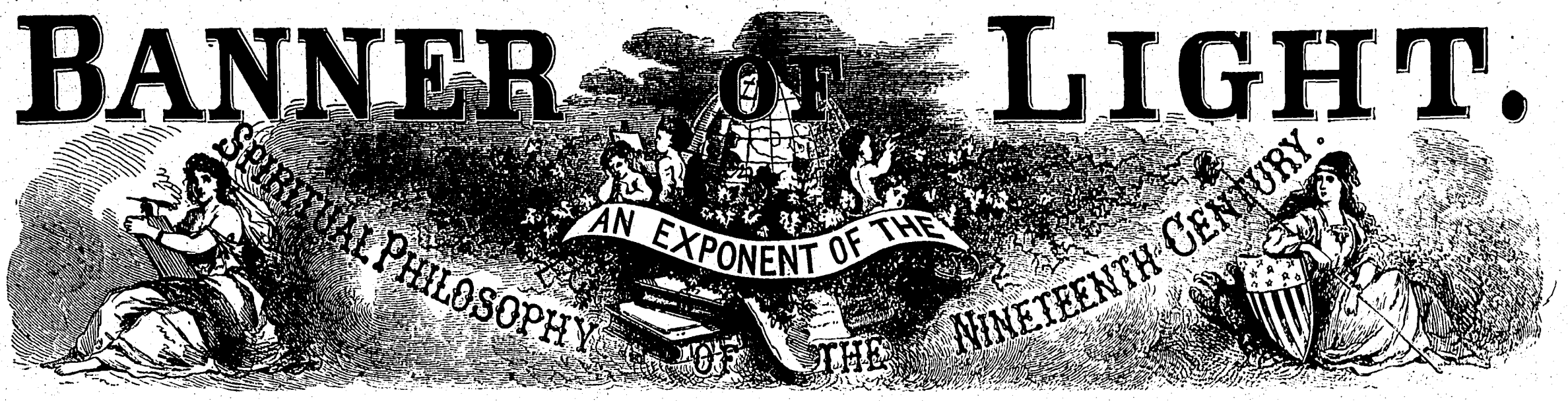
BANNER OF LIGHT.



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The Lecture Room.

Spiritual Ethics.

A LECTURE BY MRS. CORA L. V. TAPPAN,

In Music Hall, Boston, Sunday, Oct. 17th, 1869.

Reported expressly for the Banner of Light.

THE MYSTERY OF REMINISCENCE.

Recollection, remembrance, is something different from the word which forms our theme to-day. Remembrances of events, experiences of ordinary life, and recollection of absolute, material occurrences, form no part of that which we, on the present occasion, shall record. The poet has dreamed of this; glimpses have been visible through the golden meshes of song, and the living beauties of melody. Behold in the visions of Schiller and Goethe the vague idea of this strange word, and the former of these poets expresses the thought (in language which we shall hereafter quote) which forms our subject to-day.

Metaphysicians define the word as a vague and shadowy recollection of events that bear relation to some other mysterious recollection which you cannot clearly define; but they have failed to grasp it. There can be no recollection of any language, event or scene which the soul has not experienced; we do not mean that which the senses have not experienced, but that which the soul has not experienced. And this subtle power, this permeating principle which we call memory, is not an organ of the brain, separately located, as phrenologists imagine, but every faculty of the mind, every power of the soul, has its own fountain of memory.

Upon this has the poet based his idea of the heretofore, on this was founded the old theories of the metaphysicians; coupled with this word the thoughts of Plato and Confucius are illumined on a scroll whose glory cannot be concealed. And all who believe in these leaders, whether conscious of their teacher or not, are pupils of some divine mind whose thoughts have fallen like the coruscations of a central sun upon the dark, shadowy outline of material existence. There *is* no such thing as memory; there is no recollection or remembrance. It is all *yourself*. Not that you remember an occurrence, but that you are an occurrence; not that you recollect an event, but the event is a part of you. We may say with Plato, that nothing is learned; it is within you. More than this: that each word representing the powers and faculties in human organization which you term understanding, is but the bungling cobweb of a mysterious dream, compared to that immortal self which is absolute.

Knowledge is never taught in books; never proclaimed from the rostrum; never given by teacher, sage or prophet; never revealed in mathematical tables. It is inherent, absolute self-existent, and can no more be introduced into the mind than can sunlight be introduced into the source from whence it came. Nor is this all. That which you call instruction is but the suppression of the knowledge already within the soul, which creeds, dogmas and technicalities often wholly obscure—your intuitions buried beneath the accumulated *debris* of ages and the germs of absolute wisdom shrouded in doubt and fear, from which this earthly life affords no escape. When you teach the young, in ninety-nine cases out of one hundred you *unteach*; that is, you veil the knowledge which is *in* them, and make of them mere imitative machines; but when you teach a child, in the true sense, you awaken the intellect, cause the germs of thought to grow, and make only the pathway over which they are to journey; removing the obstacles and render that plain and clear to their comprehension which otherwise were wholly obscure.

Mozart, at the age of three years, could understand the various numbers which represent musical sounds; more than this, he grasped the absolute idea of musical composition, and with fingers scarce long enough to touch half an octave, discovered that the third and the fifth notes contained the essential elements of harmony. Was that taught? Does any one suppose that it could have been introduced into his infant organism? It was *there*. And presently we shall ask a question, which we must, of course, answer ourselves; how came it there? It is said that Plato remarked concerning a favorite pupil: I do not *teach* that child; these thoughts are there, the remnants of a past existence, the expression of a soul's knowledge; and doubt not, my friends, whence that knowledge came. My mission is to awaken it; to give that immortal part an opportunity to express itself—to watch and receive the already ripening fruits of another existence.

Children often astonish parents with the subtlety of their questions; they are always puzzling you with problems that you cannot solve; and if you are church members, you tell them they must not ask concerning these things; and if you are not, you say, "What a strange child that is," and, troubled for a reply, you continue to think of the question which can be asked by a simple child, and which you, with all the wisdom of the schools, cannot answer. If books could make knowledge you would long ago have become paragons of learning, and would not now be waiting to catch a glimpse of light from the life immortal.

Reminiscence is prophetic; all that is and all that will be; and this we mean in the sense to which it applies to every one of your personal experiences. If this be true, how is it that some souls are more gifted than others, and that those beings whom you call geniuses are endowed with such wonderful faculties, while the masses grope in darkness? Have patience; we shall reach the truth by-and-by; but at present it is sufficient to say that every recollection, every remembrance, is an experience of the past or a prophecy of the future. The invisible chord which at once awakens a kindred thought in the minds of those who are alike in spirit; the simultaneous expression of a grand idea in science or religion in different parts of the earth; the breathings of song and poesy in widely dissevered portions of a continent—these constitute the links of that subtle chain which in every age has led metaphysician, philosopher and seer to lay down their mathematical instruments and their implements of science—even to drop the book upon which is inscribed the words of the poets, and wonder what is this dim recollection that haunts the soul, and at intervals intrudes itself into life, startling the consciousness, awaking the faculties to a something which the soul *has* been, before it experienced this material life; and you long to rend the veil and see this other self which you know is beside or within you. This is Reminiscence. Sometimes you are startled from your equilibrium in daily life by a scene which suddenly and almost overpoweringly reminds you of *something which you have seen before*, but where or when you are unable to determine, for you know that you have never been in that position before. A distinguished gentleman traveling in Florence was surprised and overcome at recognizing in that city a street and several houses, together with persons he met there, although he had never been in that place (Florence) in this life, and could not possibly account for it. At times vague reminiscences come, awakened by the odor of a flower, the melody of a song or the gleam of a face seen, perhaps, in the streets of a city when the evening lamps are lighted. All these revelations tell you of a something which lies beyond the mask of material vision. Religion has utterly failed to present any solution of this matter; science touches it with gloved hands, and calls it imagination; even transcendentalism knows it not; and it is left for the poet to express this beautiful idea to the world. Schiller says, in his beautiful poem previously referred to:

> "Weep for the godlike life we lost afar,
> That thou and I its scattered fragments are;
> Weep that our souls, then one, are twain,
> And sigh that splendid height once more to gain,
> Which we can no'er attain."

But it is not lost; nothing in the soul can be lost.

The solution of all these problems is plain: the soul is immortal; immortality must extend backward, as well as forward; and all these singular reminiscences are portions of that eternal existence—not dreams—not imaginations—not even thoughts—but living experiences of the soul. We have referred to the child who is a genius, and the one who seems endowed with only commonplace faculties. These contrasts often occur in the same family, and one child will achieve great distinction, while the other never rises above mediocrity. In the cases of renowned families, it is generally found that one powerful mind gives the name its place on the scroll of fame, and all the successors live upon his reputation, and not upon their own. The descendants of almost every great mind in history have never been anything extraordinary; never possessed in any great degree the wonderful gifts of their progenitor. A genius is the expression of experience in a previous life, which the soul again projects in an outward form, and you are astonished at the wonderful revelation. Mozart was such a genius; Beethoven was a genius. These masters of melody did not depend upon the few short years of earthly existence for their grand combinations of music. That which made Mozart a master of divinest harmony was acquired in a former existence, else you cannot account for his infant powers, which in after years bade the world bow down in worship of his song.

The only difference between the child of genius and the child of *un*-genius, is that the one *has*, and the other has *not*, lived in a form which expressed that peculiar power of the soul, and therefore it is more easily transferred to another material body. The soul in its eternal course of progress may take on one form after another and cast them aside, as you do cast-off garments, only reserving such experiences as are valuable to the growth of the spirit. So the difference, as we said before, is not that the one is more perfect than the other, but that the soul is a little further *along in its growth*. We said, last Sunday, that the experiences of the soul must consist of a circle. Great minds—a Confucius, a Plato, a Socrates, for instance—may have passed, perhaps, more that full half of this circle, while the masses are only beginning the journey. Emerson stands in your midst to-day with the experience of thousands of years in his soul, and you look up to the mountain heights where he dwells, and wonder that a form so unshapely could attain to such splendors of thought. Surely it was not the heritage of his physical lineage, but the prerogative of that soul which in some Plato, Confucius, or Pythagoras, dreamed the dreams and uttered the thoughts of centuries ago. And does the spirit care whether in its present surroundings it be called Confucius, or Plato, Homer, or Emerson, so that it attain the heights and complete the circle of its development?

Who could have been more like Socrates than Parker, piercing the soul with the sharp sword of truth—which in his hands was three-edged? Where could that Socratic brain have been fashioned? Not amid the toil and deprivation of New England country life; not in the sorrow that bowed the heart; not in the long midnight studies which nearly wrecked the physical form; but in the penetrating spirit that, using all these as the instruments of its expression, pierced through the Parker line and brought Socrates here to battle with the evils of your Government, and the errors of New England theology, as he struggled with the corruption of the days in which he moved on earth. If these things are not true, then some souls are descended directly from the line of archangels who have tasted the fruits of the Gods, and alone are immortal; but if it is true that the least of these may sometime be a Socrates or a Plato, a Parker or an Emerson, then there is hope for you and I, and we may in the grand circle that compasses the moiety of life here experienced, discover the mysterious lineage which connects us with the divine, and causes us to reject the earthly name and title as we do the material form; for it must be so, since soul represents the divine, and the divine seeks not the perpetuation of forms but the perpetuity of principle; not that the image which you call yourself shall be immortal, but that the soul which is so shall get all the experience possible, while in the body—whether called Jones, Brown, or Parker—and add this to the sum total which shall make up the spirit. You wear a blue coat to-day; to-morrow you change it for one of another color, and no one thinks of calling you by the name of your apparel, although its quality may tend to mark your position in society. The house you inhabit is the means of giving you experience—the events that occurred in the street *in which you lived are impressed upon the mind*, but you do not remember the house for itself, but for the scenes which transpired there; so, to-morrow, when you awaken in the world of souls and find you have retained all the knowledge gained in the body, you will say of it, "That is the coat I had yesterday—to-morrow I shall have another." I know there is an infinite range of experiences which the body cannot understand, any more than the molecule can the glories of the setting sun. These instances are not wholly of the past, nor are they entirely prophetic; *there is a middle ground* upon which the spirit stands looking both ways, backward and forward, embodying alike that which was, and is, and shall be. The present is but the converging point where all the lines of the individual being meet, as the sun is the centre of the solar system, but must in its turn revolve round a more distant sun.

Sometimes on waking from sweet dreams you bring back a vague recollection, so beautiful, so wild, that you cannot by any possibility impress it upon the brain. You say, "I had such a lovely dream! how I wish I could remember it!" To-morrow, when you awaken from the dream of life you will find it there; the visions of a hundred nights, the experiences of a thousand days recorded in the temple of your inner soul as a part of yourself. To-morrow, when you drop the garments of the body, and take upon you more completely those of the spirit, you will find, to your astonishment, wherein infinite mystery has been your life, and why all these changes and startling events have been woven into the fabric of your earthly existence.

A spiritual clairvoyant saw a deceased person, soon after the spirit had passed from the body into the land of souls, and this person with astonishment, asked, "what! are you dead too?" "No," was the answer; "I am sleeping now, and my body is lying yonder." "That accounts," said the new-born spirit, "for the familiarity of all things since I came here. I have been here a thousand times before and never knew it." So death is but the avenue to all the scenes of that life which you in dreams and visions have glimpses of, and vainly strive to remember. More than this—it stretches backward not only to include your dreams in this form, but to the events and visions you have had in every form; and these will shape themselves into realities, and you will know why you have dreamed the dreams and thought the thoughts of ten thousand years ago.

Let us strive to span this circle and see its origin. We have said the soul is immortal—we mean it. Yet there are but one, two or three immortal souls in the world. Do not misunderstand us; we mean those that are so conscious of their immortality that they do not require to have the thought expressed or illustrated to the material conciousness. Those minds are the geniuses of to-day. They have known and been as thoroughly convinced of immortality with the first flash of intelligence, as they are now. The reason why the world as a mass does not understand it, is because the soul, the spirit of the masses, may not have had more than one or two of the embodiments which make up the divine circle of being. It is like the sapling compared to the oak, the atom to the world or the sun. Babes in earthly experience may be gods in spiritual *might; infants in outer growth—in that conquest* which the soul attains over the physical being, but archangels in the possibilities of the future.

More than this: you meet a person to whom you are instantly attracted—as to a brother or a sister whom you have never met before consciously. And you say: "Why, I feel as if I had always known you!" And the other one immediately responds: "It seems that *I* have always known *you*." Did you ever think that dreams offer a solution to these mysteries? that your spirits have met in some circle of congenial, immortal souls? did you ever think that there you may be welcomed and acknowledged, while here you may be strangers?

You meet and hold converse with one another for spiritual growth, and, frequently, form projects for the world's advancement; returning from those high counsels you are often inspired to deeds of valor and worth, but the influences often are lost upon the dull material sense, and linger slumbering within the soul, to be reawakened by the passing breath of circumstance.

Deeper still, did you ever think of the vastness of the consequences upon external life of this interior relationship? Parents may neglect their children—the offspring of physical relations—can they be parents in soul if they thus leave the bodies of the little ones to perish with want and starvation, and their minds to become contaminated by vice and ignorance? You have seen a gem of precious value rise to a career of glory and virtue from some haunt of vice and shame in your cities—did you imagine the besotted father or degraded mother, wrapped in the influences of their horrid life, imparted any portion of that child's genius? No; believe us, those who have no thought of true parentage in their hearts will waken in the world of spirits childless; while many a living soul, not blessed with the ties of domestic life, will find children in the spiritual existence. Doubt you this? then you must doubt the teachings of all Nature.

To win whatever matter can give of knowledge, to wrest from science, and art, and history, all that the world can give, is the object of the soul. Here is a brother or a sister in the same family, totally unlike; they take divergent paths, and never meet. Some other congenial spirit claims the spiritual relationship of sister and brother. Often the one who becomes your dearest friend beams upon you, among a crowd of strangers, but the soul proclaims your spiritual kindred, and you recognize the tie when you meet. This explains why great men always arrive at the same results; why Humboldt, grasping the cosmic idea of the universe, must be related to Plato; why Parker, with the three-edged Sword of Truth, must have been an embodiment of Socrates.

Penetrate the secret of that which has been so recently and scandalously portrayed by Mrs. Stowe, concerning Lord Byron, and you will find the spiritual mystery which held a man, depraved in all else, to the one high star of a sister's love; you will discover the attractions which, in the case of Shelley and others, have been the cause of scandal; for you will find that the spiritual relation made the attachment as high and pure as the love of the angels; you will unwind that *mysterious chain* which binds in sacred sympathy the human soul, and will lead you to the line of your spiritual kindred—to your home—to your true parents. How many children grow up without this blessed consciousness! How many parents, whose children are alienated and far from home, feel the want in their hearts for offspring they can call their own. When the veil is torn aside these orphans shall find parents, and these fathers and mothers will be greeted face to face by the children whom they so longingly covet. *Those they have loved will love them still; those* whom they have neglected will smile upon them from other homes; another father and mother will bless and cherish them. Mourn not if you are orphans; mourn not if you are childless; for better go unloved, with a lonely home, than feel that you have given proof of that want of kindliness in yourselves.

But when the blissful knowledge comes, and the soul shall recognize its true relationship; when brother, and sister, and kindred can meet *and grasp the hand and feel that they have found* their own; when the poets, artists, and philosophers shall recognize this, and you may tell the family to which a soul belongs, by the thoughts or gifts which it portrays, as Agassiz or Cuvier can trace the lineage of fish or reptile by only a scale—or as Humboldt found the subtile chain of the soul of all matter by one little link; when *spiritual savans* shall tell you *there* is a Socrates—*here* a Parker—*there* a Homer—*here* a Shakspeare—by the thought and manner of expression—*when families shall be known by similarity* of soul, and governments are based upon the absoluteness of Truth and Justice, you will waken from the long sleep of ages, and in the Republic of Ideas the old shall be re-created in the new, and every spirit become conscious that the Heretofore and the Hereafter are lost in the Forever.

Oh ye souls, that from the heights of your immortal home bend with loving kindness above the world, witness how its children are plodding on in the dull pathway of life, vainly striving for some guiding hand, some golden key to unlock the mystery of existence; be to them as shining lights; give them perfect thoughts; inspire them to those noble deeds inscribed in the great Temple of Being, till one by one they become parts in the grander Temple of Truth!

The Reformed Pulpit.

It will strike the reflective mind as not a little singular, that *during the whole time when reformation* has been driving its share through the Church, little or nothing should be said about the pulpit. In one sense, we understand that to reform the Church is, of course, to reform the pulpit; but, in another sense, it is not to be successfully denied that the pulpit is the master and ruler of the Church, and, therefore, that all future reformations must come to the latter by that way. Such would certainly appear to be the view of the *Independent*, which confesses that the pulpit has had its day, and is already a thing of the past. Its very significant remarks are to the following purport:

"While the clerical profession is neither tottering nor degenerate, it is nevertheless true that its relative position in society has changed and is still changing. *The development of the modern* spirit, the rise of individualism, the claim of independent thought for every man, the spread of intelligence, the abolition of an avowedly ignorant class, the light recently thrown by natural subjects upon supernatural ones, the fading away of names in the presence of things, the revulsion against dogmas, and, finally, the good sense, the magnanimity and the manliness introduced into the churches by the growth of modern commerce, if they have not weakened the clergyman of the nineteenth century, have at least transformed him into a different personage from the clergyman of the seventeenth century, or even of the eighteenth. * * * * *

In the church of the future there will be a pulpit, but the place where it stands will not be regarded as holier than the most obscure corner of the temple where sincere piety kneels to worship God. All superstition about the preacher's office will go, but the preacher himself will stay. In the coming time we do not see any particular vocation for priests, but we do see a magnificent and an unending one for devout and able men, who shall testify of the sanctity of all truth, of the nobleness of all virtue, of the reality of spiritual things, and of the everlasting presence and tenderness of the Father."

It appears from statistics that there are now in France 39,309 more maniacs and idiots than in 1855. This increase is attributed to the greater demand for that poisonous drink called absinthe.

REPLY TO MR. HARPER.

EDS. BANNER OF LIGHT—When Mr. Harper, in his communication in the *Banner* of June 5th, asserted that the theories of scientific men were wrong, and introduced his experiment of a wagon and inclined plane to prove it, I had no disposition to controvert it, knowing the imperfections attending such experiments and their liability to error. But when, in his communication of August 20th, he gave us the figures, the case was entirely different. We had the data; any two taking them and arriving at different results, one must be wrong, if not both.

In my communication of the 11th ult., I proved that the weight and power in all positions of the lever, while passing through the quadrant, bore the same relations to each other; that is, a power at the end of the lever sufficient to sustain a weight at the middle, would do so throughout the whole quadrant; and, further, when the weight was raised vertically fifteen inches the end of the lever was raised thirty inches. Mr. H., in his communication of Oct. 9th, admits the truth of the first part, but, as if intended apparently to get rid of the last, has added new matter that is not in the paragraph I quoted, nor could be inferred therefrom, and then gives my language as answering it as having been there. He says, "The result shows that the end of the lever, with the *power acting perpendicular to the same*, &c." Now the words in italic are not in the paragraph I quoted, nor could any such idea be inferred therefrom. You cannot raise a lever, one end being fastened, without the other end moving in the arc of a circle, but you can raise it by perpendicular action. Any one can see at a glance that the emendation places the problem in an entirely different phase, or at least requiring a different answer. No matter; let us look at it in its new light, and see how it applies. Mr. H.'s proposition "is that the power acts perpendicular to the end of the lever," in the direction of the tangent of the circle. Let us illustrate. Suppose Mr. H. to be endowed with the power of projecting and sustaining himself in space, in any position, also having the power of raising the end of the lever. He takes hold and firmly secures it at his centre of gravity, or any other point, always retaining it at the same place, however, and raises and carries it through an arc of ninety degrees. He would commence at the perpendicular and end at the horizontal; so would his power have to perform the same circuit, according to his theory. "Oh," I think I hear him say, "that is most ridiculous!" Well, I won't say but it is, but is it more so than his idea of applying power? He continues: "I can fix that; I can attach a series of cogs to the end of my lever, and gear a wheel to it, acting always in the direction of the circumference." Well, bring it along! Here is the lever at the horizontal; attach your wheel (power) to some stable support and start it. Away it goes, sure enough, like any other gearing. But hold on! the end of the lever has run away and left the (power) wheel behind! "Oh," says Mr. H., "don't you see it is acting, as I stated, always in the direction of the circumference? It makes no difference about the position of the wheel (power)." Ah, don't it? let us see about that! The lever is at the horizontal; you attach your gear (power) at the same point. Your gearing is always acting at the extremity of its radius, at a right angle thereto, delivering its power in a perpendicular direction, and always so acting, except placed in some other position. Now what is the lever but the arm of a wheel of sixty inches radius, on which, at thirty inches from the centre, is placed a weight or some contrivance to drive machinery. The moment it leaves the horizontal it begins to deflect from the perpendicular as the versed sine of the angle through which it passes increases and decreases in the perpendicular, as the *differences* of the sines *decrease* as the angle increases. The end of the arm, at an angle of thirty degrees, has been raised vertically thirty inches, and the weight fifteen inches; the end of the arm of the wheel has passed through an arc measuring 31-416 inches, being 1-416 inches more than the vertical height; but this is lost in its ascent by the lateral motion and by the decrease in the perpendicular, as above shown.

To place it in a light that there can be no cavil whatever: Take a wheel of sixty inches radius, (it is hardly necessary to explain that it makes no difference in principle whether it is sixty or six inches, they both act at right angles to their radius,) place the lever at the horizontal, and an arm of this wheel (the power) at the same point; turn it until the lever has passed through an arc of thirty degrees; the two wheels being geared together, move over same distances. Now look at the arm of the power; you will find that it makes exactly the same angle as the lever, and has also been raised vertically thirty inches. Is it not plain "that there is a coincidence between the work done and the motion of the power expended?" What has become of that excess of motion then—that 1-416 inches? Gone not a fraction of it less! no, not the shade of a shadow!

I will not say Mr. H. is Orthodox, or Heterodox, nor even befogged, but mistaken, and that the golden rule of science still remains unscathed.

Sheridan, Ill., Oct. 12, 1869. ROBERT ROWE.

AUTUMN DAYS.

> Fire! fire! upon the maple bough
> The red flames of the frost!
> Fire! fire! by burning woodbine, see,
> The cottage roof is crossed!
> The hills are hid by smoky haze!
> Look! how the roadside sumachs blaze!
> And on the withered grass below
> The fallen leaves like bonfires glow!
> Come, let us hasten to the woods
> Before the sight is lost;
> For few and brief the days when burn
> The red fires of the frost;
> When loud and rude the north-wind blows,
> The ruddy splendor quickly goes;
> But now, hurrah! those days are here,
> The best and loveliest of the year!
>
> [*Marian Douglas, in Our Young Folks.*

The Georgia planters expect to make $40,000,000 this year on their cotton.

Written for the Banner of Light.

WHERE IS THE SPIRIT-WORLD?

BY MRS. ELIZA H. BLANCHARD.

Where is the spirit-world? 'T is all around us,
Although no visual ray illumes the spot.
Spirits are we—material forms surround us;
We're in the spirit-world, yet know it not.

The creeping worm its little casket spinning,
In which the quiet chrysalis shall lie,
Knows nothing of the wondrous power 't is winning
To float in air—a lovely butterfly!

Yon bright plumed bird in heaven's blue arch high soaring,
Entrancing us with music's magic spell!
Hark! how the gushing melody is pouring—
He once was prisoned in a tiny shell.

Nothing he knew of the free air of heaven,
Of verdant woods or music's swelling tide,
Veiled the mysterious powers by Nature given,
Mute song, and wings close folded by his side.

Not knows the little unborn *human* stranger,
For whom parental hearts with joy are thrilled,
Whether awaits a cradle or a manger;
Whether with straw or downy pillows filled.

Yet gentle hands the pleasant task enjoying,
All things prepare to welcome him to earth;
Perhaps dear spirit-friends, their powers employing,
Bright garments weave for our celestial birth.

And we may find them there to meet us,
All things made ready by the hands of love;
And dear, long parted ones with joy may greet us
In lovely homes prepared for us above.

Do we not sometimes feel that they are near us?
Our spirits linked by love's unbroken chain?
And in our yearnings deep that they will hear us?
Their spirits *must* the parting love retain.

Oh, is there not sometimes a warning spoken
Which bids us shun a threatening danger near?
Some guardian angel giving us a token
Of the *abiding* love once cherished here?

Do they not sometimes gently raise the curtain,
And let a few faint gleams around us play?
If the *full* light should shine, and we were *certain*,
Within these prison walls we could not stay.

When the sweet songs are sung in which our voices
Once joined with those we *here* shall join no more—
The spirit chords are touched, the soul rejoices—
We hear responses from the heavenly shore.

Then music's mighty power our spirit waketh,
Its deep, strong chords and latent springs are stirred,
And from its prison-shell almost it breaketh
To soar and join the free, as doth the bird.

These crumbling walls of clay that darkly bound us
Will fall, revealing the bright spirit band;
The veil be rent whose dark folds now surround us,
And we shall know we're in the spirit-land.

Dear Jesus, thou didst say, "it is expedient
That I should go" a mansion to prepare.
Oh, may we to thy precepts be obedient,
That where thou art, we "may be also there."

NOTES BY THE WAYSIDE.

BY DEAN CLARK.

As some time has elapsed since I penned any thoughts for the perusal of the many readers of the central standard of Spiritualism throughout the world—the *Banner of Light*—I will resume a custom which I adopted in the outset of my public career, and give a few brief etchings of my travels, observations, reflections, &c., by way of assuring my friends that, though long silent, I've been not wholly idle in the vineyard where labor has been assigned me.

The year and a half that has flown since I bade adieu to the sacred hills of New England, around which cluster fond memories of the happy days of yore, has been to me, as well as to millions more, an eventful period, fraught with much of pleasure, and some of the saddest experiences of my life. Heart-strings, that bound me to idols of earth, have been snapped asunder, and the shrine wherein the heart's richest offerings have been laid, has been taken from me by a stern decree of inexorable fate, and the hopes and plans of the past have been frustrated, yet faith that all these experiences will ultimate in *good* gives me a spirit of resignation which these words alone express: "Not my will, oh Father, but thine, be done!"

Since my last article appeared in the *Banner* of April 17th, in which I vaguely hinted at my reasons for resigning my position on the *Present Age*, and facetiously reverted to the cobbling method by which a new constitution—under the name of an *amendment*—was foisted upon the "Michigan State Spiritual Association," I have been pained to learn that my pleasantry was misconstrued, by some of the more sensitive members, whose "State pride" was unintentionally wounded, and my *bon mots* were interpreted as innuendos reflecting upon the honor of the Spiritualists of this State.

At this late day, I beg leave to say that, while it was my purpose to rebuke the greed for place and power sought at the expense of honest toilers, and to teach a high official that there is such a thing as official accountability, as well as *personal obligation* to discharge faithfully every duty assumed, nothing could be further from my intention than to cast the least reproach upon the great body of earnest workers, in this progressive State, who love truth and humanity well enough to espouse and maintain our cause.

I have no occasion to retract anything I wrote regarding the work of organization, notwithstanding the frequent assertions that I've seen that the cause was never more flourishing than now, which cannot be truly said of its organic work. But few of the many societies boasted of are in active operation, or even in legal existence, as I can *prove*, yet I believe the cause is spreading in the minds of the people, despite official misconduct, and an extensive distrust of the practicability of present organization.

The indebtedness of the State Association to the Missionaries of about $600 still remains unliquidated, and no efforts are being made to fulfill the oft-repeated promises of the leading official who contracted the debt, and *pledged* his *word* that we should be paid, and present appearances indicate a purpose of repudiation of both personal and official obligations. Can any State justly boast of *success* in the work of organization when such a state of affairs exists? The experiment at local and general organization was never commenced under more favorable auspices than seemed to exist in Michigan when we commenced the missionary work, and I now believe that had this work been the sole, or even the principal object of the President, it would have been a permanent success throughout the State, but as soon as a personal scheme became his paramount interest, and the project of establishing a State paper became the one thing most desirable, our work was made subordinate and subservient to this pet object, and as a consequence, the organic work began to wane, and was entirely suspended about as soon as the *Present Age* was fairly fledged and winging its way to its patrons.

The lesson I have learned from this experience is this: that organization among Spiritualists will never succeed so long as officers seek to manipulate it for their own private interests, or *seek to use it for any selfish purpose whatever!* Spiritualism has come to this world to *destroy* the selfishness of mankind, not to foster it; to prevent the usurpation of power by a *few* who would like to be autocrats and use the masses as tools, and I am positive that the power that has instituted this stupendous movement will *never* allow ambitious schemers to pervert its democratic tendencies to personal or sectarian ends, and all who attempt to manipulate it, or to foist upon it the burden of their personal schemes, will find that their plans will miscarry, and they themselves will reap merited disgrace.

When shall we learn that to be successful in this great work we must be wholly unselfish, and seek the good of humanity rather than of ourselves? Our inmost thoughts are open to the inspection of invisible guardians, who will award to us just the position our real worth merits, and no bland countenance, no sanctimonious demeanor, no oleaginous tongue can conceal from them the rottenness of hypocrisy, and in due time they will unmask all deceivers who steal the livery of heaven to serve their own selfishness in.

There will continue to be inharmony and contention in our ranks, till leaders are found who will be magnanimous, noble and self-sacrificing enough to forgo self aggrandizement, and work for "principles, not men," for truth, not lucre, for justice, not power, for spirituality, not popularity, and much as we love peace, and deplore contention, we never can quietly tolerate the monopoly of position and power by those who strive to gain it for personal and not general good.

Begging pardon for digressing to point the moral of past experiences, I'll revert to my course after leaving Michigan. About the first of May I went to eastern Wisconsin to visit friends and relatives, and finding my good friend J. O. Barrett, working almost alone in that section, I yielded to his solicitation and commenced labor at Oakfield, Appleton, Menasha, and thence at Madison, where the State Convention was held. In all these places I found many earnest seekers for light, and a few stanch supporters of the public exposition of our philosophy, but as yet there is no practical scheme of coöperation generally adopted, and the work of propagandism is carried on mostly by a few zealous friends.

At Menasha a Ladies' Society, or "Sorosis," has been formed for social culture and practical labor, and they are raising means for building a hall, and are evincing commendable energy in its accomplishment. "Woman's era" having dawned, we look for great practical good from her elevation, and trust that she will put to shame the lukewarmness of some of the brethren who do so little for the spread of truth, and the education of the public according to the plan of our progressive philosophy.

At Madison, I met for the first time that "son of thunder," E. V. Wilson, whose clarion voice has startled many a sleepy sentinel on the towers of the Old Zion, and caused many to behold the light of the new day which he is heralding. He is doing a good work in his own unique way, and many are fed and strengthened by his ministrations. Here also I met Mrs. Mary Hayes, of Waterloo, Wisconsin, who is an excellent speaker, healer and test medium, and worthy of a wider sphere of labor. She is an incessant worker, superintending and working in her beautiful rural home as a housewife, daily examining and treating the sick, besides speaking Sundays and evenings most of the year. Friends wishing the services of an efficient laborer, within the range of a hundred miles from her home, cannot do better than to send for her.

After about two months' labor in Wisconsin, I returned to Michigan, and attended a brief course of lessons in elocution given by Prof. Worthy Putnam, at Kalamazoo, where Prof. E. Whipple, Mrs. A. W. Slade, Mrs. Frank Reid, Susie M. Johnson, W. F. Jamieson and myself all happened to *rendezvous* at once, and gladly availed ourselves of the privilege of instruction by that amiable gentleman, whose given name is appropriate both to his qualifications and character.

Pleasant, indeed, was this brief season, in which we poor wandering apostles were blessed with what few of us had ever received, but all felt to be so necessary for efficiency in the great work to which we have been called, with little of that scholastic training which is beneficial to even those most highly endowed with power from on high. Not only were we benefited by our lessons, but also by social communion, and the comparison of experiences, through which we learn our own needs, and those of the public, whose servants we are. Ties of friendship were strengthened between us, and a generous, fraternal sympathy mutually extended, which made glad all hearts and gave us strength to renew our labors.

Nothing, in my opinion, would enhance our success so greatly as speakers' conventions, for mutual acquaintance, instruction, the cultivation of fraternal love, and the concentration of our magnetic forces, by which Pentecostal baptisms would be conferred, endowing us with greater power by bringing us more *en rapport* with the source of our strength. As most of us are too poor in pocket, by reason of our meagre pay and capricious labor, to have special conventions, I would suggest meeting a day or two prior or subsequent to our National and State Conventions. What say you, brother and sister speakers?

After speaking a Sunday at Marshall, I bade a reluctant adieu to Michigan. Stopped a Sunday at Milan, Ohio, where Bros. Tuttle and Houghton have done efficient work, thence to Buffalo to attend, for the first time, a National Convention. There it was my pleasure to meet many of our brave workers whom I had read of but never seen. In the deliberations and measures of this Convention, I felt to take no very active part, preferring to watch the proceedings of those more experienced in "conventional" business, and more sanguine of the utility of present organizations than my experience and intuitions have led me to be. On the whole, I was not displeased with the results; the wily schemes of some office-seekers were happily thwarted, and a president was chosen whose antecedent career will be no stigma upon us as a body, but gives us assurance of a faithful discharge of all duties devolving upon that office. Truly, "an honest man is the noblest work of God," and it behooves us to put only such in places of trust and honor.

The opportunity for the success of the American Association of Spiritualists, apparently, was never better, and doubtless we shall see what we *shall see*.

From Buffalo I came to Philadelphia to labor for an indefinite period for the Pennsylvania State Association, under the supervision of that indefatigable worker, Dr. H. T. Child.

The state of my health is such as to measurably unfit me for constant missionary labor, and I would prefer to arrange with societies for Sunday lectures, for a month or more, so that I may have time for rest and self-culture.

I am ready to answer calls for monthly service, anywhere except the far West, during the rest of the fall and winter. Those wishing my services will please address me, at once, at 631 Race street, Philadelphia, Penn.

With unabated confidence in the ultimate triumph of our sacred cause, I would greet every faithful worker with a brother's love and good cheer.

From the Universe.

A RECONSTRUCTED CHILDREN'S LYCEUM MANUAL.

BY A. J. DAVIS.

Mr. J. M. Peebles, in his "Ocean Journal," published in *The Universe* of Sept. 11th, says: "The genius of the age commands the complete reconstruction of government, marriage, jurisprudence, penalties, theologies, and books — from King James's Bible up to a Children's Lyceum Manual, untainted with military terms, soldiered drills, and negro melodies."

The only Manual for Children's Lyceums at which the above description could be supposed to aim, is the one bearing my name; and it seems now appropriate, therefore, that I be permitted to "make a few remarks upon the question before the House."

It seems to me that King James's Bible ought not to be reconstructed. It cannot be bettered by any new translations. It has already suffered every outrage at the hands of intermeddlers. Commentators have tinkered it almost to death. It is preëminently good enough and self-evidently bad enough just as it is, and let us pray to all wood-choppers to pause, and "spare that tree." No truly enlightened mind can be misled by its errors, or fail to be benefited by its ample truths. It is a genuine history of the external and internal experiences of the persons and the peoples who wrote the various and conflicting books of which it is composed. The world can move forward without reconstructing its Bibles. New Bibles, however, are always in order, and their appearance in the world's onward march is inevitable. These new Bibles, like the old Bibles, come in answer to the world's fundamental *needs*.

Concerning the Children's Lyceum Manual my position is the same. I have a right to object, and I do object, to any radical reconstruction of its pivotal idea and purposes. It was conceived and brought forth by a pure, unselfish, heavenly inspiration. It has, however, no infallible "authority" on account of its parentage. It is planted upon its merits, and by these it must be judged and weighed and measured, and accepted or rejected accordingly. It presents to the world no other claim, and it is nothing less than injustice to imply that it makes any other demand upon the world.

And yet, like King James's Bible, it is entitled to be considered as a work of inherent value, and its *central idea* ought not to be ruthlessly obliterated by any headlong reconstructionists. But I welcome with all my soul every new effort to educate, and to spiritually and physically unfold the world's children, and every plan for the growth and absolute improvement of the world's men and women of every station and country. Hence, most cordially I welcome every new book for children, which liberal minds have presented or are preparing to present; while at the same time I do not esteem highly any very extensive alterations in the fundamental parts of the Lyceum Manual bearing my name; because, like every other book, brought forth by an inspiration, it should be permitted to remain as one of the developments of the age.

Nevertheless, if the reformatory Spiritualists, who adopt the Lyceum Manual, find, on trial, that its songs and hymns are too free, that the pathos and unchurchified melodies of modern minstrelsy repress reverential feelings, or that the flag of our progressive country is a provoker of war in the camp, or that the badges are troublesome and the wing movements undignified on the first day of the week (Sunday), then permit me to recommend the use of *other* Manuals with a simple Sunday School programme, and that, in all such instances, the title "Children's Progressive Lyceum" be abandoned entirely, and that, instead, the society, so "reconstructed," be named with a title appropriate to its new or rather *different* style of making progress.

In this connection, therefore, I ask consideration in favor of several excellent non-sectarian Manuals which are totally "untainted with military terms, soldiered drills, and negro melodies."

First, and superior to all others I have seen, is the "Child's Book of Religion, for Sunday Schools and Homes," by Rev. O. B. Frothingham, published by James Miller, 522 Broadway, New York. This volume is better than the "Spiritual Harp" for the liberal Christian Spiritualistic Sunday School, because it is not so large a book for children to handle, and its departments and appointments are plain and perfect and preëminently devotional, and its programme is so simple that the least progressive among Spiritualists could not fail to comprehend and fulfill the suggestive requirements. Mr. Frothingham's book is also supplied with both words and music in sufficient proportion to last for a long time.

Again, secondly, I call attention to another "Manual for Children's Lyceums, and for Sunday Schools," compiled by Mr. H. Bowman, conductor of the Lyceum in Sacramento, Cal., 1868. In this very excellent collection of "recitations, hymns, songs, and rules of duty," you will find not a "military term," not one step in the direction of a "soldiered drill," not one glimpse of any "negro melody;" on the other hand, with this Manual as a guide or "help," (to be quite modest,) you could conduct the Sunday school with so much propriety that not even an orthodox spectator could be shocked into an idea; and, therefore, before Mr. Peebles commences to reconstruct the Progressive Lyceum Manual, I beg him, and all of like mind, to conscientiously examine the claims of Mr. Bowman's compilation, not forgetting the yet superior, book by one free-religious, liberal Christian, Mr. O. B. Frothingham.

Finally, allow me to remark, what must be self-evident to every thinker, that all radical progression necessitates a radical departure from all the established proprieties, especially when those proprieties are found to be associated and interlinked with oppressive errors and cramping injustice.

In my opinion, the Children's Progressive Lyceum, (the programme of which is susceptible of any modification to meet the wishes of any community,) is a complete "revolutionary" system of religious culture for both children and adults. It is intrinsically and structurally different from every Sunday school ever known. Consequently, the Lyceum imperatively demands the best good sense to comprehend its far-reaching import; and therefore, as a system, it commands the highest executive talent to exemplify its deep-seated advantages.

Let us pray that Spiritualists will demonstrate their superior ideas and acknowledged abilities in all branches of true education.

Orange, N. J., Oct. 4th, 1869.

MASSACHUSETTS.

Semi-Annual Convention of the Spiritualist Association,

Held in Tremont Temple, Boston, Oct. 20, 1869.

SPEECH OF PROF. WILLIAM DENTON.

Reported for the Banner of Light.

Opening Session.—On Wednesday afternoon, Oct. 20th, the meeting was called to order by Dr. H. B. Storer (in the absence of William White, President), at 2 o'clock. Reading of the records of previous meeting was dispensed with Dr. Storer then proceeded to expound the purpose of the present meeting. Among other things he said that as the Association had for its object the sending of our new gospel into such parts of the State as were unable to support lecturers, material aid must be rendered in order to sustain them in the field, that they might not be obliged, as they had on various occasions, to give their time and attention to localities where there *were* organized societies, in order, with the pay they there received, to eke out their salaries. While he believed in the efficacy of the Association, and in the beautiful truths of our Philosophy, he thought it best that all should come out boldly and express their opinions, whether *for* or *against* free thought. Just in proportion as we labored in the cause of which the Association was an exponent, we labored with the angels, and cooperated with the spirit-world. Spirits came to us because they loved us and desired to do us good, and all who wished an extension of the knowledge of their return must work with them. The Massachusetts Spiritualist Association did not propose to *wait* till calls came to *it* for spiritual knowledge, but desired to send it abroad into the abodes of "them that sit in darkness." This could not be done without funds. If our cause was worth anything to us, it was worthy of profound thought. He referred in terms of the highest commendation to Mr. A. E. Carpenter and Mrs. Agnes M. Davis, the regular State Missionaries, and said they were, in reality, laboring because they loved the work, and not for the remuneration they received, which was far less than they could command in other sections of the country. No more earnest, efficient and devoted laborers could be found, and he called upon all Spiritualists to rally to their support.

A. E. Carpenter, being introduced, said he was not accustomed to speaking in pulpits, (alluding to the theological arrangement of the vestry,) but had more frequently, of late, "held forth" in town halls, school-houses, in the homes of the honest farmers, and everywhere over the State, from the western boundaries to the extremity of Cape Cod. He had everywhere found ready and attentive listeners to the good news of the spiritual dispensation. He referred to the assistance the spirit-world afforded in awakening an interest even in those localities where he visited for the first time. If the State Association did not require his services, he should be a missionary at his own risk, in one way or another. In this cause he had enlisted, not for a day or a year, but for a lifetime. He had many calls to various parts of the State where he would gladly go, but unless funds were supplied by the Association, such a course was impossible for him. Spiritualism had done much for those who understood its divine precepts; it had given them the *knowledge* of immortality and of a conscious return of friends, and we should be ready, by all the means we possessed, to extend its light to those who have nothing but the cheerless belief of the church to sustain them. He referred to the case of a brother of his (a Methodist) who was driven nearly to insanity because he believed he was in danger of hell, and *could not* experience the "change of heart," although he said his neighbors in conference meetings said *they* had, and he *knew* their *lives* were no better than his. The speaker told him that it was not because they were better than he, but that they were *dishonest*—an *honest* believer in eternal torment *must* suffer—they did not *believe* the creed, and were, therefore, happy in spite of their faith. Spiritualism showed us that nothing was in vain, and that each soul had an equal inheritance in the life of the Father; and the purpose of this Association was to lead others into this knowledge.

On motion of L. S. Richards, of Boston, Isaiah C. Ray, of New Bedford, Miss Abbie K. T. Rounseville, of Middleboro', and A. E. Carpenter, were appointed by the chair, to serve as Finance Committee.

Mrs. Agnes M. Davis said she had had considerable experience in speaking from pulpits—Unitarian, Universalist, and even on one occasion, in a Calvinist Baptist Church. The previous speaker had expressed a doubt that any in the church ever lived up to their theological opinions; she considered that they could not live *down* to them. The human spirit, surrounded by home, friends, children, could not help loving and going out in deep affection—the Church said we must love God, it was wrong to love a mortal too much. But Spiritualism came to our hearts and lives generally. In days gone by she had frequently heard old men on coming home from meeting complain that their preacher was talking politics, and they condemned the mixing up of religion with any of the affairs of earth-life. And the history of our country for some years back has showed the result of keeping religion out of politics and the various departments of daily existence. Spiritualism brought to the task of converting skeptics, not the dry husks of logic, but the quick, warm grasp of friendly hands, and the kindly words of those who are gone to the other side, telling they are with us by night and by day. If Spiritualism was worth anything to its adherents it ought to make them more generous in their support of the missionaries of the Association, and the work generally. Wherever she had been she had received earnest attention. Since the Convention last January, she had delivered one hundred and two lectures in different portions of the State, had attended two camp-meetings, also several grove meetings, and had collected $673. She called upon those Spiritualists who were blessed with riches to remember the cause, or they could not hope hereafter to hear the "well done, good and faithful servant."

Henry C. Wright said it was a settled question that nothing could be carried on in this life without a material basis—we could not live without it—and the missionaries must be pecuniarily sustained, if work was expected from them. To him, Spiritualism came as a principle of life—not as something to be dreamed about—and was of more value than all the wealth of the world. To develop the God within us, and to subject the animal in our natures was our life duty. He urged a *cheerful* assistance of the cause, saying that a dollar given *unwillingly* to the work of the angels was a curse to that work and also to the giver.

M. V. Lincoln supported the cause of the Association, and hoped the missionaries would be kept in the field. He referred to the hard labor devolving on the laborers of this society as they traveled over the State, having had some little experience himself in moving about in his business. Nowhere could money be put to a better use than in spreading a knowledge of this our blessed faith, which tended to awaken the love of God in every heart.

The Chairman then called on E. S. Wheeler (of the *American Spiritualist*, Ohio), to address the Convention. This gentleman being introduced, made a lengthy and telling speech, from which we have space for but a few extracts. Among other things he said that he felt very much at home among the faces before him, and remembered the time when in a larger and colder hall in the city of Lawrence the Massachusetts Spiritualist Association took a new lease of life. As the Secretary of that Association he freely devoted three or four months of his time to its upbuilding, and felt that the time had been well spent. He referred to the effect which the legal charter given to the Massachusetts Association had had upon the spiritual organizations of the West, stimulating in the past to a similar course of action. He paid a high compliment in this connection to A. A. Wheelock, missionary for Ohio, whom he described as a steam-engine condensed to the size and covered with the clothes of a man. He believed in organization; first the circle in the family, then the local society, then the State Association, and finally the National Association. Organization alone could give power, as he proved by the movement in Michigan, where the Spiritualists and free thinkers, finding themselves proscribed by the churchmen, rallied, and in the political canvass which followed defeated their opponents; the same had occurred on a small scale in Clyde, O. He referred to the opposition made in the Massachusetts Legislature to the granting of the charter to the Massachusetts Spiritual Association, and spoke of the spirit of bitter enmity which was to be found everywhere, which *ought* to awaken the Spiritualists to their danger. A respectable gentleman of his acquaintance in Connecticut had been put into State Prison, under circumstances which the daily papers in that State *admitted* would not have been allowed if *he had not been a Spiritualist!* Winnemore was executed by Gov. Geary in Pennsylvania because he was a Spiritualist; and the Presbyterian Synod passed resolutions commending said governor for taking a *Bible* view of capital punishment—which he (the speaker) thought must mean in their eyes, "When you get a chance to hang a man, *hang* him." Thus Spiritualists had been opposed in their political rights in Massachusetts, Michigan and Ohio; had been put in State Prison in Connecticut; had been hanged in Pennsylvania—what more did they want? The speaker desired it again put on record that Gov. Geary, the executioner of Winnemore, and the condemner of Hester Vaughn, when his bloodthirsty designs as regarded the latter were frustrated by the women of New York (not Pennsylvania)—commanded the poor woman on her release to immediately *leave the country*, and Hester Vaughn, missing the funds that had been raised for her, sailed friendless and penniless from Philadelphia for her own country. Who gave Gov. Geary, of Pennsylvania, the right to pronounce the sentence of banishment on any American citizen? Organization of the liberal element, not for the sake of a creed, but to show its strength, would be all that could avail it in days that are to come. He believed God ruled the world; he had seen his gospel flashing on a hundred thousand bayonets, and heard his voice in the diapason of the cannonade; he was in the storm, as well as calm; he believed we must sustain this organization; it was the best working association in the field to-day; he wanted not only the present missionaries sustained, but would like to see test mediums also sent out; for "Paul may plant and Apollos water," but if we do not present the facts of our phenomena, the words of the lecturer must fail, in a great measure.

A. E. Carpenter stated that Prof. Cadwell, agent for Horatio G. Eddy, had presented twenty-eight dollars' worth of tickets to his séances, to be sold for the benefit of the Association.

After some further remarks by Dr. Storer, I. C. Ray, A. E. Carpenter, E. S. Wheeler, George A. Bacon, Albert Morton and Dr. Morrill, and a closing speech by John Wetherbee, the meeting adjourned.

Evening Session.—Agreeably to published programme the Association continued its sessions in Tremont Temple, meeting at one-half past seven. Dr. Storer called the assembly to order, and introduced the Boston Lyceum, who entertained the audience in a very successful manner till nine P. M., when Prof. William Denton was introduced to make the first regular address of the evening.

REMARKS BY PROFESSOR DENTON.

Out of the fiery hell of the earth primeval has come in the process of ages the rose-gemmed, man-crowned planet of the present time. Not without storms and terrible convulsions; not without earthquakes and volcanoes by myriads that have scarred its face and heaved up its ridges to heaven; not without floods that swept over it for eons innumerable, leaving everywhere on the stony tablets the impress of their grinding hands; not without all these has come the world of beauty with which we are favored to-day; without these it could not by any possibility have been. And the history of this planet is, to a certain extent, the history of all those belonging thereon; the history of man and all that belongs to man; the history of religion and all that follows in its train from the past to the present time; out of the bosom of just such years of trial has sprung into birth our new religion, that has grappled with death and robbed him of his prey, and that has forever illuminated the "dark valley"; the religion that reveals the great spirit of the universe—that which infinitely transcends alike the Jehovah of the Jew and three-headed God of the Christian; the religion that has opened the doors of heaven and has demonstrated the possibility of its attainment by all. This religion was only rendered possible by the wild and imperfect religion which preceded it. Astronomy was preceded by astrology—*it* must come before astronomy could be. The old student looking up to the heavens read in the rushing comets the portent of coming wrath—war and pestilence were shaken from their flaming hair, and in their track came fiery demons to devour the race of man forever! All that has gone now; astronomy has taken the place of astrology, and it has sunk to oblivion in the rayless night of the past. Alchemy preceded chemisty; *it* must be ere the other could come forth. So with the old religions. The angry, jealous Jehovah of the Jew—that terrible tyrant of the universe—the God of the Christian, who prepared a hell in which to torment every poor soul that could not open its mouth and swallow an illy-begotten system of atonement—all these have been that the dayspring might be!

I am not here to-night to curse the past because it was not the present, to denounce Moses because he was not as philosophical as Humboldt, to blame Jesus, born of a Jewish maiden, preaching a Jewish religion which he could never escape from, because his training unfitted him to be the religious leader of New England thinkers to-day. I do not say burn your Bible, because the cosmogony of Moses is shown to be false by the revelations of geology, because its prophecies are but guesses inspired by a love of Judea and a hatred of all other nations. I do not even say that there is nothing in Paul's wordy epistles that may benefit the reader, though this egotistic, self-styled apostle was so unjust to women and so bigoted and intolerant to the men who dared to do as he did—preach that gospel that recommended itself to their judgment.

But I do object to those who would turn the world back to the night out of which we have emerged. I *am* here to protest against *any* man's shutting us up even where we *are*. I am here to protest against any man's being shut up in an iron casket of creed, with the edict of damnation published against him who should strive to crack it and let the imprisoned soul go free! Who would wish to take us back to the times when volcanoes disrupted the wide surface of our globe; when myriad loathesome reptiles crawled over it and besmeared it everywhere with their slimy trail? when wild, naked, hairy men, with clubs in their hands, roamed through the forests of Great Britain and America, battling with beasts in their dens and dragging forth their bloody carcasses that they might banquet on their uncooked remains? And who would wish to carry us back to the old faiths which we have as certainly outgrown?

Said a Methodist minister to me on one occasion: "Oh, my dear sir, you will come back to your old faith some time." "Not," I replied, "till the eagles go back to the eggs from which they were hatched." So we stand with regard to the old religion, the ancient dogmas, the fading sectaries! We are in the march to a higher and better condition of things every day that we live. The old religions were not a finality in their time, and our present status is no finality to us, for we can certainly march on in the time to come. How glad I am to see the day which twenty years ago it seemed impossible ever to realize; when Christianity and its dogmas are laid aside, and children are trained as in our Lyceums, uncursed by abominable systems that enervate their bodies and cramp their souls as far as this planet is concerned. How glad I am to see so many young men and women training to preach the gospel of common sense—the grandest gospel of all.

Shall I look at Spiritualism as it reveals itself to me to-day? As I see its constantly growing tendencies, and its practical affirmations that it will never incase itself within the bonds of creed, I see it to be the destined religion of the nineteenth century, which shall wonderfully prevail. Wonderful, indeed, is its progress during the last twenty years. Christians say "God is with us because we have made such progress;" but Spiritualism has in the brief space of its existence traversed the world! Fifty years after Christianity had been, it had not even challenged the attention of the best thinkers of Rome, who did not even know that it existed. Spiritualism in twenty years has awakened every drowsy soul from California to the furthest Ind. If so much has been done in so short a time, what is to be accomplished in years that are to come? These spiritual ideas are permeating every pulpit in the land; any new publication that is popular will be found surcharged with spiritual ideas. The scriptural meaning about putting *new* wine into old bottles is hourly unheeded by the churchmen, and by-and-by the wine of our new faith will burst their ancient creeds, and we shall be rid of them forever. A great work is being done, not so much in our assemblies, and in the name of Spiritualism, as in the old religion, and manifesting itself daily in the utterances of orthodox pulpits.

What is the work that lies before us?

It is neither more nor less than to inaugurate a *new religion*, not to cobble or revamp an old one. This, Jesus did—this did Luther, Wesley, Swedenborg. "No man," says Jesus, "putteth new wine into old bottles;" yet that is just what he did. He put the Christian wine into Judean bottles; and every religious reformer that has risen among the Caucasian race has put his new wine into the old Christian and Jewish bottles.

This Spiritualism refuses to do: It is emphatically the religion of this time. Moses for the Mosaic times and a Mosaic people, Jesus for the Galileean fishermen, Paul for the uncritical, enthusiastic and superstitious converts, to whom he wrote. For us the men of our time, to whom have come the revelations of the telescope and the microscope—who have read the million-paged volume of the earth's history inscribed on her rocky tablets, and thus can write better Bibles than the world has ever seen; for us the religion of our time—one that a man need not blush to acknowledge—that allies itself with all science; for above it and beneath it, it includes all that science can ever discover, and enables its receiver to triumph in life and in death.

With the new religion comes a new God. We have done what no religious party before us has ever dared to do; we have discarded the Jewish Jehovah, worshiped to-day by Christians of every name. The Universalists, the Unitarians and Swedenborgians, like children in the dark, hold on to the hand of this great grim Jew, lest they should be lost if they dared to travel alone. We have said to this Jehovah of the Jews' making, this God of the old Syrian cattle-breeders, Abraham, Isaac and Jacob, You are just as much of an idol as the Joss to which the Chinaman bows. We cannot allow you to rule over us—we are the offspring of the universe, every one. In place of this monster, we have Nature doing the best possible for all—shining in the sun, blossoming in the violet, a man on his own account thinking in the man—Mother no less than Father, and just as much brother and sister, humanity its highest embodiment known to us.

We have gone back to Nature, the universal Mother, and she has given us of her bounty and enriched us from her fullness; she has put into our hands her new born child, her last and best, to bless the people of all lands. He has attacked and vanquished the crooked old serpent, though but a youth; vanquished the dragon of Orthodoxy, and to-day heads an army of millions who cheerfully fight under his invincible banner, for victory is theirs.

A new Bible as well. Instead of being confined to the Jewish story-book, and trembling at every new discovery of science, lest it should war with our old idol, we welcome truth from every quarter; the revelations of the nineteenth century as dear to us as those of the first; above all, we read the volume which Nature places in our hands.

New every morning, fresh every evening; found anew every spring—teaching all men to be loving and true, bold and free, and that the highest well-being hereafter can only be secured by a true life here.

With this new religion comes a new heaven. The old one was so dreadfully monotonous, that a man could hardly tell which to prefer, the dull, monotonous, eternal, psalm-singing heaven, or the varied, wide awake hell. We have a rational, natural heaven, where every faculty of the human soul is to find appropriate exercise, and life in the lowest, is eventually to blossom and bear the most soul-satisfying fruits.

With this religion in his soul, a man stands high as the heavens and can overlook the world of fog and clouds below him, the eternal sunshine ever on his head; he is strong to resist temptation, for his intelligence teaches him that vice and misery are inseparable companions, while angels encourage him to rise in the scale of the highest manhood, and thus enjoy its reward in the ages that are the heritage of the universal soul.

At the conclusion of Prof. Denton's discourse, Mrs. Cora L. V. Tappan was introduced and addressed the audience. We shall print her remarks in our next issue.

A Hibernian senator, speaking of suicide, said: "The only way to stop it is to make it a capital offence, *punishable with death*."

EDITORIAL CORRESPONDENCE.

By.......................................WARREN CHASE,
No. 827 North Fifth street, St. Louis, Mo.

ARE SPIRITS CLOTHED?

We think they are, from the testimony of spirits and clairvoyants, and from reason and analogy. In this life the mind, in answer to the desire, invents, manufactures and fits the garments for the body out of materials suited in relationship to it. Not of stone or iron, but of suitable texture and adaptation. We have no reason to suppose there are less varieties of *material* fitted for garments and adapted to the spirit body in their world than to us in this, and we have no reason to suppose it more difficult to manufacture and fit the garments there than here, nor have we yet seen any reason to suppose they are grown upon the spirit form as hair on the head, requiring no effort or labor of the spirit to provide them. To us the spirit-world seems to be quite like this world in many respects, and requiring effort, action, enterprise and use for intelligence as much as here. No doubt we shall be surprised on our arrival there, in many respects, as most persons are, but of one thing we have the fullest assurance, viz., that the moral, social and religious institutions, creeds and opinions of this world do not prevail there, and have no binding force or restraint on the spirits freed from their bodies, and popular bondage of society here.

Garments may not be needed there to protect the form from cold or heat; and if the sphere is entirely beyond sin it may be beyond shame, as the old fable brought shame into this world as a consequence of sin, which, if true, ought not to exist in those Christians whose hearts are changed, freeing them from the sin that brought death and shame with it. But as we have long since learned to regard all these stories as only fables, *we* never base any argument on them, and we find there is shame and death where there is no sin, so we may expect the spirits to clothe themselves from motives of what we call decency.

From what we have heard about the spirit-world we are very sure there is quite as large a variety of fashions there as here, and we trust as much or more freedom for each to dress as he or she pleases. We could never see any reason here why male and female should not dress alike if they choose, since Nature has given features and beard and whiskers by which the sex could be determined, without our efforts to distinguish them by shape of garments.

A lady was arrested in our city, a few days ago for wearing apparel nearly like that of men, but the judge discharged her at once, and ordered the officer who arrested her to politely wait upon her to her hotel, which he did.

EFFECTS OF EDUCATION.

To us it has ever been a mystery why so little real benefit is derived from education; why so many persons wholly disregard what they learn and teach. For instance, many well educated men who *know* the effects of alcohol on the stomach and brain disregard their knowledge and use it as a beverage to their own destruction, and thus set an example against their precept, for they cannot teach its use as a blessing or benefit to man. Still more is the use of tobacco a constant lie in the mouths of educated persons, for they must know its injurious and almost ruinous effects on most American constitutions, especially if used in very early boy or manhood, and yet even physicians use it extensively, while nearly every one who has used it ten years will condemn it and advise the young to avoid it.

The fact is we are a most impracticable people, while we are largely read and quite well educated, at least theoretically. Our colleges and academies are not practical in the application of the lessons they give to the students, and even professors in these institutions are often found indulging in the vices they point out.

A few schools, and those not popular, are exemplary on these subjects, and endeavor to enforce the habits they teach as best for the life, health and usefulness of the students, and the good effects of an early practical discipline with the education is usually manifest through life; while those schools which only teach the sciences and religion as theories, and leave the students to follow the false and pernicious habits and fashions that had their origin in the ignorance of the race, are really of little practical benefit, and leave too many wrecks strewn along the pathway of life.

It is no wonder so many honest people ignore all colleges and scientific and classical education as of little or no practical use, while such is the custom of the leading schools of our country. We do not lay this charge at the door of the church, for it is made up largely of ignorant people, and even with a learned preacher, who is (as they sometimes are) reformed in the habits of life, it cannot be expected to stand, where the schools should stand, as examplars in all the habits and discipline of life.

WHY IS IT?

Most men are benefited morally, physically and mentally by marriage, and usually are more popular and useful after marriage than before, whilst the reverse is almost universally true of women. They almost invariably retire from public life and observation (except at church), and are usually almost or entirely lost to public usefulness as speakers, teachers, writers, mediums, &c. We are well aware of the few exceptions, which only prove the rule, and they are hardly enough for that.

Even among Spiritualists, who advocate the equal rights and capacity of women and men in or out of marriage, this is true as with society generally. Perhaps it is in the nature and education of woman to seek a quiet and retired home, and, if she finds it by marriage, to shrink into it and retire from popular or public life ever after. As society and marriage now are, woman does not bring out and use for the benefit of the world the talents with which she is by nature endowed, and we believe marriage tends greatly to retard her in doing for the race what she is capable of doing, and what she should, like man, be better fitted to perform in than out of matrimony.

RALLYING.

Every little while the enemies of Spiritualism are rallied by some wise prophet, or cunning impostor who is after their money, by a new and wonderful exposure of the phenomena, or the wickedness and immorality of some of its advocates, and yet each of these attacks follows, as receding waves, its predecessor to oblivion, and the cause and its advocates go on as if no attack had been made. Witness the scores of exposures of the Davenports, and yet they are more and more successful, and are convincing hundreds to every one that is led to shun it, by the wonderful exposures.

In every exposure or attack of any kind we have followed to its source, we have found some personal or sinister motive prompted it, and *never* the real good of the cause or spread of truth and knowledge. We are often satisfied that our spirit friends urge on the opposition that the cause may be discussed and advanced by the discussion, as truth ever is, however rudely attacked or violently opposed by its enemies. We have long since come to regard all such attacks, whether personal or otherwise, as helps to the cause, and often to the persons attacked, and never as an injury to those who are honestly engaged in the work.

CHILDHOOD AND ITS VISITORS.

BY EDWARD LYTTON BULWER

Once on a time when sunny May
  Was kissing up the April showers,
I saw fair childhood hard at play
  Before a bank of blushing flowers.
Happy—he knew not whence or how;
  And smiling—who could choose but love him?
For not more glad than childhood's brow
  Was the gay heaven that laughed above him.

Old Time came hobbling in his wrath,
  And that green valley's calm invaded;
The brooks grew dry beneath his path,
  The birds were mute, the lilies faded;
A Grecian tomb stood full in sight,
  And that old Time began to batter,
But childhood watched his paper kite,
  Nor heeded he one whit the matter.

With curling lip, and eye askance,
  Guilt gazed upon the scene a minute,
But childhood's archly simple glance
  Had such a holy spell within it,
That the dark demon to the air
  Again spread forth his baffled pinion,
And hid his envy and despair,
  Self-tortured, in his own dominion.

Then stepped a gloomy phantom up,
  Pale, cypress-crowned, night's woeful daughter,
And proffered him a fearful cup,
  Full to the brim of bitter water;
Says childhood, "Madame, what's your name?"
  And when the beldame uttered "Sorrow!"
Then cried, "Do n't interrupt my game,
  I prithee call again to-morrow!"

The muse of Pindus thither came,
  And wooed him with the softest numbers
That scattered hope and wealth and fame
  Upon a youthful poet's slumbers.
Though sweet the lyre and sweet the lay,
  To childhood it was all a riddle;
"Good gracious!" cried he, "send away
  That noisy woman with a fiddle!"

Then Wisdom stole his bat and ball,
  And taught him with most sage endeavor
Why bubbles rise and acorns fall,
  And why no joys may last forever;
She talked of all the wondrous laws
  Which Nature's open book discloses;
But childhood, when she made a pause,
  Was fast asleep among the roses.

Sleep on, sleep on! pale Manhood's dreams
  Are all of earthly pain or pleasure;
Of glory's toils, ambition's schemes,
  Of cherished love, or hoarded treasure;
But to the couch where childhood lies
  A pure, unmingled trance is given,
Lit up by rays of seraphs' eyes
  And glances of remembered Heaven!

IOWA.

State Association of Spiritualists—Second Annual Meeting.

Reported for the Banner of Light.

Morning Session.—The Second Annual Convention of the Iowa State Spiritual Association convened at Good Templar's Hall, on Court Avenue, Des Moines, Oct. 8th, at 10 o'clock A. M., with President Davis in the chair.

Provision made for delegates, and a business committee was appointed to determine the different sessions and hours of speaking—Edwin Cate, Lydia M. Davis, Mrs. A. Comstock. Adjourned till 2½ P. M.

Afternoon Session.—The Convention assembled at the appointed time, with President Davis in the chair. In spite of the inclemency of the weather, many were in attendance.

The Secretary was requested to read the report of the last year; said report was adopted.

SECRETARY'S REPORT.

Your Secretary begs leave to present the following financial condition of the Association:

In the fall of 1868 a call was made for a Convention of Spiritualists of the State of Iowa, and agreeably to that call the friends from different portions of the State met in Des Moines, on the 1st, 2d, 3d and 4th of October of the same year, having in view the object of organizing an association of Spiritualists. A Constitution was formed, a Declaration of Principles agreed to, officers were elected, all of which was to be in full force and effect for one year. The officers of the Association comprised the Executive Committee of the same, and they were instructed to form some plan for raising funds to sustain lectures, &c. The plan and rules of this committee were published with the Constitution and proceedings of the first Convention (in pamphlet form). Below will be found the different quarterly reports of the year:

First quarter.

Amount of receipts	$162,00
" " expenses	75,00
Cash in Treasury	$87,00

Second quarter.

Amount of receipts	$120,50
" " expenses	10,50
Cash in Treasury	$110,00

During this time Dr. E. Sprague was acting as our State Missionary for three months. Below is the amount of his receipts and expenses:

Amount of receipts	$115,40
" " expenses	38,10

Just at this time a Semi-Annual Convention was called to convene on the 22d of May, 1869, in Des Moines, the object of which was to learn the wishes of the people in regard to what the Executive Committee should do in the future to further the cause of Spiritualism. A few resolutions were passed, among which was one to the effect that the Executive Committee engage the services of Mrs. Addie L. Ballou to the extent of the money in the Treasury. The following is her report for the month of June:

Amount of receipts	$51,00
" " expenses	53,35

Third quarter.

Amount of receipts	$16,00
" " expenses	174,60

Fourth quarter.

Amount of receipts	$6,25
No expenses.	
Total amount of receipts for the whole year	$304,75
" " expenses	260 10
Cash in Treasury	$44,65

H. C. O'BLENESS, *Recording Sec'y.*

Amos Smith, Edwin Cate, Mrs. A. Comstock and E. B. Tilden were appointed as a committee to select officers for the coming year. Remarks were made by W. F. Jamieson in regard to the missionary labor. Adjourned.

Second Day—Morning Session.—Opened by an invocation, after which the following resolution was passed:

Resolved, That speakers be limited to ten minutes' time; also that no speaker shall speak more than twice, on any one subject, without permission of the Convention.

Address by President Joel P. Davis.

Resolutions and declaration of principles were submitted to the Convention, but after much debate were referred back to the committee. Adjournment.

Afternoon Session.—Opened by an invocation by Mrs. Patterson, of Des Moines.

The resolutions were again brought before the house and adopted.

RESOLUTIONS.

We, the Spiritualists of Iowa, in Convention assembled, make the following declarations as our sentiments now, and for ourselves only, gladly changing them for truer ideas, as a brighter light shall unfold them to us. And as progress is the law governing all save divinity, we know that we should have better ideas at any time in the future than now.

Whereas, The bond that binds society in its relationships, one to the other, is reciprocal in the obligations it enjoins, and does not confer upon one party the right to infringe upon the amenities due to another; and

Whereas, Spiritualism has the legal right to present for public acceptance its facts and philosophy, and as we have in the one a theory touching our present and future existence alike plausible and beautiful, so we have in the other a proof of the truth of our theory, which has to the present challenged the criticism of our opponents. Thus doubly armed with our facts and philosophy, we stand forth to demand as our right that respectful consideration to which the importance of the subject and our personal self-respect entitle us; and

Whereas, In the past our claims in this view and to this consideration have been so far ignored as to debar us, to a very great extent, from a hearing through the public press, which, uninfluenced by this no less common than ungenerous prejudice of their readers, would and will extend to us even and exact justice, therefore, we, the Spiritualists of Iowa, in Convention assembled,

Resolve, To invite a careful, critical, and honest investigation of our facts and teachings, assured that we are right, and asking at the hand of the investigator the exercise of that courtesy that is due from one to the other, while to those who cannot thus stipulate with us we bequeath the charity of our silence.

That we will be healthy, happy and useful, in proportion to our obedience to physical and mental law.

That obedience is all we know of heaven, disobedience all we know of hell.

That Christ's obedience answered only for himself, and for a noble example for our imitation; useful to us only as we *live* the moral laws he promulgated.

That to teach that merits in Christ will answer for merits in us, is to relieve us of the necessity of living a moral, honest life.

That the orthodox idea that Christ suffered for our transgressions, thereby relieving us of the penalty, is annihilation of moral responsibility on our part.

That making the innocent Nazarene suffer instead of the guilty, is opposed to our moral code, and to our whole system of jurisprudence.

And, further, the idea of another's atoning for our errors and sins is impossible; as much so in moral as in physical law. The one who lies, steals, gets drunk, or murders, can no more escape the legitimate penalty therefor through the merits of another, than he can escape pain when he violates physical law.

That it is highly important to counteract the immoral tendencies of the teachings of vicarious atonement, by causing every one to feel that he cannot escape the penalties when he violates one of God's laws.

That, in regard to outside influences, we hold that Psychology, or what is usually termed "Animal Magnetism," proves that one mind can impress its thoughts and feelings tangibly on another without contact.

That this is a demonstrated law of spiritual relationship, and was not confined to the four thousand years that our orthodox brethren claim for it.

That there has been no age without its spiritual manifestations.

That if persons in this age do not see spirits, we have no evidence that a "spirit passed before Job's face"—that Moses and Elias appeared at the transfiguration."

That if our mediums are not influenced by spirits, we have no evidence that Jesus spoke to Saul—the spirits talked with Cornelius and Peter, with Isaiah and Daniel.

That if they do not have an agency in removing gross matter now, the testimony is more invalid which states that a stone was rolled from the sepulchre and Peter and John's prison doors opened by spirits.

That if visions in this age are all the wild imaginings of diseased brains—and these pretended visions only the evidence of insanity—then was Peter insane when he saw the sheet let down, Ezekiel crazy when he saw a scroll written within and without, &c., &c.

That if these statements are matters of fact, they prove a law—a relationship between the two spheres. That we have more reason to believe that which we see and hear with our own senses, than anything which we read of, especially that which occurred centuries back.

That savage nations treat woman as menial; Christian nations as an inferior.

That spiritually, morally and intellectually she is man's equal.

That the objection to woman's rights, that she will usurp man's situations and labors, is an insult to her ability to choose her own proper place, and comes with ill grace from the sterner sex that usurp most of the easy positions with extravagant pay, and assign woman to harder work with a remuneration entirely inadequate to afford a respectable or necessary support.

That woman's aid is needed in managing the affairs of Government as well as in the family, the church and in social life.

That all sectarianism and clannishness which is practiced and fostered in the church is inhuman and sadly to be deplored.

That our motto is: The Fatherhood of God; the brotherhood of man; or that of an American philanthropist: Our country is the world; our countrymen, mankind.

That all truth is sacred, whether uttered by Confucius, Pythagoras, Plato, Xenophon, Publius Syrus, a Greek slave, or Jesus Christ, a Judean mendicant and religious reformer.

That the shedding of blood has no efficacy in the salvation of souls.

That religious duties consist in doing justice, loving man and worshiping God in spirit and in truth.

That the Bible of Spiritualism is the Book of Nature—the infallible and perfect Bible for the use of mankind.

That Science and Religion are married in the form of Spiritualism—the only system of Natural Religion with which the world has ever been blessed.

Mrs. Lois Waisbrooker was called for and made some very appropriate remarks on the spiritual condition of mankind.

Here a general conference was had, being participated in by Rev. W. W. King, of the Universalist church of this city, W. F. Jamieson, Mrs. Waisbrooker, Mrs. Comstock, Mr. Phelps, J. P. Davis and others. Adjournment.

Evening Session.—Opened by soul-stirring music by the choir. Lecture by Mrs. Lois Waisbrooker on prayer, affirming the truth that man was not the only thing that prayed, but that all Nature prayed; that the little germ enclosed within an apple prayed that it might become a tree and nothing more; and when that tree had grown and bore blossoms and fruit, that this prayer was answered.

Third Day—Morning Session.—Opened by reading a poem by Mrs. Patterson, after which an invocation and general conference.

10 o'clock session opened by music from the choir. Address by W. F. Jamieson. Adjournment.

Afternoon Session.—Address by Mrs. Lois Waisbrooker.

At the close of the lecture the amending of the constitution was made, only two articles being amended:

ARTICLE I. This Association shall be known as the "Iowa State Association of Spiritualists," and shall hold annual meetings at such times and places as the Executive Committee shall determine.

ARTICLE II. It shall be the duty of the Treasurer to receive and pay out all moneys, according to the direction of the Executive Committee, but he shall pay out no funds without a written order from the President, countersigned by the Recording Secretary; he shall also keep a true and just account of all moneys received or paid out, and make an annual report of the same to the Association.

Address by W. F. Jamieson. Adjournment.

Afternoon Session.—Convention addressed by Mrs. Lois Waisbrooker, after which the election of officers was called for, resulting as follows:

President—Joel P. Davis, of Des Moines.

Vice Presidents—J. S. Stanley, Davenport; Mrs. A. Comstock, Oskaloosa.

Secretary—H. C. O'Bleness, Des Moines.

Treasurer—W. W. Skinner, Des Moines.

Trustees—P. J. Connolly, Des Moines; Peter Hammon, Indianola; Harrison Augir, Fayette; J. J. Fox, Des Moines; Mrs. Sarah L. Mccracken, Des Moines.

Evening Session.—One of Lizzie Doten's poems was read, followed by music from Bro. E. C. Davis's choir.

Address by W. F. Jamieson, in reply to J. R. Graves's sermon on "Spiritism." This was an able reply, and no pen can do justice to its merits.

At the conclusion of the lecture the following resolutions were adopted:

Resolved, That the thanks of this Convention are due and are hereby tendered to Bro. W. F. Jamieson and Sister Lois Waisbrooker for the efficient service they have rendered during our meeting by their able addresses and fraternal counsel; and in parting with them we heartily commend them to the confidence of the brotherhood and the guardianship of the angels.

Resolved, That to the railroad companies and the city press for the liberality extended to us we feel under obligations which it is our pleasure by this resolution to acknowledge.

Resolved, That the proceedings of this Convention be published in the *Banner of Light* and *Religio-Philosophical Journal*.

H. C. O'BLENESS, *Sec'y.*

NOTE.—We will say, in answer to the many inquiries from throughout the State, that the Executive Committee have already perfected an engagement with Mrs. Lois Waisbrooker to traverse the State as the missionary until the first of January next.

THE SECRETARY.

NEBRASKA.

State Convention.

The Spiritualists of Nebraska held a Convention at Nebraska City, September 13th, 1869, for the purpose of forming a State Spiritualists' Association. All seemed earnest and willing to work for the good of humanity, and eager to see the darkness and infidelity of old Orthodoxy give way to the pure and practical Christianity of Spiritualism. Many who could not attend the Convention sent letters promising their cordial coöperation in the decisions of it. After due deliberations upon the subject the following officers were elected:

President—Isaac C. Young, Lincoln; Vice President—David H. Ellis, London; Secretary—Jennette Harding, London; Treasurer—D. A. Clive, Nebraska City.

A Committee of three were appointed to select an Executive Committee. The Committee retired, and after a careful examination of the fitness of the persons, the following men were appointed, and their names submitted to the Convention: Isaac C. Young, C. C. Cook, M. Rich, Lincoln; E. J. Davis, Emerson; G. M. Henderson, Brownville.

No objection was offered, and they were elected. A Constitution was called for. The following was presented and adopted:

ART. I.—This Association shall be known as the Nebraska Spiritualist Association.

ART. II.—The object of the Association shall be the furtherance and diffusion of the principles and facts of Spiritualism.

ART. III.—The officers of the Association shall be a President, Vice President, Secretary and Treasurer, who shall be elected annually, and hold their office till their successors are elected, and who shall perform the duties usually assigned to such work.

ART. IV.—An Executive Committee of five shall be chosen, of whom the President shall be Chairman, whose duty it shall be to adopt measures for raising funds and procuring missionaries and general superintending the promotion of the missionary work.

ART. V.—Delegates from the different parts of the State shall constitute the members of the Association.

ART. VI.—The Executive Committee shall have power to form by-laws for the prosecution of the missionary work.

ART. VII.—This Constitution may be altered by vote of a majority at any annual meeting.

The following resolution was passed:

Resolved, That this Convention recommends Dr. E. Sprague as missionary for the State.

We trust that Nebraska, though young among the States, will not be least in spreading the light of Spiritualism among those who sit in the region and shadow of death of Old Theology and Sectarianism.

JENNETTE HARDING, *Cor. Secretary.*

London, Neb.

MINNESOTA.

The Missionary Work.

EDITORS BANNER OF LIGHT—My last report for your paper left me at Kingston. Found only a few Spiritualists there, and gave but three lectures.

My next stopping place was at Excelsior, where I met with the minister, as reported in the *Religio-Philosophical Journal* of Sept. 25th.

The iron horse was not long in taking me to the friends of Medina, whose genial hearts and homes were opened for the reception of the Spiritualist. It is a true saying and worthy of all acceptation that none but the spiritually-minded can discern spiritual things. Bros. Isaac Christlieb and Archibald, with a few progressive friends, are sustaining lectures once in four weeks by our esteemed friend, Mrs. Mary J. Colburn. They have a Lyceum also, and expressed themselves very grateful, not only in word but in deed, for the information and assistance that we were able to render them in arranging the school in order, and laying down a programme to guide them on each occasion. Frankie Christlieb, a sweet little girl of seven summers, learned the gymnastics readily, and by standing her upon the table she was able to lead the school in that department, also to sing the beautiful Lyceum song, "We love the Father."

Spoke twice to good audiences in Hurshell's school-house, near Long-Lake Station, and then visited the friends of Mount Harmony, and met with the society there three times. Bro. Tease's pleasant home, with kindly appreciation from loving, true hearts, is the place for weary pilgrims to rest.

Visited again Minneapolis and St. Paul. There are many Spiritualists in both places, but they came West to get homes, in fact, to make property, and it is business before pleasure, or temporal things before spiritual, with many of them, yet I seemed to feel that the good seed sown from time to time is growing, and will yet produce an abundant harvest. St. Paul, like its namesake, is yet in its bachelordom, but will in time be married to the principles of love and wisdom, and not only lead about a sister and a mother, but will sustain the messengers who call there to break the bread of life. Merrill Ryder, a fur dealer, is the President of the Spiritual Society we formally organized last winter. Speakers and all reformers visiting Saint Paul will find a pleasant home on reasonable terms at Dr. Smith's Health Institute, No. 2 Cottage place.

Came by invitation to Hon. Jesse Soule's, in the vicinity of Still Water. They were formerly Orthodox, but their creed-bound system was too circumscribed for their progressive tendencies, and they are now spanning the world with their perceptions from the mythological past down to the present, and the glories and beauties of the Summer-Land are being opened to the spiritual vision of Sister Soule, while consumption's withering blight is fast receding under my magnetic treatment, with the assistance of angel guides. Have given two lectures here, besides replying to the Methodist minister's sermon against Spiritualism. Methodism is about "played out," and next Sabbath morning Bro. Soule is to give his first public lecture on "Ancient and Modern Spiritualism," in Soule's school-house. Three or four more lectures are in contemplation in adjoining villages before we attend the annual Convention at Minneapolis on the 15th, which will close one year's engagement with the Spiritual Association of Minnesota.

Now at the close of the year retrospectively the mind revisits the numerous places and pleasant homes visited and progressive souls that have aided us in our missionary labors, and we can but utter our heartfelt prayer that heavenly powers may abundantly reward them for every act of benevolence and for every kindly word spoken, "for these things can never die," but will be like gems and diamonds in their crowns of rejoicing in the beautiful Summer-Land, where we shall meet again to renew our acquaintance, and mingle our voices in melodious songs, and together continue our labors of love to all grades of mind from the mundane spheres to the evergreen shore.

MRS. F. A. LOGAN, *State Missionary.*

Minneapolis, Minn., 1869.

LETTER FROM E. V. WILSON.

DEAR OLD BANNER OF LIGHT—Once more I am moved to write you of our cause, myself, and you—you dear, precious old *Banner*. Long may you wave over the homes of the free, the true and the brave. Side by side, in friendship and love, the *Banner of Light* and *Religio-Philosophical Journal*, in the fraternal bonds of brotherly love, are carrying glad tidings of great joy "to the living from the dead." May your friendship continue. You have each of you passed under the rod, and suffered from the blow; and each of you may say that you turned the left cheek also. This is well, and Christ-like; but sometimes it is very hard to bear, is it not? Both papers, together with the *Present Age* and the *Universe*, are before me. Neat, clean, and tidy heralds of joy. I love you all; but the *Banner of Light* and *Religio-Philosophical Journal* I love the best. The *Present Age* a conservative old blue-light Presbyterian may read, and not feel that his hell has had one drop of water to disturb its blaze. The *Universe* is more properly "a Woman's Rights" paper than a spiritual journal. It has some nice quotations from other journals, and has a full column of divorce advertisements. These ought to pay well, for they are usually sent to papers of small circulation. But when "*the gentle Wilson—pardon us*"—and Mary apply for a divorce, it shall appear in the columns of the glorious old *Banner of Light* and *Religio-Philosophical Journal* in the form of an obituary. Everywhere you are sought for with love and a desire for the next number, and everybody speaks well of each of you, if we except the Spiritual Convention held in the State of Havana, County of Illinois, composed of six delegates, whose officers have retired on their laurels to the village of Michigan. The Convention has been swallowed up in the Kalamazoo Circle. Well, I suppose that if Bro. Child's postulate is true, that "whatever is, is right," then this is right; and we are right glad that the Convention has left the State.

Bro. Loveland has accepted a call at Battle Creek, Mich., for one year. I congratulate the friends in their choice of a speaker, for Bro. Loveland is a host in himself. Already his battle-flag is nailed to the staff of progress. Will the clergy of Michigan accept the challenge? Gentlemen, Bro. Loveland is worthy of your steel. I hear good reports of the work in this State; and among the workers can commend Sisters Slade, Pearsall, and Nettie Pease; of yourself, Bro. Colby, I long to take you by the hand once more, and intend to during the summer of 1870, if it be possible. Accept best regards from

E. V. WILSON.

P. S.—My appointments for November are as follows: At McHenry, Ill., November 2d, 3d and 4th, Tuesday, Wednesday and Thursday evenings, (three lectures); at Council Bluffs, Iowa, the 7th, 14th, 21st and 28th, four Sundays in November, (two lectures each Sunday); at Brown's Village, Nebraska, the 9th, 10th, 11th and 12th, (four lectures); at Des Moines, Iowa, the 16th, 17th, 18th and 19th, Tuesday, Wednesday, Thursday and Friday, (four lectures); at Weston, Mo., the 23d, 24th, 25th and 26th, Tuesday, Wednesday, Thursday and Friday, (four lectures); at Marshaltown, Iowa, the 29th and 30th of November, and 1st and 2d of December next, Monday Tuesday, Wednesday and Thursday evenings.

I shall lecture the Sundays of December in Dubuque, Iowa.

This will be the only opportunity for the friends of progress and Spiritualism to hear me for a long time to come. Let there be a full attendance. Come forth, brothers and sisters, and let us have a "feast of reason and a flow of soul." I promise you that I will do all I can to make these meetings interesting as well as instructive.

Accept greetings, brothers and sisters of Iowa, Nebraska and Missouri, and meet us in the spirit of our cause. My address for November will be Council Bluffs; for December, Dubuque, Iowa. Do not direct letters to me where I hold week-evening meetings.

E. V. W.

Detroit, Michigan, October 18th, 1869.

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 informed.]

J. MADISON ALLEN, Terre Haute, Ind., box 547.

C. FANNIE ALLYN will speak in Marblehead, Mass., during November; in Salem during December; in Fall River, Jan. 2 and 9; in Willimantic, Conn., Jan. 16, 23 and 30; in Philadelphia during February; in Charlestown during March; in New York (Everett Rooms) during April. Address as above, or Stoneham, Mass.

J. MADISON ALEXANDER, inspirational and trance speaker, Chicago, Ill., will answer calls East or West.

HARRISON AKELY, M. D., 194 South Clark street, Chicago, Ill., lectures on Laws of Life, Temperance, and Reform and Progressive subjects.

REV. J. O. BARRETT, Glenbeulah, Wis.

MRS. H. F. M. BROWN, P. O. box 452, San Francisco, Cal.

MRS. ABBY N. BURNHAM, inspirational speaker, 112 Hudson street, Boston, Mass.

MRS. SARAH A. BYRNES will speak in Salem, Mass., Nov. 21 and 28; in Lynn, Dec. 19 and 26; in Stafford, Conn., during January; in Marblehead, Mass., during February. Permanent address, 87 Spring street, East Cambridge, Mass.

MRS. NELLIE J. T. BRIGHAM will speak in Minneapolis, Minn., during November. Permanent address, Elm Grove, Colerain, Mass.

REV. DR. BARNARD, Battle Creek, Mich.

DR. A. D. BARTON, inspirational speaker, Boston, Mass.

JOSEPH BAKER, Janesville, Wis.

MRS. E. BURR, inspirational speaker, box 7, Southford, Conn.

WM. BUSH, ESQ., 163 South Clark street, Chicago, Ill.

MRS. M. A. C. BROWN, West Randolph, Vt.

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

MRS. EMMA F. JAY BULLENE, 151 West 12th st., New York.

DR. JAMES K. BAILEY, box 382, LaPorte, Ind.

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

J. M. CHOATE, trance and inspirational lecturer. Address rear 56 Poplar st., Boston, Mass., care Mrs. M. E. Hartwell.

WARREN CHASE, 827 North Fifth street, St. Louis, Mo.

ALBERT E. CARPENTER, care *Banner of Light*, Boston, Mass.

MRS. ANNIE M. CARVER, trance speaker, Cincinnati, O.

DEAN CLARK, Chicago, Ill., care *R. P. Journal.*

MRS. J. J. CLARK, 155 Harrison avenue, Boston, Mass.

MRS. D. CHADWICK, trance speaker, Vineland, N. J., box 272.

DR. H. H. CRANDALL, P. O. box 778, Bridgeport, Conn.

MRS. AMELIA H. COLBY, trance speaker, Penville, Ind.

IRA H. CURTIS, Hartford, Conn.

MRS. CARRIE M. CUSHMAN, trance, Hillsboro' Bridge, N. H.

DR. A. B. CHILD will lecture at convenient distances from Boston. Address 50 School street.

J. P. COWLES, M. D., Ottawa, Ill., box 1374.

MRS. AUGUSTA A. CURRIER, box 815, Lowell, Mass.

MRS. J. F. COLES, trance speaker, 737 Broadway, New York.

DR. THOMAS C. CONSTANTINE, lecturer, Thornton, N. H.

MRS. ELIZA C. CRANE, inspirational speaker, Sturgis, Mich., care J. W. Elliott, drawer 36.

MRS. HETTIE CLARK, trance speaker, West Harwich, Mass.

MRS. M. J. COLBURN, Champlin, Hennepin Co., Minn.

MRS. EMMA CHADWICK, inspirational speaker, Vineland, N. J., box 272.

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

MRS. MARIETTA F. CROSS, trance speaker, Bradford, Mass.

CHARLES P. CROCKER, inspirational speaker, Fredonia, N. Y.

MRS. E. L. DANIELS, 6 Dartmouth place, Boston, Mass.

PROF. WM. DENTON, Wellesly, Mass.

MISS LIZZIE DOTEN, Pavilion, 57 Tremont street, Boston.

HENRY J. DURGIN, inspirational speaker, Cardington, O.

GEORGE DUTTON, M. D., West Randolph, Vt.

DR. E. C. DUNN, Rockford, Ill.

MRS. ADDIE P. DAVIS, (formerly Addie P. Mudget,) Whitehall, Greene Co., Ill.

MRS. AGNES M. DAVIS, 403½ Main street, Cambridgeport, Ms.

MRS. E. B. DANFORTH, M. D., trance speaker, (formerly of Boston,) Lawrence, Kan., box 461.

MRS. PRISCILLA DOTY speaks in Madison Mills, Me., one-fourth of the time. Address, Kendall's Mills, Me.

MISS S. E. DICKSON, inspirational, Vineland, N. J., box 291.

MISS CLAIR R. DEEVERE, inspirational speaker, Chicago, Ill., care J. Spettigue.

DR. T. M. DRUMMOND, lecturer, Tallahassee, Fla.

A. C. EDMUNDS, lecturer, Newton, Iowa.

DR. H. E. EMERY, lecturer, South Coventry, Conn.

THOMAS GALES FORSTER, 22 Spring Row, Baltimore, Md.

MRS. CLARA A. FIELD, lecturer, Newport, Me.

ANDREW T. FOSS will speak in Leominster, Mass., Nov. 14; in Fall River, Dec. 5 and 19. Address, Manchester, N. H.

REV. A. J. FISHBACK, Sturgis, Mich.

MRS. FANNIE B. FELTON, South Malden, Mass.

REV. J. FRANCIS, Ogdensburg, N. Y.

J. G. FISH, Hammonton, N. J.

MRS. M. LOUISE FRENCH, trance and inspirational speaker, No. 7, in the rear of No. 1167 Federal street, Washington Village, South Boston, Mass.

DR. H. P. FAIRFIELD will speak in Geneva, O., during November. Address, Ancora, Camden Co., N. J.

CHARLES D. FARLIN, inspirational speaker, Deerfield, Mich.

A. B. FRENCH, Ann Arbor, Mich.

MRS. A. M. L. FERREE, San Francisco, Cal.

GEORGE A. FULLER, inspirational, Natick, Mass.

MISS ALMEDIA B. FOWLER, inspirational, Sextonville, Richland Co., Wis., care F. D. Fowler.

DR. R. P. FELLOWS, Vineland, N. J.

MISS ELIZA HOWE FULLER, inspirational, San Francisco, Cal.

N. S. GREENLEAF, Lowell, Mass.

ISAAC P. GREENLEAF, 1061 Washington street, Boston, Mass.

REV. JOSEPH C. GILL, Belvidere, Ill.

MRS. LAURA DE FORCE GORDON, Treasure City, White Pine, Nevada.

SARAH GRAVES, inspirational speaker, Berlin, Mich.

MR. J. G. GILES, Princeton, Mo.

DR. GAMMAGE, lecturer, 134 South 7th st., Williamsburg, N. Y.

DR. L. P. GRIGGS, inspirational, box 409, Fort Wayne, Ind.

JOHN P. GUILD, Lawrence, Mass., will answer calls to lecture.

MRS. F. W. GADE, inspirational speaker, 35 Greenwich avenue, New York.

KERSEY GRAVES, Richmond, Ind.

MISS JULIA J. HUBBARD will lecture in Waltham, Mass., Nov. 7; in North Scituate, Nov. 28; in Salem, Feb. 6 and 13. Permanent address, Portsmouth, N. H., box 155.

MRS. L. HUTCHISON, inspirational, Owensville, Cal.

DR. M. HENRY HOUGHTON will speak in Norwalk, O., during October and November.

MRS. EMMA HARDINGE will lecture in Philadelphia, Pa., during November; in Boston, 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. ANNIE HINMAN, Agent Connecticut State Association of Spiritualists. Permanent address, Falls Village, Conn.

MOSES HULL will speak in Washington, D. C., during April. Permanent address, Hobart, Ind.

D. W. HULL, inspirational and normal speaker, Hobart, Ind., will lecture 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., Pa.

MRS. F. O. HYZER, 122 East Madison street, Baltimore, Md.

MRS. M. S. TOWNSEND HOADLEY, Bridgewater, Vt.

JAMES H. HARRIS, box 99, Abington, Mass.

WM. A. D. HUME, West Side P. O., Cleveland, O.

ZELLA S. HASTINGS, inspirational, North Granby, Conn.

J. D. HASCALL, M. D., Waterloo, Wis.

LYMAN C. HOWE, inspirational, box 99, Fredonia, N. Y.

AMOS HUNT, trance speaker, Cold Water, Mich.

DR. E. B. HOLDEN, inspirational speaker, No. Clarendon, Vt.

DR. J. N. HODGES, trance, 9 Henry street, East Boston, Ms.

MRS. S. A. HORTON, 24 Wamesit street, Lowell, Mass.

MISS SUSIE M. JOHNSON will speak in Washington during November. Permanent address, Milford, Mass.

WM. F. JAMIESON, editor of *Spiritual Rostrum*, drawer No. 5966, Chicago, Ill.

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

S. 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. H. JOHNSTON, Corry, Pa.

DR. P. T. JOHNSON, lecturer, Ypsilanti, Mich.

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

GEORGE KATES, Dayton, O.

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

GEORGE F. KITTRIDGE, Buffalo, N. Y.

MRS. M. J. KUTZ, Bostwick Lake, Mich.

CEPHAS B. LYNN, inspirational speaker, Cleveland, O., care *American Spiritualist*, 47 Prospect street; permanent address, 9 Kingston street, Charlestown, Mass.

MARY E. LONGDON, inspirational speaker, 60 Montgomery street, Jersey City, N. J.

J. S. LOVELAND, Monmouth, Ill.

MRS. F. A. LOGAN, Minneapolis, Minn., care E. F. Boyd.

MRS. A. L. LAMBERT, trance and inspirational speaker, 959 Washington street, Boston, Mass.

B. M. LAWRENCE, M. D., 6 Dartmouth place, Boston, Mass.

MRS. L. H. LACY, trance speaker, No. 364 Green street, between 9th and 10th streets, Louisville, Ky.

H. T. LEONARD, trance speaker, Taunton, Mass.

JOSEPH B. LEWIS, inspirational speaker, Yellow Spring, O.

CHARLES S. MARSH, semi trance speaker. Address, Wonewoc, Juneau Co., Wis.

DR. JOHN MAYHEW, Washington, D. C., P. O. box 607.

DR. G. W. MORRILL, JR., trance and inspirational speaker, Boston, Mass.

PROF. R. M. M'CORD, Centralia, Ill.

EMMA M. MARTIN, inspirational speaker, Birmingham, Mich.

JAMES B. MORRISON, inspirational speaker, box 378, Haverhill, Mass.

MRS. TAMOZINE MOORE, 13 North Russell st., Boston, Mass.

MR. F. H. MASON, inspirational speaker, No. Conway, N. H.

O. W. MANSFIELD, trance speaker, 35 Rutland Square, Boston.

P. C. MILLS will answer calls to lecture in the vicinity of New York City. Address, Hoboken, N. J.

MRS. NETTIE COLBURN MAYNARD, White Plains, N. Y.

MRS. HANNAH MORSE, trance speaker, Joliet, Will Co., Ill.

J. W. MATTHEWS, lecturer, Heyworth, McLean Co., Ill.

DR. JAMES MORRISON, lecturer, McHenry, Ill.

MRS. EMMA L. MORSE PAUL, trance speaker, Alstead, N. H.

MR. J. L. MANSFIELD, inspirational, box 137, Clyde, O.

DR. W. H. C. MARTIN, 173 Windsor street, Hartford, Conn.

MRS. ANNA M. MIDDLEBROOK, box 778, Bridgeport, Conn.

MRS. SARAH HELEN MATTHEWS, Quincy, Mass.

J. WM. VAN NAMEE, trance, Elmira, N. Y., care J. H. Mills.

A. L. E. NASH, lecturer, Rochester, N. Y.

RILEY C. NASH, inspirational speaker, Deerfield, Mich.

C. NORWOOD, inspirational speaker, Ottawa, Ill.

J. M. PEEBLES, Hammonton, N. J.

GEORGE A. PEIRCE, inspirational, box 87, Auburn, Me.

EDWARD PALMER, trance, Cambridge, Somerset Co., Me.

WILLIAM C. PIKE, 97 Pleasant street, Boston, Mass.

J. EVA PIKE, Crown Point, Essex Co., N. Y.

J. H. POWELL, Muncie, Ind., box 160.

MRS. L. S. PALMER, trance speaker, Big Flats, N. Y.

MISS NETTIE M. PEASE, trance speaker, New Albany, Ind.

MRS. J. PUFFER, trance speaker, South Hanover, Mass.

A. A. POND, inspirational speaker, Rochester Depot, Ohio.

J. L. POTTER, trance, La Crosse, Wis., care of E. A. Wilson.

LYDIA ANN PEARSALL, inspirational speaker, Disco, Mich.

DR. S. D. PACE, Port Huron, Mich.

MRS. ANNA M. L. POTTS, M. D., lecturer, Adrian, Mich.

HENRY PACKARD, 377 Dorchester st., W. V., South Boston.

DR. P. B. RANDOLPH, 231 Tremont street, Boston, Mass.

MRS. JENNIE S. RUDD, 140 North Main st., Providence, R. I.

WM. ROSE, M. D., inspirational speaker, Springfield, O.

MRS. E. B. ROSE, Providence, R. I. (Indian Bridge.)

A. C. ROBINSON, Salem, Mass.

MRS. S. A. ROGERS, Rock Island, Ill., care A. J. Grover, M. D.

C. H. RINES, inspirational speaker, Boston, Mass.

MRS. FRANK REID, inspirational speaker, Kalamazoo, Mich.

REV. A. B. RANDALL, Appleton, Wis.

J. T. ROUSE, normal speaker, Terre Haute, Ind.

MRS. PALINA J. ROBERTS, Carpenterville, Ill.

JOSEPH D. STILES, Danville, Vt.

SELAH VAN SICKLE, Greenbush, Mich.

AUSTEN E. SIMMONS, Woodstock, Vt.

DR. H. B. STORER will speak in Salem, Nov. 7 and 14; in Lowell, Nov. 21 and 28. Address, 120 Harrison avenue, Boston.

DR. H. and ALCINDA WILHELM SLADE, Kalamazoo, Mich.

MRS. FANNIE DAVIS SMITH, Milford, Mass.

MRS. C. M. STOWE, San José, Cal.

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

MRS. S. J. SWASEY, normal speaker, Noank, Conn.

MRS. ADDIE M. STEVENS, trance speaker, Wentworth, N. H.

MRS. NELLIE SMITH, impressional speaker, Sturgis, Mich.

MISS M. S. STURTEVANT, trance speaker, Boston, Mass.

MRS. L. A. F. SWAIN, inspirational, Union Lakes, Minn.

DR. E. SPRAGUE, inspirational speaker, Schenectady, N. Y.

MRS. ALMIRA W. SMITH, 36 Salem street, Portland, Me.

MRS. LAURA SMITH (late Cuppy) lectures in Mechanic's Hall, Post street, San Francisco, Cal., every Sunday evening.

ABRAM SMITH, ESQ., inspirational speaker, Sturgis, Mich.

MRS. MARY LOUISA SMITH, trance speaker, Toledo, O.

MRS. M. E. B. SAWYER, Fitchburg, Mass.

J. W. SEAVER, inspirational speaker, Byron, N. Y.

MRS. C. A. SHERWIN, Townsend Center, Mass.

E. R. SWACKHAMER, 128 So. 3d street, Brooklyn, N. Y., E. D.

MRS. H. T. STEARNS, Missionary for the Pennsylvania State Association of Spiritualists. Address care of Dr. H. T. Child, 634 Race street, Philadelphia, Pa.

JAMES TRASK, lecturer on Spiritualism, Kenduskeag, Me.

HUDSON TUTTLE, Berlin Heights, O.

BENJAMIN TODD, San Francisco, Cal.

MRS. SARAH M. THOMPSON, inspirational speaker, 161 St. Clair street, Cleveland, O.

MRS. CORA L. V. TAPPAN, Manchester, Mass.

J. H. W. TOOHEY, Providence, R. I.

FRANCES A. TUTTLE, lecturer, box 382, La Porte, Ind.

MISS MATTIE THWING, Conway, Mass.

MRS. ROBERT TIMMONS, Mexico, Audrian Co., Mo.

MRS. ESTHER N. TALMADGE, trance speaker, Westville, Ind.

DR. S. A. THOMAS, lecturer, Anoka, Minn.

E. V. WILSON, Lombard, Ill.

E. S. WHEELER, inspirational, 111 Superior street, care *American Spiritualist*, Cleveland, O.; will lecture in Philadelphia, Pa., during December.

MRS. MARY M. WOOD, 11 Dewey street, Worcester, Mass.

F. L. H. WILLIS, M. D., 16 West 24th street, near Fifth avenue Hotel, New York.

MRS. S. E. WARNER, box 329, Davenport, Iowa.

F. L. WADSWORTH, 399 South Morgan street, Chicago, Ill.

HENRY C. WRIGHT, care *Banner of Light*, Boston, Mass.

MRS. E. M. WOLCOTT, Canton, St. Lawrence Co., N. Y.

PROF. E. WHIPPLE, Clyde, O.

MRS. MARY J. WILCOXSON, Chicago, Ill., care *R. P. Journal.*

LOIS WAISBROOKER can be addressed at Charles City, Floyd Co., Iowa, till further notice.

N. FRANK WHITE will speak in New York during November; in Washington during December.

MRS. MARY E. WITHEE, Holliston, Mass.

WM. F. WENTWORTH, Schenectady, N. Y., box 234.

DR. R. G. WELLS, trance speaker, Beaufort, N. C.

MRS. N. J. WILLIS, 75 Windsor street, Cambridgeport, Mass.

A. B. WHITING, Albion, Mich.

MISS ELVIRA WHEELOCK, normal speaker, Janesville, Wis.

A. A. WHEELOCK, Toledo, O., box 643.

MRS. S. A. WILLIS, Marseilles, Ill.

DR. J. C. WILSEY, Burlington, Iowa.

MRS. HATTIE E. WILSON will speak in Marblehead, Mass., through the month of January. Address, 36 Carver street, Boston.

REV. DR. WHEELOCK, inspirational speaker, State Center, Ia.

WARREN WOOLSON, trance speaker, Hastings, N. Y.

S. H. WORTMAN, Buffalo, N. Y., box 1454.

J. G. WHITNEY, inspirational speaker, Rock Grove City, Floyd Co., Iowa.

MRS. E. A. WILLIAMS, Hannibal, Oswego Co., N. Y., box 41.

ELIJAH WOODWORTH, inspirational speaker, Leslie, Mich.

A. C. and MRS. ELIZA C. WOODRUFF, Eagle Harbor, N. Y.

MRS. JULIETTE YEAW will speak in Lynn, Mass., Nov. 7 and 14; in Lowell, Dec. 5 and 12; in North Scituate, Jan. 9. Address, Northboro', Mass.

MRS. FANNIE T. YOUNG, trance speaker. Address, Three Oaks, Mich., care S. Sawyer. Will visit Iowa in November.

MR. & MRS. WM. J. YOUNG, Boise City, Idaho Territory.

J. BURNS, PROGRESSIVE LIBRARY,
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KEEPS FOR SALE THE BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS.

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Luther Colby.....Editor.
Lewis B. Wilson.....Assistant Editor.

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King Wealth.

A writer in the last number of the *Galaxy* takes the ground, and attempts to maintain it throughout, that since wealth is to accumulate so prodigiously in certain hands in this country, and there is no apparent prospect of checking its growth or denying its increasing influence, the better way for us all, if not, in fact, the only safe way, is to confess the fact, and tender our abject submission without further dispute or protest. The suggestion is a startling one certainly, as the statements accompanying it are strange. The writer lays out his case by declaring that nearly all the evils connected with our system of government are to *be ascribed to this single, primary cause*—the influence of wealthy corporations and individuals in controlling legislation and executive action for selfish ends. He says that the fact is undeniable, that, in modern civilization, while wealth has become an enormous power in this country, it has "no recognized political responsibility or well-defined public duties." The lobby controls legislation—wealth controls the lobby—but what controls wealth? Only the selfish aims of its possessor.

Now—asks the writer—how is this evil to be met and overcome? "Shall we organize against wealth, bind it in fetters, legislate it out of existence, or exile its influence to some sphere outside of political action? We are entering upon an era when all this will be attempted; but, however well-meant, every scheme to limit the power of wealth will inevitably fail, and, in the opinion of the writer, ought to fail. For we must remember that the capitalist is the true king of the industrial era. When war was the normal condition of the race, the great warrior was the ruler, and all the honors in the State were based upon military merit; but among the advanced natives of Christendom, industry and not war is now the absorbing business of the mass of the population, and hence the banker and the manufacturer are destined to be, nay, are the real rulers of the people. This may seem to be a preposterous statement, in this age of equal rights and the sovereignty of the people; but it is nevertheless true. Who to-day is supreme in the financial, commercial, and manufacturing world? Who owns the telegraph, the railway, the manufactory, the newspaper, the land? The capitalist, of course. He is our boss in the shop, our employer in the field, our landlord, our care-taker on the railroad and steamship; he keeps our money in his bank, and looks after our souls in his churches; for the church of to-day, of all denominations, is the church of the capitalist. People are under the curious hallucination that the only power which controls them is that exercised by the State or the nation, whereas they touch us scarcely at all in the most intimate relations of life."

In the face of what is asserted so roundly to be a fact—whether an unwelcome one or not—and with the knowledge (for it has become very much more than a suspicion) that the capitalists are engaged in an organized attempt to control the political power of State and nation, it is deliberately suggested that the evil shall be overcome by succumbing to it—that the true way to root out admitted corruption is to follow its lead and guidance, and that when an evil has grown to the dimensions of a tyranny, that is the time of all others to disarm and subdue it by yielding, without further protests, to its baleful power. We should dismiss this article at once from our serious regard, ascribing it to a low desire to make a sensation for the moment, were we not more or less impressed with the sober and deliberate belief of the writer in the reality of the remedy he proposes, and, more than all else, with the discernible fact that there is a body of men in this country possessed of considerable power to influence the public mind in an unforeseen crisis, who have almost entirely parted with their faith in republican government, and are growing impatient to effect a change—they scarcely know or care what—which shall at once centralize power and base our system on what they denominate more "scientific" principles.

And here is the author's distinct proposition, put forth as the solution of all our troubles: "Wealth, under the foul shapes of the ring or lobby, controls our legislation. We say, put the holders of this wealth in authority. Make this irresponsible power responsible. You cannot get rid of the power—it is one of the most enormous facts of modern times. It exists and will control, whether we like it or not, and hence we must make the best of it. The capitalist has his excuse for using the ring and the lobby. He says, 'What else can I do? There are certain great industrial enterprises to be undertaken, which cannot even be begun without legislative authority. The lawyers and small politicians, who form the bulk of the assemblies and senates, cannot rise to the height of the great schemes which I have on foot; they oppose me; but the work must be done—the times demand it, and so I hire the lobby who buy those fellows up. I am in the habit of employing lawyers to do my business, and when you can hire a man's brains with money, his vote follows, as a matter of course. Take the case of the great railway consolidations, which are so necessary; why, I am compelled to buy the legislators outright, or these essential changes could not be made.' So there are two sides of the story. The capitalist has his excuse for making our legislators scoundrels."

But how is the transfer of power to be effected? That is the toughest query of all. The writer himself shrinks from its consideration. He only looks for years of grievous misrule—of future legislative conduct worse than any in the past. Then a bold seizure of the government may ensue. But that would not complete the revolution either, for then the same rings that rule now by indirection would rule openly. The remedy for existing evils being the putting of all responsibility upon capitalists, there must be some way invented and provided for evoking that sense of responsibility which is the salt of the proposal. Unless this is done, the bottom falls out of the whole suggestion. And furthermore, if capital is so conscienceless, tyrannical, and corrupt when it is only moving up to improve all possible chances for securing power, how are we to expect it to suddenly place itself under the weight of a sentiment of moral responsibility, after all power shall have been voluntarily turned over to its hands? There is a perilous hiatus to be bridged here, and by more secure buttresses, piers and planking than any mere theory is capable of furnishing the materials for.

No—no, says the writer; we are not either imperialists or monarchists, because we suggest this thing; "we do not advocate going back to any obsolete political institutions. Progress is our motto. There is something in the future as much better than republicanism as republicanism is better than monarchy, and that is the rule of wealth controlled by moral considerations; in other words, the capitalist in responsible authority, and he under the dominion of a wise, all-powerful public opinion. Our King has come. He rules already; but in such hideous shapes as the lobby—the ring. Let us recognize, tame, ennoble him, so that he may serve the highest interests of humanity."

If the sky would fall, we might catch larks; if wishes were horses, then beggars might ride. Certainly, whatever the controlling influence in politics and society, the essential thing is to soften and civilize it, that it may work only to the good of man's estate on earth. But we have yet to be satisfied that the mere act of surrendering all power to what we allow to be a stupendous evil as it stands, is the way to "tame" it and make it "serve the highest interests of humanity." Surrender to evil—what is it but strengthening the evil by just so much power as there is in our resistance? And until the selfishness of capital has been chastened by feeling the presence of at least a rival, if not a superior, it would be only madness to think of turning an enemy into a friend by throwing ourselves abjectly upon his generosity, whose existence we utterly deny.

The Boston Workingwomen.

A mass meeting of the workingwomen of Boston was recently held in Faneuil Hall, its sessions continuing two days. There was a numerous assemblage present, that chose Miss Jennie Collins to preside over its deliberations, who in her opening address stated the purpose of the meeting to be the formation of a nucleus of organization for the factory operatives and tailoresses of the State, who are still unable to act in unison on their own behalf. Mrs. E. L. Daniels was chosen permanent President of the Convention, and a list of Vice Presidents were duly appointed.

In the course of the discussion, which at times took a wide range, Mrs. Daniels deprecated the sweeping denunciation of capital, declaring the existing evil to lie in the false principles which prevailed, and which she hoped would soon be changed. The first day's sessions—morning, afternoon and evening—were taken up with speeches and addresses from the following-named individuals: Mr. Alexander Troup, Secretary of the Troy Union Coöperative Linen Collar and Cuff Manufactory, Mrs. Cora Symes, Mr. Thayer, of Cambridge, Miss Jennie Collins, Mr. Coombs, Mr. Bradley, Mrs. Jones, of Stoneham, and Mr. Trevillick, of Detroit, President of the National Labor Congress. Mr. Troup recounted the history of coöperative labor unions in his own locality, who told the workingwomen that they have everything in their own hands. Mrs. Symes maintained that humanity was incomplete without the creation of woman, and that all society must be permanently inharmonious that does not fully recognize the claims of woman.

Mr. Thayer referred to the combination in the world against the masses, and to the hard work of making war upon the forces that control capital. Our own great present evil he held to be the want of a sound currency; the laboring classes are swindled, yet they are accused of themselves being favorable to repudiation. But a new era is opening. Labor is struggling efficiently to free and elevate itself. He denounced Government for withholding proper protection from labor, and advised women to take hold strong with association.

Miss Jennie Collins, following, delivered a capital address, eloquent, pointed, argumentative and effective. She said the only way for women to obtain their rights was by holding public meetings and organizing schemes of labor. They were now learning to do this, and good results will follow in due time. She sketched a touching picture of the life of the shop-girl in this city, earning scarcely sufficient to hold body and soul together, and hoped that some proper and ample recreations and amusements for them would be planned by philanthropists, to fill up their leisure time. She assailed Rev. Mr. Fulton's assumptions on the subject of woman, and praised the liberal press that reported and advocated these meetings of women in their columns.

Mr. Bradley attacked the banks and the gold ring. Mrs. Jones insisted that woman's wages were cruelly, wickedly insufficient, and said that this particular matter should be more thoroughly discussed, that an improvement might be made at the foundation. Mr. Trevillick, in answer to his own question as to the cause of discontent, said that it was nothing but the oppression which labor is forced to suffer at the hands of capital. As labor was the sole producer of wealth, he maintained that it should rule wealth. He alluded to the demoralization that the examples of wealth were working in the minds of our young men, asserting that there are more idlers in this country than in any other on the face of the globe. He likewise protested against exorbitant rates of interest, which capital paid only at the final expense of the working classes. He predicted that such a state of things could not last always.

On the second day, the speakers at the several sessions were N. W. Stoddard, E. N. Chamberlain, the Labor Reformers' candidate for Governor of Massachusetts, Mrs. Dane, Directress of the Daughters of St. Crispin, Miss Jennie Collins, Miss Sanderson, S. P. Cummings, Mrs. Thayer, Miss Phœbe Smith, Mrs. Daniels, Mr. Grosvenor, Mr. Stone, Mrs. Ellis, Mrs. Symes, Mr. Bradley, Mrs. Livermore and Lucy Stone (Mrs. Blackwell). The speeches of this day were more pointed, direct and energetic than those of its predecessor, and warmed to the subject. Monopolies of all sorts were exposed and denounced; the unequal distribution of the burdens of society was deprecated; the present factory system was criticised as it deserves; skilled labor was advocated as a means of bringing woman out of her deplorable condition; female suffrage was upheld; a call was made for the thorough reform of our present financial system; unjust laws and the false tone of society toward labor were deprecated; women were held to be fully competent to control their own affairs, and to attend to those of politics and the Government; it was urged that the common school education system ought to be more of an industrial system; combination and coöperation were recommended as the surest means of relief in the hands of workingwomen; all petty jealousies and disagreements among women were deprecated; and respectable domestic service was sincerely recommended as far preferable to the hard, over-worked life of a factory operative.

The Convention was a great success in point of numbers and speaking, and its influence is found to be felt positively and permanently on the public mind. If the workingwomen of the State, and other States, will take seriously to heart the more discreet, wise and temperate counsels which the discussions elicited, and will proceed to practice on them at the earliest opportunity, individually and unitedly, there is no question that they will find themselves at once on the road to their permanent and perfect deliverance from the thralldom in which they are held, and from which release is their very first necessity.

Thunder Bay, Michigan.

Our copartner, William White, Esq., recently visited Michigan. In a note from him he speaks of the rapid growth of that portion of the country as follows: "Alpina, where I have been stopping for a few days, is located at the mouth of Thunder Bay River, and has thirty-five hundred inhabitants. Ten years ago I landed at this point, with a few others, from a little boat which we chartered at Thunder Bay Island, twelve miles distant, and then we found only one white family with an apology for a house, and a few Indians, living here. Now, how changed! Steamboats and vessels line the docks for half a mile, taking in and discharging cargoes, and everything indicates that a thriving business is carried on. Fifty million feet of logs were 'harvested' here last winter, and *boarded* during the summer, and the prospect is still better for another season. One mill is employed exclusively to manufacture lumber for the market at Portland, Me. The religion of the churches is well represented by Methodists, Congregationalists, Baptists, Episcopalians and Catholics, each denomination having one. These churches are of some use, but the great mass of humanity do not find in the teachings of the church the spiritual nourishment the soul craves and is ever praying for—a knowledge of the life hereafter. Spiritualism alone can supply this precious boon. Besides stores for every variety of trade, there is a printing and publishing house, which issues one paper and several pamphlets per week. Also two hotels, and two more are in process of completion. Two regular lines of steamers run between this place, Saginaw and Detroit. I trust it will not be long before the good people here will have opportunities to learn something more of the glorious truths of Spiritualism, for which many hearts are yearning."

New Subscribers.

Our old patrons have kept busy at work since our last issue, and sent us thirty-six new subscribers to the *Banner of Light*, accompanied with the money. We continue the list of our friends, as follows: William Wilcox sent one new subscriber; William D. Walker, one; J. Feigenbaum, four; F. L. Crane, one; William Kendall, one; A. T. Miller, one; Thomas Anderson, one; A. C. Nichols, one; Mrs. R. M. Bennett, one; Mrs. L. E. Waterman, one; D. Seman, one; Benj. Stafford, one; H. S. Briggs, one; P. T. Savage, one; S. S. Tyler, one; J. Tinkler, one; William Whitehead, one; W. H. Beatty, one; W. Andrews, one; Ira H. Couch, one; Amos Dresser, one; Mrs. H. Childs, one; Mrs. P. Patterson, one; Luther Agelen, one; D. S. Tumer, one; I. W. Shattuck, one; Julia B. Dickinson, one; D. P. Marcyes, one; F. P. Powers, one; Mrs. E. B. Perry, one; E. F. Beals, one; Mrs. E. C. Shank, one; E. S. Pike, one.

Prof. Wm. Denton's New Course of Lectures in Music Hall.

During November, Prof. Denton will lecture every Sunday afternoon in the regular course of spiritual lectures now being delivered in Music Hall. His subjects are of very great interest to the whole human race, and will surpass anything we have yet heard from this distinguished lecturer and scholar. His first two themes will embrace "The Origin of Man;" his third, "The Antiquity of Man and his Early Condition;" the fourth, "The Origin and Cure of Evil geologically considered." The reader will see at a glance that the Professor has something in store for them that will make all wiser and better men and women, if they will but listen. We hope to see the hall crowded. The earnest and eloquent words of Mr. Denton can be distinctly heard in any part of the spacious hall.

North Bridgewater.

The Spiritualists of this smart, enterprising manufacturing town, are agitating the public mind in the direction of true progress, by their arrangements for presenting the facts of science and the philosophy of life to their intelligent community, in the new and commodious hall, recently finished, which affords a cheerful place for listening to cheering truths.

Prof. Denton is delivering a course of geological lectures on Monday evening of each week, and Dr. H. B. Storer and other lecturers are presenting the facts and philosophy of Spiritualism on the second and fourth Sundays of each month. Orthodox theology is strongly entrenched in this town, but liberal ideas founded upon demonstrated science are permeating public sentiment, and will surely modify and change it to accordance with Nature's divine teachings.

Especial Lectures in Charlestown.

Edward S. Wheeler, associate editor of the *American Spiritualist*, the well-known speaker and remarkable improvisatore, is engaged to speak in Charlestown, Mass., the evenings of Sunday, Nov. 7th and 14th. Mr. Wheeler revisits the scene of his former labors in this section after some two years' absence. He has been successfully engaged in Cleveland, Ohio, in the West, at Washington, D. C., and in Western New York. As a speaker he is at once radical and constructive. His arguments are concise and forcible, and their expression eloquent. We understand the forthcoming lectures will be upon "The March of Science toward Spiritualism," and "The Sacred Gospel of the Earthquake." At the close of the lecture, should conditions favor, an improvisation will be given upon a selected subject. Attention to these discourses will be well repaid.

Dr. J. R. Newton.

This renowned healer is to be in Troy, N. Y., at the American Hotel, the 10th, 11th and 12th of November. He closes his office in Buffalo on Tuesday, Nov. 9th.

Luther Parks, Esq., died at his residence in this city, Oct. 28th, aged eighty years and eleven months. He has for many years enjoyed the consolation which a belief in the truths of Spiritualism gives to the soul.

Music Hall Spiritual Meetings.

"Nature and Art."—Mrs. Cora L. V. Tappan lectured upon the foregoing subject, at Music Hall, Boston, on Sunday afternoon, Oct. 24th. Her lecture, which was a continuation of the general subject announced in her first address, was attentively listened to by a good audience. The speaker said among other things, that perfect nature was perfect art; and that they, in every age, who feared not to commune with Nature, and had learned that all art is but the most perfect expression of the soul of being, were the inspired ones who led the nations of the earth to the ever-flowing fountain of the Infinite. The entire lecture will appear in the *Banner of Light*.

The singing on the above occasion was truly very fine. The quartette is an excellent one, and their voices blend in beautiful harmony, accompanied with music from one of Steinway's favorite pianos.

At the close of the lecture Mrs. Tappan improvised the following line

POEM.

They have builded the thoughts of a thousand years,
And the cycle moved so slow,
They were lost in the sighs, and drowned in the tears
Of the long and long ago:
But the tears were a stream, and they fled like a dream,
And evermore comes again
The pure and the good, who have braved the dark flood
In the hour of their mortal pain.

They have builded the hopes of ten thousand years,
They were lost in the ages' maw!
But one by one, through time's darkening fears,
And the power of God's great law,
The builders came back from their nameless repose,
With a purpose all potent, divine;
And at last they arose, where the gateways unclose
To the light of a perfect shrine.

They have builded the worlds of a million years;
Atom by atom they came;
They were caught in the whirl of the comet's twirl,
With never a thought or a name,
Till the cycle of power, in a charmed hour,
Moved them all in a solemn line;
And now they revolve in a circle above,
And within God's diadem shine.

They have builded the temples of ages agone,
And they wrought them in human shame;
But the tramp of time has trodden them down—
They have perished without a name.
But one by one, as the rising sun
Revealeth his rays afar,
They rise to the gates where the spirit awaits
Each temple in some bright star.

Ye have builded the hopes of many years;
And your dreams have faded away;
They were lost in your sighs and drowned in your tears,
With the cares of many a day;
If your dreams were true, they are waiting for you
In a temple of magic light;
From which as you pass, like a shining glass,
They shall gleam on your raptured sight.

Ye have dreamed fond dreams, while the burthened years
Have ravished the eye of its light;
And have bended the form, beneath sorrow's storm,
Through the long and weary night;
But your dreams were yours, as for aye endures
The orbs in yon sapphire dome,
So the soul shall trace each blemish or grace
On the walls of its future home.

Then dream the rare dreams, and build with the hopes
Of the ages yet to be;
From those emerald slopes the empyrean opes,
Star paved, for you and me;
There where the freed soul has supreme control,
Where flowers are gemmed with the dew
That arose from the sod, in response to its God,
Life quickens for me and for you.

Dream on as ye build the radiant shrine;
The temple whose name is Love,
Shall be graven with thoughts and deeds of your lives,
Recorded on tablets above;
And when you shall rise on your way to the skies,
From the amethyst vault will descend
Every deed of true worth, every pure thought of earth,
And with your own being blend;
Where the poet and sage, on each living page,
Shall find his own life-labors traced
On an archway of flame with each immortal name,
Whose glory can ne'er be effaced.

Prof. Wm. Denton next Sunday.

Prof. Wm. Denton, whose lectures were so popular and instructive last season, will lecture next Sunday.

Meetings in Chelsea.

The Chelsea Children's Progressive Lyceum met at Banquet Hall on Sunday, October 24th, under the conductorship of J. S. Dodge, and a very interesting and profitable session was held.

In the evening Prof. William Denton lectured to a large audience, in Granite Hall (same building); subject: "What shall I do to be saved?" An interesting incident occurred on this occasion, which is worthy of record. Some three months ago, a small sheet published in Chelsea by the "Young Men's Christian Union," and called "*Upward and Onward*," stated that a man totally "unlearned in the wisdom of the Gentiles," but strong in the power of faith, of course, had replied to one of Prof. Denton's lectures, in Worcester, and had actually forced him to "back down" from his position. Not long afterward a friend residing in Chelsea asked the Professor if it were true, and was told that he had never heard of it before. A letter was written to the editor of the "*Upward and Onward*" by Mr. Denton, denying the whole thing, and to do justice to that paper, it was stated in its columns that Prof. D. denied it. On the occasion of Mr. Denton's last visit the editor was in the audience; introduced himself to the lecturer as the gentleman with whom the correspondence was had, and endeavored to save his reputation for veracity by asking the Professor if there *was not some other Mr. Denton* in the State? To this the lecturer replied with his usual promptitude and conciseness: "Am I not the man you *meant?*" The advocate of "Old Theology," unable to deny it, retired in confusion from his second encounter.

A Word of Caution.

We have of late received several letters from our friends in New York State asking for information in regard to a person calling himself McDougall, who represents himself as a lecturer on Spiritualism; that he was well acquainted with us, &c., &c. Our informants also state that the individual in question borrowed various sums of money of them, with the promise of returning the same in a few days; that several weeks have elapsed, and they have not seen him since. It is said that he called at the post offices in different towns, and inquired who took our paper. After receiving the names of such parties, he called upon them and gained their confidence, which resulted as above quoted. The last letter we have received asking for information in reference to this man McDougall comes from Fairport, N. Y.

Our answer is that we have no knowledge whatever of the person represented, either as a Spiritualist, a medium, or a lecturer. If he has stated that he was well-known by us, etc., he can be no other than an impostor, and our friends should accordingly be on their guard.

☞ Read A. J. Davis's reply to Thomas Carlyle, which will be found on our eighth page.

Bierstadt's Painting.

In our last issue we briefly alluded to the magnificent picture of the Sierra Nevada Mountains, painted by A. Bierstadt, and now on exhibition at the gallery of A. A. Childs & Co. This painting is a work of extraordinary merit, and has already won for its distinguished artist an enviable reputation in England and also on the continent of Europe. It was executed in Rome in 1867, and we can well imagine that as the artist progressed with his labor, amid the historical monuments of that classic city, surrounded as he was by scenes hallowed from association with the names of Michael Angelo, Raphael and other cotemporaneous artists, he was aided by the inspiration of the spirits of those mighty men, whose influence yet pervades the sunny land of Italy, the home of music, poetry and art.

This sublime picture was first publicly exhibited in Berlin, at the Royal Art Gallery, in competition with the works of many of the best living painters of Europe, and was deemed worthy of the gold medal, the highest prize awarded on that occasion. At its subsequent exhibition in Paris it was the admiration of the artists and art critics of that city, as well as of the Emperor of the French, who, as the highest compliment he could pay our gifted countryman, bestowed upon him the cross of the Legion of Honor. Here it was seen by Alvin Adams, of this city, by whom it was afterwards purchased. At its next exhibition, in the city of London, it met with the same degree of favor which had greeted it in other cities. It was the chief attraction at the Royal Art Gallery, and received unqualified praise from the journals of London and other cities of England. It has been on exhibition in Boston for the last four weeks, and from its first opening until now has been daily visited by enthusiastic lovers of art, whose numbers have continued to increase to such an extent that the gallery in which it hangs is full at all hours of the day.

To those who have not yet seen this masterpiece of modern landscape painting, it may be well to say that on a canvas of mammoth size is portrayed a view of the characteristic scenery of the Sierra Nevada Mountains, in California. It is a grand and fascinating combination of mountain peaks, capped with perpetual snow; of torrents that spring from sources in regions of the clouds; of ledges rising, in a perpendicular line, full three thousand feet high; of forest trees that have withstood the storms of centuries, and still tower aloft in majesty of size and beauty of proportion, clad in their livery of emerald; of lake and rivulet in whose transparent waters are mirrored all surrounding objects, while the solitude of the scene is broken by a herd of deer who have come to the margin of the lake to slake their thirst, and a flock of wild fowl who are startled by their approach.

We have spoken of this picture in general terms, believing that none of our readers in this vicinity will omit a visit to a work of transcendent genius, to which no verbal description can do even partial justice, and which is so full of the sentiment and spirit of true poetry, and so replete with suggestions of the scenery of that celestial region above the blue dome of earth, trodden only by the feet of angels, that the spirit is refreshed by bathing in the atmosphere of golden light and purple mists through which are seen the most attractive portions of the landscape.

Among the recent visitors to this painting was John G. Whittier, the Quaker poet, who sat in silence before it for many minutes, and who, as he turned to leave the gallery, remarked to a friend that the mountain scenery in the middle distance reminded him of the Delectable Mountains described by Bunyan. As we listened to his words we were reminded of a stanza from one of his own poems, descriptive of the charming scenery of his native stream, the Merrimac River:

"And well may we own thy hint and token
Of fairer valleys and streams than these,
Where the rivers of God are full of water,
And full of sap are his healing trees."

Dramatic Entertainment.

The Lyceum Amateur Dramatic Association connected with the Boston Children's Progressive Lyceum, gave the first entertainment of their second season at Mercantile Hall, Summer street, on Wednesday evening, Oct. 27th. A crowded house greeted the reappearance of this favorite body. The programme on this occasion consisted of the three act drama, "Agnes De Vere," and a farce entitled, "The Captain of the Watch;" the characters in the foregoing pieces being well sustained by Messrs. Fred. M. Hawley, Albert Morton, Fred. J. Kendall, J. M. Choate, C. Angelo, E. D. Chase, E. F. Bearse, and Misses Mary A. Sanborn, Hattie L. Teel, Annie Cayvan, Lizzie F. Lovejoy and Bertie Lovejoy. Much dramatic talent is evinced by the performers, and with some practice as to details, they will attain great success in the future.

Lyceum Meeting at Mercantile Hall.

On Sunday morning, Oct. 24th, the Boston Children's Progressive Lyceum held its usual session. The regular exercises of singing, Silver-Chain recitations, Grand Banner March, &c., were gone through with, and much time was devoted to the answering of questions—it being the day for their consideration. At the conclusion of this part of the services notice was given by the Conductor, D. N. Ford, that on two weeks from the present session answers would be required to the question: "How far should we be controlled by public opinion in our daily acts?" One hundred and thirty members and leaders and a large number of visitors were present. The music by Mr. Metcalf and Miss Fessenden (the regular performer), also by Miss Addie Morton, was excellent. The regular monthly concert of this Lyceum takes place the first Sunday in November.

Charlestown Meetings.

On Sunday forenoon, October 24th, the children of the Progressive Lyceum assembled at Washington Hall. Owing to the Fair now being held there, but little could be done in the way of a meeting.

In the afternoon, Mrs. Fannie B. Felton spoke at Union Hall, Main street. In the evening, Miss Lizzie Doten lectured at the same hall. Subject: "The Power of the Human Will." A crowded house greeted her, and great satisfaction was evinced by the audience.

These lectures, held under the auspices of the First Spiritualist Association of Charlestown are every way worthy of the patronage which they are receiving.

A Challenge.

Thomas W. Higginson, in *The Independent*, having pronounced, after forty minutes' investigation, the physical manifestations through the Davenport Brothers the result of jugglery, Theodore Parker (in our spirit message department) calls him to an account—challenges him to come forward with all the science at his command, and *prove*, if he can, what he has so boldly asserted, or stand convicted of misrepresentation.

MONEY AND CURRENCY.

EDITORS BANNER OF LIGHT—Your correspondent at Marblehead, *in treating the question of* labor and interest, has assumed, as many writers do, that money may be created by legislation out of substances having no value; and that such money will be less subject to fluctuation as a standard than that having value and cost, independent of the legislature or government.

This confounding of the terms money and currency is so common, and withal so mischievous, that I hope you will permit me once more to show to your readers, as I shall hope to do, that there is no safety in this paper doctrine, and that all our promises to pay money must be measured by a known quantity of some substance which costs labor, and therefore represents a given amount of service, and which has also a value for use, and is therefore generally desirable as merchandise.

It should also be comparatively indestructible, easily divisible, and contain considerable real value in small amounts or quantity, and therefore be portable and convenient for use. Gold, of all other substances, has by common consent among almost all nations taken the front rank for this purpose, and this, too, without legislation. Now, let us try the question as to paper money compared with gold, by supposing that the promissor, or party who puts forth the paper, or other token of indebtedness, should be found to lack the power, or, it may be in the case of a government, the disposition to redeem its pledges. Let there be even a doubt on this point, and the purchasing power of paper diminishes at once, and in proportion to the doubt, and prices immediately rise.

Our legal tenders were issued as dollars, and creditors were forced by the mere power of an unconstitutional act, *to accept* these irredeemable non-interest paying dollars, though their purchasing power is only three-fourths as much as gold, and has been even less than that. Every creditor, and all who live upon fixed incomes, are grossly swindled by the issue of paper which does not promise, and absolutely secure to him who takes it, just as much service as could be had for the amount of coin named in the contract.

We therefore insist that while the creditor does not desire specie, he should have that which is as good for his use; and that is, something which is the title to commodities at the price for which they could be had in gold. In other words, he should have some form of currency which is as certain to perform this service for him as any mere promise can be, subject always to the contingency of want of ability or disposition on the part of the debtor, even though that be the government. We would have for a currency paper prepared by the *government*, and entrusted for issue in exchange for commercial paper, (itself founded upon property in the hands of the merchants,) only to such individuals or corporations as could place in the keeping of proper officers an amount of securities in addition to the working capital of the bank, which would be sufficient, under all possible contingencies, to insure the prompt, par redemption of the notes in that which would have the same value or power for the holder as specie.

But this paper, hedged about and secured by all our care, issued under penalty for non-redemption, and *guaranteed by the government* itself, has not the absolute, unqualified value or purchasing power that gold has. You hold specie or bullion, and there is no manner of question about your ability to pay your debts, and make purchases everywhere without discount on your money. This you cannot say of any mere token, or representative, because there may be a doubt about convertibility, or if not, at least a want of that universal knowledge of the debtor which would give the paper the same general currency as gold.

I therefore insist that although the value, or rather the cost of gold, is diminishing more or less rapidly, as claimed by your correspondent, still it is our best monetory standard, while paper, such as our *government ought to issue, is our proper* currency, to be used by itself and us in place of gold, which is not needed, paper measured by it being better and cheaper.

The true policy for the whole commercial world would be to agree upon a uniform coinage, and then each nation require that bankers, or agents engaged in issuing notes, should make these notes as good as gold to the holder at the large trade centres to which they flow in our business, and also pay a reasonable tax annually into the treasury, or the amount in circulation.

What we want is inexpensive instruments, so far as they can be had, and a bank note currency is one of these, though the amount of such paper is not very considerable when compared with that of the checks, drafts, bills of exchange and other forms of paper, which are just as much currency, and, in fact, just as much entitled to be called money as the notes themselves.

But the notes are at the head, and their quality and power will determine that of all other kinds of paper, though practically in amount they are but small change, in the transactions effected by the use of the other larger kinds.

Let our laboring men and women insist first that there shall be a standard which has value, and that this shall be international; and then, that there shall be no notes issued which cannot be used by the government and people safely as money, leaving the gold, of which but little would then be wanted, to act as our standard or measure, for which it is better than any other product of labor. W.

The Spiritual Phenomenon.

Horatio G. Eddy, the medium for physical manifestations, held séances at Mercantile Hall in this city, every evening last week except Wednesday. The hall was nearly filled on each occasion. The manifestations of spirit-power were, to the clear and unprejudiced mind, free from any taint of imposture, and astounding to the skeptic. Mr. Cadwell's psychological experiments were very amusing and entertaining. Mr. Mumler added to the entertainment one evening by exhibiting his spirit-pictures. Messrs. Eddy and Cadwell will remain here another week. Arrangements have been made to have Miss Currier, the musical medium, and Mrs. Blair, the spirit-artist, appear on the same evening with Mr. Eddy.

Emma Hardinge's New Book.

This great work—"MODERN SPIRITUALISM IN AMERICA"—is now in press, and will be ready for delivery in the course of a month or two. It comprises a twenty years' record of the communion between earth and the world of spirits; is to be in one volume, large octavo, of six hundred pages, English muslin, beveled edges, superbly and profusely illustrated with fine portraits, etc., on steel, wood in tint, lithography, etc. The price of this superb book will be extremely low, barely sufficient to cover expense of publication, the author's chief desire being to do her share in spreading, in compact form, the great truths of our grand scientific religion over the whole civilized globe.

ALL SORTS OF PARAGRAPHS.

☞ Officers of meetings are sometimes forgetful or negligent in informing us of any change of hall, discontinuance or temporary suspension of meetings. As we insert these notices *free*, such officers, it seems to us, can do no less than keep us posted. We have recently been informed that the Spiritualists of Worcester have not held their meetings in Horticultural Hall for a year or more, but the friends there failed to notify us. New Haven ditto. What is the matter? Are Spiritualists in these sections asleep?

☞ Rev. Mr. Hepworth is quite popular in New York. Although Mr. H. is not an acknowledged Spiritualist, yet he is a full believer in its phenomena and the return of the spirit after death. In fact, his mother was a trance medium. We make this statement for the benefit of Mayor Hall, who takes—or *did*—quite an interest in the spiritual manifestations, as given through mediums! *Vide* Mumler's arrest, trial and discharge. It would do the Mayor much *spiritual* good to confer with Bro. Hepworth upon the subject of Spiritualism.

☞ It will be seen by his notice in another column that Dr. A. B. Child, the excellent surgeon dentist, has resumed business at his old stand, 50 School street, Boston.

☞ See call in another column for a Quarterly Convention of Mediums and Speakers, to be holden in LeRoy, N. Y., Nov. 20 and 21.

Dr. B. H. Crandon, who has practiced at Room No. 4 Tremont Temple for over seven years as an electric and mesmeric physician, has been very successful in his laudable vocation, we are pleased to learn.

Digby thinks the late earthquake hereabouts was no great shakes, after all. Dig's Shaker friends are of the same opinion.

NEWSPAPORIAL.—*The Rostrum* has been merged into *The Universe*, and the latter is going to New York.

BUTTER IS COMING DOWN—From the West.

CHARLES DICKENS has virtually confessed himself in favor of giving women all the educational advantages accorded men.

Why does New York in one respect resemble Rome? Because the Bulls in both cities are nearly played out.

More "Big Tree Groves" have been discovered in California. They are giant redwoods of the species famous in Calaveras and Mariposa, and are found on the headwaters of the Tulare and San Joaquin rivers. One of these groves is said to contain trees measuring over one hundred feet in circumference, and even these are reported to be excelled by those in another grove. The new groves are about forty miles eastward from Visalia.

Why cannot the Public Library be opened on the Sabbath? It would prove a great blessing to those who cannot go there on week-days. Ignorance and superstition are the greatest foes to true religion.—*Folio.*

True, every word.

At a Sunday School in Chelsea, lately, a teacher asked if any of her class had read Pilgrim's Progress. All but one answered in the affirmative. "I am surprised that you, Miss L., should have neglected reading that interesting allegory," exclaimed the teacher; "how is it?" "My father," replied the pupil, "does not wish me to fill my head with fictions and light reading."

Intelligence from California states that lately Roman Catholic priests have forbidden parents to send their children to the public schools, under penalty of the anger of the church authorities.

The Clarke Institution for deaf mutes, at Northampton, will derive $215,000 from the estate bequeathed by the late Mr. Clarke, its founder. New buildings are to be erected, on the family system. The present number of pupils is forty.

In view of the fact that Bates College, Maine, permits young women to enter it for educational purposes, a patron has authorized the President to draw on him for $1000 or $1500 as he may choose.

A MISTAKE.—At a funeral in one of our old puritanic towns, a stranger did the funeral services. His remarks and prayer were eloquent and impressive. An old lady who was present, greatly appreciated the words of the talented stranger, and inquired after the services were over who that beautiful man was. Upon being told that it was a Unitarian parson, she lifted her hands in holy horror and amazement, and exclaimed, "Oh dear, I must have heard with my worldly ears."

GOLDEN FOOD—A *roll* of bank notes.

Mrs. E. C. Stanton goes West the middle of November to lecture before the Lyceums in the several States. The titles of her lectures are "Open the Door," "Kate and Petruchio," and "Our Young Girls." Mr. Carter, of Detroit, Michigan, has the management of her appointments.

FRATERNITY.

How good and how pleasant it is to behold
The union of brethren who dwell in one fold;
Like odors from ointment poured out on the head,
The fragrance of love all around them is spread.

We noticed the other day that the curbstones of the sidewalks in some of our principal streets were thickly dotted with long, narrow posters, setting forth the merits of a "favorite" brand of whiskey. It struck us as being an appropriate place for advertising such an article, as the drinking of villanous whiskey is likely to lead people to the gutter!

Why were the Duke of Wellington's boots like Abraham's female servants? Because they were hand made 'uns.

"Straight drinks" generally make the recipients walk crooked.

The newspaper reporters of New York are reported nuisances. Decent men won't allow them on their premises. "The report is not without foundation."

It is mooted that the Coliseum "drawing" was unsatisfactory to a large number of ticket-holders who had paid full prices for their tickets. An eighteen cent ticket, it is said, held the lucky number, and the property went into the hands of a carpenter.

The insurgents in Spain are *not* quelled, as the telegraph asserts, but on the contrary, crime of every description is rampant.

The rough estimates, so far as returns have been received, are that the public debt statement for the month ending October will show a reduction of $8,000,000.

It is understood that Lieut. Saxby predicts severe atmospheric disturbances, again, on the 1st to 3d of November. His warnings, he says, apply to all parts of the world; but effects may be felt more in some places than others.

Spiritualism in India.

The following extract from the N. Y. *Herald's* Calcutta correspondent, under date of August 29, 1869, will tend to show something of the wide spread prevalence of our faith:

"*The Brahmo Somaj offers to men of this class* a faith which they can easily accept. An American listening to the enthusiastic but somewhat dreamy rhapsodies of the Brahmist may easily believe he is attending a Spiritualist Convention. The Brahmist professes himself to be preëminently a truth-seeker, and to have dismissed from his mind all belief in a revealed religion, whether it be that of Brahma, or Gaudama, or Mohammed, or Christ. He recognizes, however, in the government of the universe a beneficent and loving intelligence, and to that Supreme Being, whose goodness has created and sustained him, he offers the homage of his innermost soul. As a rule of life he accepts the intuitive teachings of his conscience and the dictates of reason, and he is also willing to bow to such laws of conduct as experience has proved to be wise and necessary. Of a life beyond the grave he knows nothing, but believes in it, because he has an intuitive knowledge of its existence, and because it seems agreeable to his intellectual perceptions of the general laws of the universe.

Such are very briefly the leading doctrines of the new faith, and they are fast spreading over Bengal among the educated natives. The most important aspect of the Somaj, however, in the eyes of Europeans, is that it refuses to countenance the distinctions of caste. Whether it will become a permanent form of religious faith is, of course, doubtful; but it is certainly doing much to break down the hold of Brahminism upon the affections and intellect of the Hindoo. The present leader of the Somaj (Baboo Keshub Chunder-Sen) contemplates going to England early next year, and I have been told, though on very doubtful authority, that he may possibly extend his visit to the States. By the way, I heard the other day that a prominent Hindoo scholar, Baboo Peary Chand Mittra, is a Spiritualist, and corresponds with Judge Edmonds."

Exhibition at Horticultural Hall.

On Wednesday afternoon, October 27th, the Industrial School for Girls gave an exhibition at Horticultural Hall. This institution was founded about three years ago—and has since been supported—by Mrs. Dr. Batchelder, at No. 2 Staniford street, Boston. This lady, observing the large number of girls who were growing up without practical knowledge of the business of life, determined to do her part toward remedying it, and to this end established the school. Its pupils are received gratuitously, and range from five to eleven years of age; they are trained in sewing, fancy work, &c., and on the occasion of the exhibition, each of the little girls was dressed in garments which they had made under her supervision. Many distinguished guests visited the hall during the afternoon, and we understand the sale of articles exhibited for the benefit of the children was a perfect success. Mrs. Batchelder certainly deserves great credit for her charitable labors in this direction.

Movements of Lecturers and Mediums.

Daniel W. Hull has been suffering for several weeks from a severe attack of neuralgia, but we are glad to learn that he is now in a fair way of resuming his work in the lecturing field very soon. *He is coming East this winter on a lecturing* tour.

Mrs. Sarah A. Byrnes will lecture in Salem, Mass., November 21st and 28th.

Moses Hull speaks in Somerville, Ct., Nov. 7th and 14th; in West Winstead, Ct., Nov. 21st and 28th. Will answer calls for Dec. 5th, 19th and 26th, or for week-day evening lectures or debates.

E. V. Wilson is to lecture in Iowa during November. See his letter in another column.

E. S. Wheeler may be addressed at 6 Gloucester Place, Boston, Mass., for a few weeks. Mr. Wheeler will make brief engagements near Boston, if desired.

New Music.

Oliver Ditson & Co. have just published the "Battle of the Wilderness," a descriptive piece, making eleven pages—75 cents. It was composed by Mrs. Laura Hastings Hatch, and is one of the grandest inspirations of this highly gifted musical genius; whose compositions are becoming general favorites with the musical public. We assure all that they will find a rare feast in the variety of charming melody in this piece.

Woman Suffrage Call.

The undersigned, being convinced of the necessity of an American Woman Suffrage Association, which shall embody the deliberate action of the State organizations, and shall carry with it their united weight, do hereby respectfully invite such organizations to be represented in a Delegate Convention, to be held at Cleveland, Ohio, November 24th and 25th, A. D., 1869.

The proposed basis of this Convention is as follows:

The Delegates appointed by existing State organizations shall be admitted, providing their number does not exceed, in each case, that of the Congressional delegation of the State. Should it fall short of that number, additional Delegates may be admitted from local organizations, or from no organization whatever, provided the applicants be actual residents of the States they claim to represent. But no votes shall be counted in the Convention except those actually admitted as Delegates.

The above call is signed by a large number of prominent persons, from nearly all the States in the Union.

Boston Music Hall Spiritual Meetings.

Nov. 7th, Lecture by Prof. William Denton.

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—

SUNDAY AFTERNOONS, AT 2½ O'CLOCK,

until the close of April (29 weeks), under the management of Lewis B. Wilson, who has made engagements with some of the ablest inspirational, trance and normal speakers in the lecturing field. Prof. William Denton will lecture in November, Mrs. Emma Hardinge in December, Miss Lizzie Doten, Jan. 9 and 16, Thomas Gales Forster, Jan. 23 and 30 and during February. Other announcements hereafter.

Season 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 street.

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 $3,25—a less price than single tickets will cost for the course.

Spiritual Periodicals for Sale at this Office:

THE LONDON SPIRITUAL MAGAZINE. Price 30 cts. per copy.

HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cents.

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

THE AMERICAN SPIRITUALIST. Published at Cleveland, O.

THE JOURNAL OF THE GYNÆCOLOGICAL SOCIETY OF BOSTON. Devoted to the advancement of the knowledge of the diseases of woman. Price 35 cents.

DAYBREAK. Published in London. Price 5 cents.

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 exceeding twenty. Those making twenty or under, published gratuitously.*]

From the residence of his brother, in South Boston, Joseph Estes, aged 58 years.

The knowledge of a future life, imparted through spirit ministrations, supported him through a lingering sickness, and he looked forward with joy to the hour when the blessed Angel Death should set his spirit free. G.

From Plymouth, Mass., Sept. 29th, 1869, Mrs. Sarah Carver, aged 66 years 9 months.

It is hard to part with our best friend, one we so dearly loved and who so dearly loved us, but the diseased body could no longer contain the spirit, and she passed to spheres more congenial. The knowledge of her continued life and our happy reunion in the future, together with the guardianship of her pure spirit, will help to comfort her sorrowing family. Bro. I. P. Greenleaf conducted the funeral services.

RICHARD CARVER.

Message Department.

EACH Message in this Department of the BANNER OF LIGHT we claim was spoken by the Spirit whose name it bears, through the instrumentality of

Mrs. J. H. Conant,

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

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

The Banner of Light Free Circles.

These Circles are held at No. 158 WASHINGTON STREET, Room No. 4, (up stairs,) on MONDAY, TUESDAY and THURSDAY AFTERNOONS. The Circle Room will be open for visitors at two o'clock; services commence at precisely three o'clock, after which time no one will be admitted. Seats reserved for strangers. Donations solicited.

MRS. CONANT receives no visitors on Mondays, Tuesdays, Wednesdays or Thursdays, until after six o'clock P. M. She gives no private sittings.

☞ Donations of flowers for our Circle-Room are solicited.

Invocation.

Oh, thou who hadst thy being before Abraham was, or ere the morning stars chanted their voiceless praise, or ere the sun made glorious the day, or the moon made beautiful the night; thou holy, ever-present Spirit; thou life of our souls and our bodies, we praise thee that we are in eternity with thee; that we are fashioned in thine image; that we are members of thy body and of thy soul. Oh Infinite Life, we rejoice in thy presence, thy power, thy wisdom and thy love, and we know that as thou art holy, we, too, shall one day become holy also; that all our imperfections shall one day pass away, and we become perfected in thee. Oh Spirit Eternal, thou hast called us into being to praise thee; thou art the former and fashioner of all life; we are thy children, and would walk with thee. All the crosses of life that are laid upon us, teach us to bear them well. The shadows of time which clustered closely around us, have not yet passed away, and the dews of our earthly experience are still upon our brows. We dwell in the kingdom of the spirit, and enjoy the freedom of the better life; yet that life is not without its sorrows; and we praise thee that there are sorrows in this life—that wherever we go we shall find darkness as well as light, for without it we should not comprehend thee and thine infinite law. Teach us, oh Spirit of Life, that whatsoever we do, we should do it well; and may we walk constantly in the path of rectitude. We praise thee that thou art perfect in wisdom, love and truth. Oh Father, accept our praises; bless us in thine own way, and in thine own time guide us to higher scenes and higher duties. Amen. Sept. 28.

Questions and Answers.

CONTROLLING SPIRIT.—In accordance with your usual custom, Mr. Chairman, we are ready to consider whatever queries you may have to offer.

QUES.—Is man, in his natural state, subject to the laws of God?

ANS.—Since Nature is always, under all circumstances, subject to the law of God, therefore man in his natural state must of necessity be subject to the law of God. Nature, to me, is but the Scriptures of God—the divine revelation made to human life—made to that consciousness that is existing in physical human life.

Q.—(From the audience.) Does that question not relate to man's natural consciousness, rather than his spiritual?

A.—I know it is said that God is a spirit, but I believe that that spirit permeates all matter, all things natural. And I do not believe that God can, by any possibility, be separated from Nature—from the manifestations of Nature, whether through physical human life, or through the lower degrees of natural life. I see my God in the flower, and I endeavor to worship him there; I see him in the grains and fruits, and I endeavor to worship him there; I see him in all the occurrences of life. I do not believe that we can turn one single leaf in life's great volume aside from the command of God. We live and move and have our being in this divine life by which we are surrounded.

Q.—How can that be perfect whose parts are imperfect?

A.—The God-principle, the divine life, is living in natural life, and perfects natural life. The life of the natural is perfect, holy, but can by no possibility be demonstrated to the consciousness of nature. We say that this thing or that is imperfect. In what consists that imperfection? Why, you say it is not good. To me the thing so spoken of has not yet attained its highest degree of development. I believe that this world and all worlds are very good. They move in obedience to law, and all their evolutions are in accordance with divine as with natural law. Because a thing has not reached its highest state of unfoldment, you should not say that it is imperfect, and define it as you generally define it, viz.: that it is not good. Nearly all of earth's inhabitants define imperfection in that way; but to me the definition is not correct. Take, for example, the little child; who shall say that that child is not a perfect representative of God's goodness and perfection? By-and-by it grows to maturity, puts away childish things, and becomes the man or the woman. Is it any more perfect in this state than when it was a little child? Not to me; it is only another gradation of development. To me all things fulfill the destiny for which they are created, and fulfill also thereby the demands of God.

Q.—In the invocation it was said that "We have the dews of our earthly experience upon our brows," and that sorrows were on every hand. Are we to understand that the future state is more or less a state of probation?

A.—It is but one step beyond this life. Until you have outlived all that which sought to obstruct this life; until you have become fully rounded in its experiences; until you shall have no further need to return to this earth for knowledge, you will remember all the mistakes you made during your earthly life, and be surrounded by these shadows. You do not in an instant outlive all the concerns of earth that you are connected with when here. You do not immediately pass into a state of perfect happiness or misery at death. You leave the physical form and pass through changes, which naturally rob you of the physical body, but leave the spirit to pass onward to perfection.

Q.—Could you have prevented the mistakes of your life? or in other words, were they not destined, and you could not escape them?

A.—I believe with the poet,

"There is a destiny that shapes our ends,
Rough hew them as we may."

I believe there is a divine providence guiding us through life. I believe we are called upon in this earthly life to render obedience to the law of Nature, in the physical form, to a certain extent. And because we do not understand perfectly what this law is, we make mistakes, and do that which we should not do if we had more knowledge. We do not any of us know how far and to what extent we are acted upon by an outside source over which we have no control, in our journey of life. We do know this: that we are allied to all things; and we know still more, that they all have their legitimate effect upon us, and it is not unreasonable to suppose that we have our effect upon them.

Q.—Should a person who is subject to the control of unholy spiritual influences resist that which is low or offensive in the manifestations?

A.—You should seek at all times to do that which is best for you. Lift your thoughts in holy desires to those who are above you, and ask to know of the better way. Having done this in sincerity and truth, then pursue the course which seems to you best. If it is to resist these dark influences, do so; if it be to suffer them to come and throw their mantle upon you, do so, and I doubt not a blessing will follow. Sept. 28.

Frank Hanson.

In coming here to-day I am transported back, seemingly, to the time when I was one of you, and sat in the audience and listened to the teachings of departed spirits. I gained my first lessons here, and learned what I would not part with for a thousand worlds like this. Every step I took in this new life, I found I had great use for the light I gained when here. I know the way, and feel perfectly at home here. I cannot help contrasting my condition with that of some I am constantly meeting, who have died in the darkness and blindness of an Orthodox faith, and are wandering about in search of God and heaven, and some of them in mortal fear of hell and the devil, expecting to be swallowed up in a fathomless abyss; some fearing they are to be there a thousand years, and some thinking that they shall never be at rest; and it is almost impossible to convince them that it is a myth, a delusion caused by their early training, for it has got so incorporated into the spirit that they can't get rid of it. And I thought to myself, "Oh, it's a poor inheritance to come here with—glad I have n't got much of it."

I come back here to-day, because I am better able to communicate than I was the last time I came, which was shortly after my death. And I want my parents, mother, sisters and all my friends should feel that my wife did the best she could. She was gifted by Nature with a disposition that would not allow her to do as most people under the circumstances, so I do not blame her. I pity her for her unfortunate condition, and I want them to do likewise, and to feel that there was a sublime good in my being forced away from my Eastern home and to come here, for if I had not I should have died there in darkness, and should have been as miserable as the poor unfortunates that I meet with at every step. I thank my God for my being forced to come here, for I have obtained thereby a knowledge that I would not have parted with for a thousand worlds like this.

I feel my old weakness—consumption. You see, we are so thoroughly ourselves, and feel so much at home in the natural body here, that we very naturally think of our last sufferings in our own bodies, whatever they may have been; and in thinking of them we produce psychologically the self-same effect as the sufferings which we experienced when in our own diseased bodies. If I did not know to the contrary, I should say for a positive certainty, I was in the last stages of consumption; but I know better, you see, and know what it is, and so I know that as soon as I pass out of this body I shall throw it off.

Tell my folks I am happy, and doing all I can to make them happy. They must reflect that they have only a short time to stay here; if it is twenty years, it is only a short time; the wheels of time's car roll rapidly around, and they won't realize that they have had this time. And perhaps they have not got a year, a month, a day; so they had better improve the present season, and know of the things of the other life, and not wait for a more convenient time. That knowledge is good as gold—always above par. Frank Hanson. God bless you. Sept. 28.

Nathan C. Emmons.

I feel such a novel strangeness in finding myself in absolute possession and control of a physical body, and that of a lady, too, that I hardly know how to act. [I should think it would be rather strange.] I think if I had been forced here without any volition of my own, I should have retreated at the double quick; but as I came by my own free will, I, of course, understood the conditions, and was ready to comply with them, whatever they might be.

My name was Nathan C. Emmons, and I bore the rank of Second Lieutenant in Company "C," 73d New York. Like a large army of others who visit this place, I fell upon the battle-field, and have the satisfaction of saying that I died as a soldier should, and that I am glad that I did die as a soldier. I went into the field against what I believed to be wrong. I fought conscientiously; I was killed, and it is well. I was brought up from early boyhood by an uncle and aunt who were Quakers, peaceable people, and they spoke stoutly against my espousing the war cause—taking up arms even in defence of my country. But I believed I was right, and so I persisted in the course of my own, much to their disappointment. And to-day they do not suppose that I am ranked with the blessed, or enjoying even a comfortable state, because they are rather rigid in their views, and feel more than they talk. I thought it might not be amiss to come to this place and to show them that it happens that, in so far as I did what I thought was right, I have the satisfaction of being at peace with my conscience, and as that is the judge given by God to the spirit, I am only amenable to it. This judge said, "Nathan, do thus and so," and I did it, so I am comfortable in this life—I wish that every one was as much so.

I made many mistakes when here, which if I had known better I should not have done, but as it was I was warned by the lessons, and should not go there again. I remember when I was a little shaver, of about eleven years old, my uncle said, "Nathan, thee hath need of the rod." "I know it, uncle," said I. "Thee doeth well to know it," said he. Because I needed the rod the old gentleman applied it vigorously; when he had got through, he said, "Nathan, lest thee think thou wilt remember this as long as thou livest?" "I think I shall," said I. "Then," he said, "it hath done its work well." So it is with regard to mistakes which you make in life; you always get the rod in some shape or other, and it is the rod that makes us loth to go there again. My uncle will remember this circumstance, and I have the honor to inform him that even in this life I have not forgotten the rod, and have taken its memory with me.

Now if he thinks it worth while to inquire about my return—if his conscience does not check him—I think it will be to his advantage; at least, he will learn one thing—that life is life wherever you are; and that as well as you can do is all you are required to do. And he will learn this much, too: that there are other people besides Quakers in heaven. That is an unmistakable fact. I have seen many here who never saw a broad brim, and they are happy—perfectly so. There are many Quakers in heaven, also; if they find the most happiness in believing in this way, it is right that they should so believe. I would say to him, also, that I have met my friends here in this life, and I have learned from them the secret which he always kept from me, saying it would do me no good, and I had better not ask to know it. I always felt a desire to, and always felt that the time would come when I should. The time came in about four days after my exit from this life, and my entrance into that of the spirit. He said he thought it right to keep it from me, and I thank him for it.

Now if he thinks it worth his while to please God in true Quaker fashion, by seeking to know whether this is true or false, I shall be very glad to meet him and do all in my power to help him and elevate myself. I lived here in this life twenty-nine years. I have been in the spirit world a little less—let me see; what time is it now? [The 28th of September, 1869.] Well, it is a little less than six years, then. Good day. Sept. 28.

Michael Finnelly.

Good day, sir. [How do you do?] Very comfortable. I was a coming here last winter, and I got tripped up—the place was closed up. [Then you came when the medium was sick, did you?] Yes; that was just after I died, myself. I been here now a little more than a year. I wanted very much to come back and make myself known, and do what I could toward having all things just right. I took some sort of a strange feeling in my head, and I went home and I never got up. I have left a wife and three children, and it's about them I come. I likes to have them first know that I can come, and then I likes to have my wife let the boy go where he was wanting to go, West with his uncle, and not be keeping him here in a sort of a know-nothing way. There he will have better air, and will have a chance to do something for himself when he grows up. I have a brother who's got no children, and he wants him very much, and the old woman not let him go, at all; now I want her to let him go, for it's better for him and for her. His name is James; she's heard he's not a good Catholic—she do n't know anything about it; never saw him in all her life. He's just as good a Catholic as she is.

My name was Michael Finnelly. And I want the boy, who was named for my brother, to go to him, for it's better for him, and he wants to go to him. Sometimes I think it's a pity we have ears here, so we hear what is going on on earth in this life. [Are you able to know what is going on here?] And if I did n't, how could I come back here and be telling you about it? You see, after I died, my brother wrote on to see how I left things. He did n't get the news of my death till after I was buried, and he sent on to see how I left things, and wanted to know if the oldest boy, James, could n't come out to him, and he'd bear the expense and bring him up good; and the old woman won't let him go. He wants to go, and I want him to go, and I will have him go, and that's all there is about it. I believe I shall get power enough to do it here this day. By-and-by she'll have him to keep out of the House of Correction, and that's worse than going to live with a Protestant. You see, she's very strongly prejudiced as a Catholic, and I was till since I come here.

[Do you want the priest to deliver your message?] I expect that he will. You see, this is in the Catholic Church; the clergy know all about it; only the likes of me would n't get a chance to come in a thousand years. It's only the patron saints and fathers of the Church that get a chance to come. Aint the communion of saints in the Catholic creed? Faith, and it is. [Did you so understand it?] No. I thought we must communicate through the priests to the patron saints, and they to God. But it's all right; I have no fault to find at all. Good day, sir. Sept. 28.

Margaret Taylor.

I only want to say that I shall watch over those dear ones on the earth, and in due time the shadow will pass away, and our Father's sun will beam upon them. I am satisfied with what was done. This beautiful life—I could not tell my friends how beautiful it is—it is beyond description. There is no physical sickness, such as you have here—no poverty—oh thank God!—like what you have here.

I want to say to my daughter, Mrs. Clara Hill, of New York city, be of good cheer; in less than one year from to-day, all the shadows will have passed away from you; your brother will return, and will return amply able to care for you. I know it, or I would not say it. So cheer up, and work on a little longer; pray for strength, and remember I shall be with you. Your last words to me were: "Oh mother, mother! what shall I do without you?" You will do very well; only be faithful to your highest light. Do not fear; take care of the little ones, and follow your highest light. You will see in less than one year that what I say is true. Margaret Taylor. Sept. 28.

Séance conducted by T. Starr King; letters answered by L. Judd Pardee.

Invocation.

Oh thou Infinite Good, who dwellest in Nature and in our souls alike—in the love of the beautiful we would worship thee; we would behold thee in the planets, in the heavens above our heads, and the flowers on the earth beneath our feet, (referring to a bouquet on the table.) Our Father, and our Mother too, accept our praises for the gift of being; for life which thou hast bestowed upon us; for the consciousness which is ours; for that light which ever leads us, wherever we may go; for the darkness which from time to time seems to enshroud us; for the great waves of human sorrow which sometimes roll over our spirits; for the crosses, and for the crowns, oh Infinite Spirit, we praise thee. May we ever know our duty, and in knowing it may we do it, and like little children, learn from thee. Great Father of Light, may we ever be ready to render obedience to thy law. We thank thee that the lines of our lives have sometimes been cast in unpleasant places, for we have learned much thereby; we thank thee that when in days past we murmured, and cried aloud, "Our Father, if it be possible, let this cup pass from us," thine infinite wisdom did not remove it, and we drained it to its bitter dregs, for great has been the advantage we have gained therefrom. Father Spirit, Mother Love, may our song of thanksgiving ever go out toward thee; may we read in Nature thy love, thy wisdom, thy power; may we know that Nature is the Bible of God; may we understand that thou, our Father, art near unto us always, whether we walk in the darkness or the light. Oh may guardian angels of love tenderly minister unto those who are in want; may strength be given to the weak, eyes to the blind; may the lame walk, and those who are poor in righteousness become rich; may thy mercy and love, which enfold all, be known on earth, our Father, as they are in heaven. Amen. Sept. 30.

Questions and Answers.

QUES.—Will the controlling intelligence please state his views on the present reform movement among the Jews? Does not Judaism, as expounded by the leaders of this movement, exceed all other religions on earth in liberality and good will to all mankind? And is it not destined to work out great and good results? As this will probably be answered by one who was a Jew on earth, I would respectfully ask his present opinion as to the truth of the Old Testament.

ANS.—It certainly comprises a very large share of the good things in religion, in *all* religions, and is destined to perform its mission well, as all its branches are destined to perform theirs well.

CHAIRMAN.—The person putting the question evidently expected that it would be answered by some spirit who was a Jew while on earth, and he desires his personal opinion on the subject.

A.—I was not a Jew when on earth, and am not one now, therefore I cannot give the opinion of a Jew, but only my own. The Old Testament is to me—those parts that have been rightly rendered—but a history of what took place years ago in the past; but so much of it has been wrongly rendered, that for one grain of absolute historical truth you have at least seven that are not true. Its contents have been wrongly rendered, and further, they are as nothing to the minds of to-day.

Q.—G. B. McL., writing from Cumberland, Md., asks: "Is the controlling intelligence familiar with the doctrines taught in the writings of T. L. Harris? If so, be so kind as to give your opinion of them in general, and what you think of his ideas of the Lord, the Word, the Internal Breathing, or Open Respiration; Chastity and Solidarity in particular."

A.—In order to canvass this question as it should be canvassed, we should be obliged to require more time than is at our command. We are familiar with the inspiration of T. L. Harris—for such it is, notwithstanding he has ignored his faith in his spiritual father and mother—I mean Spiritualism—at the same time he is indebted to spirits outside of his own form for every good thing that is rendered through him. And as every spirit possesses an opinion distinct from the opinions of other spirits, no two seeing alike, it renders its opinion differently, and pursues a differing vein of thought.

Q.—Can you deny the existence of evil? I know it is not well to look too much on the dark side; but is anything gained by taking to one's self an absurdity? Pain is pain, and an evil; it may be a remedial one, but none the less an evil. Am I not right?

A.—In one sense we can, and truthfully, too, deny the existence of evil; in another we cannot deny it. In the sense that evil is a self-sustaining power, and has an existence coëqual with God, we deny it. To us it has no such being or powers; but in the sense that it is *not* coëqual with God, that it is the result of ignorance, that it must fade away before the higher light of goodness, that it leads all things into darkness that they may become stronger, that it is the grand worker for good—in that sense we believe in its existence. You may sum it all up in the term, lesser good. You may call it evil, but it is not, having no eternity or immortality; for the evolutions of the lesser good must eventually be swallowed up in those of the greater good. Pain is punishment, and always will be such, and will bring sorrow and commotion to the spirit, but it will not always exist. Every soul, as a soul, is destined to pass through it. Evil, as an eternal principle, or a principle at all, we do not believe in; but as an effect thrown out from ignorance, from the inexperience of physical life, we believe in it. Sept. 30.

CONTROLLING SPIRIT.—I propose to consider, in brief, an article which was recently published in the *New York Independent*, under the caption of "The Davenport Juggle," by the Rev. Thomas W. Higginson. It seems by the article that he has seen the manifestations as given through the Davenport Brothers once, and has straightway thrown out his opinion, half-fledged to be sure, nevertheless it *is* his opinion; and he, we believe, goes still further, and makes the sweeping assertion that these manifestations are the result of mere jugglery—a trick, or something not at all dependent on some outside spirit. But he does not say what it is, or how it is done; he only throws out the assertion, and declares it to be absolute. Now, since our good brother Thomas has not got more than half his foot—and the *left* one at that—over the threshold of the physical phenomena of Spiritualism, we cannot accept him as a judge, but we do challenge him to come forward with all the science that he can bring in both hands, in his head and his heart, and array it against this new light; not for one night, or for a dozen, it may be, but for a sufficient period to successfully determine the truth or falsity of these phenomena. He claims these exhibitions to be the result of jugglery—let him prove it. When questioned as to how it could be done so quickly, his answer was something like this: "Long practice gives quickness; they have practiced these tricks a long time, and, therefore, they can make them very quickly." Still he says it is rather mysterious. He calls to mind the power of certain criminals to so collapse the hand as to remove the handcuffs, however securely fastened they might be. Now we do not presume to say that he has cited cases that are false, for we hold them to be true, because science has demonstrated that such things can be, and we are not to dispute with science—she is inexorable. We may throw impossibilities in her teeth, but she will ever turn on us with calm defiance.

Thomas W. Higginson reminds me of an incident that happened in my boyhood's days. It was like this: A new student had been admitted to the academy where I attended, and in one of his first recitations in astronomy he was called on to prove a certain astronomical problem. He looked up in the professor's face and said, "I can't." "Why?" "Because I can't do it." "How do you know," said the professor, "that you have given me the correct answer?" "Because such an answer is laid down in the book." "Very well," said the professor, "if the author has given such a result, he has given the proof of it also. So tell me how you think he decided it was so and so! How do you suppose he knew that he was making a truthful assertion if he had not demonstrated it?" "He *guessed* at it," replied the pupil, amid the derisive laughter of the class. "But," said the professor, "the author's study would not enable him to guess correctly." "Well," said the pupil, "I do n't know, but he must have guessed at it." The professor, however, refused to acknowledge the pupil's answer to be correct till he had proved it. Notwithstanding the ridicule of those who had been in the class much longer than he, the pupil still stuck stoutly to his "guessing" formula, and proclaimed that the science of astronomy was a myth, and he finally gave it up as a study. That man lives on this earth to-day, and is sixty years of age, and has probably learned by this time what a foolish *boy* he was; for to-day he occupies quite an enviable position in a scientific school. Thomas W. Higginson is like him; he has made an assertion which he cannot prove. Let him come forth with his evidence, and science will disprove his statements. Some of his friends who have ascended to the higher life are ashamed of him—ashamed that he cannot see further, and that he has not made better use of the glorious light by which he is surrounded; ashamed that he should make such a sweeping assertion without having first learned the Alpha of this great science. He says nothing about it further than to declare it to be a juggle. Now, Brother Thomas, we challenge you to come and see; let this science of the spiritual phenomena declare *your* assertion to be false, or let it declare it to be true, and the phenomena, as exhibited by the Davenports, false. Sept. 30.

William Sherburne.

Well, stranger, I'm here again. I was here about two months ago. William Sherburne, from Oberlin, Ohio. Well, I've been informed that there's a letter for me on the table; I want to see it; pick it out, if you can. Be quick! ten to one it's from that lawyer friend of mine. (The Chairman produced the letter from those laid on the table.) He wants to know about what time the transaction related in my message took place, and when I died. Let me see—it is '69 now, aint it? [Yes.] I went away, then, in '66—yes, I went away in '66—died, and this was about two years before I died. I believe he had some associate, some partner-in-law; it seems to me his name was Clark, or something like it. I fell in with the man with glasses. Do you know him?—[Yes, I know him well.] You remember I said he told me I'd see the time when I was glad I did n't go to law with that man? Want to know what the case was about? You know I told you in my message, I did n't think I was made for a minister, and so I traded horses, and there was a difference between a relative of mine and myself about a horse. He said that I never paid for the horse; he reported the story that I never paid for it; that it was a swindle on my part. Although I did n't get the horse of him, he repeated the story, and I wanted to clear up my own character, and lash him through the law at the same time. That was the case, and this man, Dow, he advised me not to do it. He said that I started the case out of revenge, and I suppose he kind of got an inkling from my folks on the other side that I should be sorry for it, and get the worst of it; and if he got the case, and I was square with the man for the loss of my character, still in this other life I should get the worst of it. He made the remark that money was n't all that was to be desired in this world, and I told him I rather thought it was, except good health; and he said good health was the greatest blessing.

Tell him I'm right glad he has called upon me, but he do n't remember me. [When he comes this way he will talk with you.] He's sick, and can't come—so says the doctor. Tell him if I can't come to an understanding with him, I'll do it when he meets me on the other side; I'll be the first to seek him out and shake hands with him. I'm glad he sent me the letter; I was n't going to wait your usual way to answer it, (referring to his having called for it, instead of waiting as is usual till the close of the séance.) Never kept a boy to do my work. Send this to Mr. Dow, of Davenport, Iowa. Good day, sir. Sept. 30.

Robert Byrnes.

Most lost myself, that man pushed me away so quick. [Well, you can come and be yourself now.] I can come through my mother, but I thought I'd come here and send her a letter through the paper. [Can your mother see you, or do you control her?] I can speak through her. I got most contented here, only I do n't stay at home. I can go with her now, and as soon as I get a little stronger, I shall go with her most of the time, and take care of her a good deal. I seen my grandfather here; he knows about our coming back, and he saw me crying, and asked what was the matter, and I said I wanted to go to my mother; he said I should not be separated from her, but could go to her any day. [Are you living with him?] Yes. I got an awful sore throat now; I do n't want to stay here long. I'm going to learn many things, and coming back to tell them about it. Tell mother and father not to cry, but to feel happy about me. Robert Byrnes. East Cambridge. [Will you give your age?] Seven years old. Sept. 30.

Annie Dunn.

I died of ship fever when twelve days out from Cowes. We were bound for New York—the bark "Emblem," Capt. Dunn. My name, Annie Dunn, the captain's wife. We were in some way disabled—I was sick, and I do not remember how—something happened to the ship, which made it very difficult to proceed, and we had a very long passage. I was sick, I suppose—I do n't know, but I think I was sick—before going on board. Where I got the fever, I am sure I cannot tell; I only know that I got it, and died, and that I can return.

I am very, very anxious to communicate with those I have left. I want you to say, through your paper, that I am able to rejoice in the consciousness of that immortality which comes to us all after death. We realize that we are spirits immortal then; while here we never fully comprehend it—we only hope for it. Say that the first one I met here in this spirit-world was my brother, Theodore Jones. He was lost at sea when quite young, in 1852; by form I did not know him, but by sympathy I did immediately. He had grown, he had matured, he had so changed that I did not know him by his form, but by sympathy I knew him as my brother. My mother thinks she must wait till the "sea gives up its dead," before she can know that he lives. Tell her that we both live, and also the little one, who never saw the light of this earth, she lives too, and we will greet her with a blessing when she comes to the spirit-world. I have a great deal to say, but I want to speak to my friends personally. I only want at this time to call their attention to my continued life, and to my ability to return. [Where does your mother reside?] Troy, New York. [How old were you?] Thirty-two years. Good day. Sept. 30.

Joseph Mason Vale.

I will thank you, sir, if you will allow me, through your paper, to send a few words to my sister, my mother and other friends. [You are welcome so to do.] I was born at Dunkirk, New York; was twenty-six years old when I died. I spent the last sixteen—between sixteen and seventeen years—of my life in Virginia; most of the time at Jamestown, or about nine miles from there. I entered the Confederate army and fought against the North, because I thought it best both for the North and the South to have a separation. I received a commission as captain, and held it at the time of my death. I believe there was another on the way for me, promoting me, when I was wounded and taken prisoner by the Union army. My mother thinks that I died from want of care. The truth is, I could not be saved. I was not taken to the hospital till after I had lain on the field quite a while; and then my arm was taken off at the elbow, and a few days after I was admitted to the Lincoln Hospital it was found necessary to take it off still further up. And in order to do what they could to save my life, it was taken off at the shoulder socket; but I grew very weak and went out. I wish my friends to know that I received as good care as any Northern soldier. I wanted for nothing that could be obtained for me. I was in all respects as well cared for as I could be under the circumstances—or as any were in that hospital that I know of.

I rejoice to be able to return, bringing evidence of another life. I would like to bring that evidence straight into the hearts of those I have left here, so that they may know what they are coming to; so that they may feel that security which all souls desire to feel about the other life.

My name, sir, was Joseph Mason Vale. Mason for my mother's family. At Fredericksburg, Virginia, I received my death-wound. Good day, sir. Sept. 30.

Séance conducted by Theodore Parker; letters answered by L. Judd Pardee.

MESSAGES TO BE PUBLISHED.

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

Tuesday, Oct. 5.—Invocation; Questions and Answers; Harry Hineman, to his brother, Samuel Hineman, in Tennessee; Inez M. Shipman, of Winooski, Vt., to her father; Patrick Denny, of New York, to his brother, James Denny.

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.

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

Tuesday, Oct. 12.—Invocation; Questions and Answers; Elisha S. Williams, died in New South Wales, to his friends; Edgar Wilkinson, of Hoboken, N. J., to his mother; Margaret Kelley, of Boston, to her daughters.

Thursday, Oct. 14.—Invocation; Questions and Answers; George Barrows, a slave, to his former master; John White, of Boston; Johnnie Joice; Agnes Phelps, of New York.

Monday, Oct. 18.—Invocation; Questions and Answers; Annie C. Taylor, of Brewster, Mass.; Hans Heinrich, to his brother John, in New York; Mrs. M. A. Pearson, of Boston; Zeke Moore, of San José, Cal., to his friends.

Tuesday, Oct. 19.—Invocation; Questions and Answers; Sarah A. Sawyer, of Bath, Me.; Theodore Woods.

Thursday, Oct. 21.—Invocation; Questions and Answers; Albert Winslow, 2d Ohio Cavalry; Josephine H Carter, of New York City, to her parents; John A. Rawlins; Reading by Ne-os ko-le-ta, an Indian girl; Anna Cora Wilson (Birdie).

Monday, Oct. 25.—Invocation; Questions and Answers; Edward C. Tyler, of New Jersey, to his brother; Samuel Johnson, to his brother, in Texas; Maria Elizabeth Foye, of Northfield, Vt., to her mother and friends.

Written for the Banner of Light.

A VISION.

I stood close by the Wonderful Land,
And looked far over the tide,
And I saw the bright and beautiful band
Who stood on the other side.
But the arms of my darling held me fast,
And his lips to mine were pressed,
And I turned from the angels and closed my eyes,
And nestled close to his breast.

The gleam of their pure and shining robes
Was beautiful to see,
But the soft love-light in my darling's eyes
Was dearer far to me.
I heard the sound of their voices sweet,
Just over the rolling tide,
But I listened with joy to the sweeter tones
Of the dear one by my side.

Their loving arms were outstretched to me,
As they beckoned me away
From the darkness and sorrow and cares of earth
To the joys of the endless day.
But, clasped in my darling's tender arms,
Close folded to his breast,
My soul grew full of a holy calm
And joy and peace and rest.

I laid my hand on his shining hair,
And kissed him o'er and o'er,
And I turned away from the angel-band
Who stood on the shining shore.
Be the joys of heaven e'er so bright,
And the earth-life e'er so drear,
God grant that this world my home shall be,
While my darling lingers here.

PERISHING FOR LACK OF KNOWLEDGE.—Humanity is all bound together as one man, and their interests *are one*. We cannot injure, or neglect even an opportunity to bless or aid, the most distant nation of our globe, or the meanest subject of some meaner sovereign, but the sensitive fibres of mentality and soul that interlock the universe will transmit to us some peculiar poignant grief or reflection. But it is not foreign nations or abject subjects of petty princes alone that suffer and receive direct injury and deformity, but our relatives, our parents and ourselves. There is need of action, and the angel world will put a mark upon us more severe than that of Cain if, while we are the recipients of such heavenly messages, we neglect to move in defence of the right, in opposition to the wrong. There comes to me clearly the idea of a "Temple of Science," which we must rear for the healing of the nations. All crime is a disease, and ignorance is the bane of society. Knowledge is the only remedy. Hippocrates, the father of medicine, built a temple on his native isle of Cos, dedicated to Æsculapius, the god of medicine. We must build and dedicate to science and humanity, and so shall we be blessed by the angel world. Dear readers, this is not written for the sake of saying something, but from a very sense of guilt if I write it not. May those who have means in their hands or brains—and few have not—move in this matter, agitate the idea of a temple of science, dedicated to humanity, and work faithfully till it be accomplished. GEORGE DUTTON.

West Randolph, Vt., Oct. 19th, 1869.

(At thirty.) Five hundred dollars I have saved—a rather moderate store. No matter; I shall be content when I've a little more. (At forty.) Well, I can count ten thousand now—that's better than before; and I may well be satisfied when I've a little more. (At fifty.) Some fifty thousand—pretty well; but I have earned it sore. However, I shall not complain when I've a little more. (At sixty.) One hundred thousand—sick and old; ah! life is half a bore, yet I can be content to live when I've a little more. (At seventy.) He dies—and to his greedy heirs he leaves a countless store. His wealth has purchased him a tomb—and very little more!

A gentleman being asked by a clergyman why he did not attend the evening prayer meeting, said he could not leave the children. "Why! have you no servants?" "Yes," he replied, "we have two servants, who keep the house and board us; we are allowed few privileges."

A lady, out with her little boy and girl, bought the boy a rubber balloon, which escaped him; and flew up in the air. The girl seeing tears in his eyes, said: "Never mind, Neddy; when you die and go to heaven you'll dit it."

"Oh dear!" blubbered an urchin still smarting under a recent application of birch, "perhaps forty rods *do* make a furlong, but golly! I'm sure one rod makes an acher."

Convention of Mediums and Speakers at LeRoy, N. Y.

A Quarterly Convention of Mediums and Speakers will be held at Starr Hall, LeRoy, N. Y., Saturday and Sunday, Nov. 20th and 21st, commencing at 10 o'clock each day, and holding afternoon and evening sessions. A cordial invitation is extended to all true workers and sympathizers with this great religious revolution to attend and participate in the joys and blessings derivable from such harmonious and progressive convocations. Our last Convention, held at Johnson's Creek in May, was a season never to be forgotten by those who were so fortunate as to attend—a most perfect and constant baptism and benediction from the Heavenly Fountains of Inspiration. Let this one prove its peer in the progressing series. Bro. Chamberlin of LeRoy writes us: "We can entertain the Mediums' and Speakers' Convention to good acceptance, and will therefore make preparations to entertain all that will come." Let us accept their generous proposal, and test its limit by greeting them with a numerous and fraternal assemblage.

J. W. SEAVER,
FRANCIS RICE, } *Committee.*
P. I. CLUM,

Dated Oct. 14th, 1869.

Mediums in Boston.

MRS. A. C. LATHAM,

MEDICAL CLAIRVOYANT AND HEALING MEDIUM, 292 Washington street, Boston. Mrs. Latham is eminently successful in treating Humors, Rheumatism, diseases of the Lungs, Kidneys, and all Bilious Complaints. Parties at a distance examined by a lock of hair. Price $1,00. 4w*—Nov. 6.

DR. MAIN'S HEALTH INSTITUTE,

AT NO. 226 HARRISON AVENUE, BOSTON.

THOSE requesting examinations by letter will please enclose $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,

ELECTROPATHIC and Magnetic Physician, 1061 Washington street, Boston. Especial attention paid to Rheumatic and Neuralgic Diseases, and all Nervous Affections. Oct. 9.—6w*

JULIA M. FRIEND,

MEDICAL Clairvoyant, office 120 Harrison Avenue. Examination $2,00. Hours from 9 A. M. to 5 P. M. Medical prescriptions put up and sent to all parts of the country. Oct. 2.

DR. J. L. LOVELL,

CLAIRVOYANT, Magnetic and Eclectic Physician, 1061 Washington street, Boston, Mass. 4w*—Oct. 16.

LAURA H. HATCH will give Inspirational Musical Séances every Monday, Wednesday, Thursday and Friday evening, at 8 o'clock. No. 10 Appleton street, first house on left from Berkeley, Boston, Mass. Terms 25 cents. For sale, the following pieces of inspirational music: Zephyr Waltz; Fairy Land Polka; Mozart's March of Triumph; Merrily Sing; March D'Amour—each 30 cents; and Battle of the Wilderness, 75 cts. Sent to any address on receipt of price. Nov. 6.—1w*

MARY M. HARDY, Test and Business Medium, No. 93 Poplar street, Boston, Mass. Sealed letters answered by enclosing $2,00 and two red stamps. Circles every Thursday and Sunday evening. Admittance 25 cents. Aug. 28.—13w*

MRS. L. W. LITCH, Trance, Test and Healing Medium. Circle Tuesday and Sunday evenings and Wednesday afternoon. 97 Sudbury street, room No. 18. Nov. 6.—1w*

A. HODGES, Test Medium, holds circles Sunday and Wednesday evenings at 7½, Thursday 3 P. M. Office hours from 10 A. M. to 8 P. M. No. 36 Carver st., Boston. Nov. 6.—1w*

MISSES SEVERANCE AND HATCH—TRANCE, TEST AND BUSINESS MEDIUMS. Medical examinations given. No. 268 Washington street, Boston, room No. 6. Hours from 9 to 12, and 1 to 6. 13w*—Sept. 11.

MRS. LIZZIE ARMSTEAD, Test and Spirit Medium, 532 Washington st., corner Kneeland, Boston. Oct. 30.—2w*

MRS. N. L. STEWARD, Electric and Magnetic Physician, No. 14 Avon street. Hours from 9 A. M. to 5 P. M. 4w*—Oct. 16.

MRS. OBED GRIDLEY, Trance and Test Business Medium. 44 Essex street, Boston. 5w*—Oct 16.

MRS. R. COLLINS, Clairvoyant Physician and Healing Medium, 19 Pine street, Boston. 13w*—Oct. 2.

MRS. M. A. LOVELL, Magnetic Healer, No. 1061 Washington street, Boston. 4w*—Oct. 23.

Miscellaneous.

SPIRITUAL CLAIRVOYANCE, AND MEDICAL PRACTICE.

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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 eradicating the diseases mentioned above.

FOR SALE BY DRUGGISTS GENERALLY.

Prepared only by **L. F. HYDE & CO.,**
Oct. 23.—10w* 153 Sixth Avenue New York.

MUST ONE RISE FROM THE DEAD?

Pinnebog, Mich., Aug. 4th, 1869.

PROF. SPENCE—*Dear Sir*: I feel that I ought to acknowledge some of the benefits of the Positive and Negative Powders in this place. Well, then, two years ago one box cured my child, one year old, after given up to die. Half a box of the Positive Powders cured H. G. Kilburn of Erysipelas, from which he had been unable to work for several years. He took up the half box, went to work, and says he is now cured. Again, a young girl, twelve years old, who had become blind from pain in her head, has used up one and one half box of Positive Powders; she is now around at work, can read, write and sew. I might give more such cases; but after seeing such evidence if people can't believe, they will not believe "though one should rise from the dead." I should have stated above that the girl was pronounced incurable by our skilled Doctors of this place.

Yours, &c., W. D. KELLY.

See advertisement in another column.

Oct. 30.—2w*

PACIFIC RAILWAY GOLD LOAN.

MESSRS. DABNEY, MORGAN & CO.,

No. 53 Exchange Place,

AND

M. K. JESUP & CO.,

No. 12 Pine Street,

NEW YORK CITY,

Offer for sale the Bonds of the

KANSAS PACIFIC RAILWAY.

These bonds pay

Seven per cent. in Gold;

have thirty years to run; are Free from Government Taxation; are secured by a Land Grant of

THREE MILLION ACRES

OF THE

Finest Lands in Kansas and Colorado.

In addition to this special grant the Company also own Three Millions of Acres in Kansas, which are being rapidly sold to develop the country and improve the road. They are a first mortgage upon the extension of the road from Sheridan, Kansas, to Denver, Colorado. The road in operation, 437 miles long, upon which it is also a mortgage,

NOW EARNS MORE THAN ENOUGH NET INCOME TO PAY THE INTEREST ON THE NEW LOAN.

There is no better security in the market—this being in some respects better than Government Securities.

Principal and Interest payable in Gold.

Price 96, and accrued Interest, in Currency. Pamphlets, Maps and Circulars furnished on application. 3m—Sept. 18.

WHERE IS THEIR EQUAL?

K. F. HATCH, of *Huntington, Mass.*, sends to PROF. SPENCE the following remarkable report: "I feel it my duty to report to you what Mrs. Spence's Positive and Negative Powders have done for me. I had suffered with a hereditary Headache for 35 years. During no week had I been free from the Headache in all that time. Two years ago last August I sent to you and got a few boxes of your Powders, and commenced taking them according to the directions, and am cured, as I have had no Headache since I took the first Powder. I had also been troubled with a disease in my bowels from my childhood. There was scarce a day that I did not suffer pain in my bowels, up to the time I got your Powders. They have cured me of that too. I had employed many of the best Physicians of the Old School, and none of them could tell what ailed me, and could do me no good."

See advertisement in another column.

Oct. 30.—2w

BUST OF

ANDREW JACKSON DAVIS.

NEARLY life-size, in Plaster of Paris. It is acknowledged to be one of the best likenesses of the Seer yet made. Price $7,00—Boxed, $8,00. Sent to any address on receipt of the price, or C. O. D. A liberal discount to agents. Address,

MACDONALD & CO.,
May 15. 697 Broadway, New York City.

MRS. J. COTTON, Magnetic Physician, No. 247 East 31st street, (between Second and Third avenues,) New York. Will tell all patients, on examination, whether she can relieve or cure them, and NO CASES TAKEN which she *perceives* cannot be successfully treated. Her cures have been, many of them, truly wonderful—to which she will be happy to refer. Patients attended at their residences, if desired. 3m—Oct. 30.

MRS. A. HULL, Clairvoyant and Test Medium, has returned to New York, and may be seen at 423 Fourth avenue, corner 29th street. 4w—Oct. 30.

A PAMPHLET, "Philosophy of Spirit Likenesses." Price 25c. Address MRS. M. MILLESON, Station L, N. Y. Sept. 25.—16w*

MRS. MYERS, Trance, Business and Test Medium, 81 Third avenue, New York. 3m—Oct. 30.

NEW EDITION—REVISED AND CORRECTED.

THE VOICES.

A POEM IN THREE PARTS.

VOICE OF SUPERSTITION.
VOICE OF NATURE.
VOICE OF A PEBBLE.

By Warren S. Barlow.

THIS book is one of the keenest satirical expositions of the superstition, bigotry and false teachings of the age, which has appeared for a long time.

Elegantly printed on heavy, fine paper; bound in beveled boards, in good style; nearly 200 pages. Price $1,25; postage 16 cents. Liberal discount to the trade.

For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston.

Banner of Light.

THE DAVENPORT BROTHERS.

Evidently there is nothing more curious and mysterious to those persons unfamiliar with the subtle and occult forces of Nature, than the wonderful phenomena exhibited to large audiences by the renowned Davenport Brothers. The appearance of hands, the tying and untying of ropes and the playing of musical instruments, all done under conditions utterly impossible to favor deception, are truly calculated to awaken serious reflections in the thoughtful mind. But here we will meet with a strenuous opposition from those who are disposed to attribute everything of this nature to jugglery. It is for the very purpose of convincing the candid mind of the utter folly and absurdity of endeavoring to account for these phenomena in such a manner, that I have undertaken this article.

In the *Cincinnati Enquirer* of Oct. 3d appears a long article, entitled "The Davenport Brothers," written by Thomas W. Higginson, one of the committee of two appointed to examine the brothers at one of these exhibitions, which very presumptuously tries to make them out miserable charlatans and tricksters. The whole style of the article, however, indicates, very apparently, a judgment warped either by vanity, prejudice or interest. Instead of giving us a calm, philosophical statement of his views, the gentleman, on the contrary, very dogmatically assumes the whole thing to be a transparent *humbug*. But let us take a cursory survey of Mr. Higginson's article and see what it amounts to.

First, he states, in the second paragraph, that he feels himself bound to give to the public his impression of what he had seen, which was, "that, of all juggling exhibitions, this is the most common-place, the most obvious and least interesting."

Now I would like to inquire, if this is the case, why did not Mr. H. make the same evident to every thinking mind? Why is it that, in no place in his article, he has given us the least semblance of reason to substantiate this assertion? I have read his article over and over, and have candidly endeavored to find if, in any particular, his impressions were justified; but must say I have completely failed to do so.

His explanations of these phenomena, by the way, forcibly remind me of Anderson's expositions of spiritualistic manifestations; and, of all expositions I have ever seen, I must say that Anderson's were the most shallow, weak and insipid. Every one who attended these so-called expositions will probably recollect the manner in which he accounted for table-rappings and tippings. In the one case, he informs us, this was done by placing the feet close up against the legs of the table, and merely striking them gently with the edge of the boot. In the other case, the table was moved by placing the thumb of the hand under the margin of the top-board. Query: How was all this done when the medium did not come in contact with the table? Perhaps Mr. Anderson could enlighten us if he were here. But no matter; Mr. H. can do as much.

Now, I say, Mr. H.'s explanations remind me of Mr. A.'s expositions, a few examples of which I have just given, and that need no comment. But let us now turn to these explanations.

In the first place, he refers to the fact that there are criminals whom no handcuffs can hold. This may be true, but the question is whether the Davenports could carry on these extraordinary things in the very limited time allotted to them to slip their hands in and out of the ropes? My opinion of this matter I will give in the language of a writer for the Washington *Union*, one of the popular papers of the day. After observing that three or four long, bare arms, of various sizes, were plainly visible during one of these performances, and shown, too, while the doors were partially open, he says:

"To suppose that the Davenports could untie themselves, take off their coats, unbutton their shirt-sleeves and roll them up, and then put themselves back again, with their coats on, and bound up hand and foot, in less than twenty seconds, is simply preposterous."

But Mr. H. cannot see it in this light, for he observes, at the end of the fourth paragraph, "The ligatures around the legs are nothing. They can reach the window and the instruments without rising from their seats."

I will only remark, on this occasion, that the window Mr. H. has reference to was at least five feet from either of the "brothers," and that, having been seated between them, with both his hands tied to their persons, he had ample opportunity to test whether they thrust their hands through the window at the audience, or made other demonstrations within the cabinet.

He complains "that the shutting and opening of the doors is rather a deliberate performance, and that it is impossible to get near enough to inspect the knots suddenly."

How far this is true, I will leave to the judgment of those who attended these exhibitions. It does not seem to me, however, that more than an interval of two seconds generally elapsed between the opening and shutting of the doors. Mr. Fay, I think, did his part with remarkable celerity.

Mr. H. again complains that he could not be allowed to run a piece of thread through the knots, to be attached to the elbows of each brother. Well, perhaps Mr. Fay had very good reasons for not permitting anything of this kind at that time. He might, however, have been permitted to use sealing wax. This has been often done, and always proved a very satisfactory test to every rational mind.

Mr. H. says, though his suggestion, if carried into effect, would have settled the whole matter, yet "they themselves gave an opportunity soon after which proved fully as effectual."

This was the "flour test." Though to nearly every one in the audience it was perfectly satisfactory, yet Mr. H., it seems, made an important discovery. Being permitted to pour the flour into the hands of the "brothers," he did it somewhat clumsily, thereby spilling some of it on the back of their hands. Important consequences followed after the doors were closed. I give his own words:

"A hand appeared; then it appeared again. I could see, in the dim light, no flour on the hand, but every time it appeared there was a trace of flour perfectly apparent on the curtain. I watched Mr. Fay, the outside participant. I saw the glance of his eye at me when he saw the white marks. Then, with an easy air, he stepped forward and pushed the curtain back into its place, shaking off the flour."

I have only to ask why Mr. H. did not at once step up to the curtain and satisfy himself it was flour he saw. He might have saved the public a great many unpleasant conjectures had he done so. I am strongly inclined to suspect, however, that the flour he claims to have seen was only imaginary.

Finally, Mr. H. tells us he did not stay to the "dark séance." He was no longer in the dark; and then gives us a far-fetched description of how this "flour test" was performed.

In conclusion, his whole endeavor to prove the Davenports common jugglers, was that of a man straining at a gnat. He could as soon prove to my mind that black was white, as to convince me that those extraordinary phenomena were the results of jugglery. If a man, in his right senses, could come to such a determination, I would lose all confidence in human reason. But thank God, very few acquiesce in Mr. H.'s opinion. There is no denying the fact that these Davenport manifestations are creating quite a stir among the thinking classes. In literary and scientific circles we hear much more of Spiritualism than formerly. It is rapidly becoming one of the gigantic movements of the age, and is assuredly soon destined, with its beautiful and sublime truths, to dissipate from the face of the globe most of the error and superstition that now degrades the human race.

J. F. Fox.

Cincinnati, Ohio, Oct. 7th, 1869.

A. J. DAVIS ON THOMAS CARLYLE.

OBJECTIONS TO THOMAS CARLYLE'S DEFINITION OF SPIRITUALISM.

To the Editor of the World: Sir—My attention has just been called to a "remarkable letter" copied into your columns from the *American Scotchman*, in which the strong-minded Mr. Carlyle scornfully denominates Spiritualism (a thing he never mentions unless when compelled) as "*ultra-brutalism*," and as the "*Liturgy of Dead sea Apes*."

This exceedingly gross and vulgarly vague definition of Spiritualism is unworthy the transcendent talents and acknowledged attainments of the Scotch philosopher. It is narrow and bitter in its injustice, and disgustingly incomprehensible in its insinuations.

Concerning Spiritualism, Mr. Editor, permit me to remark that the *reality* of nothing in this world is more certainly established. It is as certainly TRUE as that man is endowed with a mental and spiritual constitution. The history of Spiritualism begins where the human race began its eternal career. The supernaturalism of all ages and peoples is nothing but "this thing which calls itself Spiritualism." It is the foundation of all absolute knowledge concerning the world beyond the tomb. Deprive the religious world of its so-called miracles—put out the clairvoyant eyes of the world's seers of spiritual existence, and instantly, "in the twinkling of an eye," the glory of immortality is extinguished, and God's beautiful universe becomes an empty circle of materialism and everlasting death.

The overbearing character of Mr. Carlyle's denunciation may, in part, be pardoned because of the vexatious mysticism of Wm. Denovan's bewildering pamphlet entitled "TEMPLE OF ISIS." In this little work the facts of Spiritualism are accounted for by a perplexing hypothesis, enough to throw a man of Mr. Carlyle's dogmatic temperament into a fit of uncontrollable "disagreeability." One year ago I addressed Mr. Denovan a note regarding the unscientific character of his "explanation of Spiritualism;" and I had hopes that, from motives of disinterested kindness, he would not disturb the calm repose of Mr. Carlyle with spectral hypotheses sent forth from the "Temple of Isis."

MY DEFINITION OF SPIRITUALISM,

however, is considerably different from that given by the majority of Spiritualists. It is generally esteemed as the name of a new religion. On the other hand, I employ the term "Spiritualism" as applicable to a revival of "evidence," appreciable by the physical senses, that a person is not destroyed by the chemistry of death, but *exists* as much of an individual as before, and enjoys the privilege of traveling in the spiritual universe, and of revisiting the earth and holding converse with friends still in the flesh.

Spiritualists hold very generally that "circles" and "manifestations" should be multiplied and continually evoked. On the contrary, I hold that, beyond establishing the momentous question, "If a man die, shall he live again?" beyond a sensuous demonstration of the fact of personal immortality—the holding of "circles" and the accumulation of repetitious "manifestations" are not at all beneficial, but rather weakening to both the nerves and the judgment.

DARK CIRCLES UNPROFITABLE.

Excepting for scientific investigations—to test the delicacy and wondrous power of spirits over material things—I hold that "dark circles" are valueless and injurious. As means of carrying conviction to skeptical minds, the lightless sessions amount to nothing. Persons convinced of Spiritualism by such evidences usually require an endless repetition of "facts" to keep their faith from languishing. Perhaps Mr. Carlyle's mind has been disgusted with the weakness and superstition of persons calling themselves Spiritualists. Of this class I think Spiritualism can show as large a percentage as did early Christianity, or as can the juvenile years of any sect in Christendom.

But, although Spiritualism is not, according to my definition, a *new* religion, *it is the herald of a higher era of spiritual development*. It makes possible and hospitably welcomes every fresh thought in philosophy, and inspires every advancement in science, society and life. A free religious development of the essentials of Christianity is one of the effects of "this thing which calls itself Spiritualism." An age of new ideas is dawning beyond the ocean of this spiritual agitation, and I had some hope that a mind so large and far-seeing as Carlyle's would be touched with at least *one* ray from the new sun.

ANDREW JACKSON DAVIS.

Orange, N. J., Oct. 19th, 1869.

Spirit-Painting.

Of all the varied phases of spirit manifestation which have ever come to the knowledge of the writer, none seem more satisfactory or conclusive, and none fill the mind with a greater degree of wonder and astonishment, than the spirit-painting of flowers, landscapes, &c., through the mediumship of Mrs. E. A. Blair while in a trance state, and *perfectly blindfolded*.

Many of these paintings are not only of the most exquisite beauty and finish, but contain some delicate and touching sentiment or motto, indicating to us in appropriate words the love, affection, and watchful care which our spirit-friends ever have for us. These little mottoes and remembrancers are, to all who have received them, "like apples of gold in pictures of silver."

And the flowers, too, which make up the wreaths that encircle these mottoes, are so truthful, so real, and so lifelike, that well did the great Teacher say, "Even Solomon in all his glory was not arrayed like one of these."

The contemplation of these paintings cannot but elevate the mind and lead it heavenward, even into the realm of the spiritual and the divine.

Mrs. Blair has been in the family of the writer for more than six months, and he has witnessed these paintings almost daily, and is fully satisfied that an intelligence superior to that of the medium, (so far as the execution of these paintings is concerned,) is at work in bringing out these marvelous productions. One remarkable feature in the production of these paintings is, the rapidity and accuracy of touch, there being no false motions, no patching up, and no re-shading, but each stroke of the brush covering new ground, and doing in minutes what professional artists affirm would take hours and even days of studied labor to accomplish.

Every one who has the least spark of love and appreciation of the truly beautiful and spiritual, should see this wonderful phenomenon, and become possessor, too, of a memento from their spirit-friends. It will certainly prove "a thing of beauty and a joy forever."

Mrs. Blair is located in Lawrence for the present, but contemplates leaving soon for the South and West.

J. C. BOWKER.

New Publications.

THE CHESTER FAMILY; OR THE CURSE OF THE DRUNKARD'S APPETITE. By Julia M. Friend. Boston: Wm. White & Co.

The table of contents of this book will be found in another column. The preface of this interesting reformatory work was written by Henry C. Wright and Prof. Wm. Denton, both of them undoubting believers in the great and precious fact that underlies the mighty movement that now healthfully agitates the realm of thought and feeling as it never was shaken before, namely, that the death of the body severs no ties of the soul, but only brings human spirits into a more intimate, harmonious and ennobling relation with one another. The author of this valuable contribution to the temperance cause is one of the most reliable and successful clairvoyant physicians and test mediums. In her kindly ministrations among the poor and the outcast, guided, as she has ever been, by an inner yet ever-present and ever-controlling power, she has been deeply made to feel, by what she has seen with her material eyes, as well as by what has been revealed to her spirit-vision by that spirit-agency that ever accompanies and guides her in her great and good mission, the blighting effects of alcoholic drinks on the physical, intellectual and moral conditions of those who indulge in them. Especially has she been called to witness the heart-sickening effects of the drunkard's appetite and the drunkard's drink on the domestic affections and relations. With a loving and gentle but powerful hand has she raised the curtain that hides from public view the agonizing scenes that are being daily and nightly enacted in the homes of drunkards. Before the heroism of Mary Chester, as the wife of a man cursed with the drunkard's appetite from his birth, and as the mistaken mother of a drunkard's children, the heroism of warriors and statesmen sinks into insignificance. She steadily, but bravely, bore her cross up a long, weary Calvary, oft without an arm to lean upon but her calm, unshaken trust in the invisible one that was ever about her; but the crown was hers at last.

No one can contemplate the spirit and life of the drunkard's wife and the drunkard's children, as delineated by this truly affecting yet delightful story of John and Mary Chester and their little ones, and not be made purer and nobler by it.

The friends of the author and the readers of the *Banner of Light* and the Spiritualists and friends of humanity generally, as they peruse this volume, written with so much singleness of purpose, simplicity of manner, with such tenderness and power of thought and sympathy, can but feel grateful to the author for the profit as well as pleasure she has given them.

COURT CIRCLES OF THE REPUBLIC.—We have the advance sheets of this elegant and costly illustrated publication, from the enterprising press of the Hartford Publishing Company; and from a careful and delighted inspection of its various pages, with the accompanying illustrations, we are able to pronounce it a superior work for the approaching holiday season, both in mechanical beauty and literary skill. The volume is written by Mrs. Ellet, whose familiarity with the distinguished society of Washington for a course of years admirably qualifies her for precisely such a labor. The pages abound with anecdotes of the most distinguished personages in public life, foreign representatives included; and their perusal will refresh the reader on many a matter which he will esteem it a lasting gratification to enjoy under a renewed acquaintance, excited by a magic pen. The steel engravings of the beautiful and striking women, who, if any, constitute the "Court of the Republic," are well worthy to set forth so strikingly the fascinating record with whose interest they are inseparably interwoven.

Miss Peabody, who is known as a disciple of the system of primary education invented by the German Froebel, which he only styled a reform, has cast in neat and convenient pamphlet form, through the press of Adams & Co., her timely and appropriate observations on "THE IDENTIFICATION OF THE ARTIZAN AND ARTIST," as the proper object of American education; and has illustrated the same with a lecture of Cardinal Wiseman, on the relation of the arts of design with the arts of production. The whole is addressed by its accomplished author to American workingmen and educators. It deserves, and will receive, a wide reading at the hands of an intelligent public.

We have from Lee & Shepard two more of their pretty juveniles, the opening of the "Charley Roberts Series"—"How Eva Roberts Gained her Education," and "How Charley Roberts became a Man," which carry forward the story precisely as the delighted and eager young people would have it done. The writer has hit the right vein in these popular productions, which her publishers will no doubt desire her to work as long as possible. The series make a beautiful present for children.

The same enterprising publishers likewise send us "DOTTY DIMPLE'S FLYAWAY," which is number six and the last of that most attractive little series. In a box, and presented in the well-known style of the publishers, there could be no prettier gift to make to a child, nor one for which it would be more grateful.

THE NURSERY for November is equal to any previous numbers. Published by J. L. Shorey, 13 Washington street, Boston.

OUR NEW PUBLICATIONS.

Opinions of the Press.

From the New York Evening Mail, Oct. 14.

A NEW WORK FROM THE SEER—SPIRITUAL SCENES.—We have from the publishers, William White & Co., the latest work of the seer, Andrew Jackson Davis, "Death and the After-Life: eight evening lectures on the Summer-Land, phonographically reported; also, A Voice from James Victor Wilson." Those who believe with Mr. Davis will undoubtedly find much spiritual food in this book, while those of the outer world will as certainly find much to interest them, that is, if they have any curiosity or love for the marvelous. "Society and social centres" in the Summer-Land are among the topics treated of. The uninitiated may be glad to learn of the personal appearance of the Summer-Land people, one of whom called upon Mr. Davis through an open window:

"But regarding the personal appearance of this unearthed brother, who has resided some ten years in the spirit-land, I may remark briefly. His form is more round than when last I beheld him, and his motions and gestures are characterized with more uprightness and dignity. His bodily presence ennobled me at once, and I felt like one standing in the midst of royalty. His habiliments were artificial, evidently the work of more delicate hands than those of the finest terrestrial maiden, and he wore them as though he lived in a Land of Summer warmth and glory. The outlines of his fine form were visible through his garments."

Spiritual conversation, according to our author, is after this wise:

"Thanks, my zona baskatella," he enthusiastically exclaimed, "you will make me free as the flowing Applobeda, and my happiness will be like that of the arabula!" He grasped my hand lovingly, and said: "Follow me to my Toleka. The good Atolle made it to instruct me for ever."

We could make some columns of extracts, all equally novel, but since space forbids, we must refer our psychological readers to the work itself.

From the Providence Daily Press, Oct 22.

DEATH AND THE AFTER-LIFE: Eight Evening Lectures on the Summer-Land. By Andrew Jackson Davis. Also, a voice from James Victor Wilson. Tenth Enlarged Edition. Boston: William White & Co., *Banner of Light* Office. pp. 276.

This is an exposition of death and the future life, from a spiritual standpoint. It esteems death but an unrobing of the spirit which then is free, retaining its individuality and consciousness in their entirety. The spirit enters upon a career which is a continuation of the earth-life, divested only of its tendencies which came from its connection with a physical body. It gravitates to its appropriate sphere, and there becomes progressive. The sphere is light or dark, according to the condition of the individual spirit, and progresses in a ratio corresponding to the development it obtained in connection with the body. And the spirit-abode has those objects which minister to its spiritualized existence. This world the author holds to be supplemented by a spiritual world, in all respects identical, except infinitely more refined and etherealized. Interspersed with its peculiar and novel views, are many thoughts on life and duty which may be profitably pondered over.

From the Haverhill Tri-Weekly Publisher, Oct. 21.

THE DAVENPORT BROTHERS, The World-Renowned Spiritual Mediums: Their Biography and Adventures in Europe and America. William White & Co., Boston.

The above is the title of a new book of over four hundred pages just out, and which will prove interesting to those who accept the Spiritual Philosophy, and also to others who, while not accepting, in full, all that is presented, are ready to investigate this, and all other questions of the day. The sketches forming the substance of this book give a great variety, showing the origin and remarkable career of these Brothers both in this country and Europe, where crowned heads and prominent personages everywhere were deeply interested in the phenomena that occurred in their presence. Price $1,50. For sale at *Banner of Light* Office, Boston.

From the Spiritual Rostrum.

THE VOICES. By Warren Sumner Barlow. Second Edition. Boston: William White & Co., 158 Washington street. pp. 184. Price $1.25, postage, 16 cents.

Mechanically this is one of the neatest and most tasty books for the price that has appeared before the public for years, being printed on extra heavy paper and bound in good style. But its greatest beauty consists in its literary construction. In this respect we consider it a perfect gem, glittering and sparkling in whatever light you may choose to view it.

The first is the "Voice of Superstition," in which the author gives a true rendering of the Bible from Adam to Christ, showing conclusively that in the great contest between God and the Devil the Devil always came off victor.

Second is the "Voice of Nature," in which occurs some of the most sublime strains of poetry that ever fell from human tongue, or graced the pages of any book. And third is the "Voice of a Pebble," which tells the tale of all past ages, and beautifully portrays the life and individuality of everything in Nature, teaching the great truth that Infinite Wisdom controls all things, and will eventually bring harmony out of seeming discord.

Taking it as a whole, we consider it the masterpiece of composition on the subject of which it treats. It must be read to be appreciated. Among its other good features is the fact that every word has a meaning—is the representative of an idea—no useless words being thrown in to fill up the poetic measure. We challenge any man or woman of literary taste to take up the book and read a few pages, without feeling an irrepressible desire to finish it.

Progress on the Pacific Coast.

EDITORS BANNER OF LIGHT—Here in the "land of the setting sun" we have evidence of the progress mankind are making. During the present week the House of Representatives of this territory convened here at the capital and elected *Miss Elizabeth Peebles*, formerly of Otsego Co., N. Y., the *enrolling clerk* of that body, by a larger vote than was received by any other officer. She received the vote of every Republican member and of one Democrat. P. D. Moore was elected chaplain of the same body, notwithstanding his liberal views. I am glad to know that your valuable paper is properly appreciated by this community. Yours truly, D. P.

Olympia, W. T., Oct. 9, 1869.

BANNER OF LIGHT:

AN EXPONENT OF THE SPIRITUAL PHILOSOPHY OF THE NINETEENTH CENTURY.

PUBLISHED WEEKLY AT NO. 158 WASHINGTON STREET, BOSTON, MASS.

WILLIAM WHITE & CO., Proprietors.

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LEWIS B. WILSON.....ASSISTANT EDITOR.

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All which features render this Journal a popular Family Paper, and at the same time the Harbinger of a Glorious Scientific Religion.

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Subscribers wishing the direction of their paper changed from one town to another, must always give the name of the *Town, County and State* to which it has been sent.

☞ *Specimen copies sent free.*

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ADVERTISEMENTS inserted at twenty cents per line for the first, and fifteen cents per line for each subsequent insertion.

☞ All communications intended for publication, or in any way connected with the Editorial Department, should be addressed to the EDITOR. Letters to the Editor, not intended for publication, should be marked "private" on the envelope

All Business Letters must be addressed:

"BANNER OF LIGHT, BOSTON, MASS.,"

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