrs. N. J. Willis, 75 Windsor street, Cambridgeport, Mass. A. B. Whitting will apeak in Washington Hall, Philadelphia, Pa., during October. Will attend calls for week-evening lectures and the two first Sundays of November, If applied to soon. Address 228 Mount Vermon street, Philadelphia, Pa., till Nov. 1st. Permanent address, Albion, Mich. Miss Elvira Wherlock, normal speaker, Janeavillo, Wis. A. A. Wherlock, Toledo, O., box 643.

Mes. S. A. Willis, Marsellies, Ill.

Dr. J. C. Wilser, Burlington, lowa.

Mrs. Hattir E. Wilson will speak in Marblehead, Mass., through the month of January. Address, 35 Carver street, Boston.

through the month of January. Address, so Carver Street, Boston.

Bev. Dr. Wherlook, inspirational speaker, State Center, Ia.

Warren Woolson, trance speaker, Hantings, N. Y.

B. H. Wortman, Buffaio, N. Y., box 1454;

J. G. Whither, inspirational speaker, Rock Greve City, Floyd Co., Iowa.

Mes. E. A. Williams, Hannibal, Oswego Co., N. Y., box 41.

Elijah Woodworth, Inspirational speaker, Leslie, Mich. A. C. and Mrs. Eliza C. Woodreff, Eagle Harbor, N. Y.

Mes. Jelister Yeaw will speak in Lynn, Mass., Oct. 31, Nov. 7 and 14. Address, Northboro', Mass.

Mes. Fannis T. Young, Itance speaker. Address, Three Oaks, Mich., care S. Sawyer. Will visit Iowa in November.

Mes. & Mes. Wes. J. Young, Bolse City, Idaho Territory.

J. BURNS, PROGRESSIVE LIBRARY, Southampton Rose, Bloomsburg Square, Holborn, W. C., London, Eng.,

KEEPS FOR SALE THE BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS

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Bunner of Light.

BOSTON, SATURDAY, OCTOBER 23, 1869.

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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:

"CHEESEA, London, 19th January, 1869, DEAR SIR: At last I receive your pamphlet; and have read it with what attention and apprevintion I could be stow.

Considerable faculties of mind are manifested

in it; powers of intellect, of fungination; a serious earnest character; here and there a tone of sombre eloquence, and vestiges of real literary

But my constant regret was, and is, to see such powers operating in a field palpably chaotic, and lying beyond the limits of man's intelligence! These are not thoughts, which you give; they are huge gaunt vacant dreams—for ever incapable, by native, 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 for all intellects of men; and never lay more encumbered with sordid darkness and pernicious delusions than even now

Real intellect might write with advantage on such things; better still perhaps, it might remain silent, and bend 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 interest; nothing in it, except one small section, treating of a thing I never mention unless when compelled—the thing which calls itself 'Spiritualism' (which might more fifly becalled 'Ultra-BRUTAL-ISM,' and ' LITURGY of Dead-Sea APES'), was dis-

We have thus given the whole of this outre production of Carlyle, that the reader may become 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 advice, as well as his objurgations, against the entire 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 hopelessly, 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 delusions" 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 Human Nature," at 15 Southam; tim Row, Bloomsaround us, are to be lifted, cleared away by any burg Square, Holborn, London, W. C., to continue further "writing" of the doginatical sort. The every Tuesday evening for twelve weeks. Stunough of that 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 universal 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 influx of power was competent to supply. And that is the work assigned of heaven to Spiritualism. Men in the pride of intellect, who found their preconceived prejudices and their cherished pride brought to the dust by the matchless simplicity of its teachings and humility of its doctrine, would naturally be expected to resist them as Mr. Carlyle has done. Spiritualism is something 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 significa-

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 spiritual 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-

prided himself on portraying these sentiments as Byrou did that other sentiment of a contemptu-

strange development which took the final form of her own nature in her own way. a blind worship of physical strength and the shipers of brute strength!

their souls in the dogmas that have been worn out with continued handling and bandying, will conduct of life, seeking for true and living inspiever comes, and which Spiritualism has made plain and palpable by a new and grand revelation, there need no longer be any fears for the relency of men over their hopes of earthly happi-

Music Hall Spiritual Meetings.

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

Mr. Tappan will lecture each Sunday afternoon during October, and her themes will be continuous, 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 afternoop, by Mrs. Cora L. V. Tappan, to a large andience. Mrs. Tappan, in commencement, said that in spiritual ethics the time had arrived when instead of flighting for a mere existence, and struggling against the anathemas of prejudice, superstition and bigotry, the science and religion of Spiritualism claimed a positive 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 simple, 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 absoand 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 power; and this constituted in its essential analysis all the relationship which there was between matter and spirit. Those materialists who 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 budy fell short of a comprehension of the subject, for neither was an outgrowth of the sour was the outgrowth of the body fell short of a comprehension 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 constituted everything that there was of life in all else. The unfolding of the germ was in eternity. 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 eyele which makes no that soul's exist. part of the lovellness that is to be shown you? You answer "No." In the great cycle which makes up that soul's existence, neither you nor I have any right to judge of its perfectness, or its imperfectness, for we only see what would be but one piece 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 accompaniment on a Chickering Grand Piano, was faultless. The choir consists of Miss Loud, soprano, Mr. Winter, tenor, and Mr. and Mrs. Turner, all accomplished vocalists.

London, England,

James Burns, Esq., of London, has just commenced a course of lectures on "The Science of rho avail themselves of this course t ceive ample value for their money, as the practical knowledge imparted will be a useful key to their future reading and observation. The course will embrace a general outline of physiology, dietetics, the laws of health, the treatment of disease, 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 subjects presented. Ample illustrations will be afforded by means of diagrams, preparations from nature, models, skulls, busts, and the living organism. The oxy-hydrogen microscope will also be called into requisition.

Mr. Burns has established a Progressive Libra ry and Spiritualist Depository, at No. 15, as named above, where all works pertaining to Spiritualism 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 especial accommodation of ladies and subscribers; also private rooms for séances and committee 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 periodicals, "The Spiritual Magazine" and "Human Nature." He is certainly an energetic and enterprising 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 communication, 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

Salem, Mass.

The Spiritualists of Salem gave Moses Hull a hearty welcome, Sunday, Oct. 10th. The large 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 Spiritualism. It is the design to hold regular meetings there during the winter. The Children's Lyceum is in good working condition, and well atly, the bue of despondency and despair. He has tended. The meetings are held in Wells Hall.

"The Woman who Dared."

The new poem under the above title, by Mr. ous and lonely hatred of man and all his affairs. Epes Sargent, was published on the 15th inst., by Carlyle's passion, however, grew out of a more Roberts Brothers, Boston, there having been a healthy feeling. He abominated every species of demand for it, prior to publication, which exhaustcant, not more in literature than in religion; and ed several editions. It is not only a poem in the in struggling for that expression which would best sense of the word, but a story of profound inseem to adequately relieve the throes of his mind, | terest, full of passages that will be read with livehe unconsciously drove his faculties over into the | ly satisfaction by Spiritualists, as well as by all opposite extreme of impatience and contempt; who would elevate the present condition of woand out of this condition of mind sprung that man and enlarge her opportunities of developing

Of course there is much in the poem that will rudest heroism of force. A strange spectacle be assailed by the conservative sentiment of the enough, that of a man of rare, of the rarest in- country; but with the spirit that breathes through tellectual gifts and power, become the blind wor- the work no one can find fault. It is devout, reverential, philosophical and sympathetic; and If men who are struggling in the chaotic, seas every true women will, we think, feel grateful to of doubt and unbelief, who find nothing to lift up the author for this eloquent plea in behalf of the

The best commendation of the poem will be to accept the advice of Mr. Carlyle in respect to the give a few extracts. Passing by the "Overture," perhaps the most remarkable part of the whole ration in their actions from the source whence it work, we choose such passages as will indicate the polemical drift. There are a number of charming little lyrics scattered through the story, of which we select one. The book is a beautiful voltrogression of the human mind, the decay of the jume of 270 pages, and will form an admirable gift life and power of the human soul, or the despond- 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 sours nation of one think

The inner prescience never stirred or spoke;
Velled though it be from consciousness so strangely,
And its fine voice unheard amid the din
Of outward things, the quest of earthly passion,
There is an under-sense, a faculty
All independent of our mortal organs,
And circumseribed by notitine seece partime All independent of our mortal organs,
And circumscribed by nother space nor time.
Else whence proceed they, those clairvoyant glimpses,
That vision plereing to the distant future,
Those quick monitions of impending ruin,
If not from depths of soul which consciousness,
Limited as it is in mortal scope,
May not explore? Yet there serenely latent,
Or with a conscious being all their own,
Superior and apart from what we know 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 reck not of; which some may live a life And never heed, nor know 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 grasp and space-defying attributes, Worthy to qualify a deathless spirit To have the range of an infinity Through an unending period—at once A promise and a proof of life immortal." Superior and apart from what we know

WOMAN'S RIGHTS. "Percival eyed mo with a puzzled look, Then said: 'The time is on its way, I hope, When from her thralldom woman will come forth, When from her thraidoin woman will come it.
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 estimate her needs and do her justice.
Justice to her shall be to man advancement,
And woman's wite on boot head woman's wite And woman's wit can best heal woman's wrongs. Accelerate that time, all women true To their own sex—yet not so much to that As to themselves and all the human race! 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!

Behold the world's mean or a
'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—finds her lord and master
Is a wrong-headed churl, a selfish tyraut,
A misor, or a blockhead, or a brute;
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 seventeen—no matter!
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 gruelty; The more he plays the rullian, the more merit In your endurance! Suffering is your lot, In your charance: Stationing 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 his bad blood may be continuous.
Think that you love him still; and feed your heart
With all the lies you can, to keep it passive!

" 'So say the bell wethers who lead the many "So say the bell wethers 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, moreiful 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 rapid trot A lovel stretch of sand, wide, smooth and hard, With not a hoof-mark on the glistening plain. A lovel stretch of sand, wide, smooth and hard, With not a hoof-mark on the glistoning plain. The horses tossed their heads with snorting pride, feeling the ocean breeze, as curved and fell Up the long line the croeping fringe of foam, Then backward slid in undulating glass, White all the west in Tyrian splendor flamed. 'But this is life!' cried Linda, as she put. Her horse to all his speed, and shook her whip. They skinnmed the sand, they chased the flying wave, They walked their horses slow along the beach; And, as the light fell on a far-off sall. And made it a white glory to the eye, Said Linda: 'See! It fades into the gray, And now 't is dim, and now is seen no more! Yet would a little height reveal it still. So fade from memory scenes which higher points Of vision shall reven!: the boautiful, The good, shall never die; and so to-day Shall be a lasting, everlasting joy!"

LINDA'S LULLARY.

LINDA'S LULLABY. " Murmur low, little rivulet flowing !
For te sleep our dear Linda is going;
All good little lambs be reposing,
For Linda one cyclid is closing. Oh frogs! 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-seas over. Little birds, let our word of love reach you-

Go to bed, go to sleep, I beseech you; To sleep our dear Linda is trying. Hush! sing just as softly as may be; Sing lullaby, baby! Now to sleep this dear Linda is going— Murmur low, little rivulct flowing I

The Lyceum Amateur Dramatic Association.

This successful company commence their second 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 seldom seen on the amateur stage. Few, if any, societies, have made the rapid strides toward success 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 Lyceum. Friends, rally to the hall on the above occasion, and do not let a vacant seat be obtainable, for the benefit of the Lyceum is the end in view, and such an institution deserves the support of all. Tickets Lyceum Hall was filled with an audience that 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 October, 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 outspoken Spiritualist-were conducted at the Meionaon (Tremont Temple), Boston, on Tuesday afternoon, 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 selections of Scripture by Miss Doten, followed by the delivery of an address on the general lessons conveyed by life and death. Occasions like the present (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 raised, and the faith of the ages gone had expressed this thought, notwithstanding the differences of religions or creeds; and in this latter time the voice of inspiration—the voices of the ascended 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 be in his present state understand his past existence? and how did its history appear to his expanded vision? How appropriate 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 acquaintance thus formed had continued unbroken 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 address 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 advanced 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: "Toward 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 addressed 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 superhuman strength he fought hundreds of his assailants; 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 thirtythree 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. Quinlap, one; M. Allen, one; M. H. Righter, one; O. Vebher, 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. Blakesley, 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 addressed 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 afternoon and evening, acceptable to the spiritualistic public of Charlestown, and we hope their efforts will meet with merited success. Miss Lizzie Doten 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 clairvoyaut mediumship of Mrs. J. M. Friend. This estimable lady has for many years been at tended by thoroughly educated and highly intelligent physicians, whose diagnoses and prescriptions through her have brought relief to thousands. Our friends may rely upon the genuineness and satisfactory character of this lady's superior powers.

J. M. Pcebles in London.

We have just been favored with advance proofsheets from Human Nature, (a talented spiritual monthly published by J. Burns, Esq.,) giving an extended account of Mr. Peebles's public reception by the Spiritualists of London, which was very cordial indeed. We shall make copious exnext 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, Connecticut, 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 mecould see but in part, and prophesy but in part, chanic, the manufacturer, the insurance man, the owner of Death was no more a mystery than life, but to our property, the landlord, the tenant, the stockholder, the poor human conceptions it must, after all, be a creditor, the debtor, the partner, the bondholder, the lesses, mystery. In view of this change the human heart the agent, the public officer, the contractor, the builder, the often cried out, "if a man die, shall he live again?" | shipper, the guardian, the teacher, the farmer, the clergy-And was there no voice to answer? The answer man, the doctor and the citizen. It is the freshest work of of the past came, that at the last day we should be its character before the public, and the most comprehensive, full and reliable. Its forms are plain and concise, being stripped of all complications and superfluitles. It is presented with the most satisfactory array of testimonials from judges and members of the bar, not only in Connecticut 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 Spiritual Mediums, with their Biography and Adventures in Europe 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 divine 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 remarkable 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 manifestations of spirit experience 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 Leo & Shepard. It is a pathetic story of the trials and sufferings a country family, whose near and remote relation to other families and to country scenes, incidents, experiences and character is sketched with a skillful 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.

L. Stebbins, of Hartford, Conn., sends us a book with the title of "Woman; Her Rights, Wrongs, Privileges, and Responsibilites." It is from the pen of L. P. Brockett, M. D., author of several popular books, and is generously illustrated with cuts representing the life of Woman in the Home, where the author holds that she wholly belongs. Woman suffrage he regards as foolish and inexpedient, and calculated to injure the womanly nature, besides hindering female advancement and elevation. The book is spirited. enthusiastic, and carnest, and will no doubt meet with a

THE LAKE SHORE SERIES, by Oliver Optic, including the four following stories for youth—"The Lightning Express," "Through by Daylight," "On Time," and "Switch Off," form a very handsome box of volumes for a boy or girl from their favorite author. The incidents of the several tales are found in the events of travel and life about the locality referred to, and are worked up in the facile author's most effective manner. Each volume is illustrated, and as a set they will be engerly sought by the endless army of young readers throughout the country. Lee & Shepard, Publish-

THE ATLANTIC ALMANAC for 1870 is out from the office o the Atlantic Monthly, and richly bears out the promise of its popular predocessors. The finest taste has been employed in its preparation and perfection: skillful pens have contributed to its contents; the mathematical calculations come from authority that is irreversible; and as a whole it has never been approached by any similar publication in the country. Its circulation must of necessity be immensely increased over that of the previous issues of the same

THE AMERICAN ODD FELLOW for October is before up We scan its fine table of contents with a good deal of pleasuse, and feel a degree of pride that the Order has such an excellent magazine to represent it before the public. It is published in New York.

Prof. Denton and Mrs. Tappan

Will address the Massachusetts State Association of Spiritualists in Tremont Temple, Wednesday evening, Oct. 20th. There will also he an exhibition of the Children's Lyceum in the early part of the evening. The afternoon session of the Association will be held in the Meionaon. The treasury of the Society needs to be replenished, in order that the good work of its agents may be extended and continued. See programme in another col-

Portland, Mc. N. Frank White is lecturing in Portland during this month. His logical discourses are well liked. Next month and the following, E. V. Wilson, the popular Western lecturer and test medium, will enlighten the people of the Forest City upon the philosophy and phenomena of Spiritualism. We bespeak for him a cordial reception and large audiences.

Beautiful Flowers.

The controlling spirits of our Free Circles some time since expressed a desire that bouquets of flowers be placed upon the table during the scances, and directed us to solicit donations for that purpose from visitors. We did so, and are happy to state that they responded liberally. A continuance of like favors solicited.

San Francisco Liberal Bookstore.

Herman Snow has removed his bookstore in San Francisco, from 410 to 319 Kearney street, a few doors from his old stand, but on the opposite side of the street, which is a much better place employing the very remarkable spiritual and for his business. Mr. Snow keeps a full assortment of spiritual and liberal books.

Dr. J. R. Newton in Buffalo.

It gives us pleasure to state that this eminent healer is doing great good in Buffalo, N. Y., at the present time. He will, we understand, remain there until probably the middle of next month, hence those in that vicinity, who may require his services should make application at once. He is at the Bloomer Hotel.

We have repeatedly stated in these columns that we paid no attention to anonymous communications; that all letters to receive attention, should be accompanied with the author's full address; yet we are continually receiving tracts from these proof sheets for insertion in the such letters notwithstanding. The names of writers are requisite as a guaranty of good faith.

Charlestown Children's Lyceum.

The cause seems prospering in our sister city, as far as outward manifestations go. The Children's Progressive Lyceum at a late meeting tribute to that remarkable and intensely inter-(held shortly after its vacation) elected the following named ladies and gentlemen for its Board | mance." Happening into the Banner of Light of Management for the present year: Executive Committee-G. W. Bragdon, Jos. Carr, N. G. Warren; Secretary - C. A. Abbott: Treasurer-E. R. Murray; Conductor-G. W. Bragdon; Assistant Conductor-8. R. Cole; Guardian-Miss H. S. Abbott; Assistant Guardian-Miss C. F. so much instruction and amusement, and were Cutler; Musical Director-N. G. Warren; As- the price of "Exeter Hall" treble this amount, sistant Musical Director-W. M. Dinsmore; Li- it would be money well spent. The first sentence brarian-Jos. Carr; Assistant Librarian-E. A. rivets the attention, and throughout the entire Burbank; Leaders - Mrs. M. Adams, Mr. M. book it is held by an irresistible charm. In it, Holton, Mrs. C. Garey, Mr. F. M. Janes, Mrs. M. romance, history, wit, theology and philosophy L. Poole, Mr. H. S. George, Mrs. K. Carr, Mrs. S. A. are most beautifully blended; and many of the Burbank, Mrs. E. F. Bragdon, Miss L. B. Abbot, descriptions given in it surpass, in forceand style, Mr. A. Storer, Mr. C. A. Abbott; Guards-Mr. D. the best of those written by Sir Walter Scott. It Adams, Mrs. S. G. Warren, Mr. G. E. Cutler, Mrs. is a book every intelligent, thinking person E. Nichols, Mr. B. Dennis, M. J. Nichols.

On the day in which it was visited (Sunday, Oct. 10th) the exercises consisted of those generally found at such meetings; together with song by Miss Nichols, chorus by the Lyceum; declamations by Misses Phelps, Hoyt, Nichols, Bragdon, Slade and Mr. Janes, and Miss Suzena M. Adams recited an original poem which had been written for her. The speaker's stand was tastefully decorated with flowers, and each officer of the Lyceum was presented with a bouquet by Mrs. M. Adams, of Boston. Our reporter also respectfully acknowledges the receipt of a similar gift. The exercises concluded by an original song, "The Lyceum Banner," written by Mr Warren, the Musical Director. Miss Carr presided at the organ, and Mr. Alonzo Bond also volunteered his services to assist in the musical department. This Lyceum promises much in the

Movements of Lecturers and Mediums.

Andrew T. Foss will lecture in Montpelier, Vt. the remaining Sundays of this month. He will also answer calls to lecture week evenings. Our Vermont friends should improve the opportunity to hear this able advocate of the Spiritual Philosophy.

A. S. Hayward, the magnetic healer, has returned to this city from Maine, and will remain here a few weeks prior to going West. Letters will reach him care of this office.

Miss Julia J. Hubbard lectures in Houlton, Me. during October.

Daniel W. Hull is coming East on a lecturing tour. He will accept calls for December and January. November is already engaged. He is

a favorite speaker in the West. Miss Susie M. Johnson speaks in Washington, D. C., during November.

ALL SORTS OF PARAGRAPHS.

We offer to our readers, in another portion of our paper, an engraving of the general plan of a group of buildings designed by one of our oldest subscribers, and recently published in the Journal of Commerce with a complimentary notice by the editors of that paper.

We have procured the original engraving, and present it to the patrons of the Banner, with a belief that it will be found to merit attention, and possibly supply a great and growing call for tenements adapted to meet the wants of the middling classes who desire reasonable accommodations at reasonable rents.

The author of the plan does not claim to be an architect professionally, but has studied the subject for several years, in connection with other social science questions, with a view to improve the condition of all classes, by increasing production and avoiding waste, and this result he seems, in many respects, to have secured.

A new edition of "How and Why I Became a Spiritualist," by Wash. A. Danskin, has just been issued. This very interesting little work has been out of the market for several months, during which time there have been numerous

Our friend Jacob Todd, 532 Washington street, has our thanks for a fine lot of pears. The Doctor is an excellent clairvoyant.

"Death and the After-Life," by A. J. Davis, has reached a new edition, and is selling readily.

The Liberal Christian says that Gates Ajar made an association of ministers at Woburn lively by furnishing a fresh subject for discussion; onehalf admired and the other half abominated it, and while the former wanted it put in every family and library, the latter wanted it put under ban. The jar continued until evening closed the gates and sent the wranglers home.

"Johnny," said a mother to her son, nine years old, "go and wash your face. I am ashamed to see you come to dinner with so dirty a mouth." "I did wash it, mamma!" and feeling his upper lip, be added gravely, "I think it must be a monstache coming!"

It is computed that the English language is understood by 100,000,000 of people.

A clergyman being requested to address a weary meeting at a late hour, won the hearts of the audience by saying, "'Speech is silver; silence is golden.' I do n't happen to have any small change for you this evening, and so will let you off with

TRADE AND PIETY .- A card was hung out of a dirty little oyster shop in Sandusky City, Ohio, while the State Sabbath-School Convention was in session in that place, which read: "Oisters in every stile, cooked to order. Friends of the redeemer will please caul!"

SMALL FRY-Smelts.

"Now, s'posin' you was to be turned into an animal," said Jim, " what would you like to be, Bill?" "Oh, I'd like to be a lion," replied Bill, because he's so-" "Oh, no; do n't be a lion Bill," interrupted little Tom, who has had some recent painful experience at school; "be a wasp, and then you can sting the schoolmaster."

Rev. D. Vinton, of New York, has accepted a call from the Church of Emanuel in this city.

Prof. Esty, of Amherst college, has recently finished a computation of the orbits of Saturn's satellites, a long and difficult work, which no mathematician has before accomplished. It gives him high praise, in high circles, and is a triumph of which Amherst may well be proud.

The man that struggles with circumstances and don't get floored should join the "gold ring."

"Exeter Hall."

MESSRS. EDITORS-Allow me to use the columns of your paper for the purpose of paying a deserved esting book, "Exeter Hall, a Theological Robookstore a few days ago, my attention was attracted by the singularity of the title of this book, and, desiring to know something about the romance of theology, I purchased it. Never before, for the sum of seventy-five cents, have I derived

should read, for no one can arise from its perusal without being greatly benefited. It has already forced its way into the front rank of elegant literature, and there it must remain, a lasting monument to the high order of talent displayed by its author.

Going to Minnesota.

EDITORS BANNER OF LIGHT-I would like to say to our friends that Mrs. Woodruff and myself expect to spend the winter in the West, passing through Michigan, Illinois and Wisconsin, on our way to Minnesota, and we would like to make engagements to speak in each of these States. Friends who desire our services for one or more Sunday or evening lectures, can address us at Eagle Harbor, New York, which, as now, will remain our address. We should particularly like to hear from any of the Spiritualists of Minnesota, where we expect to remain several months.

A. C. WOODRUFF.

Discussion.

EDITORS BANNER-A discussion will be held at Clinton, Mass., commencing Tuesday the 19th inst., and continue four evenings, on the follow-

Resolved, that man has a spirit which exists in a conscious state after the death of the body, and that it can, under favorable conditions, return and hold communion with the inhabitants of earth. Affirmative — Moses Hull; Negative — Dr. J. Hemenway, of Athol, Mass.

Very Respectfully, . E. H. CURRIER. Clinton, Mass., Oct. 13th. 1869.

The Revolution in Cuba.

An Havana letter of the 3d inst. says the An Havana letter of the 3d inst. says the Spaniards made an attack recently on Cuban earthworks at Palmerto, but were repulsed with heavy loss. Another Spanish force endeavored to destroy an encampment of Cubans at Tehuacan, numbering eight hundred negroes and three hundred Cubans. The Cuban commander, Col. Chispen, held the fire of his men until the Spaniards approached to within forty yards of their entrenchment, when he gave the command to fire low. The ranks of the Spanish regulars reeled under the sudden and destructive fire. They left twenty-eight killed and one hundred and thirty wounded on the field. The remainder beat a precipitate retreat and were followed six beat a precipitate retreat and were followed six leagues by the negroes of the garrison, who with

their machetas made murderous work of all Spaniards who lagged behind.

The Cubans under Quesada in person attacked the outer lines of Puerto Principe on the 27th ult., carried them and drove the Spanish garrison into the plaza, sacked stores and warehouses, held the city until they secured a large amount of stores and then rettred. During the fight the Lieutenant Governor of Puerto Princips was killed. The Spanish losses are not known, but the Cubans lost thirty-eight in killed and left sixty-five wounded who fall into Spanish house. Do five wounded, who fell into Spanish hands. De Rodas has sent six hundred volunteers to Batab-anoa to embark at once for Puerto Principe, as a renewal of the attack on the city is hourly ex-

A PRESENTIMENT EXTRAORDINARY.—About three weeks ago the mother of one of the young men who are under arrest in connection with the of teaching children. She reviews the whole system, as given to the world by Mr. Davis in the Lyceum Manual, showing the beauties and usefulness of the plan now in vogue, and the moral and spiritual influence it has over children. We hope none of our readers will fail to give it an attentive perusal.

A PRESENTIMENT EXTRAORDINARY.—About three weeks ago the mother of one of the young men who are under arrest in connection with the recent robbery of sewing silk from Messrs. Seavey, Foster & Bowman, in Summer street, had a presentiment that her boy was doing something wrong, and at the dead hour of night she was fearful influence it has over children. We hope none of our readers will fail to give it an attentive perusal. A PRESENTIMENT EXTRAORDINARY.-About He was not able to give her any satisfactory explanation of how he came by this money, and this only added to her fears that her boy was doing what he ought not to. As the affair has terminated the control of the con ing what he ought not to. As the affair has terminated, her very worst apprehensions have been confirmed, and when the officer came to the house to arrest her boy she was fully prepared for the shock, and before a word was said she remarked, "You have come for my boy, who has been doing wrong," This is most remarkable, and it is not for the writer to offer any explanation of the affair.—Boston Herald.

Charity Fund.

Moneys received in behalf of our sick and destitute brother, Austin Kent, since our last report:

To Correspondents.

[We cannot engage to return rejected manuscripts.]

W. W. C., PITTSBURG, PA.—J. V. Mansfield is an excellent medium for answering scaled letters. You should address the spirit friend you wish to communicate with by name, the same as you would were he living here on earth. This is impor-tant, as it embles the spirit friends of the medium to find the person addressed and put him in magnetic rapport with the letter sent for answer.

SEMI-ANNUAL CONVENTION

Massachusetts Spiritualists' Association, AT TREMONT TEMPLE, BOSTON.

On Wednesday Afternoon and Evening, Oct. 20.

The afternoon session will commence at 2 o'clock, and be principally occupied by addresses from distinguished speakers, and conference upon the objects and methods of the Boclety. Admission free.

In the evening, commencing at 7½ o'clock, an Exhibition will be given by the First Children's Progressive Lyceum of Boston, comprising the following

PROGRAMME. Opening March, Silver-Chain Recitations, and Wing

Movements. Questions and Answers

Recitation, "Dotty Dimple," Jennie Atkins. Song, "The Bashful Girl," Hattle A. Melvin. Recitation, Warren Doclittle.

Recitation, Georgie Cayvan.

Song, Miss E. C. Pabyan. Recitation (Costume piece), Hattie L. Teel. The Seasons, Bertie Lovejoy, Addle Davenport, Minnie

Atkins, Hattie A. Melvin. Song, "Tapping at the Garden Gate," Miss M. A. Sanborn. Recitation, Willie French.

Recitation, "The Loud Call," Minnie Atkins. Piano, "La Scintilla," Mary Ada Morton. Ballad (Costume piece), Charles W. Sullivan. Grand Target March, with original recitations, written for the occasion by D. N. Ford. Groups represented by eight-

cen misses and young ladies. After which, addresses will be delivered by PROP. WM. DENTON, MRS. CORA L. V. TAPPAN,

and others, if time permits. Tickets of admission to the evening session, 25 cents; reserved seats, 50 cents, which may be obtained at the office of the Banner of Light, and at the door.

Boston Music Hall Spiritual Meetings. LETTER FROM MRS. SPENCE.

Ort. 24th, Lecture by Mrs. Cora L. V. Tappan.

The third course of lectures on the philosophy of Spiritualism will be continued in Music Hall—the most elegant and popular assembly room in the city-

BUNDAY AFTERNOOMS, AT 21 O'CLOCK, until the close of April (29 weeks), under the management of Lowis B. Wilson, who has made engagements with some of the ablest inspirational, trance and normal speakers in the lecturing field. Mrs. Cora L. V. Tappan (late Daniels) will lecture through October, Prof. William Denton in November, Mrs. Emma Hardinge in December, Thomas Gales Forster in January, to be followed by others whose names will be announced hereafter.

Beason ticket, with reserved seat, \$4; single admission, 15 cents. Season tickets are now ready for delivery at the counter of the Banner of Light Bookstore, 158 Washington

A season ticket without reserved seat, for the convenience of those who do not like the trouble of paying a fee at the door every Sunday, can be obtained as above for \$3,50-5 less price than single tickets will cost for the course.

Spiritual Periodicals for Sale at this Office:

THE LONDON BPIRITUAL MAGAZINE. Price 30 cts, percopy, HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cents.

THE RELIGIO-PRILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published in Chicago, Ill., by S. S. Jones, Esq. Price 8 conts.

THE AMERICAN SPIRITUALIST. Published at Cleveland, O. THE JOURNAL OF THE GYNEGOLOGICAL SOCIETY OF BOSTON. Devoted to the advancement of the knowledge of the diseases of woman. Price 35 cents.

DAYDREAK. Published in London. Price 5 cents.

Business Matters.

MRS. E. D. MURFEY, Clairvoyant and Magnetic Physician, 1162 Broadway, New York, 4w.S25.

JAMES V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 102 West 15th street, New York, Terms, \$5 and four three-cent stamps.

ANSWERS TO SEALED LETTERS, by R. W. Flint, 105 East 12th street—second door from 4th avenue—New York, Inclose \$2 and 3 stamps.

THE BEST PLACE-The CITY HALL DINING ROOMS for ladies and gentlemen, Nos. 10, 12 and 14 City Hall Avenue, Boston. Open Sandays. O2. C. D. & I. H. PRESHO, Proprietors.

MRS. S. A. R. WATERMAN, box 4193, Boston, Mass., Psychometer and Medium, will answer let-ters (sealed or otherwise) on business, to spirit friends, for tests, medical advice, delineations of character, &c. Terms \$2 to \$5 and three 3 cent stamps. Send for a circular.

HOW MANY.

How many men, and women, too,
When they would purchase something nice,
To show the world what they can do,
Unwisely pay the highest price.
How many wish to live in style,

Who purchase what they do not need, So that the rich on them may smile, Who yet will rue the foolish deed, How many Boys now buy their "CLOTHES" At the new store of GEORGE FENNO'S, Cont, Pants, Vest, Cap and Shoes complete, Corner of Washington and Beach street.

Special Notices.

Herman Snow, at 319 Rearney street, San Francisco, Oat., keeps for sale a general variety of Spir-Itunitat and Reform Books at Eastern prices. Also Planchettes, Spence's Positive and Powders, etc. Catalogues and Circulars malled free.

Notice to Subscribers of the Banner of Light.

—Your attention is called to the plan we have adopted of placing figures at the end of each of your names, as printed on the paper or wrapper. These figures stand as an index, showing the exact time when your subscription expires: i. e., the time for which you have paid When these figures correspond with the number of the volume and the number of the paper likelf, then know that the time for which you paid has expired. The adoption of this method renders it unnecessary for us to send receipts. Those who desire the paper continued should renow their subscriptions at least as carry as three weeks before the receipt-figures correspond with those at the left and right of the date.

ADVERTISEMENTS.

Each line in Agate type, twenty cents for the first, and fifteen cents per line for every subsequentinsection. Paymentinalicases in advance For all Advertisements printed on the 5th

page, 20 cents per line for each insertion. Advertisements to be Renewed at Con

tinued Rates must be left at our Office before 13 M. on Tuesdays.

TAR.

DR. E. F. GARVIN'S FIRST SOLUTION OF TAB. A New Discovery in Chemical and Medical Science,

Medical Sciones.

Cures incipient Pulmonary Consumption, Catarth, Bronchitis and all Blood Diseases. This remedy and its combinations has more purifying properties to the Blood than any other known. After submitting it to the most rigid tests in the above diseases, also Despressia, Scientius. Schopulous Enuprions, Illmors, Liver, Kidney, And Particularly Ileast Disease, Pidply Eduptions on the Fade, Neuralgia, Rirecharms, Fever Soirs, Piles, Pistula, the Polsoning of the System by too Much Mercury.

—which diseases sow the seeds of Consumption, of which thousands die annually—hundreds of living witnesses will testify to the efficacy of the lar treatment. The remedies having been submitted to the most rigid tests for several years in private practice, are now submitted to the public.

The First Solution and Compound Ellaric of Tari

The First Solution and Compound Elixir of Tar price \$1,00 per Bottle.
This is taken internally, also diluted to inject the nose, for Catarri, and cradicating all Humors from the Blood and

First Solution and Volatized Tar, with Inhaler

for 1 month's use—Package complete—\$5,00.
This carries the vapors of tar direct to the Threat and
Lungs, healing and stimulating the ulcerated surfaces, neutralizing the poisons in the blood by inhalation. First Solution of Tar and Mandrake Pills;

25 and 50 cents per Box. Is the best Family and Liver Pill known, containing no Mercury.

A single trial of the above remedies will convince the most skeptical of their efficacy in cradicating the diseases men-

replication their emeacy in radicating the inscasses mentioned above

FOR SALE BY DEUGISTS GENERALLY.

Prepared only by

Oct. 23.

OBED GRIDLEY, M. D.,

LOGATES AND PRESCRIBES FOR DISEASES.

Residence, 44 Essex street, Boston. ALL SPECIES OF DISEASE TREATED. PECIAL attention given to chronic diseases, such as Ringu-matism, Catarrh, Scrouls, Dyspensia, Liver and Kidney difficulties, Smartgia, and Female Weakness in all its forms, Qct. 23.—4w

BELLS! BELLS !BELLS FARM, &c. Every farmer wants a Bell, at from 8 10.512. Large Bells within the reach of the poorest Church or School District. W. L. & J. H. MERRIN, Fredericktown, O. Oct. 23.-4w

MRS E. C. LITTLEJOHN,
BUSINESS and Medical Clairvoyant, also examines disease
by letter, or lock of bair, from any distance: particular
attention paid to female weaknesses. No. 10 Davis street,
loston. Hours from 9 A. M. to 9 P. M. 1w*-Oct. 23.

PHOTOGRAPHS OF ONIETA,

ANDIAN Control of J. WILLIAM VAN NAMEE, in spirit-life.
Price 25 cents, postage 2 cents. For sale at the BANNER
OF LIGHT BOOKSTOILE, 158 Washington street, Boston. JACOB TODD, Healing Physician, 532 Washington street, Boston. All diseases treated, and claircogant examinations given. 3wis-Oct. 23.

DR. W. F. EVANS, Magnetic and Hyglenic Physicism, No. 3 Grenville Place, Reston. Patients examined and successfully treated at a distance. 4w-Oct. 23. MRS. LIZZIE ARMSTEAD will hold a Circle on Tuesday evening, at 7 o'clock at 512 Washington street, Boston. lw*-Oct 23.

MRS. M. A. LOVELL, Magnetic Healer, No. 1061 Washington street, Boston. 4w*-Oct. 23. MONEY MADE WITHOUT RISK.

M. Send for an Agency of the Positive and Nega-tive Powders. See advertisement of the Powders in an other column. Adverse PROF PAYTON SPENCE. M. D., BOX 5817, NEW YORK CITY. istf-Oct. 9 E LONGFIELD, Testand Writing Medium. 418 O'Farred street, facing on Market, opposite Third reet, San Francisco, Cal. Rec 31 per nour. Aug. 7,-12wis

SPIRITUALISTS' HOTEL. - Board by the Day or Work, at \$1,50 per day, at 54 Hudaon street, Boston. Oct. 10 - 4w

LETTER FROM MRS. SPENCE.

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Invocation. Invocation.

Master of Light and Life; thou by whose power and in whose image all things are made; thou who art the guardien of our souls—our Father and our Mother, too; we bring thee our own poor attempts at goodness, and we ask thee to scan them well; oh tell us wherein we have made mistakes, and wherein we have done acceptably to thee. Thou art our teacher, and we are thy pupils; we are in the school of life, and we would learn our lessous well. Let the dews of thine holy inspiration descend upon us at this hour; make us to feel thy nearness, oh Lord, and grant that we may know our duty so clearly that grant that we may know our duty so clearly that we cannot be mistaken. Let us heed thy teach-ings; let us understand thy law. If we ask too much thou canst withhold; if we ask for more than thy wisdom dictates, lead us to perceive the justice of thy denial. Thy will is the power of life, and that will thou art ever exercising. We thank thee for the blessing of this handsome day, for the flowers (referring to a bouquet on the table), and for little children, and for all the forms of earthly heauty. We thank thee for the days and nights in which the soul must live in order to understand thee—days of joy and glory, and nights of tempestuous darkness; for the hells of searchy through which we must hass in order to. sorrow through which we must pass in order to understand and appreciate the heaven of truth We believe thy love will sustain us, and finally make us work out our own salvation, not "with but with joy and rejoicing. fear and trembling," For thine is the kingdom, and the power, and the glory, now and forever more. Amen. Sept. 20.

Francis Hill Wier.

[How do you do?] Very difficult to tell. This and the spirit world proper, or whether I am in the spirit world proper, or whether I am still a dweller on the earth as I was thirteen years ago. I have friends in this part of the country, and I hope to reach them. It has beer sixteen years since I saw them. At that time I It has been left Massachusetts for California. My name when here was Francis Hill Wier. Sixteen years ago I left my friends in Massachusetts, with a hope of gaining wealth and returning to settle down with a competency. But my evil or good genius, I don't know which, seemed to order things somewhat otherwise.

I don't know much about the morals of Cal-

I do n't know much about the morals of California now, but at that time they were at rather a low ebh; since the tide was pouring in from all nations, and all were going there for one purpose, viz, to get rich, all concerns of the soul were not to be thought of. The moral questions were put under the linancial ones. Our Sundays were generally spent in playing cards, and such class of by (Gregorouth, a traveling of the Caracouth, a traveling class of antisements. Occasionally a traveling preacher would pass our way, and we would hear something about the Bible and Christ and religion, and what we ought to do. But we noticed that on Monday—and sometimes before—the man who told us the way, was quite as far from it as we were; so we concluded that we were all in the same boat, and if it was bound below we should all go together. A strange crew was on board that Ship of State about that time. Well, I had been there a little less than three years when I got into a dispute at a gambling saloon—if I remember right it was called "La Bella Union" member right it was called "La Bella Union"—and I got a wound there which sent me to the other life quite suddenly. Not being quite used to the quickness of action with regard to certain things among the Mexicans, I rather unwisely said something which I don't now remember, which excited the Mexican, and he drew a knife upon me without so much as saying, "By your leave, Americano." All right; I went over. My friends said I had degenerated—said all my goodness had gone—nerhans it had.

ness had gone—perhaps it had.

Well, I rested from my labors till the present time, and my friends have concluded that I have gone below. Thinking I had been there by consignment long enough, I thought I'd report myself here, on the earth again. You see, you folks on the earth don't know much about things on our side. You consign some people to hell and others to heaven, and you think you have the keys and they can't get out. But the truth is there is no local hell, nor local heaven; you have made up an artificial world—a sort of mystery which no rational mind, if it reflects, will for a moment believe. My friends are among the class who believe in a fixed heaven, a localized state after death, hell, and all that sort of thing. Well, I tried to believe in it, but I did n't get far into it. I supposed there was such places, but did n't know much about it. So much the better for met for I was ready to receive what I could, and quite ready to make the best of it. Was n't burdened with a lot of stuff which had to be got rid of before I was ready to receive light.

I would like to come into communication with my brother, Thomas Weir, Can't give you his whereabouts, but he is somewhere in Massachusetts. After having informed him that I'm still a dweller on the earth without the natural form, After having informed him that I'm still a I'll go a little further, and inform him that I 'm ready to communicate with him, or any of the friends, and converse on any subject which will be interesting to him or myself. Give me a fit subject through which I can manifest, and if I do n't identify myself I'll agree to go back again Where was the saloon located at which you were killed?] Near K street, San Francisco. Better keep out of that saloon if it is in existence, Good-day, sir. A happy exit to you, and may you be as quick going as I was. Sept. 20.

Eliza Willets.

I am Eliza Willets, from New York City. On the tenth of next month I shall have been gone from the earth one year. I was sick in all about nineteen weeks, of consumption. I heard something during the state of the My friends endeavored to keep all such thing furing my sickness about this returning. My friends endeavored to keep all such things from me, but I was fortunate enough to hear a little, and I said it seemed reasonable to me, and if it was true I would be sure to come back. They begged me not to think about it—it was too sacred a thing to talk about. To me nothing is too sacred to talk about. I said so then, and I say so now. For a time after my death—for some months are for a time after my death—for some months-my friends feared, by some means, (unfair of course) that my name would appear with a message, as thousands of others had; but of late they have begun to think that their fear were groundless, and as far as I was concerned they would not be troubled by me. But a stern, solemn duty brings me here, and were our glorious spirit-world millions of miles away—which it is not one—I think I should return. Surely if little children scarcely able to lisp the surely it little children scarcely able to hap the name of our Father God can come, we of older growth ought to he willing to make the effort. I have nothing to lose by coming here, and nothing to gain. I have no wish to convince them of the truth of Spiritualism, unless they are ready to receive. I have no wish to force the knowledge of my present life upon those who are so dear to me the careth. But I do desire to dear to me on the earth; but I do desire to do my duty before God. I said in all honesty, I will return if it is truth—if I find it is—and I should be false to

my own soul if I did not make the effort to.

In answer to the question if I should not like to make a profession of religion, and join some church, before I died, I said, "Since I have neglected to do this in health, I would not be so neglected to do this in health, I would not be so much of a coward as to do it now." It seemed to me that the offering would not be acceptable to God, and I should only be declaring myself a coward in the face of all Nature. If the friends regret, I am sorry for them, but I am satisfied.

About three weeks before my death I told my eldest sister that I believed I had seen a vision,

but I was not sure. She asked what I thought it was; I told her it seemed to be my grandfather, holding a book toward me and motioning me to read it. I now know it was a vision; but my sister then thought it was some strange state of the brain that produced the thought. If my friends would like to become enlightened with regard to the world that they must visit sooner or later, I should be pleased to enlighten them, but until such time as they want the light enough to ask for it, and be glad for me to come, I shall wait in my beautiful home, and do silently all that I can do for them and for humanity. Good day, sir. Sept. 20. day, sir.

James Carney

Good day, sir. [How do you do?] Well, sir, I'm very well—never knew much about this when I was in this world. The first thing I supwhen I was in this world. The first thing I suppose I 'm to give is my name—which is Carney—James Carney. It is all of five years since I had that name. [I thought your name was James, and was about to call you so, but supposed, perhaps, I might be mistaken.] Where did you get the name? [From your theughts, I suppose.] Yes, I was standing behind ye, and thinking just before I come, that I'd got to say—"James Carney." If you'd spoke it, I should have answered it all right.

Well, now, I'm in old Boston again; and it's

Well, now, I'm in old Boston again; and it 's not carrying brick that I am; I'm in better business now. The first thing I saw when I went out was a Catholic priest, and I asked him if I could get a chance to wait on him; and he said every one here waited on themselves. And I thought I was going to some Catholic heaven, and I thought I'd get a good place if I went with the priest, and so I asked if I might go with him and he said, yes. So he went up and down, and into this hole and that, and I was to follow after him like a dog. And I got tired, and instead of heaven, found I was after getting something else—for he was always among those who were praying and beseeching God to send them hope and light besterning Got to send them hope and light-and that's the business I been doing for the last five years; and it's bimself that brought me here to-day. [Who is that good man?] Who is he? Well, sir, his name when he was here was Fitz James. [I have heard of him.] I didn't know him here—he was down South somewhere. I num nere—ne was down South somewhere. I asked him, after a while, if he was n't never going to church, or to mass, or vespers, or such like?

And he said, "I've been waiting for you to ask that question;" and he said there was nothing bethat question;" and he said there was nothing between us and God, and there was nothing could stand between me and God, or take care of my soul, but only I myself must do it. "Then," said I, "we're all on the same footing and it's little use for me to follow you round any more."
"That's it," says he; "I've kept you till you knew your own strength, and now I'll let you go for vourself." Now I got one sister in the old country and one

here, and I got a brother here—got many rela-tions in this country. Now this Father Fitz James—he told me I was to come here, and I was to ask any of the Catholic clergy in the name of Father, and of the Son, and of the Holy Ghost, to remember me to any of my friends who come to confession, and to say that I was in the way of coming back, and wanted to communicate. And if they'll give me a chance in the church, all right: and if not, I'll take one from outside.

There's many things I could say, but I can't preach. I once thought—I wished I had been born a priest, and had their education, and that sort of thing but now I think they have a hard time of it, after all. [Do n't they have so good a chance on the other side?] No; but when they throw off their pack, and go to doing good in the name of the great God that's everywhere, then they do well. God bless you, sir. Good day. Sept. 20.

Johnnie Joice.

[How do you do?] How do you do, sir, You see I come again. [Well, Johnnie, anything new to-day?] No, sir; I come to see if you had anything for me. [I have nothing new.] You know I said I'd come here occasionally, and whenever you were ready to publish the facts about my nurderer I was ready to give them to you. I felt murderer I was ready to give them to you. I felt rather hurt at first, about it, but don't feel so now. [How does your friend seem?] Rather now. [How does your friend seem?] Rather uneasy, on account of some of his friends anticipating trouble between this country and where he is, and so he thinks he may not be on safe ground, after all. [Has he received the intelligence published in our paper that you were ready to give the whole truth?] Yes, sir; and he consoles himself with the idea that the message won't avail anything in law. Let us see, I happen to be in possession of that which will be not only spiritual evidence, but material; but I'm willing to wait. willing to wait.

utiling to wait.

I'm getting along nice in this life, but should get along better if there was n't so much of a nearness between him and me. I don't care what's done with him; I only want the magnetic chord severed between us. Some people think that as soon as he is known as the criminal, a magnetic change will come over him, and that's why I want it broken up. I'm getting to be somebody besides a boy now. I was very restless at first, but I'm getting quite contented with my condition—willing to wait for better things. [How is your sister?] Well, she's just about as

Every time your naner gets to my murderer he wishes it would be the last that ever was published. [Would be like to have it suppressed?] Yes, sir. [Well, the truth "will out," sometimes.] One of his acquaintances was recently brought up-1 believe his case is before the court now for passing counterfeit money. [Do you remember his name? or don't you know?] The name he gives is Murphy—Thomas Murphy. [Is that his real name?] No; that is the name he gave but his real name I don't know. Good day, sir.

Scance conducted by Theodore Parker; letters answered by William Berry.

Invocation. Father, Spirit, thou who art all goodness, all wisdom; thou who art all power and all love—to thee we pray; not asking thee to bless us, because thy blessing is ever upon us; not asking thee to remember us, because we are ever in this thee to remember us, because we are ever in thy keeping; not asking thee to guide us, because we are ever led by thee. Oh Life Infinite and Holy—we come to thee with our fears and our joys, with all that we are, and all that we have been; and we lay upon thine altar our offering; let thy blessing descend upon it. Spirit of Life, may thy children learn to praise thee more; may the gift of life be more prized by them; may they learn that thou are indeed all goodness, and that thy divine power is never absent from them. Go where they will, thou art there—even in the valley of the shadow of death, thy holy light gilds the darkness of despair, and savain a learning the darkness of despair, and says in a language that cannot be mistaken, "I am here, and there is no death." Father, Spirit, receive our praises in the name of the past, the present, and the fu-

Questions and Answers.

CONTROLLING SPIRIT.—If you have questions, CONTROLLING SPIRIT.—If you have questions, Mr. Chairman, I will consider them.

QUES.—(From the audience.) I would like to ask whether there is any material difference in the size of people who lived on the earth three thousand years ago, or more, and those of to-day?

ANS.—Positive demonstration informs us that there who imposited this globe three thousand. those who inhabited this globe three thousand years ago were similar in stature to those here tolay. Occasional differences in degrees of stature owe their existence to climatic influences.

Q.—Will the controlling influence explain the

difference between spiritual and animal mag-A .- One belongs to the spirit body, the other to

the animal or physical body. One is a result of the spirit body, the other the result of the action of the animal or physical body.

Q—Can you demonstrate the action of mind over matter?

A.—Not positively.

QR.—I mean by that the force which controls body-the power of mind that enables us to

A .- You are giving an exhibition of this nower A.—You are giving an exhibition of this power of mind now; so am I. It is not the body that thinks, but the mind. Do I raise my hand? the mind wills it, and the body obeys. The body is ever the obedient servant of the mind, and in re-

turn the mind acts in concert with the body.

QR.—We see the effect, but what is the cause of the effect?

A.—The cause is universal; cannot be weighed; cannot be demonstrated or measured; hecause it is beyond all demonstration. It is the whole, while you who would fathom it are but the frag-

BANNER

while you who would tathout it are but the iragments composing it.

Qit.—In other words, spirits do not know any more about the matter than we do.

A.—Spirits occupy a step higher, and behold spiritual things in a clearer light, but they know no more than you of those things of which you inquire, which are also beyond them.

Q.—Have not spirits experienced immortality?

A.—No more than you.

A .- No more than you.

QR.-I do not understand it. A.—Can your spirit ever die? You dwell in the spirit world to day as much as you ever will,
Q.—Is there no change at death?

A.—A change of the body, but not of the spirit.
As you are to-day in the body, so you will be tomorrow out of the body. morrow out of the hody.

QR.—Spirits know something of the future after death, which the spiritual part of man cannot

know here. -They know of their immediate surroundings. They judge of the future by comparison, as you do here. You do not know of that which is around you, except as you can obtain knowledge of it by your senses physical. But when you get the power of the senses spiritual, you will still perceive beyond you a future, impenetrable to you—one of which you will know no more than before. To-morrow you will know that to-mor-

row has come to you; you expect it to day, but you do not know if you will reach it.

Q.—Do not spirits passing out of the body pass on to a higher plane? and is there no progression

A.-No more than here. You should not understand that progression means one unbroken, united march upward. In order to progress it is often necessary to go down into the valley. That progression which always tends upward would

nardly satisfy the soul.

QR.—Is there then what may be called a retrograde existence?

A.—You may use that term. In this life when hard experiences meet you, you say you are retrograding. In the absolute there is no such thing as retrogression for the spirit. It may descend into the helis of time, but it is nevertheless pro--You may use that term. In this life when

grassing all the while.

QR.—I understood you to say that spirits were the same as when in the body. Are the blind, the lame and the deformed in the same condition after the change?

A.—By no means. I said the spirit was the ame. It is not the spirit that is deformed, lame or blind; it is the senses physical that are defi-cient, therefore the spirit is unable to use them. But you are not to suppose that these physical deficiencies and deformities are carried to the spirit-world. They belong to the physical body, and with it they pass away.
Q.—Is there another world beyond that of the

spirits, of which they have no more knowledge than we of theirs? A.-Doubtless there are-thousands of such

A.—Poubless there me worlds.

QR.—Worlds to which they finally progress?

A.—That does not follow. Spirits are not necessitated to change locality when they change spheres: Heaven is not a locality, but a condi-tion. Purity of spirit does not demand that you should inhabit some pure spirit-world; you can have a sphere of love around you ever when here in this ruder world. The spirit-world with all its glories is here in your midst. As Christ said, "the kingdom of heaven is within you."

Q—Are spirits subject to artificial laws and

A.—They are subject to those laws that are the result of mind in its superior state; not subject to those crude, artificial laws you are subjected to. But they render obedience to law; they are or-derly; they dwell in groups or families; they

spirits out of the body as among spirits in the body.

O —What was meant when it was said that no Q—What was meant when it was said that in self-murderer should enter the kingdom of heav-

have nationalities. There are divisions among

A -This is a very truthful statement. No selfmurderer can enter it; because remorse comes in and bars such out from the kingdom of heaven because they see that they have not taken the necause they see true they have not taken the right course; that they have made a mistake, consequently they must outlive it—must go beyond self-murder ere they can enter the kingdom. They must realize through all their being that they have made a mistake, before they can go beyond the penalty; they can never do it till then.

QR.—Do you say the kingdom of heaven is here as much as anywhere else?

as much as anywhere else? A.—Yes. When you are happy you are in heaven. Do you suppose the self-murderer is

A.A. It is a supposed the self-indicated to happy?

Q.—How do you reconcile remorse with continuance in ill doing? We are told that some spirits do evil after death.

A.—I do not attempt to reconcile remorse with ontinuance of ill doing. You may regret performing a certain action, and suffer keenly from it, and perhaps at the next breath do it again; and so the remorae goes on, and still it is not in harmony with continuance in ill doing. It comes as a natural scourge, informing us that we have made a mistake, but it does not prevent us from

made a mistake, but it does not prevent us from making this mistake again—not in all cases. Q.—Is it true that people are led into the wilderness, by the spirit, as much as they were eight-

derness, by the spirit, as much as they were eighteen hundred years ago?

A.—I do not know why it should not be true. If mortals could be led by spirits then, I do not know why they cannot be to-day.

QR.—Do you not think we are led into the wilderness of doubt, and left therein by those in spirit-life?

A.—Sometimes. Spirits have as large a variety of means by and through which to work upon

mortals as the varying circumstances of the case Every condition requires a different degree of action.

Q.—Are spirits possessed of greater knowledge

than we in this life? than we in this life?

A.—Only by observation, research and study.
They have knowledge, because they have seen more, or heard more. You would have greater knowledge concerning London, if you had lived there fifteen years, than you now have.

QR.—Yes, but not if I had just arrived there.

On spirits receive knowledge immediately on arriving in the spirit-world?

A.—No; knowledge is not shed upon us without efforts on our own part. It becomes precious to us only as it is hard to obtain. Q.—Are spirits conversant with the affairs of this earth?

A.—They are—some of them.

QR.—Why should some be, and others not? A.—Because some are not interested in the affairs of this world. Some on earth are not interested in politics, and those who are, are much better informed than they upon that subject. So in our life, those who are not interested in the afairs of earth do not know so much of them as

those who are.

Q.—Do spirits know of the future of affairs per-

Q.—Do spirits know of the future of allele pol-taining to this world?

A.—Only by comparison. They know that cer-tain effects will follow inevitably certain causes.

And they being able to see those causes, while you are not, can thus more readily perceive the Qr.—Then they know more than we do?

A.—Life is a mathematical problem; the past, present and future are connected. They who understand the present clearly, and know the past, can judge very correctly concerning the future. Astronomers can predict with positive certainty the approach of certain changes in the heavenly bodies. How can they do this? By study and mathematical demonstration; by comparing the past with the present, and judging in connection with the future. Life, in the absolute, admits of no division; the past and future are, in the absolute, the whole—the present.

Q.—Is not the information of one spirit available to all?

A.—To all who desire.

Q.—Then why cannot the whole history of the world, from its creation to the present time, be A.—Because there are no instruments fitted for

the work. Why cannot you see the furthest star? Because there are no instruments by which your eye can secure the knowledge. Not because the eye is not capable of seeing, if it had a telescope of sufficient power to aid it. It is because you

have not the instruments to day.

Q.—What do you mean by instruments?

A.—I mean persons who can receive in your life this knowledge, and reflect it in the same QR.—I have been recently experimenting with a medium, with reference to the ancient history

of the world; and he has given me a description of the people inhabiting the earth about three thousand years ago—their manners, customs, dress, &c., in a very ingenius manner. He states these people to have been much larger than those of our day—nearly double the size.

A.—I have not been so informed, although climatic influences might effect, to a certain degree, the manners, customs, habits and stature of the different races. QR.—This medium says that about the time of Saul the stature began to degenerate.

A.—It may be so; but I have no knowledge of the fact. Bent. 21.

Robert Watkins.

I'm no preacher—not even a Catholic, and I did n't know anything about this thing before I died—of course it's new to me. I'm from Montpeller, Vermont, sir. I was born in Northfield. Robert Watkins, my name. I was foolish enough to go out to fight for the Constitution and the Union—I say foolish—well, I think it was a kind of foolish operation, because it only resulted in our holding more territory—or holding what we had before. I've been able to look round in this spirit-world, and I've been to Congress since, and if ever there was a miserable, drunken rabble, it 's there. They take their money, and that's about all the good they do. It's not the good of the nation that they are seeking, at all, but the good of themselves. So, since I don't see any better themselves. So, since I don't see any better state of affairs than before the war, I can't see what good it done. It's only made desolate homes here, and helped to swell the spirit-world;

homes here, and helped to swell the spirit-world; but I suppose it's down on the programme.

I'd like to have you say that I have been pretty busy since I have been in the spirit-world, else I should have been here before. I've got a good chance now, so I thought I'd come back to let them know I'm all right; and that this world is very much like the one I left—in fact, it is the one I left—in fact, it is the one very much like the one I left—in fact, it is the one I left, only I live in the spiritual part of it now. To my brother Joe I 'd say: "Your religion won't do a thing for you after death; it 'll carry you as far as the threshold of the other life, but not one step further—it 'll drop you there; you can't make it go an inch further." And to those folks that have always hoped to lean won it are a step further and the say of the say the say at the say at the say the say at upon it as a staff beyond the grave, it's a heavy disappointment I can tell you. So Joe mustn't expect too much: "Silck to it, if you will—of course you will—but make up your mind that it's better for you to part with it before you come to

Our life."

Say I did the best I could toward settling up that little affair, but died before I could; and if I ever happen to be able to influence some one to attend to it, I will; if not, they must take the will for the deed.

I saw thirty-five years here in the body, and I have seen seven years out. I have learned more than I ever knew, since coming here; I have no tailor's bills, no empty pockets, and the hotels are free. So tell my friends they may all expect that I'm well off here, for I do n't calculate to get very bad off. Good day to you. Sept. 21.

Jennie Berenger.

I was born in Sandusky, New York. I died with my aunt in Savannah, Georgia. My mother took me there because she wanted me to get well. It will be a year in February since I died. I first had the lung fever, and then I got over the fever, but I had consumption. I lived five months after I was first taken sick. I was twelve years old My mother has been most insane ever since. My father was killed in the war. My mother said, s she had me left, she would be thankful and try t

she had me left, she would be thankful and try to live, but now she can't die, and she wants to; and she thinks about it all the time, and she's nearly crazy; and this is why I tried to come.

My name is Jennie Berenger. My father's, Augustus Berenger. [Where did you live?] I lived in Sandusky till I was about three years old, then we moved into the city, and then went to Hoboken, and stayed—there till father first went away. My aunt was a rebel, and her husband was killed in the war while in the rebel army.

I want my mother to know I can come, and I

I want my mother to know I can come, and want her to be happy, and I want her to live til she gets happy. For if she comes before she is reconciled she won't be so happy here. [Where is she living now?] In Savannah. [Will she get your letter if we send it?] My aunt will get it. She is a believer. She is a—a—[Medium?] No, not that—a Spiritualist. Good day, sir. Sept. 21.

Major Henry Krofts.

Will you be kind enough to say that he who was Major Henry Krofts desires to communicate with his friends? Say, also, that I take this means because it is the best. If they can give me any that is better, I will take it; but until they can, I must take the best that is offered. Say that I am happy as I can be, when I consider the unhappy condition in which all my people are placed, and I know their circumstances. I should placed, and I know their circumstances. I should be very glad to come into a clear understanding with them. In a word, I want them to know that I can come, and I want them to be in a condition to enjoy my coming. And they can only attain to that by investigation, and making themselves acquainted with this philosophy; if they find it a false light, reject it; but do not say anything against it till they have investigated. Good day sir.

Sept. 21.

Mayer Von Sheltzs.

I vas here yesterday; now in my new body. I vas here yesterday vhen the sun rise—I vas not here vhen he go down. I come back. I have one brother in New York. He would know about

one order in New Lork. He would know about the other life; and he would know if our father is in that other life. He is not in the other life. My name vas. Mayer Von Sheltzs. I vas in a very uncomfortable vay. Vell, I get something on me that I vas sick for the last eighteen months. have some disease of the nervous system; know vhat it vas. Say our father is not here and I am. My brother is looking for me. Be sure you have the date correct. I died yesterday afternoon at four o'clock.

Scance conducted by Father Henry Fitz James; letters answered by William Berry.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

Thursday, Sept. 23.—Invocation: Questions and Answers: Simon Byles, died at Sing Sing Prison, N. Y. to friends; Martha Jennings, of Norwich, Conn., to her brother; Ricardo Mishier, Silied in Cuba, to his brother, Don Cavano Mishier, in New Orleans; Hubert Forster, to his sisters, in the South, Monday, Sept. 27.—Invocation; Questions and Answers; George A. Loring, of Boston, Mass., to friends; Mamie Emerson, of Newark, N. J., to her parents; Philip Gage, of Jersey City, N. J., to his parents; Annie Pierrotte Staultz, of Baltimore, Md., to her husband.

Tuesday, Sept. 28.—Invocation; Questions and Answers; Yrank Hanson, to his relatives: Nathan C. Emmons, Second Lieutennt Co. C. 730 New York, to his uncle; Michael Finnelly, of Boston, to his wife; Margaret Taylor, of New York City, to her daughter.

Thursday, Sept. 20.—Invocation; Questions and Answers: William Sherburne, of Oberlin, O., to his friend Mr. Dow, of Davenport, Ia.; Robert Burns, of East Cambridge, to his parints; Annie Dunn, died on board bark "Emblem," to her husband; Joseph Mason Vale, born in Dunkirk, N. Y., to friends.

Monday, Oct. 4.—Invocation; Questions and Answers;

nusana; Joseph Mason Vaic, Born in Dunkirk, N. 1., to friends.

Monday, Oct. 4.—Invocation; Questions and Answers; Henry La Kaiste, a native of Cologne, to his brother Edward; Bello Patch, to relatives; George Canning Wills, of New Orleans, Ls., to Hamilton S. Simmons, of Savannah, Ga.

Tuesday, Oct. 5.—Invocation; Questions and Answers; Harry Hineman, to his brother, Samuel Hineman, in Tennessee; Ince M. Shipman, of Winooski, Vt., to her father; Patrick Denny, of New York, to his brother, James Donny, Thursday, Oct. 7.—Invocation; Questions and Answers; Mr. Gillett, to his son; Nathan Harris, of Cherry Valley, N. Y., to his family; Annie Leach, of New York, to her sister Maggie.

Y., to his family; Annie Leach, of New York, to her sister Maggie.

Monday, Oct. 11.—Invocation; Questions and Answers; Join Ullicspie, of Quincy, Mass.; Belle Patch; Stephen Frazier of New Orleans, to Daniel Hartwell; Michael O'Brien, to his brother James; Jamuel Wiggin, of Portsmouth, N. H., to his friends; Betsey Hallett, he her husband; Harry Fishbough, 2d Alabama Cavalry, of Montgomery, Als.

CHECKING PERSPIRATION:— A merchant, in "lending a hand" on board one of his ships on a windy day, found himself, at the end of an hour and a half, pretty well exhausted, and perspiring freely. He sat down to rest. The cool wind freely. He sat down to rest. The cool wind from the sea was delightful, and, engaging in conversation, time passed faster than he was aware of. In attempting to rise, he found he was unable to do so without assistance. He was taken home and put to bed, where he remained for two years; and for a long time afterwards could only hobble about with the aid of a crutch. Less exposures than this have, in constitutions not so vigorous, resulted in inflammation of the lungs, "pneumonia," ending in death in less than a week, or causing tedious rheumatism, to be a source of torture for a lifetime.

Multitudes of lives would be saved every year, and an incalcuable amount of human suffering would be prevented, if parents would begin to ex-

of the world; and he has given me a description plain to their children, at the age of three or four years, the danger which attends cooling off too quickly after exercise, and the importance of not standing still after exercise or work or play, or of remaining stil after exercise or work or his, or of remaining exposed to a wind, or of sitting at an open window or door, or of pulling off any garment, even the hat or bonnet, while in a heat, It should be remembered by all that a cold never comes without a cause, and that, in four times out of five, it is the result of leaving off exercise too suddenly, or of remaining still in the wind, or in a cooler atmosphere than that in which the exercise has been taken.—Edinburg Paper.

DELAWARE.

Meeting of State Society. The friends of Spiritualism have been moving toward the formation of a State Society, and had fixed on Friday, the 1st of October, for their first

annual meeting.

An earnest band of workers assembled in their hall on that occasion, and adopted a Constitution, a copy of which is herewith annexed, with the list of officers, and an official report of the meetng.

ng. Yours truly,
JAMES A. M. FRASER, Sec'y.
215 West Fourth street, Wilmington, Del.

PREAMBLE.

For the purpose of investigating and disseminating the truths of the Spiritual Philosophy, and to unite the efforts of those who are willing to cooperate in this work, we hereby form ourselves into an Association, with the following

CONSTITUTION.

ARTICLE I—Name.—This Association shall be known as "The Delaware State Society of Spiritualists."

ART. II—Object.—The object of this Society shall be to investigate and disseminate the truths and philosophy of Spiritualism, by such means as may be adjudged boat by the counsel and consent of the Society or its Board of Managers.

ART. III—Mambers.—Persons may become members of this ART, III - Members, - Persons may become members of this

Ant. III—Members.—Persons may become members of this Society by signing the Constitution, and any member may withdraw at pleasure.

Ant IV—Officers—The officers shall consist of a President, two Vice Presidents, a Secretary and a Treasurer, who, with five other members to be elected annually, shall constitute a Board of Managers, said Board to have power to fill any vacancies which may occur between the annual meetings.

Ant. V—Annual Meeting.—The annual meeting of this Association shall be held on the first Friday in October.

Ant. V—Constitution.—This Constitution may be altered ART. YI—Constitution.—This Constitution may be altered or amended at any annual meeting of the Society by a majority of the members present.

The following persons were elected for the en-

suing year:
Stephen N. Fogg, President.
William S. Watt, 1st Vice President; Robert T.

James A. Melville Frazer, Secretary.
Robert Blair, Treasurer.
Mrs. E. Forbes, Mrs. M. Millar, George W. Wood, Mrs. E. Fullmer, C. R. Way, Board of

Managers.

Dr. Henry T. Child was then introduced to the and eloquent lectures we have ever listened to. He commenced by saying that one of the first things taught by modern Spiritualism was the all-important fact that we are spirits now and here, in contradistinction to the absurd idea that we are to put on immortality as we would a gar-ment. Spiritualism teaches that we put off our mortal bodies just as we lay aside a garment, but immortality is our divine inheritance and birthimmortality is our divine inheritance and birth-right, and we are no more immortal after laying aside these than we were before. We ad-mire the skill and ingenuity of the man who builds a bridge, and has its construction so that a decayed plank or rusty bolt may be re-moved without changing the whole are not removed without changing the whole structure. The Divine Architect who planned and formed these bodies of ours, which are in reality the bridges that carry the soul over the River of Time, from its earliest consciousness until it shall be lauded in its own beautiful clime, has so arranged that each decaying spar and rusty bolt may be removed, but it was not his design that we should by violation of laws put in rusty bolts and imperfect tissues. These bodies of ours, coëssential to the recognition of material objects, are sential to the recognition of material objects, are also barriers of the full and free consciousness of the soul. But in the progress of the ages the race had become so far developed that what had been mere glimpses, often dazzling the eye, became clear and distinct visions of the soul, in which we recognized the presence of the angel hosts, our own loved ones who had not gone far from us, as the Theology of today had taught. The physical manifestations that had occurred in all ages, mostly however, as something calculated to alarm the fears and awaken the superstition of manthe fears and awaken the superstition of man-kind, were now made intelligent to hundreds and thousands, many of whom for the first time realized the grand fact of a continued existence, thus clearing away the fog from our minds by elevating and purifying the physical conditions, never before so well understood.

Gone Home:

[Notices sent to us for insertion in this department will be charged at the rate of twenty cents per line for every line ex ceeding twenty. Those making twenty or under, published gra tuitously.]

From Terre Haute, Ind., Sept. 15th, Louis, infant son of hn and Cynthia A. Armstrong, aged I year I month and

Sweet child! how we miss thee! But ancels now kiss thee— All is well! We cannot instruct thee, But ancels conduct thec— All is well! All is well!
Come to us, darling!
Beautiful starling.
Child of the sky!
Ever be near us,
To comfort and cheer us—
Child of the sky!

Funeral services by J. MADISON ALLEN. From Terre Haute, Ind., Sept. 19, Drucilla, wife of Kitchen Smith, aged 39 years. Disease, consumption.

139 years. Disease, consumption.
She has left the land of the dying,
She is free from pain and sighing—
Griere not for her!
Beyond Death's dreaded portal.
She roams, a blest immortal—
Grieve not for her!
Look up, with Joy and gladness!
Oh, feel no longer sadness—
She lives, is with you still!
She comes, with friends celestial,
To watch o'er friends terrestrial—
She loves, is with you still!
ervices by J. Mani

Funeral services by From Shiloh Hill, Ill., Sept. 11th, Kent Glore. The chrysais form was given to his Mother. Earth on his fourteenth

birthday.

Although so young, the unfoldment of the inner perception had been very rapid the past year. He was a firm believer in the philosophy of spirit intercourse; had sat in scances many times, and never had a doubt of the power and willingness of spirits to return, having conversed with his spirit father many times. It was the earnest wish of the surviving friends to have had the closing services conducted by a Spiritualist, who could have explained the relation between the earth and spirit-life, the nature of the change called death, the second birth or resurrection. etc.; but it was not possible, under the circumstances, and the surviving parent, brothers and sisters are only waiting to greet the loved one again, for they know he still lives, having even before the body was interred received unmistakable evidence of the fact. Their family circle is not broken; though the outward form has passed from sight, yet the dear presence is still realized.

"I shall see his toys and his empty chair,

"I shall see his toys and his empty chair, And the horse he used to ride, And they will speak with a silent voice Of the resurrected child.

Shiloh Hill, Ill. M. G. Sept. 27th, Oscar, son of Francis and Emily M. Chamber-

ain, formerly of Putnam, Conn., late residents at Racine,

lain, formerly of Putnam, Conn., late residents at Racine, Wis., aged 20 years and 6 months.

Ocar had gone from his home to work at carpentering, and while engaged on a building at Collinaville, ill., foll from a scaffolding, striking on his head, and producing instantaneous physical death. Ills former companions will remember him as one of their most lively and companionable members. He was long a member of the Progressive Lyceum in Putnam, and thus became acquainted with the philosophy which enabled him to marificat himself to his mediumistic and bereaved mother, and comfort her during the occasion of the funoral by his presence, and words of cheer impressed on the speaker, and writer of this, in which he expressed himself satisfied with his present condition, and said, "Mother, and loved ones all, do not weep for me, but for yourselves; it is best as it is; I shall come to you sometime, and thank you for the education you have given me, which is but the foundation of what I have yet to learn; it is not lost, for I shall profit by it, and use all the possibilities of the present to a greater knowledge, and be ready to greet you all when a place is prepared for you here."

From Hinsdale, N. H., Sept. 18th, Little Walter, infant son f Dr. W. C. and E. C. Barrett. Western papers please copy.

Meeting at Freedom, O.

Meeting at Freedom, O.

There will be a two days' meeting held at Freedom, Portage Co., O., on Saturday and Sunday, Oct. 23d and 24th. The meeting will be held in the Town Hall, which is large and commodious. The following well-known speakers have been engaged: H. L. Clark, Dr. Newcomer, Mrs. L. Clark. Others are invited. Provisions will be made to accommodate people from a distance. A general invitation is extended to all.

By order of the Committee, Col. Maintobe, N. B. Moore, W. Moore, N. Heath.

Mediums in Boston.

MRS. A. C. LATHAM.

VIEDICAL CLAURVOYANT AND HEALING MEDIUM.

292 Washington street, Boston. Mrs. Latham is eminently successful in treating Humors, libenunatism, diseases of the Lungs, Kidneys, and all Billous Complaints. Parties at a distance examined by a lock of halr. Price \$1,65. 4w*—Oct. 9.

DR. MAIN'S HEALTH INSTITUTE, AT NO. 226 HARRISON AVENUE, BOSTON. THOSE requesting examinations by letter will please of close \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and age. 13w*-Oct. 2.

MRS. N. J. ANDREWS, E LECTROPATHIC and Magnetic Physician, 1061 Washington street, Boston. Especial attention paid to Rheumatic and Neuralgic Diseases, and all Nervous Affections. Oct. 9.-68*

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NEW YORK SPECIAL CORRESPONDENCE.

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 unmixed good, is an unsafe assumption." The author of the article then alludes to a fruitful cause of dissention, which proves to be not so much the system, per sc, 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 Lycoum 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 sareasm with which he opens upon the ambiglous 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. This 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, but 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 minutia 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, perchauce, come to a more satisfactory understanding of their value.

PERFOR OF THE LYCEUM EMPLEMS. 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 rockbound 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

these Banners the Unabridged Manual, page 127, gives a description.

The badges in their turn are also two-fold symthat is, by the display of a particular color, is assigned. The targets perform a parallel office, and also help to give order to the Lyceum sesgrown 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 ribbon, a sash of green and gold, a breastplu 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 ultimated 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 chil dren's view of our national banner;

THE FLAG OF PEACE.

The day, that maketh all things new, The day of truth and grace. 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, Pluck'd 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! Unfarl to every land and sea Thy morning stars of liberty, Thy morning stars of men. And life and hope renew.

Oh good, and beautiful, and true ! Vith mission all divine! Further than Roman cagles flow; With wisdom Athens nover knew; The last, great word is thine.

Say that the work of blood is done; Proclaim that wars shall cease; And shine, as when the smiling sun From storms his rainbow flag hath 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 smother ed 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 Hofwyl," which revealed the beautiful possibili ties which lie in the path of wise instruction. Ir 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 noprizes; there was no taking rank in classes; there' was not even the excitement of public examinations. * * * Yet the general proficiency in learning was satisfactory; and the student, when he entered the world, missed no college excitants. but bore with him a love and a habit of study needing no spur, and which insured the continuance of Education far beyond the term of his

college years." 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 pufils 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 sympa-

thetic 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 Orthodox Sunday school, but it forms a dis- drawn upon'by? the (un)-spiritual "sponges." I tinct point of departure. It is a new type, a legitimate outgrowth from the new religious suffer themselves to be eaten up by those who views which spiritual insight has given to this go about seeking "whom they may devour." age. We have but to reflect on the immense difference between our ideas and those of the gion! sects of Christendom, with regard to the nature of man and his relations to God, in order to see that who are doing's noble work in the most unobtru-

Fountain of life to the heights of Liberty. Of instruction radically different from the old. far better reward and a more generous sympathy "New wine must be put in new bottles." We recoive children into the Lyceum, not as totally depraved, but esentially pure; not as aliens from bols. In the most attractive manner to a child, the good, but beings endowed with all the attributes of the Highest, needing only the nourishing each budge is made to indicate the name of a and expanding influence of true spirit culture for Group, and, on the other hand, each color signi- gradual and beautiful unfolding. The germs of thes some affection of the child-nature to which it 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 affecsions. The power of badges and emblems none tion and the nurturing hand of truth. Moral can dispute-not only over children, but full- 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 badges and regalia among members and officers | youthful memory during Lyceum sessions, which of countless secret and open fraternities. It is will reuppear in after years, like faithful sennot for the sake of a "rag of bunting," a bit of tinels, to guard the struggling soul. A sense of moral obligation is thus aroused, and love of Justice, Truth, Purity, Beauty and Beneficence 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

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 everwidening 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 be-

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—oun 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 psychometer 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, BUT DO NOT."

As it is in this town of the Beautiful Fountain, in the Buckeye-State, so, too frequently else-The Lyceum is not merely an innovation on where, are the time and vitality of mediums wish mediums would be more positive, and not Out upon such professors of our most holy reli-

Here we have some most successful healers, we must necessarily adopt a mode of religious sive way; also, excellent mediums, who deserve a

than have hitherto been extended to them Among the former, I would mention Mrs. Cotton whose genial countenance is, of itself, a more po tent 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 rellable 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, is 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-

J. WINCHESTER. I am, truly yours, Oct. 12th. 1869.

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