VOL. XXXII.

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ing, one week in advance of date. Our Revised Catalogue of New Books sent

free to any address.

For Spirit Message Department see Sixth Page

Spiritual Phenomena.

MRS. VEAL. (The following interesting account is forwarded us by Moses Hull, and is, as its quaint style regarding language

A RELATION OF THE APPARITION OF

and typography indicates, an excerpt from a very old work. In these days of spirit materialization it is well to cast a retrospective glance upon the experiences of our ancestors in a kindred (though utterly misunderstood) direction.—Eds.

This Thing is so rare in all its Circumstances, and on so good Authority, that my Reading and Conversation have not given me any Thing like it: It is fit to gratify the most ingenious and serious Enquirer. Mrs. Bargrave is the person to whom Mrs. Veal appeared after her Death: She is my intimate Friend, and I can avouch for her Reputation, for these last fifteen or sixteen Years, on my own Knowledge; and I can confirm the good Character she had from her Youth, to the Time of my Acquaintance; though since this Relation, she is calumniated by some People, that are Friends to the Brother of Mrs. I'cal, who appeared; who think the Relation of this Appearance to be a Reflection, and endeavour what they can to blast Mrs. Bargrave's Reputation, and to laugh the Story out of Countenance. But by the Circumstances thereof, and the chearful Disposition of Mrs. Bargrave, notwithstanding the ill Usage of a very wicked Husband, there is not yet the least Sign of Dejection in her Face; nor did I ever hear her let fall a desponding or murmuring Expression; nay, not when actually under her Husband's Barbarity, which I have been Witness to, and several other Persons of undoubted Reputation.

Now you must know, Mrs. Veal was a Maiden Gentlewoman of about Thirty Years of Age, and for some Years last past had been troubled with Fits, which were perceived coming on her, by her going off from her Discourse very abruptly, to some Impertinence: She was maintained by an only Brother, and kept his House in Dover. She was a very plous Woman, and her Brother a very sober Man, to all Appearance; but now he does all he can to null or quash the Story. Mrs. Veul was intimately acquainted with Mrs. Bargrave from her Childhood. Mrs. Veal's Circumstances were then mean; her Father did not take Care of would make it ache; and then desired Mrs. Barhis Children as he ought, so that they were ex- grave to read them to her, which she did. As they posed to Hardships: And Mrs. Bargrave in those Days had as unkind a Father, tho' she wanted Mrs. Bargrave, I shall love you for ever. In these neither for Food nor Clothing, whilst Mrs. Veal Verses there is twice used the Word Elysian. wanted for both, insomuch that she would often Ah! says Mrs. Veal, these Poets have such Names say, Mrs. Bargrave, you are not only the best, but for Heaven! She would often draw her Hand the only Friend I have in the World; and no Cir-cross her own Eyes, and say, Mrs. Bargfave, do cumstance in Life shall ever dissolve my Friendship. They would often condole each others adverse Fortunes, and read together DRELINCOURT upon Death, and other good Books: And so, like two Christian Friends they comforted each other under their Sorrow.

Some Time after Mr. Veal's Friends got him a Place in the Custom House at Dover, which occafrom her Intimacy with Mrs. Bargrave, though there was never any such Thing as a Quarrel, but an Indifferency came on by Degrees, till at last Mrs. Bargrave had not seen her in two Years and a Half; tho' above a Twelvemonth of the Time, Mrs. Bargrave hath been absent from Dover, and given to her Cousin Watson. this last Half-Year has been in Canterbury about two Months of the Time, dwelling in an House of

In this House, on the Eighth of September, One Thousand Seven Hundred and Five, she was sitting alone in the Forenoon, thinking over her un-Resignation to Providence, though her Condition At that Moment of Time the Clock struck Twelve at Noon.

Madam, says Mrs. Bargrave, I am surprized to see you, you have been so long a Stranger; but told her she was glad to see her, and offered to salute her; which Mrs Veal complied with, till their Lips almost touched; and then Mrs. Veal drew Mind to see her first: But, says Mrs. Bargrave, promised her. "How came you to take a Journey alone? I am "amazed at it, because I know you have a fond "Brother." Oh! says Mrs. Veal, I gave my Brother the Slip, and came away, because I had so great a Desire to see you before I took my journey. So Mrs. Bargrave went in with her into anher down in an Elbow-Chair, in which Mrs. Bargrave was sitting, when she heard Mrs. Veal urday (which is Market-day) and stood ready to knock. Then says Mrs. Veal. "My dear Friend. I am come to renew our old Friendship again, "and beg your Pardon for my Breach of it; and if "you can forgive me, you are the best of Women." "O. says Mrs. Bargrave, do not mention such a "Thing; I have not had an uneasy Thought about it: I can easily forgive it." "What did you Then she said, She would take her Leave of her, "think of me?" said Mrs. Veal. Says Mrs. Bar- and walked from Mrs. Bargrave in her View, till grave, "I thought you were like the rest of the "World, and that Prosperity had made you forget three Quarters after One in the Afternoon. "yourself and me." Then Mrs. Veal reminded Mrs. Bargrave of the many friendly Offices she did o'Clock at Noon, of her Fits, and had not above her in former Days, and much of the Conversation they had with each other in the Times of their Adversity; what Books they read, and what Comfort, Mrs. Veal's appearing, being Sunday, Mrs. Barin particular, they received from Drelincourt's grave was mightily indisposed with a Cold, and a Book of Death, which was the best, she said, on sore Throat, that she could not go out that Day;

Dr. Sherlock, the two Dutch Books which were translated, written upon Death, and several others: But Drelincourt, she said, had the clearest Notions of Death, and of the future State, of any who had handled that Subject. Then she asked Mrs. Bargrave, Whether she had Drelincourt? She said Yes. Says Mrs. Veal, Fetch it. And so Mrs. Bargrave goes up Stairs, and brings it down. Says Mrs. Veal, "Dear Mrs. Bargrare, if the Eyes of our Faith were as open as the Eyes of our Body, we should see Numbers of Angels about us for our Guard. The Notions we have of Heaven now, are nothing like what it is, as Drelincourt says: Therefore be comforted under your afflictions, and believe that the Almighty has a particular Regard to you, and that your afflictions are Marks of God's Favour; and when they have done the Business they are sent for, they shall be removed from you. And believe me, my dear Friend, believe what I say to you, one Minute of future Happiness will infinitely reward you for all your Sufferings: For, I can never believe (and claps her Hand upon her Knee with great Earnestness, which indeed ran through most of her Discourse) that ever God will suffer you to spend all your Days in this afflicted State: But be assured, that your Afflictions shall 'leave you, or you them, in short Time." She spake in that pathetical and heavenly Manner, that Mrs. Bargrave wept several Times, she was so deeply affected with it.

Then Mrs. Veal mentioned Dr. Horneck's Ascetick, at the End of which he gives an Account of the Lives of the Primitive Christians. Their Pattern she recommended to our Imitation, and said, "Their Conversation was not like this of our Age: For now (says she) there is nothing but frothy, vain Discourse, which is far different from theirs. Theirs was to Edification, and to build one another up in Faith; so that they were not as we are, nor are we as they were: But (said she) we ought to do as they did. There was an hearty Friendship among them; but where is it now to be found?" Says Mrs. Bargrave, It is hard indeed to find a true Friend in these Days. Says Mrs. Veal, Mr. Norris has a fine Copy of Verses, called Friendship in Perfection, which I wonderfully admire. Have you seen the Book? says Mrs. Veal. No, says Mrs. Bargrave; but I have the Verses of my own writing out. Have you? says Mrs. Veal; then fetch them. Which she did from above Stairs, and offered them to Mrs. Veal to read, who refused, and waved the Thing, saying, Holding down her Head were admiring Friendship, Mrs. Veal said, Dear not you think I am mightily impaired by my Fits? No, says Mrs. Bargrave, I think you look as well as ever I knew you.

After all this Discourse, which the Apparition put in much finer Words than Mrs. Bargrave said she could pretend to, and as much more than she can remember (for it cannot be thought, that an Hour and three Quarters Conversation could all sioned Mrs. Veal, by little and little, to fall off be retained, tho' the Main of it, she thinks, she does) she said to . Mrs. Bargrave, She would have her write a Letter to her Brother, and tell him. she would have him give Rings to such and such; and that there was a Purse of Gold in her Cubinet, and that she would have two Broad Pieces

Talking at this Rate, Mrs. Bargrave thought that a Fit was coming upon her, and so placed herself in a Chair just before her Knees, to keep her from falling to the Ground, if her Fits should occasion it; (for the Elbow-chair, she thought, would keep her from falling on either Side) and fortunate Life, and arguing herself into a due to divert Mrs. Veal, as she thought, took hold of her Gown-sleeve several Times, and commended seemed hard. And, said she, I have been provided it. Mrs. Veal told her, it was a scowered Silk, for hitherto, and doubt not but I shall be still; and and newly made up. But for all this, Mrs. Veal am well satisfied, that my Afflictions shall end, persisted in her Request, and told Mrs. Bargrave, when it is most fit for me: And then took up her she must not deny her: And she would have her Sewing-work, which she had no sooner done, but tell her Brother all their Conversation, when she she hears a Knocking at the Door. She went to had Opportunity. Dear Mrs. Veal, says Mrs. see who was there, and this proved to be Mrs. Bargrave, this seems so impertinent, that I cannot Veal, her old Friend, who was in a Riding-habit: tell how to comply with it; and what a mortifying Story will our Conversation be to a young Gentleman? Why, says Mrs. Bargrave, it is much better, methinks, to do it yourself. No, says Mrs. Veal, tho' it seems impertinent to you now, you will see more Reason for it hereafter. Mrs. Bargrave then to satisfy her Importunity, was going to fetch a Pen and Ink; but Mrs. Veal said, Let her Hand cross her own Eyes, and said, I am not it alone now, but do it when I am gone; but you very well; and so waved it. She told Mrs. Bar-must be sure to do it: Which was one of the last grave, she was going a Journey, and had a great Things, she enjoined her at parting; and so she

Then Mrs. Veal asked for Mrs. Bargrave's Daughter; she said, she was not at Home: But if you have a Mind to see her, says Mrs. Bargrave, I'll send for her. Do, says Mrs. Veal. On which she left her, and went to a Neighbour's to see for her; and by the Time Mrs. Bargrave was returnother Room within the first; and Mrs. Veal sat ing, Mrs. Veal was got without the Door into the Street, in the Face of the Beast-market, on a Satpart, as soon as Mrs. Bararave came to her. She asked her, why she was in such Haste. She said. She must be going, the' perhaps she might not go her Journey till Monday; and told Mrs. Bargrave, she hoped she should see her again at her Cousing a Turning interrupted the Sight of her, which was

> Mrs. Veal ded the 7th of September, at Twelve four Hours Senses before Death, in which Time she received the Sacrament. The next Day after

This paper is issued every Saturday Morn- that Subject; ever written. She also mentioned but on Monday Morning she sent a Person to | frighted; which indeed appears in her whole Man- | ground; then hung a curtain of black cambrie, Capt. Watson's, to know if Mrs. Yeal was there. They wondered at Mrs. Bargrave's Enquiry; and sent her Word, that she was not there, nor was expected. At this Answer Mrs. Bargrave told the Maid she had certainly mistook the Name, or made some Blunder. And tho' she was ill, she put on her Hood, and went herself to Capt. Watson's, the' she knew none of the Family, to see if Mrs. Veal was there or not. They said, they wondered at her asking, for that she had not been in Town; they were sure, if she had, she would have been there. Says Mrs. Bargrave, I am sure she was with me on Saturday almost two Hours. They said, it was impossible; for they must have seen her, if she had. In comes Capt. Watson, while they were in Dispute, and said that Mrs. Veal was certainly dead, and her Escutcheons were making. This strangely surprized Mrs. Bargrave, when she sent to the Person immediately who had the Care of them, and found it true. Then she related the whole Story to Capt. Watson's Family, and what Gown she had on, and how striped; and that Mrs. Veal told her, it was scowered. Then Mrs. Watson cried out, You have seen her indeed, for none knew, but Mrs. Veal and myself, that the Goten was scowered. And Mrs. Watson owned, that she described the Gown exactly: For, said she, I helped her to make it up. This Mrs. Watson blazed all about the Town, and avouched the Demonstration of the Truth of Mrs. Bargrave's seeing Mrs. Veul's-Apparition. And Capt. Watson carried two Gentlemen immediately to Mrs. Bargrave's House, to hear the Relation from her own Mouth. And when it spread so fast, that Gentlemen and Persons of Quality, the judicious and sceptical Part of the World, flocked in upon her, it at last became such a Talk, that she was forced to go out of the Way; for they were, in general, extremely satisfied of the Truth of the thing, and plainly saw, that Mrs. Bargrave was no Hypochondriack; for she always appears with such a chearful Air, and pleasing Mien, that she has gained the Fayour and Esteem of all the Gentry: And it is thought a great. Favour, if they can but get the Relation from her own Mouth. I should have told you before, that Mrs. Veal told Mrs. Burgrave, that her Sister and Brother-in-Law were just come down from London to see her. Says Mrs. Bargrave, How came you to order Matters so-strangely ! -- It could not be helped, said Mrs. Veal. And her Brother and Sister did come to see her, and entered the Town of Dover, just as Mrs. Veat was expiring. Mrs. Bargrave asked her, whether she would drink some Tea. Says Mrs. Veal, I do not care if I do; but I'll warrant you, this mad Fellow (meaning Mrs. Bargrave's Husband) has broke all your Trinkets. But, says Mrs. Bargrave, I'll get something to drink in for all that; But Mrs. Veal waved it, and said, It is no Matter, let it alone; and so it passed. All the Time I sat with Mrs. Bargrave

was some Hours, she recollected fresh Sayings of portunity to explore the room wherein his scances Mrs. Veal. And one material Thing more she are held. After carefully examining every part of told Mrs. Bargrave, that old Mr. Breton allowed Mrs. Veal Ten Pounds a Year; which was a Secret, and unknown to Mrs. Bargrave till Mrs. Veal told it her.

Mrs. Bargrave never varies in her story; which puzzles those who doubt of the Truth, or are unwilling to believe it. A Servant in the Neighbour's Yard, adjoining to Mrs. Bararare's House heard her talking to somebody an Hour of the Time Mrs. Veal was with her. Mrs. Burgrave went out to her next Neighbour's the very Moment ravishing Conversation she had with an old Friend. of DEATH is, since this happened, bought up strangely. And it is to be observed, that not withstanding all the Trouble and Fatigue Mrs. Ray grave has undergone upon this Account, she never took the Value of a Farthing, nor suffered her Daughter to take any Thing of any body, and therefore can have no Interest in telling the Story.

But Mr. Veal does what he can to stifle the Matter, and said, he would see Mrs. Bargrave; been at Captain Watson's since the Death of his Sister, and yet never went near Mrs. Bargrave; and some of his Friends, report her to be a Lyar, Year. But the Person who pretends to say so, has the Reputation of a notorious Lyar, among Persons whom I know to be of undoubted Credit. Now Mr. Veal is more of a Gentleman than to say she lyes; but says, a bad Husband has crazed her. But she needs only present herself, and it will effectually confute that Pretence. Mr. Veal says, and nothing of Justice aimed at in their Disposal, that the Design of it appears to me to be only in order to make Mrs. Bargrave so to demonstrate the Truth of her Appearance, as to satisfy the World of the Reality thereof, as to what she had seen and heard, and to secure her Reputation among the reasonable and understanding Part of Mankind. And then again, Mr. Veal owns that there was a Purse of Gold; but it was not found in her Cabinet, but in a Comb-box. This looks improbable; for that Mrs. Watson owned, that Mrs. Veal was so very careful of the Key of the Cabinet, that she would trust nobody with it. And if so, no doubt she would not trust her Gold out of it. And Mrs. Veal's often drawing her Hand over her Eyes, and asking Mrs. Bargrave whether her Fits had not impaired her, looks to me, as if she did it on purpose to remind Mrs. Bargrave of her Fits, to prepare her not to think it strange, that she should put her upon writing to her Brother, to dispose of Rings and Gold, which looks so much like a dying Person's Request; and it took accordingly with Mrs. Bargrave, as the Effects of her Fits coming upon her; and was one of the many Instances of her wonderful Love to bolted the door-the only entrance to the roomher, and Care of her, that she should not be af- and hung a thick curtain across it for a back-

agement, particularly in her coming to her in the Day-time, waying the Salutation, and when she was alone; and then the Manner of her parting, to prevent a second Attempt to salute her.

Now, why Mr. Veal should think this Relation Reflection (as it is plain he does, by his endeavouring to stifle it) I cannot imagine; because the Generality believe her to be a good Spirit, her discourse was so heavenly. Her two great Errands were to comfort Mrs. Bargrave in her Affliction, and to ask her Forgiveness for the Breach of Friendship, and with a pious Discourse to encourage her. So that, after all, to suppose that Mrs. Burgrave could hatch such an Invention as this from Friday Noon till Saturday Noon (supposing that she knew of Mrs. Veal's death the very first Moment) without jumbling Circumstances, and without any Interest too; she must be more witty, fortunate, and wicked too, than any indifferent Person, I dare say, will allow. I asked Mrs. Bargrave several Times, if she was sure she felt the Gown: She answered, modestly, "If my Senses be to be relied on, I am sure of it." I asked her, if she heard a Sound when she clapped her Hand upon her Knee: She said, she did not remember she did; but said she appeared to be as much a Substance as I did, who talked with her. "And I may," said she, "be as soon persuaded, that your Apparition is talking to me now, as that 'I did not really see her: For I was under no Manner of Fear, and received her as a Friend, and parted with her as such, I would not," says 'give one Farthing to make any one believe it: I have no Interest in it; nothing but Trouble is entailed upon me for a long Time, for aught I know; and had it not come to light, by Accident, it would never have been made publick." But now, she says, she will make her own private Use of it, and keep herself out of the Way as much as she can; and so she has done since. She says, "She had a Gentleman who came thirty Miles to her to hear the Relation; and that she had told it to a Room full of People at a Time." Several particular Gentlemen have had the Story from Mrs. Bargrave's own

This thing has very much affected me, and I am as well satisfied as I am of the best-grounded Matter of Fact. And why we should dispute Matter of Fact, because we cannot solve Things of which we can have no certain or demonstrative Notions, seems strange to me. Mrs. Bargrave's Authority and Sincerity alone would have been undoubted in any other Case....

SEANCES WITH DR. SLADE.

Being desirous of "proving all things, and holdng fast to that which is good," I made Dr. Slade a visit Monday evening, Sept. 30th. The Doctor is a cordial gentleman, very carnest and sincere in his manners, and cheerfully gave me every opthe room, I felt sure that no one in the form was present to become accessory to any manifestations that might follow. We"then seated our selves at a plain black walnut table, taking both hands in each other's. The gas at one burner was at its full height.

· In a few seconds loud raps were heard upon and under the table; hands seemed to pat my feet and legs, and gave the bottom of my pants a sudden pull. The chair in which I was sitting was pulled back at least three inches, with my full weight she parted with Mrs. Veal, and told her what resting upon it; then an empty chair was rapidly moved six or eight feet across the room. I exam and told the whole of it. Drelincourt's Book | ined, and found that no wire or cord was attached to it, by which it could have been moved. An accordion was beautifully played, the Doctor supporting it with one hand under the table, while he held both of mine in his other hand.

The Doctor then requested me to hold the ac cordion under the table with one hand, while he held my other hand in both of his upon the table At once the other side of the instrument was firm ly pulled, then pressed, giving full tones, but play ing no tune. He asked the invisibles if they but yet it is certain Matter of Fact, that he has would write on the slate. "They would try, was signified by raps. I carefully examined it and found it to be a common slate, six by nine inches in size. There was no mark on either side. and that she knew of Mr. Breton's Ten Pounds a | The Doctor then bit off a small point of slate pencil, put it on the table, and placed the slate over it, after which he took my hands in both of hisneither of us touching the slate. Soon a sound of rapid writing was heard on the slate. So strong was the movement that the slate began to oscillate by force of the writing. Dr. Slade then held the slate down to the table by the pressure of his little he asked his Sister on her Death-bed, whether subdinger, while we still held each other's hands, con-had a Mind to dispose of any Thing; and she said stantly talking as the writing was going on. In No. Now, the Things which Mrs. Vcal's Appa- about one minute the sound of writing ceased rition would have disposed of, were so trifling, He turned the slate over, when, to my astonish nient, the entire side of it was written upon: fifteen lines lengthwise of the slate, stright and regular as the lines in a copy book, were traced in clear, legible hand. They purpoxted to come from the Doctor's former wife, and read as follows:

MY GOOD FRIEND AND BROTHER BARLOW We all rejoice to see a mind like yours standing up as a shining light for others. You are doing a great work. Go on and do all you can for human

And our noble brother, Thomas G. Forster-we bless him for giving himself to the cause of humanity. The words that fell from his lips last manity. The words that fell from his lips last manity. The words that fell from his lips last night were like shining pearls, and were felt by all, as coming from the spirit-world—a blessing to those who were so fortunate as to be present. A host of us were with him to give him power to go

Bless his beautiful wife! she is a noble soul. Bless his beautiful wife, she will all one of the sound of the state o

But I have the wonder of wonders yet to relate The Doctor asked if the spirits could materialize They signified their willingness to try. He again invited me to carefully examine the room. I did so, even to looking into his wardrobe, but found nothing in the shape of masks or faces. He then three or four feet square, about three feet from the background curtain. This black cambric curtain was suspended/by a cord that extended across the room. A little above the centre of this curtain was an opening about ten inches square. I was then seated within three feet of, and directly facing, the opening in the curtain, while Dr. Slade took a seat by my side, and we clasped each other's hands/ The gas was partially turned down, but not sufficiently to prevent every object from being distinctly seen.

In less than two minutes a form, with dimly outined features, gradually rose in a halo of light, and occupied the space in the curtain. If it was designed to represent a familiar face, it was too indistinct to be recognized. It soon gradually deseended out of sight. We silently waited for what might follow. In about three minutes a clearly; defined face appeared, rising gradually, as did the other form. At once I unmistakably recognized the features of my sister, and said, with wonder. and delight, "Is this my sister?" A sweet smile and bow gracefully responded, I again asked, Is this my dear sister Calista?" She again bowed her head inuch more earnestly than before, forcing her head partly through the opening in the curtain in her response; while a Joyous smile Illu-mined her features, which were as distinctly seen and recognized by me as they ever were while in earth-life, though far more beautiful. There was a halo of light about her head, and her complexion was as clear as the finest atabaster. She tarried, I should judge, about ten seconds; and seemed to bid me a reluctant good-by; though unseen. it seemed that she yet remained, and, with me, rejoiced that

The brittle thread of life cannot divide; For those we love still Huger by our side.

Thus ended the most delightful scance I ever enloved, while I felt to bless Dr. Slade for-thus standing on the threshold of time, and there inviting the plodders of earth to meet their angelfriends face to-face, and joyously recognize each

The Doctor is doing a great and noble-work. He is proving our title clear to immortality—the greatest gift from God to man. Though he asks a reasonable fee to those who are able, yet the poor are made welcome, and sent on their way rejoic-WARREN SUMNER BARLOW.

MESSRS. EDITORS - Having recently been in New York City, and having, while there, frequently called on Dr. Slade, of 210 West 43d street, it may be interesting to some of your Spiritualist friends to learn concerning a few of the results of those visits.

Dr. Slade received me most courteously, as is his nature, he being a quiet and unassuming gentleman. His room for sittings has no fixtures or cabinet, and nothing whereby any concealment or deception could take place. During the day the room is well lighted, and, on sitting at the centre table with the Foctor, the spirit raps will be heard loud, frequent, and perfectly distinct;

While sitting with him: spirit-hands took hold of me in various ways; were distinctly seen and felt by me on my face, and recognized as those of friends. The Doctor laid a very minute piece of slate pencil upon the table, and then placed a frame slate upon it, resting also on the table. Immediately writing was plainly heard on the under side of the state, which was in a few minutes covered with lines in distinct styles. Two of the handwritings I recognized as totally dissimilar in their character. Much else occurred during these visits of a similar nature.

I expressed a strong desire to witness his efforts at materialization; in consequence he appointed a sitting for one evening. On my grrival we entered the same room, and sat at one side of a small square centre table, which was the same one used for the slate writing tests. The only aid was be suspension of a small piece of single width black; cambrie about three feet long, opposite one end of the table—a square orifice being out in the centre of the cloth. The gas was then turned low, but not out. Objects could be readily distinguished about the room. After a few moments, a phosphorescent light was shower at the opening, which increased till there, appeared a perfect face which I -clearly recognized, and afterwards a second as promptly known, both being near and dear friends. The scance was perfectly satisfactory to me, and I am sure there was no deception practiced.

This must be of interest to every Spiritualist, if for nothing more than to prove the rank strides. which are being made toward materialization of . spirit-forms. I believe the time is not far distant when we will all be able to behold, with mortal vision, the loved ones who have gone before us into that happy spirit-life.

ELEGANCE DOES NOT MAKE A HOME.—I never saw a garment too fine for man or maid; there was never a chair too good for a cobbler, or cooper, or king to sit in; never a house too fine to shelter the human head. These elements about shelter the human head. us, the gorgeous sky, the imperial sun, are not too good for the human race. Elegance fits man, But do we not value these tools of housekeeping a little more than they are worth, and sometimes mortgage a home for the mahogany we would bring into it? I had rather eat my dinner of the head of a barrel, or dress after the fashion of John the Baptist in the wilderness, or sit on a block all my life, than consume all myself before I got to a home, and take so much pains with the outside that the inside was as hollow as an empty nut. Beauty is a great thing, but beauty of garments, house and furniture is a very tawdry ornament compared with domestic love. All the elegance in the world will not make a home, and I would give more for a spoonful of real hearty love than for whole ship-loads of furniture and all the gorgeousness that all the upholsterers of the world could gather together.—Theodore Parker.

A little island in the Connecticut, near Wells River, is a geographical curiosity. The Vermont and New Hampshire State line runs through it; fration, Calcdonia and Orange Counties corner there, and also the towns of Bath and Haverhill in New Hampshire, and Ryegate and Newbury in Vermont. One can sit down at a certain point on the island, and be in two States, three counties and four towns at the same time.

Free Thought.

I notice in the Banner of July 6th an article headed as above, "Spiritualism and Science," copied from the Index; and although ably reviewed by the editor-in-ellief of the Banner, I think it merits a further notice. I propose to try the case in another court. The Index has much to say about a scientific examination and adjudication of Spiritualism. It uses the word science in its broad and unlimited sense, without once at-Litempting to restrict its meaning so as to meet the case. Thus used it is too indefinite for "exact results" or for a final issue. The word science is about as indefinite as the word doctor. We have doctors of divinity, doctors of law, doctors of medicine, &c. There are many words which, before they can "promise definite results" in a parhave the particular meaning fitting the case in fense opens the case thus; "May it please the some way indicated. To illustrate: A customer called into a shop in this place a few days ago and inquired of the clerk, "Have you any knives here?" "Oh, yes, various kinds; we have ease knives, butchers' knives, show knives, carving knives, etc. Tell me what kind you want, and I wastell you whether, I can supply you." "I want's pruning knife," was the reply. "Then you must step to the next door." Now turn to the case of the Index in the use of the wordscience. We have the science of astronomy, the science of geology, the science of mathematics, the selvice of grammar, the science of mind, the selnce of psychology, etc. Now it is possible, with all these and many other branches comprehended by the word science, that the "Index" may have to "step to the next door" before it finds the selence competent to try the case of Spiritualism. Bring the case before the right-court-bring it before the only competent tribunal - and we are ready for trial. The "Index" sets out with the noble declaration : "Our supreme concern now is to be true to truth, at whatever cost." It seems to me that the "supreme concern," at the nutset, should be to find the touth. We are now in search of truth, and how, can we be true to it till we know what it is? Or does the Index mean we should be true to truth already acquired without searching further, and thus prefer blind ignorance to active research? " Doubt till von can doubt no longer," says selence, is another seientific aphorism we quote from the Index article. We would like to inquire of the Index whether this should not have been qualified with the Instructions to know that we are in the proper attitude for doubting, that is, for harboring or exercising a rational doubt? We may doubt with our eves shut, and with a determination never to open them, and thus do nothing but doubt. Doubt is: lexitimate only when accompanied with the determination to investigate and know the truth. 'Instead of the admonition, A Doubt as long as you can," we would prefer, " Resolve to get rid of your doubts as soon as possible by a thorough examination of the evidence in the case." Doubt fill you obtain the evidence adequate to conviction, but never let your doubts become steeped in prejudice, so that they can never rise out of a state of thralldom; for to be in doubt is to be in chains, and sometimes a state of misery. " Betfor be the owner of a genuine dime than a counterfelf dollar," says the Index. True; but I have known people to condemit and reject the genuine dollar and hold on to the counterfeit dime, simply because they were incompetent to distinguish the genuine from the counterfeit. Study critically the rules for distinguishing the true from the base, and you need not be cheated in either case. "It is this principled wariness which is the real reason why men of science are generally disinclined to devote much attention to Spiritualism;" so says the Index. But I think the whole reason is not stated here. Men of science sometimes have the question prejudged and settled in advance by Herbert Spencer; and this bars the door effectually against an impartial investigation. And then there are but few men of science who do not possess a kind of semi-conscious conviction that they are not in the right element—that they are not in the right court for trying the case. We have exoteric sciences and esoteric; the latter-which furnishes the true key for unlocking the mysteries of . Spiritualism—the true clixir for solving its enigmas-does not come within the sphere of their habitude of thought. Disinter a fish from his watery home and east him upon the shore, and you will soon discover the "real reason" why he is "disinclined" to try to swim-he is not in his right element. Men of science-who dwell entirely in "the outer court," and move entirely mon the external plane-can feel but little inclination to explore the realm of spiritual causation while thus, by the force of habit, chained to the material plane of thought. "Ats (Spiritualism) demonstrations are not such, according to scientific standards," to be sure-and who erected those standards, and where are they to be found? Are you Sure. Bro. Abbot, they were competent for the business? I know a man who creeted a mill upon, a running stream, but not being, by "habit of flought," skilled in the science of hydraulies. the mill failed of any "practical results," and was ultimitely washed away by the stream. Are you sure, Bro. Abbot, that this will not be the fate of those "scientific standards" you speak of, which are to constitute the great test and touchstone of Spiritualism in the future, according to your assumption? Are you sure the uprising tide. of the new esoteric or spiritual philosophy will not sweep them away? "Men of science are accustomed so to devise experiments as to exclude all explanations but one." True as preaching, Bro. Abbot. You make almost a fatal confession here. "All explanations but one;" yes, and that one is according to their own self-erceted, "scientific standards," "And if this is impossible in any direction, they abandon the investigation in 'that direction as hopeless"-that is, when they become satisfied that their investigation will not result in the explanation they have pre-determined for At - the explanation they have resolved by "a priori" shall settle the case, "they abandon investigation in that direction as hopeless," not

Again the Index says: "Spiritualists should ask themselves whether these phenomena are such as to promise any definite results to strictly scientific investigation;" that is, as Prof. Faraday would say, "they should have clear and definite ideas of the limitation of the possible and impossible in Nature." . They should, according to the Index, know what the phenomena of Spiritualism are; know their nature, character, and origin, before they commence the investigation of them. This knowledge is an essential prerequisite to enable them to." promise any definite results to strictly scientific investigation." This to us looks like a specimen of reasoning backwards. New-

"hopeless" in the way of discovering the truth.

but "hopeless" of making it conform to their sci-

entific standard. That will do, Bro. Abbot; try

grow out of the "promise" of "definite results." of his " scientific investigations" of the fall of the unfil we learn something of its nature and character by investigation.

Again, take another specimen of the Index's logie: be other than they are. It merely says that if the possible, then the demand for investigation, much is that certain 'conditions' must govern every is we have, you will accede to he truth of our establishment for a likeness, and demands of the artist to inform him what the "conditions" are, and whether they are such as to "promise any afet results" in the case, "Can you fell mesubtful, as 'conditions' are somewhat unfaorable," 'Conditions! exclaims the applicant; I am not going to submit to your conditions! I can you know what conditions are necessary, having had no experience in the case?" asks the artist; "you would not know what position was necessary in the chair to obtain a picture success-"I am not going to sit in your chair," voboks suspicious of there being some trick in the ease. If you, get my phiz you must get it while I am running." We will hear the Index further Science investigates nothing which it cannot inrestigate scientifically." Qualifiedly we respond: Yes, that is true; but it may employ the wrong instruments, or bring the matter before the wrong court. The astronomer is not in possession of the instruments for prosecuting researches in geology, nor is the geologist in command of the "proper conditions" for making explorations in the starry heavens. The blowpipe is not the proper instrument for viewing and "investigating" the heavenly bodies. "If Spiritualism (continues the Index) cannot

offer such conditions of investigation as science

an accept, it must surrender all claim to be a selentific demonstration of immortality, and content itself, like the churches, with an appeal to faith." Perhaps so; but who is to sit on the bench while the decision is made as to what "conditions" science can and should accept? Doubtless the Index will reply: The scientist is to make or prescribe his own conditions. Then we shall require him to An astronomer might bring his orrery to cauterize take a course of study in another school. He a cancer, and claim to be a "man of science;" but must graduate in the esoterie as well as the exo- it would be evident that his acquisitions in the seiteric sciences; otherwise he may be as incompetent | ence of astronomy, however profound, had imto investigate Spiritualism as the man of no liter- parted to him but little knowledge of the science to answer it in my manner. He speaks first of the ary attainments. To illustrate the ease again, we priori" method of reasoning, as in the case of will suppose a physician takes his seat in an ob- the Index, that Spiritualism "must either submit Loomis, in the Banner of June 15th. By close servatory for the purpose of "investigating" the science of astronomy, "How do you propose to inrestigate it? do you understand the proper 'conditions,' and are you in possession of the right Instruments?" - inquires the learned star-gazer. "Why, you insult my intelligence!" responds the medicine man. "Have not I been studying the sciences; and especially the science of medicine, these long years? and, as for the instruments and conditions' for investigating and studying the laws and motions, sizes and distances of the heavenly bodies-why, here are my scalpel and lancet, all bright and new!" ," I concede," exclaims the commandant of the telescope, "that you may be very learned man in the science of pills and powders, but I ask your pardon while I inform you that you don't know anything about the science of astronomy, and never will while you insist that you shall exercise the whole prerogative in selecting and deciding on the conditions 'requisite for attaining this knowledge. This privilege should be restricted to those who, by long study and acconditions' and processes are absolutely essential to the investigation of its principles and phenomena." "In consistency, then, they [the Spirit-ualists] cannot find fault with us when we say that f Spiritualism is ever to convince us, it must do it by satisfying the skeptical intellect, not by suppressing it." True, Bro. Abbot: but that intellect must be presented at the right door for investigation. It must place itself in the proper condition" to be convinced; not that of "credulity," but of honest inquiry divested of that kind of prejudice which once induced a smatterer in science to exclaim, "I hate the whole thing!" and that kind of conceit which prompted him to say, "When I investigate the subject of Spiritualsm the mediums must do as I tell them!" There is a possibility, if not a probability, of the "skeptical intellect" getting into the "wrong pew' investigating Spiritualism; and, while condition," it must fail of receiving the knowledge adequate to convincement. The" skeptical intellect" may make as serious a blunder as the man who stepped into an observatory and asked for the privilege of sending a telegraphic dispatch to his wife." "The first requisite of proof," says the Index, " is that the data for an intelligent conviction shall be supplied, and if 'the conditions' are such that these cannot be given, then no sane man will wonder that skeptics remain unconvinced and men of science give their attention elsewhere." This argument may be illustrated thus: A passenger, on board the steamer with Columbus, says to this geographical adventurer, "Sir, as you are in search of a new country, I want you to supply me with 'the data for an intelligent conviction' that you will find it; otherwise no sane man will wonder that I am skeptical about the matter."

'The data, sir," replies Columbus, "we are now

obtained, and to demand them in advance is 'ar-

rogant and preposterous.' If the 'data' could

The data for a conviction of the truth of Spirit-

now be 'supplied' it would supersede the neces-

sity of prosecuting our voyage in quest of them."

ton's discovery of the law of gravitation did not | ualism can only be supplied by a proper and thor-| one branch, or several branches of industry, into ough investigation of it. The Index continues: a joint-stock pro rata institution, with a suffi-"We differ from some skepties, in that we con-48 PIRITUALISM AND SCIENCE "-THE apple, but out of experiments which should deter- sider the hypothesis of Spiritualism to be a legiti-, geneies. All above the lawful age to be voters, in mine whether there could be any ground for such mate one, provided the phenomena can be proved proportion to stock, on all business transactions; a "promise." He,did not, like Bro. Abbot, back to have an extra-human origin;" that is, if Spirit- and all members, above a specified age, to be votthe cart in before the horse. No sensible "prom- unlist can be proved to be from the land of spirits, ers on all civil, social and philosophical questions. ise" can be made with respect to the results of then the inquiry as to its source, the inquiry to Thus man's individual self-interest is shielded by investigations appertaining to a matter of which learn where it comes from will be a "legitimate cach dollar being inspired by its possessor with we are entirely ignorant. The investigation must one"-another instance of placing the cart before the voice of self-protection; while socially and precede the promise, . We can promise nothing the horse. To prove that Spiritualism has an civilly, every man and woman is shielded in the "extra-human origin," is to settle the question, enjoyment of equal privileges, equal honor, and and no further "hypotheses" need be entertained about the matter; in fact, there will be no ground can segregate under one roof, in isolated houses or Of course science does not demand that the con-1, for any "hypothesis" in the case. When we in groups; and in either case reap the advantages ditions (in the investigation of Spiritualism) shall Prove and convince the Index that Spiritualism is of the cooperative kitchen, as well as the storeof "extra-human," alias spiritual origin, then it room, the laundry, &c. conditions are such as to render exact results in- will set about investigating the matter, to learn what its origin is. Splendid logic! In a friendly, a perfect unrest pervades the whole fraternity more for belief, is itself arrogant and preposter- spirit, the Index says, further: "We wish neither and the growing tendency is to move in groups for ous." We will illustrate the mode of reasoning to flatter nor to offend, but rather to indicate what here employed by the Index: A criminal is ar- Spiritualism must do if it expects even to receive however; and I do not speak without authority, raigned at the bar for trial-for the investigation, the attention of science." "What Spiritualism ticular case, or in any case, must be re-defined, or of the charge of theft. The counsel for the de- must do!" A patient says to his physician, from every part of the country, in response to sug-"Doctor, I don't know anything about the science court; we wish to know whether the 'conditions' of medicine. I never studied it an hour in my Brotherhood." in the investigation of this case are such as to ren-life; but I will tell you what you must do. You der exact results impossible—that is, impossible | must let me enter your shop and select such drugs | to determine whether the prisoner is guilty or not as, in my ignorance. I may suppose adapted to my guilty." The court responds, "The prisoner is complaint. I shall rule and manage the case my- | do, the drift of the progressive sentiment of Amerat the bar; the witnesses are before the jury, self." "Very well," replies the doctor; "but you sworn to tell the whole truth, and nothing but the | will be likely to fail of obtaining any 'very exact | of this great social problem, and /thwart, if possitruth, restricted only by such "conditions" as or satisfactory results." Once more the Index: ble, any psychologic misdirections that may creep shall be prescribed by the jury. The whole truth "We do not think it [Spiritualism] proved yet, into it. in the case shall be elicited, but it must be done and we do not believe that scientific men generin conformity with the rules laid down by the ally will ever enter on the investigation of it until and what does it mean? Does it mean that those court." "We will submit to no such rules," says they are left free to decide for themselves what who are able to pay their nonthly stipulations the counsel for the defense (Bro. Abbot); "such the conditions' are and are not." In reply, we shall be shielded by cooperation? Yes; and more moditions are arrangent and preposterous." "Our will have recourse again to illustration. Jim It means that home, comfort and security shall be long experience," replies the court, "has taught Brown went fishing, and after a fruitless effort of vouchsafed to every soul who enters the compact, nearly half a day to catch the finny prey, he re- in every condition of life-in health or sickness, ease, and when you have sat on the bench as long turned, and reported, "No fish in that lake." in prosperity or adversity, in gladness or sorrow, "How do you know?" inquired his friend, Jake and in childhood or old age. It means that indistatement." Take another illustration: The edi-Smith. "Why, I hooked four mortal hours and vidual freedom shall stand shielded before manor of the Index presents himself in a photograph found hone Shence I know there are none there." kind; that men shall be disabused of arbitrary "What did fou bait with?" inquired Mr. Smith. authority; that women shall be emancipated from "Why, I befited with eel." "Now, I told you," slavish kitchen drudgery; that the preparation of replied his friend, "you can never catch the fish food shall be a branch of industry as distinct as of that lake with that kind of balt. Pursue the the manufacture of clothing, and cooking lifted ether I will get a picture or not?", "It is proper course—use the right kind of bait—comply to the dignity of a profession; that maternity

with the proper and necessary conditions, and shall be shielded in its best possible conditions. you can eateh all you want. This I know from and the social and civil rights of the unborn justly long experience." If "men of science" and spir- regarded by marital law and regulation. am going to prescribe my own conditions." "How | third ignorance will persist in fixing their own "conditions," despite the instructions of those port "Spiritualism not proved yet."

is its loose and indefinite use of the words "seience" and "men of science." It seems to be as-'Men of science" in this country are "few and far the while the best. between." Even our college education is a cut and psychology or anthropology? None. Not even dining arrangements, with a well-regulated system phrenology or magnetism are popular enough to be of loan and security, and with a joint-stock busiincluded in the regular course in any of our colle- | ness and pro rata dividends, would be successful giate institutions. While our education is so partial and fragmentary, and confined so rigidly to the external plane, "men of science generally" will be likely to feel but little inclination to study the laws and phenomena of spiritual science. The Index says: "If Spiritualism appeals to science, it must abide by the laws of science." This it is perfectly willing and anxious to do; but it must be those "laws of science" that meet the case. of surgery. We fully assent to the declaration of to the laws of evidence established by the court, or withdraw its ease altogether;" but it must be court having competent jurisdiction. Courts of common pleas have no authority to decide on constitutional law; neither are unscientific "men of science" competent to adjudicate the case of Spiritualism, or to decide on the laws of spiritual sci-

'CO-OPERATIVE DISTRIBUTION OF WEALTH." BY JOHN W. EVARTS.

ence. Let the court be constituted of judges and

jurors who have mastered the whole curriculum of

sciences, and we will not only listen to its pleas

and arguments with pleasure, but will pledge our-

To the Friends of Progress:

selves to abide by its verdict.

Richmond, Ind.

Having started a movement toward the mobilrial resources as well as the happiness and prosperity of all who take part in it.

Robert Harper, setting forth his ideas as a basis for groundwork in a cooperative community. As and villages, where the poor are the ignominious accept his plan as practicable, though merely as trade. But to take it as embodying the primal principles for organized colonies or communities of-harmonial minds, it lacks that magnetic warmth, that sustaining power, that ever comes from unpurchased charity; insomuch, that "no credit is given or taken.'

I need not tell-the gentleman that the whole system of the universe is one grand system of loan and security; that life itself is trust and promise; that light, heat and sustenance are voluntary loans from Nature's bountiful storehouse; that inspiraa pledge that the wisest use shall be made of it; would first look to discover the primordial princi-

ples of cooperative industry.
With the mass of Spiritualists, as with the mass of humanity, we have every grade and shade of physical and mental conditions; and a large portion are, at various stages of life, weak, and dependent upon the strong and vigorous. We have invalids at every age, as well as the aged, and the victims of disease and accidents. Should we not. then, in a great movement to reconstruct our "soin search of, and they will be 'supplied' as soon as | cial order," regulate our plans in such a manner as to amply provide for every one of life's conditions, while at the same time kindly and justly remembering to render correct returns to the con

spiring and grasping purpose of self-interest? The plan which I offer is to concentrate any

equal liberty. The members of this institution

The Spiritualists of America are on the movecolonization and communities-not communistic, as letters to this effect are rapidly doming to me gestions made by me to organize a "Unitary

While I hail with gratitude all good that may arise from any cooperative effort, whether applicable to city, town or country, yet knowing, as I ica, I deem it my duty to take part in 'the solution

"Progressive Unity" is already the watchword;

"Progressive Unity" does not stop with the cooperative store, farm and factory. It seeks to dewho have studied the laws controlling spiritual velop the interior as well as the exterior, the spirmanifestations, they will of course continue to re- itual as well as the material, of the yenus homo. port, like Jim Brown and Bro. Abbot, "No fish." It says, "I am human, and I deem whatever re-But let "men of science" become truly men of lates to humanity as native to my purposes." It ilerates the applicant for the phiz-fype; "that science, thoroughly versed in the esoteric as well observes the duality of life, and that the interior as the exoteric, and they will not much longer re- and exterior, spirit and matter, hold imperative domands upon each other. The spiritual demands, What I desire most to criticise in the Index article for its best growth, happy associations, bodily comfort, sustenance and security. In whatever manner these four demands can be complied with, sumed that every college cadet or M.A. is a man be it by isolated homes, groups or communities, of science; but this is far from being the case. that plan which experience most approves is for

> From my standpoint, I hold that, for harmodried affair. How much time and attention is de- nious minds, a community, living entirely under voted in our colleges to the study of the science of one roof, with centralized cooking, laundry and beyond expectation; while, on the other hand, with discordant minds, the English system of cooperation would be the furthest reach possible toward lightening the burdens of life.

Centralia, Ill.

"IF NOT SPIRIT FORMS-WHATP"

BY FRANKLIN OLES.

EDITORS BANNER OF LIGHT-I have read with nterest the remarks of your correspondent, who, in the Banner of. Sept. 7th, propounds the question: "If not spirit forms-what?" and hasten tangibility of spirit form, as spoken of by J. B. comparison of the articles, I find that a lack of consideration of what spirit is, gave rise to the mestion. The last writer seems to think that, according to the statements of Mr. Loomis, if a spirit becomes defined to the human senses through material agencies, it has become materialized, and, therefore, that which is seen is positive spirit. Mr. Loomis advocated no such theory; yet he uses the word "materialized" in such a puzzling way as to lead one's mind astray from the true proposition. He does say, however, the real spirit-entity may or may not be in conjunction with the sublimated form seen. Each writer seems to have, in some degree, disregarded the fact that it is utterly impossible, under any circumstances, or in any conditions, to see the real spirit through material agency. Therefore, the forms seen at the seances are not the real spirits. They are, although in a lesser degree, the same kind of objects which we see every day, moving and playing in the drama of ization of the forces of modern Spiritualism into life, in our streets, in our schools, markets, and in unitary and cooperative homes, I deem it of the all the avenues of ordinary business; they kiss our quaintance with the science, have learned what greatest importance that a subject matter of such forcheads, present to us flowers, play, sing and magnitude should be thoroughly resolved before dance-mere puppets, manipulated by some chemmuch active work is done, as it involves the mate- ical synthesist. That synthesist is the human soul, aided by its analytical spirit. Do these appear to be what they are not?' No; unless we deny our In the Banner of Sept. 24th, is an article from reason and inspiration, and thus blunt our senses, as skeptics to the spiritual philosophy have ever done, and are doing to-day. But the inquirer applicable to "our present social order," in cities asks: Where, in the meanwhile, are the spiritsthe originals of these counterfeit presentiments? subjects of secular and religious charity, I would Here I must surely depart, in a degree, from the theory of Mr. Loomis. The facts in the case, as an expeditious alternative against the abuses of any one can but prove in the present age, are, that those particles which go to make up the form that is seen, are only agglomerated upon the actual spirit-as is the case in our own earth-life experiences-to be thrown away again as the need for their agency ceases, the same as we shall lay by the garments of flesh and bones, when we need them no more.

I regard the theory advanced by Mr. Loomis, concerning individual identity of the forms, as dangerous and unscientific. If a spirit which we do not see, announces its name to be William tion is given and received in trust, where worth is Penn, Theodore Parker or Thomas Paine, we may not be sure that we are not the victims of deceit: and, that in turn of having received borrowed but when particles of dense matter are agglomeratlight, we pay the debt by a similar reflection. It ed around a spirit form, and we see that it is the is into this correlation of Nature's forces that I exact likeness of any of these persons, or any other person known to us, it is proof enough to admit of no scientific denial that the spirits which operate and hold these particles in form, are the identical spirits of those souls.

> My present convictions are, that all material forms must inevitably be shapen in the likeness of the spirit essence that evolves them, and that in the form in question, even embryotic thoughts find expression in the visage of that form. I shall have to wait for the conviction that any spirit can evolve a form which will look like the natural

> material evolutions of another, as it must be a dif-

tialized atoms, this can be done. But no circum-

ferent soul and spirit. Mr. Loomis would have it that by dint of cirumstances, or the agency of what he calls poten-

stance of an honest or lawful character would do this: and so I must believe that instead of a great and valuable success being attained in the possibility of such a phenomenon, only the foundation for a petty deceit could be established.

RE-INCARNATION:

There is a great aversion expressed among Spiritualists to the doctrine of re-incarnation. For one, I neither believe or disbelieve it: but I can see no more valid objections to it than to low and wicked spirits coming back to earth to work mischief. The two things are not brought together as in any way analogous, except that we naturally feel a repugnance to both.

Now, our beliefs and desires do not, necessarily, have any connection with the truth. If it is a fact that we are destined to live two, or many, lives in the flesh. I have that faith in God to feel that it is the very best thing he could do for us. Although the idea is not pleasing now-after toiling through one sorrowful and distressful life, to come back and do the same thing over-yet the time may come, in some remote future, when we shall feel it a blessing. When we look upon the degraded and vicious, with whom the dog and horse are noble in character, in comparison, we see a propriety in the possibility of this chance of improving their condition. If a union with matter is necessary to the individnal soul to obtain certain kinds of knowledge and experiences that it needs, and it fails of gaining them in one life, it must be a blessing to be able to make up the deficiency in another.

Spiritualists have the happy assurance that what has once been gained can never be lost. If weome back, we shall have all the banking capital in deposit that we have ever earned.

Some object that re-incarnation destroys memory-consequently it destroys individuality. We know that three-quarters, or more, of our present short, life is wholly lost to us before we get through it, yet we are the same persons. I should say it would be a blessing to many to blot out the past, till they progress so far beyond and above it that the remembrance would not make them miserable. If a whole life could be entirely forgotten till it appears in the future only as the accessory of another and better, it would be a good rather than a bitter thing. I am not insisting that re-incarnation is true, or necessary to be believed; but I cannot see ichy it should be so very discomforting to reckon it among the possibilities.

Some reject Spiritualism because bad spirits can come back and deceive. Dear, unthinking souls! How can that affect its truth? And if it is truth. what harm can come from knowing it, and preparing ourselves to meet it? If re-incarnation is true, of course it is the best and right thing. If it is not true, eternal perditionists have a better standing ground than some suppose. But I do not think the masses are prepared to receive this dogma; and there is so much to learn that has a positive basis, that there is ample excuse for neglecting it at pres-MRS.-F. LEE SMITH.

Leverett, Mass.

IN AUTUMN.

The year grows splendid; on the mountain steep Now lingers long the warm and gorgeous light, Dying by slow degrees into the deep, Delicious night.

The fatal triumph of the perfect year, Rises the woods' magnificent array; Beyond, the purple mountain heights appear And slope away.

The elm, with musical, slow motion, laves His long, lithe branches on the tender air, While from his top of gray, Sordello waves His scarlet hair.

Where Spring first hid her violets 'neath the fern, Where Summer's fingers opened, fold on fold, The odorous, wild, red rose, now burn The leaves of gold.

The loftlest hill, the lowlest flowering herb,
The fairest fruit of season and of clime—
All wear alike the mood of the superb Autumnal time.

Now Nature pours her last and noblest wine Reclines enchanted day, wrapped in divine, Impassioned dreams.

But where the painted leaves are falling fast, Among the vales, beyond the furtherest hill, There sits a shadow, dim, and sad and vast, And lingers still.

And still we hear a voice among the hills,
A voice that means among the haunted woods,
And with the mystery of sorrow fills
The solitudes.

For while gay autumn gilds the fruit and leaf, And doth her fairest festal garment wear, Lo! Time, all noiseless, in his mighty sheaf,

Binds up the year-The mighty sheaf which never is unbound-The reaper whom your souls be seech in vain— The loved last year, which never may be found,

Or loved again. VERMONT.

Annual Convention of the State Spiritualist Association, Held in Chester, Friday, Saturday and Sunday, September 6th, 7th and 8th, 1872.

Reported for the Banner of Light.

The Convention assembled in the Hall of Cole's Central Hotel on Friday, Sept. 6th. at 1.2 A. M., agreeably to the call published in the Banner of Light. A. M., agreeably to the call published in the Banner of Light, and was presided over by the President, D. P. Wilder. Three sessions were held each audiences attentive. A portion of the time of each session was devoted to conference, usually an hour. Then send and speaking by one or more of the regular lectures? Pars. Alzina addresses were given during the Convention, by Grs. Alzina addresses were given during the Convention, by Grs. Alzina addresses were given during the Convention, by Grs. Alzina addresses were given during the Convention, by Grs. Alzina addresses were given during the Convention, by Grs. Alzina addresses were given during the Convention, by Grs. Alzina addresses were given during the Convention, by Grs. Alzina addresses were given during the Convention, by Grs. Alzina addresses were given during the Convention, by Grs. Alzina addresses were given during. Mrs. Action Mrs. A. C. Scholley, Mrs. Adde M. Stevens, Dr. Strs. Hodden, Albert E. Stanley, Mrs. Adde M. Stevens, Dr. Strs. Hodden, Albert E. Stanley, Mrs. Adde M. Stevens, Dr. Strs. Hodden, Albert E. Stanley, Mrs. Almid Davis Smith and Mrs. A. the best session, Mrs. M. S. T. Hoddley, Mrs. A. William and Dr. N. H. Randall, were appointed a Committee on Resonate Part of the Smith and Conditions a matter of stream and the prophesy was unless spheres of Capital and Labor, without bloodled.

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and Mrs. M. S. T. Hoadley were appointed a commerce of the finance.

The President announced the election of officers for the ensuling year to be in order, when Mrs. Hoadley proposed the receiverion of the present board to serve the Association another term. A motion to receive was made and seconded. On the question being submitted to the Convention, it was carried by a unanimous vote.

The Secretary announced three vacancies in the Board of Trustees, caused by death-and removal, and Mrs. B. C. Sparhawk, Mrs. Polly A. Dickerman and Mrs. E. J. Kenyon, were elected to fill the vacancies.

On motion of Dr. E. B. Holden, Harvey Howes, of West town, was elected a member of the Committee to present our Committee to present consequences.

Committee to procure necessary comset after the explications of the Association.

Committee to procure necessary commed at the expense of the Association.

Tingfollowing is the board of officers of the Vermont State Spiritualist Association for the ensuing year. President—Procured Procured P

MY FRIEND'S FUNERAL.

The subjoined poem, replete with the teachings of our Philosophy, is transferred from the columns of the New Orleans (La.) Sunday Times, that our readers may perceive, through the breath of the Muses, as well as the deductions of Science, the cause of truth is surely onward .- EDS. B.

"T is two days since I slew my friend— None knew who murdered him; To-day they bury him, and, unsuspected, I await the end: The funeral passes here-I wait to touch the bier: I loved him—his tried friend, His fast and trusted friend.

And for him I would die, Yet slew him in hot fury-was it 1? It was not I, but yet no less this hand That shed his precious blood; My soul had outleapt lightnings to have stood His rescuer. I still may stand

His fierce avenger-smite the coward heart That did the devil's part By him I loved, and would— Uncaged, uncaught— This instant, if I ought, , Here—if I should.

It has been often said. Move in our midst, infesting with their powers Our bodies, organs—all to us unknown, Using as if their own

Our faculties and every sense of ours; And I have not believed this wondrous creed. Nor named it but with scorn, Till now is born Its awful need;

For 't is not I have slain my friend indeed. Here come the ashes-doth he live? If yea, what is this dust—which I have made— To him immortal? And why this parade? Is it men's homage they thus give
To Unbelief, not knowing what they do?
I call you, friend, to say if this be you—
If you weigh down this bier?

Ah, me! 't is light to my great grief; this line Hath none—not one—with sorrow so sincere As this true grief of mine.

One beckons me to ride; him I attend In yonder brette, alone— Fair sir, I am unknown, But hail you; I knew our dear, dead friend; We were, in life, as brothers; he is gone. " Not so; he liveth on."

This is the problem deep as earth and time, And its solution, deeper, fills the skies; But we can solve no mysteries with our eyes, Nor draw truth to us from its home sublime. One argument sufficeth for us both, And we must bend to it, however loth— Our friend lies on you bier.

"Not so; he sitteth here."

You crowd with fears my soul, for you do seem As one half in a dream. And with such words do answer as that each Is to my soul more than my sense can see; Our friend is dead? "Not so; for I am he; This body I possess by my control, 'T is a town merchant—a weak, easy soul: I closed his senses when I heard your call, That I might greet you at my funeral. Speak not - I read your thought; you are dis

That you have slain your friend; I LIVE—power, grandeur, joy, life without end All gracious gifts to my acceptance bend; So be not thou afraid:

A spirit-savage slew me who found thee Passive from over-drink, and fit to be His instrument—
A slave, whose ruling love is thus to slay,
And will be till a higher love be sent

And this be lived away.

Thus you are told the things you sought to ask—

To me an easy, pleasing task."

Where is thy sting? oh, Death! Or Grave! thy victory? God! teach me how to live for thee. "Think not that life is breath— Live ever faithful to the life to be." "We halt—see here the grave.

What wondrous, solemn mockery over dust! Men's spirits are as rust From blindness which the Father never gave; Now I could laugh—but for the melancholy That waits on mortal folly-At seeing, just as they,
The putting of this nothingness away:
"I were better than a play

Could I be seen by them I see to-day. -Now is our parting instant; hither comes A group of mourners, each with palms an Demurely clasped, and faces drawn with pain; It is most piteous to see such sorrow-Could you and I, in view of this, again So slay and so be slain

To-morrow?— Ah! mourn the grief of each dear, friendly dunce Which bath its moral—man should die but once. Adjeu! thus I relieve my faithful slave-Pardon, afflicted ones, my ill-timed mirth;
Adieu! oh! mocking Grave!
Adieu! poor Earth!"

Some citizens approach us; thence my friend Hath flitted, as a bird. —Now one who never heard Of homicidal horrors should have ears And listen, to that end, At hazard of dissolving into tears; My heart would break to hear these mourners

His taking off had I not slain my friend, Nor known the sequel to that bloody end. The story hath inspired a bronchial drouth Till I am barren of all power of speech. -They go; afflicted ones, adieu! Mercies and benedictions wait on each Who still would keep them from another's

-Now salutation from my host, instead Of greeting from the dead Awaits me. "-Sir, I know not you, But welcome! I have slept an hour or two; For this dread deed had made my senses ring That now are quieted.

'T is strange he would not, dying, tell us who Had slain him; he but said 'T was accident had caused the thing. The town is shocked; 't is dreadful not to know.' The town wants vengeance, which it must forego And that is what's the matter—is it so? "Since our last murder here, it is so long

But few remember it. I just recall The broken gibbet and the fearful fall Of the half-strangled wretch, and the great throng That grouned, shricked, fainted, cried With pity and terror both For hours; and till the culprit, nothing loth. Climbed up again, and was cast off, and—died." And you want more of that, which is denied:

I rather find in it some slight relief, Although so dear to me our friend who died, And so profound my grief. 'T is fairly dark-I make my good-night brief.

Even as I alight the night comes down: And I do seem to walk amid the stars That twinkle through the blue, and drop their

Into the wronged, unquiet little town, As I were less the friend my deed denotes Than one who wears a spotless crown, And, sinless, in screnest heaven floats. But guilt is mine, though guiltless of intent-We answer that we do, not what is meant; Yet will I bear my pain as one sustained By a serener trust,

Knowing that God is wholly just, And that what sense hath lost the soul hath

As doth the scaffold, under questioning eyes, Launch a lost wretch straight into Paradise. By priestly intercession, so I sail, Thus cast on Heaven's open sea, In light which shall all human souls avail, Even as it breaketh over me. New Orleans July 15, 1872.

The Holly Tree Coffee Rooms are to be imitated in Brooklyn, the ladies in that city having determined on establishing a restaurant for women where good food shall be furnished at cost. The end in view is to check the increase of saloons and rum shops.

On page 107 of the "Key," a very interesting work, is the following statement: "Innumerable atoms arise and continually ascend from the bodies of persons composing the human family (not | the prompt demands of chemical laws, (for these less than 800,000,000 tons per annum); atoms that laws are merciless tax-gatherers,) to deliver up float out into space in the rivers of ether, and enter into the constitution of the Summer-Land. This process has been long known to seers."

Second: It is stated in the same work-p. 135on authority of Mr. II. Tuttle's "Arcana of Nature," that "the second sphere is the daguerreotype of earth; the refined matter which ascends is prone to assume the forms from which it was liberated on earth. The scenery is identical, but more beautiful and ethereal. Trees, fruits and flowers are not individualized; that is, their emanations do not ascend to the spheres in an identified form, but their particles are more prone to assume such forms than any other."

It is in no carping disposition that the following observations are made. The writer would much prefer to have the truth of these beautiful theories confirmed, than to east any suspicion on their truthful reality. But these, and all other matters, should be viewed in the light of reason. It can do no good, but the contrary rather, to present to the longing minds of mortals enrapturing views and prospects of blessed homes, unless they are invested with reality.

These difficulties, perhaps because of my ignorance, present themselves to my mind. It is not stated how long the emanations from human forms and inanimate substances of the earth have been ascending to the spheres; but if they are ascend- this rate of motion is different at different times in ing now, the process must have been going on for the same person, and in different individuals the an indefinite period-many ages-in the past.

Assuming that there are 1,000,000,000 of human inhabitants on the earth, of all ages and sizesprobably not far from the actual number-and the exciting cause. In some circumstances the vital that their average weight is one hundred pounds force can travel over a nerve at the enormous rate each — probably a liberal estimate — their com- of three hundred and fourteen feet per second. bined weight would be fifty million tons of two estimate is correct, of the emanations annually the universal familiar energy called electricity can given off from human bodies, to be floated away speed away as stilly as a baby's breathing at the to the spheres. How is this vast and rapid waste frightful rate of eighty-nine thousand five hundred of human bodies supplied? Can it be true that the human body, as must be the case according to this statement, changes its component parts six- our great globe in a single beat of your pulseteen times a year, instead of once in seven years, with this fact, added to the first, can you not unas physiologists have asserted? -

Again, it may be reasonably assumed that the emanations from all other earthly substances. brutes, fowls, trees, flowers, minerals, &c., are at | sources of the infinite immensity to the earth and least equal to those from human bodies. This would give one thousand six hundred million tons of substantial, though refined, matter annually scientific rationality of the proposition as that a transported from the earth to distant spheres and 'appropriated there; a vast amount, even com- like quantity of refined and purified matter should this waste supplied or returned to the earth in any lily in general, and enter into the composition of all classes of people attending, including minismanner? If so, how, and from whence? If not the Summer-Land? replaced in some manner, and the process is continued, then manifestly it is only a question of time when the last ton of matter composing the letter which I should be happy to dwell upon; but in attendance three or four ministers, including a letter which I should be happy to dwell upon; but in attendance three or four ministers, including a letter which I should be happy to dwell upon; but in attendance three or four ministers, including a letter which I should be happy to dwell upon; but in attendance three or four ministers, including a letter which I should be happy to dwell upon; but in attendance three or four ministers, including a letter which I should be happy to dwell upon; but in attendance three or four ministers, including a letter which I should be happy to dwell upon; but in attendance three or four ministers, including a letter which I should be happy to dwell upon; but in attendance three or four ministers, including a letter which I should be happy to dwell upon; but in attendance three or four ministers, including a letter which I should be happy to dwell upon; but in attendance three or four ministers, including a letter which I should be happy to dwell upon; but in attendance three or four ministers, including a letter which I should be happy to dwell upon; but in attendance three or four ministers, including a letter which I should be happy to dwell upon; but in attendance three or four ministers in the letter which I should be happy to dwell upon; but in attendance three or four ministers in the letter which I should be happy to dwell upon; but in attendance three or four ministers in the letter which I should be happy to dwell upon; but in attendance three or four ministers in the letter which I should be happy to dwell upon; but in attendance three or four ministers in the letter which I should be happy to dwell upon; but in attendance three or four ministers in the letter which I should be happy to dwell upon; but in attendance three or four ministers in the letter which I should be happy to dwell upon; but in attendance three or earth and its appurtenances will be removed to for the present we submit for his consideration the distant spheres, and the earth, as such, be blotted from existence.

Spiritualism, it seems to me, cannot, more than anything else addressed to human reason, afford to put forth statements without reasonable explanations, which, so far at least as the unaided human mind can perceive, are in absolute contravention of fixed and established rules and principles of reason.

Mr. Davis, who put forth the statements commented on above, having failed to respond (at least no response has been received) to inquiries asking for explanations or information on this subject, the difficulties stated are respectfully referred to the Banner of Light, with the hope that it, or the "Banner Circle," may be able to and will furnish a satisfactory solution. A SEEKER AFTER TRUTH:

STELLAR KEY PUZZLES ANSWERED, BY A. J. DAVIS.

EDITORS BANNER OF LIGHT-The foregoing in-(Troy, N. Y.) Permit me, therefore, to write a few

Under the conductorship of a noble-minded citizen, Mr. B. Starbuck, the Children's Progressive Lyceum of Troy is steadily and sturdily growing into beautiful and influential proportions. My esteemed companion, Mary F. Davis, addressed the assembled Lyceum yesterday afternoon. She in Rockland and vicinity to lead the people into a introduced. Mr. Newton's "Questions for Chil-knowledge of the truth. Modest and unpretenddren," of which fifty copies had just been ob- ing, yet brave and true, she thrills the souls of her tained from the publishers. And this was the method: After every officer and member had been provided with a copy, she began by asking the rael Snow with his wife and family, all stanch first question—"What are you?" To which (according to previous instructions) the entire Lyceum responded, just as when silver-chaining lines of poetry, thus: "I am a person." In this manner she successively asked all the questions contained in the first lesson, the whole school retained in the first lesson, the whole school retained she with its wife and family, at states and true reformers.

From Rockland I went up the river to Sears-mont, where I joined Mrs. Amelia Gould in a Sunday meeting. The hall was crowded to its utmost capacity, people coming from a long distance. Sister Gould is very popular in Maine, both as a lecturer and test medium. While entry and in other parts of the State whither the state of the state whither the city and in other parts of the State whither the state of the state whither the city and in other parts of the State whither the state of the state tained in the first lesson, the whole school responding with the printed answers. Then the playing its spiritual significance in a very inge-Conductor said: "I have selected for the week's | nious manner. lesson the first ten questions, the answers to which all the children may memorize so that they can give them to their Leaders and to me next Sun- most surprising accuracy. One lady, who had "day." It was further remarked that, if any member could bring what seemed a wiser answer than that printed in the little volume, so much the better, because the Lyceum plan was to develop independent thinking and the most perfect freedom dependent d

I have particularized thus much, Messrs. Editors, so that others may catch a hint as to one week evening lecture. A good meeting was the method of introducing these most excellent Les- result, and your correspondent was kindly cared sons into our needy. Lyceums. My judgment is adverse to giving out more than one page of these the "Bucksport Spiritualist Association"—Mr. questions for a lesson during the week; which, on Parker, President, and Mr. — Wardwell, the next Sunday, should be first repeated to the Secretary. They propose to hold circles and con-Leader of each Group in private session, and then coming winter. Capt. C. F. Ware, formerly an ent parts of the room, and beautiful discourses by all to the Conductor; after which, the same may be made the basis of a general discussion, in here for some years past, as a medical clairvoyant which both children and officers should partici- and healing medium. Some of his cures, accordante. Important! Let no one, either old or ing to the accounts of his neighbors, have been pate. Important! Let no one, either old or young, make a long speech. More downright private work is demanded; less oratorical displays; less volubility and mere fine speaking. I have Hampden were failures, because of the severe seen many a Lyceum fatigued half into a swoon by the long-drawn-out eloquence of some ambitious metaphysician. The Troy Lyceum, also the which is usually abundant, is almost an entire fine similar association I visited in Boston last failure in consequence. June, seem to be superior to these objections.

now come up for consideration.

. If eight hundred million of tons of refined and unparticled matter emanate from the globe per annum, how is the enormous waste supplied; or returned to the earth? An answer to this question, if I rightly apprehend your friendly truth- this city, Mr. Isaac Corbitt, departed from his earth-

seeken is earnestly solicited. In the first place I confess to you, in all candor, that the statement concerning the number of tons proceeding annually from human bodies, is given in general terms as "not less than," &c.; because while writing that, to me, very thoughtfully inspired volume, my reasoning as to the total weight | Realizing and proclaiming the truth of spirit comof the humanized atoms was inferential and comparative. At bottom of the statement you find the seed-thought; which, rather than the exact number of tons evolved, is fundamental to the object of the "Stellar Key"-namely, to demonstrate the possibility and certainty of the Summer-Land; incidentally to describe the elements which enter into its constitution; and in a few generalizations to explain whence those elements were derived, and how subsequently these were segregated into a real solid zone inhabitable by

human beings after death.

globes in our "island solar system," are equally and unreservedly taxed, physiologically speaking; and thus all human natures are compelled, under with every tick of the watch a portion of their atomic substance. The universal and incessant emanation, like the ethereal dewdrops of insensible perspiration, in total weight cannot be less than eight hundred million of tons per annum. And the speed with which these taxes—these humanized atoms of elements in the human body-fly off to their celestial destinations, is far more wonderful than any miraele reported in Christianity. A series of chemical changes incessantly occur between every human body and the physical constitution of the Summer-Land! To my eyes they seem like a fire running along a train of gunpowder. And yet so perfectly and absolutely natural. so still; so inwrought and undeviatingly common, (or ordinary,) is all this, that not a person, unless sensitive as a medium or seeing as a clairvoyant, is at all conscious of any such wondrous chemical transactions.

The rate at which nervous motor sensibility travels in your body this moment is about one hundred and eleven feet per second. Of course speed is variable, owing in all cases to the prevailing temperature, and to the nature and extent of Now couple with this another fact, namely, that miles per second, or more than three times around derstand that it is just as easy for billions and trillions of tons of matter to hasten from the rescientific rationality of the proposition, as that a ared with the entire substance of the earth. Is emanate from the earth, and from the human fam-

foregoing, with a prayer that the light of truth

will banish darkness from every seeking mind. Troy, N. Y., Sept., 1872.

Panner Correspondence.

Up and Down the Penobscot.

DEAR BANNER-I have spent three weeks visitng different points along the shores of this beautiful bay and river, engaged as usual in the work which has become my life labor. I told you of the pleasant Convention we had at Stockton. From that place I went down the river to Rockland, attending the funeral of Mrs. McCall, an old lady; who has been one of our best mediums, doing a noble work in her quiet, motherly way. Quite a large number of her friends gathered to celebrate her glorious birth into the higher life. Some tears words of our immediate surroundings and occupations; after which, with pleasure and gratitude in my heart, I will bestow attention to the puzzles of your candid correspondent.

Under the conductorship of a noble-minded citi-

come her to her spirit-home.

Mrs. Mary Thompson made a few well timed remarks, broken somewhat by the strong feelings that welled up from her heart, for she loved the dear old lady as her own mother. Sister Thomp-son is a fine speaker, and she has done very much isteners with her high-toned inspirations.

In Rockland, foremost among the spiritualistic workers, we find Capt. II. Gregory, and Capt. Is-

After the close of the afternoon lecture, she ualists are awaking again to action after a period of rest, and all things wear a propitious look for after test was given to this one and that, with the the advance of truth. larged, for the world hath need of her.

truly marvelous. His services are in great demand, and his field of labor is rapidly enlarging. Two week evening appointments at Orland and rain-storms that prevailed on both evenings.

The month of September has been very wet in this part of the country, and the potato crop, Called to other fields of labor, it is with regret

that I leave behind me the pleasant homes and The Stellar Key puzzles of your correspondent warm hearts of these generous people. Hoping I may meet them many times again, I am, Yours fraternally, A. E. CARPENTER.

Maryland.

IN MEMORIAM. - Though some months have elapsed since the venerable pioneer Spiritualist of ly form, we trust it is not too late to bring the Spir-itualists of other localities to a nearer acquaint-anceship with him as their brother in the advoca-cy of a common truth. As has already been sigcy of a common truth. As has already been signified, Mr. Corbitt was one of the earliest of the then few supporters of the philosophy which—at that time in its feeble infancy—now numbers its millions of adherents all over the civilized world. munion at a period when to advocate it was to become a target for public ridicule and malice, he never swerved in his maintenance of it by every means in his power, giving to its support his individual testimony to its truth, as well as the assistance of his purse, and his personal exertion in such enterprises as were projected for furthering its growth and dissemination.

It is not too much to assert that there were few to whom the truths of spirit communion were as dear as to him. Not alone that it was the means of bringing him—an earthly pilgrim borne down with the weight of many years and many cares— renewed companionship with the departed ones to whom his intense affectional nature never ceas-In the second place, the words "human family" ed to cling, but that, in and by the truths taught in Kline's New Hall. Children's Progressive Lyccum meets were not used in that connection strictly to mean through that source, he was made acquainted with Dewey, Guardian.

QUESTIONS OR PUZZLES ARISING FROM the population of our particular earth. For all the higher and broader uses of life, and learned to THE "STELLAR KEY" OF A. J. DAVIS, the races of men who are living on the several form a more just and kind estimate of his fellow-

> Ifence, to him, Spiritualism was something more than the mere communion with disembodied spirits; it represented the universal principle permeating all things, the life and soul of all. As the religion of progress, it was, in practical life, the vitalizing spirit of all reforms, whether individual or world-wide. With this comprehensive view, it may be easily conjectured that the liberal and humanitary movements of the day enlisted his cordial sympathy. So marked an influence upon his nature had the dawn of the new dispensation of Spiritualism, that a friend of his was, on one occasion, heard to remark concerning the very perceptible expansion of his intellectual and spiritual powers since his commencement of its

His final departure was peculiarly tranquil and serene, preceded by no prostration of pain and sickness. For more than a year previous to his death, he had been growing feeble, his active powers giving sign of a gradual wearing away, but not to the extent of excluding him entirely from participation in active life, or depriving him of the pleasures and advantages of social inters

At the time of his dissolution, he had, but an hour previous, returned from a visit to the cemetery, where lay the earthly remains of many of his family, and where, as he then remarked, his. own mortal form would soon be placed. His funeral discourse, delivered by Mrs. Rachel Walcott, of this city, embodied the leading principles of the philosophy which is, of all others, so happily adapted to the comfort of the mourner, in its assurance that what we call death is but the throwing off of an exterior form which has become a clog to the growth of the spirit within.

Baltimore, Md., Oct., 1872.

New York.

WAVERLY.-N. Kinney writes, under recent date, as follows: Permit me to again report the progress of the good cause in this locality. Mrs. Mossop has just finished another series of lectures in this village, and, as was the case when here before, she left the cause in a better condition than she found it. Among the many virtues she possesses as a lecturer, one very prominent is that of restoring good feeling and harmony in societies; as well as placing Spiritualism in high esteem among disbelievers, and impelling them to exclaim, as they frequently do, "If that is Spiritualism, it is not what I thought it was." The cause is sure to advance wherever she goes. During one week of her stay here, she went to Trumansbury, in Tompkins County, and delivered two discourses—one in the Baptist Church, and the other in the Opera House, because the church was not large enough to hold the eager crowd desirous of hearing her. The effect of the lectures was excellent, ters. She also delivered two lectures in Candor, in this county, which were attended with marked Baptist, who, with appropriate remarks, introduced her to the audience.

During the few days-that intervened between the first and second lectures, much was said in censure of the minister who had the boldness to introduce the speaker, and speculation was rife whether or not he would again be willing to introduce her on her second appearance. But doubts were soon put to flight, for he not only introduced Mrs. Mossop, but said he was responsible only to God for his acts, not to people more noted for prejudices than love of truth-or words to that effect. He said he saw nothing in her remarks to condemn, but much to admire, and he neted accord-

He acted manfully, and with a truth-loving spirit. Who says the world does not move? Mrs. Mossop speaks in Albany during October.

Harry Bastian, and Taylor, his companion, made us a short visit a few weeks ago, and, notwithstanding Mr. Bastian's health was poor, in consequence of overwork, yet the manifestations were decidedly wonderful, faces being shown so as to were shed, not for her, but in kindly remembrance | be recognized in most cases, but not-in all. They. teresting letter by "A Seeker after Truth" was of the loving deeds she had done for all. She was are stopping a short time at home, in North Bos-received from you soon after our arrival in this city poor in worldly goods, but surpassingly rich in all ton, in this State, for recuperation, after which received from you soon after our arrival in this city poor in worldly goods, but surpassingly rich in all ton, in this State, for recuperation, after which (Troy, N. Y.) Permit me, therefore, to write a few those things which make a true heaven for the they go West. Advance and progress is our watch-

> TARRYTOWN.—J. C. Steinmetz writes, October 6th, that though comparatively a recent convert to Spiritualism, he is doing all in his power to extend its influence in his immediate vicinity never feeling ashamed of his belief, and never losing an opportunity to make known the grand facts which underlie it. Instead of inqueing in his daily life, "What can I do to be saved?" he asks, "What can I do to open the eyes of the multitude to these grand truths? Already have I instituted two circles in families whose pastor denounced Spiritualism (after I had published an article upon the subject in the local paper) as a damnable delusion. In closing, I bid you God-speed, hoping that you will stir up the timid souls in our ranks to greater activity and courage."

The success of Dr. P. West in the vicinity, as a test medium, has been remarkable. The Spirit-

bright homes of late, and now are calling to us. Up the river to Bucksport, where I found a few through the Banner, to labor with them. I feel noble souls who had made arrangements for a encouraged, for the harvest is ready: My address is 10 Davis street, Boston.

ALLIANCE .- D. P. Kayner writes: I have met here R. M. Sherman, of Granville, Ohio, in whose presence, while he is securely bound and gagged instruments of music are carried about; and spirits officer in the navy, has been doing a noble work are given. Truly the angels are at work, and heaven is coming very near.

SPIRITUALIST MEETINGS. ALBANY, N. Y.-" The First Society of Spiritualists" meets every Sunday. President, Dr. G. L. Ditson; Secretary, Bar-

rington Lodge, Esq.; Treasurer, Dr. Ditson. ADRIAN, MICH.-Regular meetings are held on Sunday, at 10¹4 A. M. and 7 P. M., at Berry's Hall, opposite Masonic Temple, Manmee street. M. Tuttle, President. Communications should be addressed to C. H. Case, Secretary, Box 164, Adrian, Mich. ANDOVER, O .- Children's Progressive Lyceum meets a

Morley's Hall every Sunday at 1137 A. M. J. S. Morley, Conductor; Mrs. T. A. Kuapp, Guardian; Mrs. E. T. Coleman, Assistant Guardian; Harriet Dayton, Secretary. Boston, Mass .- See fifth page.

BATTLE CREEK, MICH.—The First Society of Spiritualists hold meetings at Stuart's Hall every Sunday, at 101/4 A. M. and 71/4 P. M. A. H. Averill, President; J. V. Spencer, Secretary: William Merritt, Treasurer. BALTIMORE, MD.—Lyric Hall.—The "First Spiritualist Congregation of Baltimore" hold meetings on Sunday and Wednesday evenings.

Lyceum Hall, No. 92 W. Baltimore street.—The Harmonial Colors in this Hall. William Spiritualist Society holds meetings in this Hall. William conard, President; Levi Weaver, Vice President; Julius

Musical Director. BROOKLYN, N. Y .- Brooklyn Institute .- The Children's Progressive Lyceum meets at the Brooklyn Institute, corner Washington and Concord streets, every Sunday at 1014 A. M. A. G. Kipp, Conductor; Mrs. Ada E. Cooley, Guardian of Groups. Lecture at 714 P. M. by Mrs. E. F. J. Bullene.

CHELSEA, MASS.—Granite Hall.—Regular meetings of Spir itualists are held every Sunday evening at Granite Hall. The best of talent has been engaged. All communications for the Association should be addressed to Dr. B. H. Crandon, 4 Tre-mont Temple, Boston. Hawthorn-street Chapet.—The Bible Christian Spiritualists hold meetings every Sunday in Hawthorn-street Chapet, near Bellingham street, at 3 and 7 p. M. Mrs. M. A. Ricker, regu-

lar speaker. Seats free. D. J. Ricker, Sup't. CAMBRIDGEPORT, MASS.—Children's Lyceum meets every Sunday at 10½ A. M., at Everett Hall, Hyde's Block. Charles H. Guild, Conductor; Miss A. R. Martain, Guardian; Mrs. Wm. Atkins, Assistant do.; M. Anderson, Secretary; Mrs. E. Murray; Treasurer; Charles Wiggin, Musical Director; Mrs. T. Possson, Assistant do.

D. I. Pearson, Assistant do. CHARLESTOWN, MASS. — Meating care held at Evening Star Hall each Sunday at 7½ P. M. All communications should be addressed to C. B. Marsh. CLYDE, O.—Progressive Association hold meetings every sunday in Willis Hall. Children's Progressive Lyceum meets

ing, at the usual hours. D. U. Pratt, President; -- Lown, Secretary. Children's Lyceum meets in the morning at Temperance Hall, 1st Superior street. Miss S.J. File, Guardian; E. W. Olds, Watchman; George W. Wilsey, Treasurer; W.H.

Price, Musical Director and Secretary. CHICAGO, I.L.—Spiritualist meetings are held every Sunday evening at 99 West Randolph street. S. J. Avery, M. D., President; A. H. Williams, Vice President; Win. J. Jeffery, Secretary; Dr. Ambrose Davis, Treasurer; Mr. Collins Faton, S. J. Avery, M. D., Col. Cushman, J. L. Hunt, A. H. Williams, Progressive

Trustees. Lyman C. Howe, regular speaker. Progressive Lyceum meets in same hall at 10 A. M. CINCINNATI, O. - The Society of Progressive Spiritualists hold meetings every Sunday morning in Thoms's Hall, Central avenue, between 4th and 5th streets, at H A. M. The Lyceum meets at 91, A. M. G. W. Kates, Conductor (Box 568); Mrs. Ma-Graham, Guardian; Dr. T. C. Fahnestock, Treasurer; H.

CARTHAGE, MO .-- The friends of progress hold their regular meetings on Sunday afternoons. C. C. Colby, President; A. W. Pickering, Secretary.

DES MOINES, IOWA. The First Spiritualist Association will meet regularly each Sunday at Good Templar's Hall (West Side), for lectures, conferences and music, at 101, A. M. Itualists hold regular meetings at their hall on North street every Sunday at 712 P. M. Children's Lyceum meets at 1012 A. M. Wm. Willis, Conductor; Mrs. R. M. McPherson, Guardian. DEANSVILLE, N. Y. Spiritualist meetings are held the first FOXBORO', MASS. - Progressive Lyceum meets every Sun-

GENEVA, O. Meetings are held every Sunday in the Spirit-ualists' Hall, at 1017 A. M. and 114 P. M. B. Webb, President; E. W. Eggleston, Secretary. Progressive Lycenta meets at same hall. E. W. Eggleston, Conductor; Mrs. A. P. Frisbee,

Guardian: Mrs. N. S. Caswell, Corresponding Secretary: Martin Johnson, Librarian. HINGHAM, MASS.—Children's Lyceum meets every Sunday afternoon at 2 o'clock, at Temperance Hall, Lincoln's Build-ing. E. Wilder, 2d, Conductor; Ada A. Clark, Guardian.

ceum meets at Social Hall every Sunday at 121; P. M. G. D. Smalley, Conductor; T. B. Baker, Assistant Conductor; Mrs. Turner, Librarian; Mrs. A. Robbins, Secretary. HARRISBURG, PA.-The Spiritualists hold meetings every

HAMMONTON, N. J. - Meetings held every Sunday at 1014 A. M., at the Spiritualist Hall on Third street. Mrs. J. M. Peebles, President; M. Parkhurst, Secretary, Lyceum at 1114 A. M. Merrill Parkhurst, Conductor; Mrs. J. M. Peebles, KALAMAZOO, MICH .- The Spiritualists hold meetings President; Mrs. H. M. Smedley, Secretary; L. S. Winslow,

Treasurer. KANSAS CITY, Mo .- The Society of Progressive Spiritualists meets regularly Sunday mornings and evenings in Mestreets, t.J. L. Morton, Corresponding Secretary.

LYNN, MASS. - The Spiritualist Society holds meetings every Sunday at Odd Fellows' Hall. Isaac Frazier, President; Isaac Winchester, Vice President; A.C. Robinson, Recording Secretary; Sarah G. Todd, Corresponding Secretary; J. Otts Marshall, Treasurer. The Children's Progressive Lyceum

LOUISVILLE, KY.—The Young People's Spiritual Association meet in their Hail, corner of 5th and Walnut streets, Lectures every Sunday morning and evening at 11 and 712 o'clock. Children's Progressive Lyceum every Sunday morning at 9 o'clock. Regular meetings of the Society every ing at 9 o'clock. Regular meetings of the Society every Thursday evening, at 71 y R. V. Snodgrass, President; Mrs. Thursday evening, at 71 y R. V. Snodgrash, Recording Secretary; Mrs. Nanule Dingman, Corresponding Secretary; B. B. Eby, Treasurer of the Lyceum; L. B. Benjamin, Conductor; D. J. Dingman, Assistant Conductor; R. V. Snodgrass, LOWELL, MASS .- The First Spiritualist Society meets in

Wells Hall, Lectures at 21, and 7 P. M. A. B. Plympton, President; John Marriott, Jr., Corresponding Secretary; N. M. Greene, Treasurer, Children's Progressive Lyccom meets at 1014 A. M. John Marriott, Jr., Conductor; Mrs. Mary J. Per-LA PORTE, IND.—The Association of Spiritualists hold meetings every Sunday, at Huntsman's Hall. Lyceum at 1032 A.M. Conference at 4 P.M. Warren Cochran, Cor. Sec.

LONG LAKE, MINN.-The " Medina Society of Progressive Spiritualists" hold meetings in the North School-House thu fourth Sunday of every month, at 1012 A. M. and 2 P. M. Mrs. LAWRENCE, KAN .- The Children's Progressive Lyceum meets every Sunday, in Eldridge Hall, at 3 o'clock P. M. A.

Librarian. Sociable every Thursday evening. MANCHESTER, N. H.—The Spiritualist Association hold meetings every Sunday afternoon and evening, at Music Hall. A. W. Cheney, President; W. E. Thayer, Secretary. MILFORD, MASS.—Children's Progressive Lyceum meets at Washington Hall; at 11 A.M. L. B. Felton, Conductor; Mrs. Cordelia Wales, Guardian; Mrs. Masterson, Musical Direct-or; House

or: Henry Anderson, Secretary.

Town Hall.—The Milford Spiritualist Association hold meetings at Town Hall the first and third Sundays of each month, at 2 and 7½ P. M. L. B. Felton, President; J. L. Smith, Corresponding Secretary.

MIDDLEBORO', MASS. - Meetings are held in Soule's Hall every other Sunday at 114 and 614 P. M. MILAN, O .- Society of Spiritualists and Liberalists and Children's Progressive Lyceum meets at 11 A. M. Hudson Tuttle,

NORTH SCITUATE, MASS.—The Spiritualist Association hold meetings the second and last Sunday in each month, in Good Templars' Hall, at 2 and 6 P. M. Progressive Lyceum meets at the same ball, on the first and third Sunday, at 114 P. M. D. J. Bates, Conductor; Mrs. Sarah J. Marsh, Guardian; Mrs. M. C. Morris, Secretary. Speaker engaged; Mrs. Juliette Yeaw, Oct. 27.

NEW YORK CITY.—Apollo Hall.—The Society of Progressive Spiritualists hold meetings every Sunday in Apollo Hall, corner Broadway and Sch street. Lectures at 10% A. M. and 714 P. M. Conference at 21% P. M. O. R. Gross, Secretary, 92 Clinton Place. Children's Progressive Lyceum meets at 12 M C. I. Thacher, Conductor; Mrs. A. E. Merritt, Guardian; Titus Merritt, Librarian and Treasurer; E. C. Townsend, Sec-NEWBURYPORT, MASS.—The Children's Progressive Lyceum meets in Lyceum Hall every Sunday at 2 P. M. T. C. Carter, Conductor; Mrs. F. N. Laudford, Guardian; J. T. Loring, Secretary; A. Lane, Treasurer; D. W. Green, Librarian,

NATICE, MASS.—The Friends of Progress meet every Sun-NEA ORLEANS, L'A.—The Central Association of Spiritual-ists of Louisiana hold regular meetings every Sunday morn-ing at 11, and evening at 7½ o'clock, at Minerya Hall, on Clio.

always be expected; seats free. Thursday evenings are devoted to conference and debate. Library and reading-room at the same place. U.R. Milner, President; George W. Kendall, Vice President; Dr. S. W. Allen, Treasurer; I. Z. Winn,

NORWALK, O. — The First Spiritualist Association hold meetings every Sunday, at 114 and 7 o'clock P. M., at St. Charles Hall, Main street. J. V. Vredenburgh, President; A. Joslin, Secretary; Ira Lake, Treasurer. Osseo, MINN.-Children's Progressive Lyceum meets at Singer's Hall every other Sunday, at 1014 A. M. Mrs. Mary J. Colburn, Conductor; Mrs. Susle Thayer Curtis, Guardian of

OMAHA, NEB .- The Spiritualists hold meetings in the old Congregational Church; under Redick's Opera House, entrance on 16th street, every Sunday. Conference at 2 P. M. Lecture at 71/4 P. M. Admission free. PORTLAND, ME .-- The Spiritual Association meets regular-

ing Secretary, Mary Hall. - Spiritual Fraternity meets every Army and Nary Hall. - Spiritual Fraternity meets every Sundayent-3 and 7.P. M. James Furbush, President; George Sundayent-3 and 7.P. M. James Furbush Lyceum meets at same C. French, Secretary. Children's Lyceum meets at same place each Sunday, at 10% A. M. Win, E. Smith, Conductor;

ly at Temperance Hall, 351)4 Congress street. Children's Sunday Institute meets in the same hall every Sunday, at 114 P. M. Joseph B. Hall, President; Miss Etta Yeaton, Correspond-

PLYMOUTH, MASS. — The Spiritualist Association hold meetings every Sunday in Leyden Hall, L. L. Bullard, Presi-dent; Allen Bradford, Treasurer, Children's Progressivo Lyceum meets in the same hall. L. E. Bullard, Conductor; Sarah A. Bartlett, Guardian; Allen Bradford, Librarian; Mrs. PAINESVILLE, O .- Progressive Lyceum meets Sundays, at

10 A. M. A. G. Smith, Conductor; Mary E. Dewey, Guardian. PHILADELPHIA, PA. - The First Association of Spiritmalists holds regular meetings on Sundays at 1037 A. M., 3 and 71 P. M., at Institute Hall, corner of Broad and Spring Garden streets; also on Thursday evenings: Lyceum No. 2 meets at Thompson-street Church, at 103, A.M., Sundays; and No. 4 at Turner's Hall, 325 Washington avenue, on Sundays, at 1012A.M.

RENSSELAER, IND.-"Society of Progressive Spiritualists" meet every Sunday, in Willey's Hall, at 10% A. M. I.M.

SALEM, MASS,—Lyceun Hall.—The Spiritualist Society hold meetings every Sanday, at 23 and 7 P. M. N. P. Allen, President; S. S. Johnson, Vice President; Henry M. Robinson, Secretary; Mrs. Abby Tyler, Treasurer.

Goodelf Hall.—Free conference meetings are held by the Progressive Spiritualists every Sunday, at \$14 P. M. SPRINGFIELD, MASS.—The Spiritualist Association meets every Sunday at the Opera House, at 2 and 7 P. M. Speakers engaged: Laura Cuppy Smith during October; C. Fannie Allyn during November. Harvey Lyman, Secretary. SPRINGFIELD, O .- The Spiritualist and Liberalist Society meets at Allen's Hall every Sunday, at 11 A. M. and 8 P. M. John P. Allen, President; Mrs. Sarah J. Lewis, Vice President; G. W. Dallie, Treasurer; George M. Taber, Secretary.

SAN FRANCISCO, CAL .- Spiritualists and other Liberal Thinkers meet for conference and discussion every Sunday afternoon, at 2 o'clock, at Dashaway Hall, on Post street. Under the patronage of the San Francisco Spiritualists' Union, the Children's Progressive Lyceum is held at 1014 A.M.; also regular Sunday evening lectures are given at Charter Oak Hall, on Market, near Fourth street.

SACRAMENTO, CAL .- Spiritualists hold meetings every Sunday, at 2 o'clock, in Pioneer Hall, 7th street. Mrs. P. W. Stephens, speaker. STONEHAM, MASS .- Children's Progressive Lyceum meets

every Sunday, at 1 P. M. E. T. Whittier, Conductor; Ella Solller, Guardian. Thoy, N. Y.—The Progressive Spiritualist Society hold meetings every Sunday, at Lyceum Hall, No. 10 Third street, at 1014 A. M. and 714 P. M. The Children's Progressive Lyceum

VINELAND, N. J.—Friends of Progress meetings are held in Plum-street Hall, every Sunday, at 10\(^1_2\) A. M., and in the even-ing. President, Mrs. Elien Dickinson; Vice Presidents, Dr. L. K. Coonley, Susan P. Fowler; Secretary, H. H. Ladd; Corre-sponding Secretaries, Miss Jennie Dixon, Miss Julia Fellows; sponding Mosea Allen. Speakers desiring to address said sponding Secretarian Allen. Speakers desiring to address said Treasurer, Hosea Allen. Speakers desiring to address said Society should write to the Corresponding Secretaries. The Children's Progressive Lyceum meets at 1214 P. M. Dr. D. W. Allen, Conductor; Mrs. H. H. Ladd, Guardian; Lucius Wood. Musical Director; Mrs. Ella Tanner, Assistant do.; B. F. W.

Tanner, Librarian; Henry Wilbur, Assistant do. WASHINGTON, D. C .- The First Society of Progressive Spiritualists meets every Sunday, in Harmonial Hall, at 11 A. M. and 734 F. M. John Mayhew, President; F. Burlingame, Vice President; O. R. Whiting, Secretary; Richard Roberts, Treasurer. Friends visiting the city will obtain all needed information by calling on any of the above-named officers. Speakers engaged: A. during November; Mrs. F. O. Hyzer S. Townsend-Hoadley and February; C. Fannie Allynduring December, January and February; C. Fannie Allynduring March; Moses Hull during April.

Worcester, Mass. The Spiritualists hold incetings every Sunday, afternoon and evening, in Horticultural Itali. YATES CITY, ILL. - The First Society of Spiritualists and

Friends of Progress most for conference Sundays at 21/2 P. M

Contents of this Number of the Banner. From Part of "A Relation of the Apparition of Mrs Veal;" Scances with Dr. Slade," "Scant, "Spiritualism and Selente-The Index," by K. Graves; "Cooperative Distribut ion of Wealth," by John W. Evarts: "If Not Spirit-Fogus-What "by Frankin Oles, "Remearnation," by Mrs, Place Smith; Poem, "In Antagan;" "Verment Annual Conven-tion," Thests Poems" My Friend's Funeral;" "Questions or Puzzles arising from the 'stellar-Key' of A. J. Dayle: Banner Correspondence, ldst of Spiritualist Meetings.". Fundand Fifty. Editorials on current toples, move ments of speakers, et . North Message Department; "Lines," by Samuel Grover; "Pennsylvanta Twentleth Annual Report;" Marriage and Obitnary Notices. Screath: Adverits. Lighth. "Editorial Correspondence," by Warr "Rev. W. H. H. Murray on Creeks," "New York."

Banner of Dight

BOSTON, SATURDAY, OCTOBER 26, 1872.

Office in the " Purker Bullding," No 45 WASHINGTON STREET, ROOM NO. 3, UP STAIRS.

THE AMERICAN NEWS COMPANY, HE NASSAU ST WILLIAM WHITE & CO.,

EDITORS AND PROPRIETORS WILLIAM WHITE, LUTHER COLBY, JEAAC B. RICH.

All letters and communications apportaining to the deal Department of this paper unit. In order to receive pt, art utlong the addressed to LUTHER COLMY. All SKESS LETTERS should-besaddlessed, "BANNER OF IT, BOSTON, MASS."

be taken to distinguish between die Licht, care should be taken to distinguish between—ditorial articles and the communications condensed or otherwise of correspondents. Our cell must are open for the expression of free thought, when not the personal; but of course we cannot undertake to embore the saired shades of opinion to which our corre-spondents give utterfines.

Growing Old.

A good many pens have been employed in the task of reconciling been to old age, as if it were some dread enemy which a few of them were destined to confront, and as if the simple act of living did not imply the necessity of growing older every day. What is life, any way, but growing old? The afficients were in the habit of writing disquisitions on the subject, Cicero's well-known treatise being the most elaborate and philosophical. The men of the Middle Ages were too much. taken up with their twilight present to leave any reflections on Age or the Future. Their time was taken up, so far as we have any dim-record, with illuminating missals; which was, the germ of the great schools of religious painting; with concocting mysteries, passion-plays, legends, and monstrosities of the imagination. When the human mind had passed the creative and productive period again, as it emerged into the light of modern times, it began to turn its thoughts inward, became subjective in its operations, and launched on a sea of speculation regarding everything in life that swung in the limitless atmosphere of mystery. And so, with the rise of modern schools of thought and speculation, has sprung up a decided tendency to investigate the "knowable," or at least to discover where its limits are fixed; and it has engrafted itself as a habit on men's religious faith. With the desire to peer into the future comes the intermittent solicitude in respect to our constant approach to it. And thus Old Age becomes to many an object of more or less dread.

It is of little use to say that this ought not to be so, when we only have to do with the fact that it is so. We are to take things as we find them. Now what is there to occasion all this uneasiness. this anxiety, this something which approaches actual fright, when one thinks of the approach of old age, except the superstitions views which are entertained about death? Ah! here we stumble upon the secret. It is the clergy who have played upon this mystery to the human mind from generation to generation, until they have completely saturated it with doubt, fear and dread; and, as a necessary consequence, the moment men begin to think about growing old - the really inevitable and superstitious fear of what it conducts to. They naturally associate the two together. It death were not such an object of terror, and purposely made so, the thought of growing old would have no repulsiveness about it, like what it now has. We live next to death every day of our lives; the merest accident may take us the other side of the partition that so thinly divides the two worlds: our earthly tabernacle may be dissolved any moment; we are quite as liable to die at thirty, as at sixty or eighty; yet life would be simply intolerable if we kept our thoughts continually under the harrow of fear respecting our end. This alone -sliews to our reason that death never was appointed to the human family in order to frighten it out of its senses into a timorous and trembling sort of goodness. It is manifest enough that it is superstition that causes the mischief by supplant ing reason in the human mind.

But the spiritualized mind has emancipated Uself from these worse than childish fears. And no agency has wrought with greater power and g wider effect to bring men into this superior spiritual-state of thought, than the proven fact, tangitile, visible and irresistible, that the hither and the beyond are but one and the same existence. under different conditions. We lament the loss of youth, yet very few-persons would, on com reflection, have that callow and unripe period restored unless they could have it with the later and richer experience of life added. It is nothing but the physical health and freshness of the morning of life that we court, unless it is also its comparative innocency; but the latter must in large part be credited to our ignorance and complete unwis dom. If we understand ourselves and our relations rightly, we should never wish for the return of days that contained only the seeds of later life. Youth is only the planting-time of life; Old Age, however, is its blossoming and fruitage. And now when we are so thoroughly assured of what Old Age leads directly to, that it brings us nearer to the door that is so soon to swing open and let us through into the glories of a clearer vision; that it is the friendly and tranquil passage to a life of which the present is the appointed prelude, why ought we not all of us rather to welcome its steady approach, to go forward, under the restraints of reason, to greet it with extended hands, to rejoice at its coming as the best and degrest friend in which we can confide all the secret trials and wearing experiences of a part life?

We repeat, it is blank and bald superstition that has made all this serious mischief, and is still making it, with the human mind. And the single agency that is able to banish that from the realm In which it has exercised its dark rule so long, is SPIRITUALISMS We have found the truth at last. The secret of all this demoralizing fear, that robs us of the enjoyment of the most beautiful portion of our lives, and trails its sullen cloud over the whole of it, is superstition. Spiritualism has come in to chase its dark shadows away. It shows to all eyes the blue sky of heaven again, brushing back the clouds from zenith to horizon. It bridges the dark gulf which we call Death, and allows us to see our friends passing and repassing over it. Inspired with this knowledge, which strengthens instead of supplanting faith, we may tranquilly because trustingly, move on toward the latter years of our journey, full of contentment and hap-

piness. The accidents of wealth or poverty need not affect us; they are seen to be the mere trifles and temporalities which they really are. Death becomes only a transition. We may come back, all around the sky-against the great captains of Our triends are coming back already. In Old Age, I rationalism whose commander-in-chief is SPIRITwe are already in the future, if thought is being; TALISM. and after we have crossed the river, to return is easy and common. The Spiritualist thus abides monious and peaceful. No terrors beset him, and

Brimstone Corner " Liberalized - A New Theodore Parker "Come to Judgment."

We call the special attention of the reader to Boston, veleped of old time "Brimstone Corner." It is indeed refreshing to mark the inroads which liberal sentiment—though disguised in the garb of neknowledged religion, and so, surrounded by respectable connections-is making among the peo- the important topics. ple. The fearless utterances of Mr. Murray are doing much to let in light where otherwise it would fail to penetrate, and, as true friends of progress, we welcome his efforts as the harbingers

of better things to come. Scattered along the line of this lecture as reported will be found pearls of thought which are sabenefit men. The moment they cramp men and foster bigotry they are hurtful.

He scorns that view of a man's Orthodoxy which is measured by the amount of fight in him, and prefers" the power of gentleness and the charm of quiet ways:" On the subject of labor reforms. he says: "In a country like this a permanent injustice to labor is simply impossible, and the remedy is not in dictation, but in cooperation,"

His view of amusements is succinctly stated: if a young lady came to him and asked him if a would be right for her to dance, he told her she must be a law unto herself; and so if a man uses to have, plays chess, eacher, or whist, or attends the opera—the matter must be left between his the opera—the matter must be left between his the bows of our fleet, and to make headway by the reverbed proposed was an attempt to run the ship Zion zeross the bows of our fleet, and to make headway by the reverbed by me that it was impossible to miss it, and, on arriving there, they inquired if a by the reverend gentleman will have their faith and the affirmative; and, on arriving there, they inquired if a sit had described by me that it was impossible to miss it, and, on arriving there, they inquired if a sit had, he affirmative; and, on arriving there, they inquired if a sit had described by me that it was impossible to miss it, and, on arriving there, they inquired if a sit had on arriving there, they inquired if a sit had described by me that it was impossible to miss it, and, on arriving there, they inquired if a sit had on arriving there, they inquired if a sit had on arriving there, they inquired if a sit had on arriving there, they inquired if a sit had on arriving there, they inquired if a sit had on arriving there, they inquired if a sit had on arriving there, they are asserted by me that it was impossible to miss it, and, on arriving there, they inquired if a sit had on arriving there, they are asserted and it is a sit had on arriving there, they are asserted in the affirmative; and, on arriving there, they are asserted in the affirmative; and, on arriving there, they are asserted in the affirmative; and, on arriving there, they are asserted in the affirmative; and, on arriving there, they are asserted in the affirmative; and, on arriving there, they are asserted in the affirmative; and, on arriving there, they are asserted in the affirmative; and, on arriving there, they are asserted in the affirmative; and, on arriving there, they are asserted in the affirmat own conscience and his God."

Shades of John Calvin and the long line of Puritanic souls who heard the voice of Apollyon in the cheery orders of the dancing master and the ring of the violin-(to say nothing of the untold blasphemies involved in attendance on a theatre or opera)-if looked at only in the light of earthly, stupid unthought and fossilized changelessness, and not in that of spiritual revelation, which proclaims progress for all after the physical mutation-how must your souls be moved at the spectacle of a minister "rising to explain" that the waltz or reel is not a hideous ceremony only to be performed, a la David, "before the Lord," (like an Indian scalp dance,) after the earth had been reddened with the blood of slaughtered Phillistines, Amalekites, etc., but that it is a benutiful and healthful exercise, the participation of which comes under the head of individual conscience and

not ecclesiastical rule. Parents will find valuable hints as to the management of children, and the power that home amusements will have in counteracting the temptation to wander abroad in search of enjoyment. bles, when the Lord pardoned the sins of the pco-The deacons, "those oracles of Christian decorum * * * who read nothing on the Sabbath days are allotted to this festival by the Orthodox; but the Congregationalist, and no books except those which no publishing house except a religious and prayer, confession of sins and supplication for the evening of Saturday, Sept. 14th, a highly suc part of their lives-they relapse into this blind publishing house would ever think of issuing." tion of liberal soutiment and are fairly up in the example of the brother who, residing on their blessing with heartfelt emphasis upon their close of which, Mr. Burns thanked the spirits, the Beacon street, thought the running of horse-cars on Sunday an "institution of the Unitarians and day meeting - whether acquaintances or utter their kind acts that evening, saying it was the first the Parkerites to undermine the Orthodox faith." This individual, moving from Capitol Hill to the South End, went to church every Sabbath, though he did not walk, and he did not keep a carriage, proving that a vital question of morality could assume an entirely different aspect when viewed at Kippur" is more easily appreciated than dethe South from that presented by it at the West End of the city.

Physical training as an accessory to natural expansion of soul, he advocates, proclaiming that their deity. the vice of the age is artifice, and that cunning rules, the hour. The grand closing statement regarding naturalness and its absence, as affecting the status of the church and its ministry, is peculiarly significant: "The sermons of the day were not natural; they were grandfathers' sermons. The pulpit of New England is weaker to-day than it has been in a hundred and fifty years, because Nature has been repressed. Some men who were dull in the pulpit were brilliant in the parlor, simply because there they were natural."

More powerful than the "Unitarian" or "Par kerite" plan of opening up men's minds to truth through Sunday trains of ears, etc., are the earnest words of Mr. Murray. Let us have Nature and common sense applied in full measure to every system of belief-we fear not: the result cannot but the ultimately favorable to the truth which we advocate. At least, by the verdiet of reason we are content to stand or fall. Is Christianity (as commonly understood) ready to do likewise?

Shall the Spirits be Taxed?

Thus queries the Chicago Times, of Wednesday, Oct. 9th, after which it proceeds to lay before its nized unless they can be placed where they can readers, in a semi-jocose way, the determination of Mayor Joseph Medill that Spiritualist mediums -or those practicing publicly, and at stated intervals, as such-shall pay the sum of one hundred and twenty dollars into the city treasury for license to carry on their scances, which the astute Mayor considers come under the head of the law treating of "amusements" within the city limits. The spiritual side of the question is presented by the Times as follows:

"The mediums think otherwise. Their argument runs in this wise: Spiritualism is a religion, and scances are to its devotees as prayer meetings, sewing circles, and church services to the believers sewing circles, and church services to the believers in Orthodoxy. Other denominations are allowed to erect churches, collect pew rents and take up collections. By this means they carry on the distinctive work of their organizations. Spiritualists are less in number, have no churches, and, in order to keep their or the mediums' heads above water, must take up collections from those who attend scances. That these collections should take a definite price is only carrying out the rule take a definite price is only carrying out the rule that churches adopt, of putting a certain cash value on pews. The one, they contend, is not more liable to taxation than the other."

The problem, however, up to a late date, has received no solution, as, in spite of the threats of police interference with Mrs. Sawyer and Mr. J. E. Hoyt, 341 West Madison street, the scances continue uninterruptedly.

Mrs. Carlisle is an excellent test medium. See card in another column

A Tidal Wave Among Ministers. Evangelical ministers have planned a battleare about ready to commence a defensive warfare

In the city of Troy, N. Y., the announcement was made in the Press of Oct. 3d, signed by "A in a faith that makes his whole earthly life har- Presbyterian Minister," that Rev. Mr. Mulford, the popular rector of Christ Church, would soon no fears afflict him. In the flesh or out, this side begin a course of sermons on "Natural Science of the veil or the other, he is still the same child of and the Religious Movements of the Day." This the All-Father, and all will be well to him who information is hailed on all hands as God's "especial" effort, through the evangelical pulpit, to oppose the progress of "Spiritualism, and other forms of infidelity."

Here is a Presbyterian minister, a follower of clapping his hands and applauding an Episcopathe report on our eighth page, wherein is given an dian supernaturalist who marches under the leadoutline of a recent lecture—"My Creed"—by Rev. ership of Martin Luther. The Presbyterian ex-W. H. H. Murray, the present cheerful and active presses his gratification that popular scientific leepastor of the whilom dismal, sedate and inactive tures are to be delivered in Troy "by a minister our cause, instigating many to investigate who Society worshiping at the Park-street Church of the gospel;" and what is more astounding than Boston, veleved of old time "Brimstone Corner," all is the part of the scance, a gaged at my toilet, preparatory to the scance, a all is, the aforesaid Presbyterian begs Rev. Mr. scene came up before me in my normal state, that Mulford to "deliver the lectures on Subhath after- for the moment quite startfed me, but soon passed

afternoons! What is the world coming to? Whither of the inmates, and the appearance of the house are we drifting? Listen to what the Presbyterian the threatening manner of the old hag who seemed clergyman says in the columns of the Press:

"Ministers are God's exponents of the truth. Their discussion of it should be limited only by ed will be found pearls of thought which are sa-cred to Nature. We find the speaker proclaim-ing that his creed is his own, and not another's; it is not metallic, but tree-like, capable of growth; that some worship creeds, but his has no value except as if is useful. He does not care a straw for all the creeds in Christendom, save as they

> facts to teach religious truth." And as Mr. Mul- fore life was extinct, she was to be immersed preford has consented to open the ball in Troy, all the paratory for the tomb. Interested at this information, the ladies determined to visit the house and well in the ladies determined to visit the house and well in the ladies. salist) labor and pray to hold up his hands, believer and make inquiries. The residence was so accurately described by me that it was impossible to

the bows of our fleet, and to make headway by taking the wind-out of our sails." These premonitory symptoms mean that the churches begin to feel the weakness which precedes disorganization and decay. A defensive war is soon to be waged against "infidelity in all its forms." In a few years the test will be applied in its full force. In that day those who are not truly and really born into Progression will revert to the strongholds of Conservation. Be ye arrangial! Conservatism. Be ye prepared!

The Jewish Day of Atonement.

At sundown of Saturday, Oct. 12th, closed this memorable day—the only one in the year when the name of Jehovah can be pronounced by the High human being from death, and built up in her this period as far back in time as Adam himself, whose sins, it is said, were on that day pardoned and atoned for. Abraham also entered into the covenant of circumcision on that day; and on the same anniversary, Moses, after having broken the tables of stone just delivered to him on quaking Sinai, ascended again and received the second tables of stone just delivered to him on quaking that it was the oft-repeated tale of man's in-burnantity to woman. Sinai, ascended again and received the second ta- humanity to woman. ple, and revealed unto them his attributes. Two the first twenty-four hours being spent in fasting London, publisher-informs its patrons that, or the Divine favor and mercy. The preparations to be taken just before death—narent estowing children on the evening previous, and all on that strangers—with the truest familiarity and brotherly affection. All quarrels and disputes between its commencement, and it had come from a Israelites must also be settled ere they can presume to appear on this day in the Lord's house. The moral influence of such a day as this "You scribed-a day when rich and poor, penetrated alike with the sentiment of their utter unworthi- United States; also, that Miss Katie Fox is still ness, meet upon a common level of humility before

The occasion was celebrated by appropriate cer monies in Boston, commencing on Saturday evening and continuing over Sunday, sermons being preached in English and German by the rabbis, calling attention to the sacredness of the day and the duty which it enjoins upon the peo-

Spirit Art Gallery.

M. Milleson, writing from Battle Creek, Mich. under date of Sept. 16th, outlines to the consideradiumistic expositors of this phase of manifestation. Such a place, open to the public, would be of great advantage in awakening added interest in this branch of spirit industry. Mr. Milleson savs:

"There are to-day hundreds of spirit portraits in my possession, and belonging to other spirit artists, that are useless, and will never be recogbe seen to greater advantage; besides there are landscapes and curiosities scattered all over the land, given to us by the immortals, that, if col-lected in one place, on some great thoroughfare, or in some large city, would make one of the most interesting as well as the most instructive places of resort in the world."

Our correspondent considers the plan as perthe outset; and is anxious that some one possessed the art, as manifested through its peculiar media, at heart, should correspond with him with reference to bringing the idea into practical execution.

Music Hall Spiritualist Free Meetings.

William Denton was greeted last Sunday in Music Hall by a large audience, notwithstanding the rain. He gave an interesting lecture on " The Revelations of Geology Regarding Man." At the close he stated that he could not say all he wished on the subject in one lecture, and therefore should resume it next Sunday, (Oct. 20,) giving the spiritual side of the question. The music was finely rendered by the choir.

Among the speakers to be heard during this course, we notice the names-of Mr. Denton, Mr. Giles B. Stebbins, Miss Jennie Leys, Mrs. Emma Hardinge-Britten, Miss Lizzie Doten, Dr. F. L. H. Willis, Mrs. Nellie J. T. Brigham, Mrs. N. L. Palmer and Thomas Gales Forster. Other names by well-known citizens, send back greetings to will be announced hereafter.

The London Spiritual Magazine

For October is received. Its pages are filled with interesting articles concerning "miracles," "dark scance and colored lights," "incidents in the life of the American medium, Jennie Ferris Holmes," spirit-photographs," "spiritual resurrection of the body," etc., together with notes and gleanings, correspondence and poetry. Among the detailed occurrences in the experience of Mrs. J. F. Holmes, above alluded to, is the following, which we copy for the benefit of our own readers. It is headed,

now A poor girl was rescued.

During the last four years I have been professionally engaged in New Orleans, I.a., U. S. A. I went there a perfect stranger, and found but very few Spiritualists, and that few very despond-ent. I left there last May, when the Society of Here is a Presbyterian minister, a follower of Spiritualists, under the presidency of Hon. A. Althat perpendicular supernaturalist, John Calvin, exander, (who was made a Spiritualist at my se ances.) numbered nearly three thousand members. During the latter part of July, 1870, I was located at No. 190 Buronne street, where an event hapnoons at four o'clock instead of at night," so that his own congregation can attend the discussion of the important topics.

Hear ye! hear ye! A minister of Christ's Church delivering lectures on Science, and on Sanday afternoons! What is the world coming to 2 Whither God's exponents of the truth, of it should be limited only by Let them entertain all scientific them observe the signs of the

science, yet, I believe, it has been proved beyond that this girl appeared to me in an attitude so be doubt that the majority of scientists are or have seeching that my sympathics were excited beyond been ministers of the gospel." been ministers of the gospel."

At a recent conference of the leading clergymen it was resolved that "the gospel will receive more hearers," if ministers will "make use of scientific facts to teach religious truth". And as Mr. Mul.

her own lips.
The New Orleans Picayune gave a full and detailed account of the whole affair, closing with the

following paragraph: "Whatever may be said of mediums in the ab-stract, Mrs. Ferris has illustrated in this instance a kindly Christian charity which has rescued a Priest. Tradition traces the commemoration of heart a longing for a purer life, which, if it does

Spiritual Items from England.

The London Medium and Paybreak-J. Burns cessful senuce was given by Mrs. Jennie Ferris get "a ruh" as usual from this dauntless cham- for the fast partake of all the solemnity of a meal Holmes (from America), for the benefit of the medium, and Mr. Holmes, also the visitors, for benefit the Spiritual Institution had received since stranger, who, by her short career in England, had proved herself a wonderful medium, as well as an earnest Spiritualist.

The same paper of above date intimates that Lottic Fowler is about to leave London for the at work for the cause, as far forth as her physical energies enable her. .

The Spiritualist, a monthly published at Lon don, by E. W. Allen, states in its issue for Sept 15th, that, in future, it will be sent out fortnightly on the first and fifteenth of each month; which fact is owing to subscriptions raised in its aid by its patrons and friends, to whom the editor returns his sincere thanks.

A correspondent - James Carpenter, Pitts street, Newcastle-on-Tyne - says that Dr. Hugh McLeod-an eloquent advocate of the cause-de tion of the public a project, the claims of which it livered a successful course of six lectures before would be well to carefully weigh. This is none the Newcastle Spiritual Association, at Free Ma other than the establishing of a gallery wherein sons' Old Hall, Bell's Court, Newgate Street, on can be collected the various paintings which are Thursday evenings, at different dates, from Sept from time to time executed by spirit power and 26th to Oct. 31st inclusive—the following being the direction, through the organisms of the various med subjects treated: "Historic and Phenomenal Spiritualism;" "The Logic of Spiritualism;" Scientific Spiritualism;" "Denominational Spir itualism;" " Personal (Experimental and Note worthy) Spiritualism;" "The Spirit of Spiritual

Spiritualism in New York. A New York correspondent of the Boston Post

having visited the Spiritualist public Sunday meet ings at Apollo Hall-where Mr. Thomas Gales Forster holds forth-after giving a superficial account of what he saw and heard, concludes his letter as follows:

"There are thousands who are believers with out enrolling themselves as such. I have been as tonished among those I have known intimately, to feetly feasible, and not requiring much capital at the outset; and is anxious that some one possessed of pecuniary means, and kaving the interests of the outset, as manifested, through its peculiar media. use of their powers for parlor entertainments, re-ceiving messages from dead friends, varied with table dancing, but who scrupulously keep the mat ter secret except from a select few. Those who ter secret except from a select few. Those who are thus dabbling with Spiritualism—for they are not prompted by any scientific enthusiasm—represent all denominations of Christians, and are numbered by any scientific enthusiasm. sent an aenominations of Christians, and are numbered among the Orthodox. The Spiritualists are well aware of these secret accessions to their ranks, and attribute the hesitancy to public declaration to the strong dislike of mankind to sunder old ting?

> A. J. Davis, in an article in another col umin, takes occasion to allude to A. E. Newton's 'Questions for Children," and makes some good aggestions to be observed in Children's Lyceums in regard to them and other matters.

Several of the spirit-messages on the sixth page are unusually interesting. "Father" Cleveland, Henry C. Wright and Abijah White, formerearth friends.

Movements of Lecturers and Mediums. Miss Susie A. Willis will speak in Fall River,

Mass., the second Sunday in October: in Scituate the third; Seabrook, N. H., the fourth; in South Easton, Mass., the second and third of November: Gloncester, the fourth; in New Bedford the first, third, and fifth Sundays of December: Middleboro, the fourth, and Vineland during Janua-

J. William Fletcher will lecture in Gloucester. Mass., Oct. 2d; and in Westford, Mass., Oct. 27th, at the Unitarian Church.

D. P. Kayher, M. D., clairvoyant physician, of St. Charles, Ill., will speak in Good Templar's Hall, Lockport, N. Y., Sunday, Oct. 27th, at 2 and 6! P. M., on the "Two Pictures"; Saturday evening, Nov. 2d, and Sunday morning and evening will lecture in Addison, N. Y. The friends along the Eric Railroad, or anywhere in New York or Massachusetts, who desire to engage lectures and see the paintings, should address at once at St. Charles, Ill. Will be at Angola, Erio Co., N. Y., Oct. 23d, 24th, and 25th, to meet the friends there,

Mrs. Jennie S. Rudd, after a retirement of about two years, by reason of ill health, is again in the field, and making engagements for the fall and winter. She speaks in Middleboro, Mass., Sunday, Nov. 10th. Societies desiring her services can address her No. 4 Myrtle street, Providence,

Mrs. Annie Denton Cridge lectured in San Francisco, Cal., on the 22d and 20th of Sept., and was engaged for Oct. 6th. She expects to speak next in Virginia City, Neyada, continuing her journey eastward, via Denver, St. Louis, and Cincinnati. She will endeavor to answer calls from places conveniently accessible from intermediate points. Address care Alfred Cridge, Washington, D. C.

A. J. and Mary F. Davis may at present be addressed at Orange, N. J.

Warren Chase lectures in Kansas City, Mo., the last two Sundays of October, and is ready for other engagements. Address at his store, 614 North 5th street, St. Louis, Mo.

Robert J. Eccles will address the Spiritualists of Cincinnati, O., during November.

Moses Hull speaks the first two Sundays in November at Harrisburg, Penn., and the last two at Manchester, N. II. He will also hold a discussion on Spiritualism with Rev. Mr. Smith, Methodist, at Lempster, N. H., commencing on or about the 18th of November.

Mrs. Sarah A. Byrnes, will speak at New Bedford Nov. 3d and 17th; at North Scittate Nov. 10th and 24th; at Lynn Dec. 1st and 8th; at Fall River Dec. 15th and 22d. Will make further engagements for the winter. Address Wollaston Heights, Mass., box 87.

William Brunton will lecture in Plymouth the last two Sundays of this month; then he returns to Albany, N. Y.

Mrs. M. J. Wilcoxson will labor exclusively in Missouri and Kansas until the first of April. She lectures in Kansas City during March. Those who wish to engage this eloquent speaker should address her at once, in care of the Religio-Philosophical Journal office. Chicago, Ill.

William Denton will lecture at Harwich Port. Mass., morning and afternoon, on Sunday, Oct. 27th.

"The Freethinker."

The above is the proposed title under which a party of carnest souls in Cincinnati, O., have determined to publish a weekly paper. The time set for the issue of the first number-is Sunday, Dec. 1st. The new periodical will occupy high and independent ground. Its prospectus holds the following language:

"While rigidly excluding from our columns all matter characterized by what we may consider literary pruriency or moral impropriety, we shall affect no sympathy with that fashfonable prudery or conventional mock modesty which invariably forms a sercen for moral injustice, and not unfrequently a cloak for moral deprayity. * * *

Wealth, position and power shall afford no panoply against healthy eastigation as far as the law of likel will nermit. The clerry shall come under

clergy shall come under

of libel will pernit. The clergy shall come under special notice, and their characters and doctrines be freely and unsparingly criticised. * * * * We shall endeavor to educate the popular mind against that idolatrous subservience to the laws of modern fushion directly antagonistic to the æsthetic laws of Nature, and, consequently, a lamentably prolific source of physical deformity.

Politically, we shall take rather a cosmopolitan than a national, or, still less, a party standpoint—it being our intention to support or deery political

it being our intention to support or decry p measures, theories or regulations only as they affect the social felicity of mankind, * * *
The necessity for Labor Reform imperatively demands consideration, and it shall receive special attention in our columns. * * *

cial attention in our columns. * * *

In fine, we aim to establish an interesting local journal upon ultra-radical principles, whose utter-ances shall be wholly unfettered by popular preju-dice, and altogether independent of individual or warky influence? party influence.

The field of liberalizing labor is broad, and a free press is one of the mightiest instruments in the work; therefore we welcome each new toller. by whatever name called, or to whatsoever department its efforts may be directed.

Crystal Wedding.

A small detachment of the numerous hody of the friends of George A. Bacon and his estimable lady assembled at his residence, 645 Washington street, Boston, on the evening of Monday, Oct. 14th, to do honor to the fifteenth anniversary of the union of the two in matrimonial ties. A pleasant and harmonious occasion-long to be remembered by the participants-resulted. Social converse, songs in solo by Charles W. Sullivan, and by a quartette, in which Mrs. G. A. Bacon, Miss Mary Ann Sanborn and D. Nelson Ford added their voices to his; music by Miss Belle Bacon, the partaking of refreshments, games and friendly congratulations, happily filled the hours.

New Music.

Horace Waters, 481 Broadway, New York City, ssues a Barkarolle, entitled "When the Light" Waves Rippling Play"—a reminiscence of Saratoga Lake; words by Arthur Matthison, the music by J. R. Thomas-and "Our Next President-Horace Greeley's March," as played by Grafulla's Seventh Regiment Band.

ALEXANDER KING, writing from Linden, Texas, Sept. 24th, says: "The Banner presents quite a neat appearance in its new type, and then it is filled with such interesting matter! I hope you may get a large increase of subscribers for next year. Your paper is doing a vast amount of good among the people, and you have my hearty good wishes for your continued prosperity."

Prof. Tyndall, the eminent English scientist, just arrived in this country, gave his first lecture at the Lowell Institute, in this city, Monday evening, Oct. 14th.

The appearance of a spirit, as narrated on our first page, one hundred and sixty-seven years bgo, is similar to the manifestations witnessed at the present day.

We have received, and shall give to our readers in No. 8, the second of J. M. Peebles's 'Letters of Travel," dated "Honolulu, Sandwich Islands."

ALL SORTS OF PARAGRAPHS.

The physical manifestations are increasing all over

We understand Dr. Slade is to visit Boston soon.

Chas. H. Foster, the noted test medium, intends visit.

To The twentieth annual report of the Board of Trustees of the First Association of Spiritualists of Philadelphia, of which Dr. II. T. Child is President, will be found upon our

Our poetle friend, Warren Sumner Barlow, has lately pald a visit to Dr. Slade, of New York, and gives an account. on the first page of this paper, of his experiences in presence

People who oppose Spiritualism to-day, will regret having done so at some future time; for we believe, as the spirit says on our sixth page, that this glorious faith will, sooner or later, permeate all the conditions of mortal existence; that it will completely spiritualize the Church, the State, and social life. And when that era of Common Sense and Reason comes, what a blank desert will the Past appear to the then denizens of a perfected earth!

The Massachusetts State Temperance Alliance, whose office is situated at No. 14 Bromfield street, Boston, has sen out an exhibit of its work for the year ending Sept. 30th, copy of which we have received through the attention o Wm. M. Thayer, its Secretary.

> HUMILITY. Fair, soft Humility, so seldom seen, So oft despised upon this little earth, Counted by men as dross of nothings supreme Counted by men as dross of nothing worth,
> Though in the sight of Mightiness supreme
> This halled and welcomed as a glorious birth,
> T is halled and welcomed as a glorious birth,
> T is halled and welcomed as a glorious birth,
> T is former of the feather of the ware,
> S in the feather of the wearth of the ware,
> When welcome of the welcome of the ware,
> A sinner, Lord, be merciful to me!"
> Our hearts do not say softly, "I thank thee,
> Oh Lord, for this sweet grace, Humility,
> Which I possess, unlike the Pharisee."
>
> THE ANNOTES SEED TO

"ON THE ANXIOUS SEAT."-Some devout "Christian has been praying for Bro. Seaver, of the Investigator, an the latter has printed the prayer.

I talked with a minion from Her Majesty's dominions Says I, "Where are you going?" Says he, "To hide a hoe.'
Says I, "What are you going to hide a hoe for?" Says he "I didn't say hide a hoe, I said hide a hoe." Says I, "Spen it." Says he, "I-d-a-h-o." "Oh," says I, "Idaho." "Yes," says he, " hide a hoe."

It is but little that experience has taught us, if it has not taught us to pity the errors of others and to amend our own There are eighty thousand Hebrews in New York, which Gov. Washburn, of Massachusetts, would disfranch

Mrs. James Parton died in New York, Oct. 10th, aged sixtyone years. Her malden name was Sara Payson Willis. She h s been known in literature for the last twenty years as

"Fanny Fern."

By the necessary mode of Nature the elements are resolvable into each other, and all things are subject to a perpetually changing and reciprocal commixture.—Hippocrates.

Some excitement has been produced in Rome by the refusal of M. Fonrnier, the French Embassador at the Vatlean, to allow the municipality to creek a memorial in honor of Galileo on the wall of the Palace of the French Academy, lest it should displease the Pope, whose predecessors did n't treat G. very well

William White Corhave Issued "Golden Memories of an Earnest Life;" being "A Blography of A. B. Whiting; to gether with Selections from his Poetical Compositions and Prose Writings. Compiled by his sister, R. Augusta Whiting." The subject of this memoir was a zealous "Spiritualist." His character and services are culogized in a glowing "Introduction" by Rev. J. M. Peebles, who seems fully to have sympathized with him and esteemed him highly.—Boston Transcript.

A Tonnessee sleeping car, full of slumberers, was lately tossed into a ditch by a switching train. Nobody was seriously injured, but it was some time before identities were thoroughly established.

ANTI-VACCINATION.—Dr. Cafl Both has written a treatise on "Small Pox and Vaccination," which controverts the generally received opinion upon the latter as a reliable proyentive against the former. Ho argues that vaccination has no scientifie basis, and that it is always dangerous to the health of the Person vaccination. In regard to the nature of the disease, he claims to have discovered that small pox consists in case, he claims to have discovered that small pox consists in the escape of superficient abundance statistics of the body, caused, in the first place, by the want of sait; that the propersuand statistic had most certain preventive of small pox, both in theory and practice, that he has any knowledge of; and that a person who has a properly balanced blood cannot eath or take small pox under any circumstances of exposure. There are other conclusions in the book, but the foregoing form the "undb" of Dr. Both's case against the advocates of vaccination. His work deserves attention from the medical schools.—Boston Sandary Herald.

all denominations; have had a meeting, and protested against Sunday funerals, especially if accompanied by bands of mu-Blc. What a farce!

It is proposed to pave Devoushire street, from Water to State street, with wood. A wooden idea!

Carlyle is now nearly eighty, and has abandoned writing, says the daily press. It would have been better for literature and his own credit had he stopped fifty years ago.

Liberal-minded citizens throughout the Commonweath should not vote for Washburn for Governor, as he is a member of the secret ecclesiastical council, with headquarters at Philadelphia, Who would disfranchise a great number of our people by putting a God clause in the Constitution. Those in favor of religious liberty as handed down to us by the Fathers of the Republic must bear this fact in mind at the coming November election.

NATIONAL THANKSGIVING, NOV. 28TH .- President Grant sued a proclamation for a National Thanksgiving, in which he says:

Whereas, The revolution of another year has again brought the time when it is usual to look back upon the bast, and publicly thank the Almighty for his mercles and his bless-

publicly thank the Almighty for his mercies and his blessings; and,
Whereas, If any one people has more occasion than another
for such thankfulness, it is the citizens of the United States,
whose Government is their creature, subject to their behests;
who have reserved to themselves ample civil and religious
freedom and equality before the law; who, during the last
twelve months, have enjoyed exemption from any grievous
or general calamity, and to whom prosperity in agriculture,
manufacture and commerce has been vouchsafed;
Therefore, by these considerations, I recommend that, on
Thursday, the 2sth day of November next, the people meet
In their respective places of worship, and there make their
in their respective places of worship, and there make their

Hon. William H. Seward, one of the most distinguished of American statesmen, died at his residence in Auburn, N. Y., Oct. 10th, aged seventy-one years.

There is a schism in the Society of Shakers at New Lebanon. One of the brethren named Robe, has seceded on account of what he considers too great a strictness in the social intercourse of the brethren and sisters. While he holds to cellbacy, he insists that men and women ought to be allowed to shake hands and to kiss each other. On this point there is an irreconcilable difference; the society insisting, and we should say with great reason, that, if they yield the point of kissing, cellbacy will go next.

Revenge gnaweth the heart of him who is infected with it; while he against whom it is intended remaineth easy.

That thou mayest not be cruel, set thyself too high for hatred; that thou mayest not be inhuman, place thyself above the reach of envy.

The soul of the cheerful forceth a smile upon the face of affliction; but the despondence of the sad deadeneth even the brightness of joy.

Speculators sold tickets to Prof. Tyndall's lectures for eight dollars apiece. The Professor will be petted profusely by our people; and then go home-a la nearly all English literary men and women-and abuse us because we did n't do more

Hon. Wm. II. Seward's last words before death were:

A free fight recently occurred at Lemburg, on the occasiou of a historical lecture by a Polish nobleman. He spoke in disparaging terms of George Washington, and an American present called him a liar, whereupon a general knock-down ensued, and the meeting broke up in disorder.

A fresh alarm has been communicated to all the nations of Europe by the sudden appearance of the cholera in Poland. Somebody says the small pox is on the increase in Boston.

President Thiers, of France, is fearful of assassination.

At the Troy Conference session at Saratoga, Rev. Dr. Wentworth, now editor of the Ladies' Repository, gave a rea-son why the Baptist Church is like a beaver's hut: "There is only one entrance to it, and that is under water!"

The Pope has decided to remain in Rome. Buy "FLASHES OF LIGHT"—one of the most interesting and instructive books extant.

New Publications.

THE ETYMOLOGICAL READER.-E. II. Butler & Co., Philadelphia, have just published one of this country, in England, Australia, Germany and other places, notwithstanding "false prophets" have asserted many works we have seen for many years, it being works we have seen for many years, it being "The Etymological Reader, by Epes Sargent and Amasa May." At the end of every reading lesson there is a list of select etymologies of the principal words of the lesson, in alphabetical order, and at the end of the volume there is an alphabetical index of some five thousand words, with numeral references to the pages where their derivation is given. So attractive a method of teaching etymology was never before devised, and every one who hopes to understand the English languagein which there are more than fifteen thousand Anglo-Latin and Anglo-Greek words-ought certainly to know something of etymology. The subject has been too long neglected. The present editors have made a capital book, complete in itself as a Reader, and at the same-time initiating the pupil will-he nill-he into the science so important and so unaccountably neglected in our schools. No intelligent teacher or committee-man can examine this book without recognizing its many marked advantages over the thousand and one reading-books (many of them trashy enough) used in our schools.

The book is superbly got up and illustrated, containing some of the finest full-page wood-cuts ever executed in America. We have never seen anything finer than the "American Forest Scene," the View of the Cascade Bridge on the Erie Rail road, and two or three other pictures of marked character and spirit. The Etymological Reader cannot fail to commend itself to every cultivated teacher in the United States. Already its sales have been verý large.

ORPHEUS FOR OCTOBER-G. D. Russell & Co. 126 Tremont street, Boston-is received. The reader will find in it sixteen pages of interesting miscellany, and four of music - "Ye Merry Birds," D. Kurg, composer-being the title of the selection.

SPORTS AND GAMES .- Adams & Co. 25 Bromfield street, Boston, Mass., are the publishers of this neat little monthly magazine of amusements for all seasons-the present issue being for October. The boys and girls will welcome it with pleasure. CHURCH'S MUSICAL VISITOR for October has

reached our table. It is a splendid number. Its contents embrace a good supply of miscellaneous musical information, reviews, etc., five pages of editorial matter, and nine of fine music. John Church & Co., 66 West Fourth street, Cincinnati,

RECEIVED: The sheet of pattern designs is sued by the Young Ladies' Journal, Willmer & Rogers's News Company, 47 Nassau street, New

No. 1, Vol. I., of the Printers' Journal, a publication issued monthly, at 51 Water street, Boston. Mass., by W. S. Goodwillie.

Spiritualist Lectures and Lyceums.

Meetings in Boston.—Music Hall.—Free admission.—The Sykth Series of Lectures on the Spiritual Philosophy in the above-named elegant and spacious Hall, every Sanday Afternoon at 23¢ precisely, (except Dec. 15, Jan. 26 and Feb. 16) until the last of May. Speakers of known ability and elegance have been engaged. Singing by a quartette of artists, Cards securing reserved seats for the term, at 510 each, can be procured of Mr. Lewis B. Wilson, Chairman and Treasurer, 158 Washington street. October 20, William Denton speaks on "The Revelations of Geology regarding Man;" Oct. 27, Giles B. Stebbins; Nov., Miss Jennie Leys; Dec. 1 and 8, Mrs. Emma Hardinge-Britter; Dec. 22 and 29, Wm. Denton; Jan. 5 and 12, Miss Lazzle Doten; Jan. 18, Dr. F. L. 18, Miss Lexis Britania, John A. Andrée-Hall, corner Chamber of Evertive-Lecture. Spiritualist Lectures and Lyceums.

John A. Andrée-Hall, corner Chauncy and Esser streets.—Lec-ture by Mrs. S. A. Floyd, at 22 and 124 r. M. The audience privileged to ask any proper questions on spiritually. Ex-cellent quartetto singing. Public invited. The Children's Progressive Lyceum, No. 1, which formerly met in Edlot Hall, will hold its sessions at this place overy Sunday, at 10½ o'clock, M. T. Dole, Secretary.

Temple Hall, 18 Roylston street.—The Children's Lyceum

BOSTON.—John A. Andrew Hall.—On Sunday, morning, Oct. 13th, the session of the Children's morning, Oct. 13th, the session of the Children's Progressive Lyceum regularly convening at this place was well attended and highly interesting. Singing, marching, wing movements, answers to questions, etc., etc., composed the exercises. In the absence of D. N. Ford, Conductor, Alonzo Danforth, Assistant, made his first (and very successful) attempt to preside. The calisthenics were conducted by Master Willie French, who also read a selection. read a selection.

A Card.—The members of Children's Progressive Lyceum, No. 1, are to have a course of assemblies for dancing, commencing on Monday evening, Oct. 21st, at John A. Andrew Hall, corner of Chauncey and Essex streets, Boston, Mass. Twelve parties will constitute the course. Tickets for the twelve evenings, \$10; single evening tickets, admitting gentleman and two ladies, \$1,00; music by Carter's Quadrille Band.

D. N. Ford, for the Committee.

Mrs. Floyd's Services .- This lady still addresses good audiences on Sunday afternoon and evening of each week—the meeting held by her on the 13th being well patronized, notwithstanding the un-

Temple Hall.—Sunday, Oct. 13th, the exercises at this hall consisted of a test circle in the morning—Mrs. Bowditch officiating—and lecture and answers to questions by B. F. Richardson, the blind medium, in the afternoon. The conference in the evening was well attended, in spite of the

rain. 'The Children's Lyceum met at one o'clock P. M., and passed through a pleasant and profitable ses-

sion.
On Sunday, Oct. 20th, Mrs. Bowditch will give a circle in the morning, and Arthur Hodges will lecture in the afternoon.

Mrs. Mary M. Hardy. - The Sundry and Wednesday scances given by this lady medium, at her residence, No. 4 Concord square, Boston, continue to be interesting and well attended.

CHELSEA. - Granite Hall. - William Denton' spoke on the lessons to be derived from the teachngs of Nature concerning life and its duties, at this hall, on Sunday evening, Oct. 13th. Spiritual affairs in Chelsea are in a very flourishing condition, and the pecuniary prospect is reported as truly cheering.

truly cheering.

CHARLESTOWN. — Waverley Hall. — Moses A. Dow, proprietor of the Waverley House, has, at much expense, fitted up a fine hall in that building, and proposes to continue a series of Spiritualist lectures during the fall and winter season. The course will commence on Sunday evening, Oct. 20th, by an address from Miss Lizzie Doten, commencing at half past seven. Good music will add interest to the meetings. The attendance of the public is solicited.

Agent's Announcement.

DEAR BANNER-I have just accepted the posttion of Agent for the State Association of Connecticut, for the months of November, December and January, and have been requested by the President of that body to notify the people through your columns, by your kind permission, that I am desirous of crowding as much work for the good cause as I possibly can into the brief time I have among them. I would like to preach the religion of humanity every Sunday, and as nearly every evening as possible during my stay; and hope I shall have the cooperation of every noble, earnest soul in the State. Let me hear from those desiring meetings as soon as possible. I would like to Napoleon will again preside over the French nation. It is only a matter of time.

At the Troy Conference session at Saratoga, Rev. Dr. of my predecessors, will be, a hall, school-house, or some place where an audience can be convened. free entertainment for myself, and a collection at the close of the meeting.

MRS. A. M. HALL, Agent of Conn. Association of Spiritualists. Rock Bottom, Mass., Oct. 14th, 1872.

William Redfield.

-[The following spirit message was received at the Banner Free Circle, Oct. 15th.]

If my son, Justus Redfield, of New York City, will visit Mr. Mansfield, a medium in that city, I think he will learn something satisfactory with reference to his son Sydney. My name, William

The information desired could be given here, this afternoon; but it is thought, it would be unwise to do so. Arrangements have been made with Mr. Mansfield.

To Correspondents.

The We pay no attention to anonymous communications, the name and address of the writer are in all cases indispensable, as a guaranty of good faith. We cannot undertake to return or preserve communications that are not used.

W. H., FARMERSVILLE, CATTARAUGUS CO., N. Y.-The matter referred to in your communication is well known to us, We have so repeatedly warned Spiritualists in the past-through our columns, against the partles concerned, that some time since we declared that we should do so no more. If Spiritualists read the Banner of Light, they cannot fall to be guarded against deception. If they do not feel interested enough to either peruse it, or, doing sq. to profit by its warnings, the fault lies at their door-not ours.

E. D. B., NEW YORK CITY .- Should we do as you hint in the two closing lines of your letter, we should be in the poorhouse in less than two years, as the writers in question are more numerous than our subscribers.

DR. W. O. P., NEW YORK .- Yes.

Married:

The contract of marriage existing between Mrs. Agnes M. Davis and Mr. Jackson E. Hall, both of the town of Stow, Mass., was duly ratified and confirmed by me at Boston, this fifteenth day of September, 1872. H. F. GARDNER, Justice of the Peace.

At West Braintree, Vt., Oct. 9th, by the Rev. Samuel W. Dike, Wm. Brunton, of Boston, to Miss Elma A. Summer, of

West Braintree, Vt. Donations in Aid of our Public Free

			•	Tret				
Sin	ice our	last re	port the	followl	ng sums	have be	en recel	ved,
for w	thich	ve tend	er the d	onors o	mrmost	shirere	thanks	
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B. F.	Rude			50 .1.	A. Hall		*******	
Frier	nd				T. Livis	igston.,	*******	. 20
Mrs.	M. Clt	amberl	aln	25				

Acknowledgments.

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FOR MISS REBECCA H. LYON.—From Miss M. L. Sawyer, \$1.00.

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BUSINESS CARDS. WINTER IS COMING.

Ere long the Winter will be here, As signs now clearly indicate: The leaves are falling far and near, And frosts do cooler nights create. The grains are ripening in the fields, Soon to be gathered from the soil: Ann nature to the farmer yields
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18th, 14th, 15th and 16th, Home office, Chipago; 17th, Morri18th, 14th, 15th and 19th, Sterling, Ill.; 20th park, 11th; 25th,
18th, 1and 19th, Sterling, Ill.; 20th and 18th, Home
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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 icave the earth-sphere in an undeveloped state.

eventually progress into a higher condition. We ask the reader to receive no doctrine put rth by spirits in these columns that does not import with his or her reason. All express as

The Banner of Light Free Circles.

much of truth as they perceive—no more.

These Circles are held at No. 138 WASHINGTON stricer, Room No. 4, up stairs, on MONDAY, Tries DAY and Theres DAY APTERNOONS. The Circle Boom will be open for visitors at two "clock; services commence at precisely three o'clock; after which time no one will be admitted. Scale reserved for strangers. Donations solicited.

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

Donations of flowers for our Circle-Room

2: The questions answered at these Scances are often propounded by individuals among the audience. Those read to the controlling intelligence by the chairman, are sent in by correspond-

EALED LETTERS - Visitors at our Free Circles SEALED LETTERS.—Visitors at our Free Circles have the privilege of placing scaled letters on the table for answer by the spirits. First, write one of two proper questions, addressing the spirit questioned by his or her full name; then put them in an envelope, seal it, and write your own address on the envelope. At the close of the scance the Chairman will return the letter to the writer. It should be alistincity understood that the answers to questions propounded by writers must necessarily be brief; the spirit addressed always writing its answer or answers mon the envelope writing its answer or answers upon the envelope containing the question or questions. Questioners should not place letters for answer upon our circle table expecting lengthy replies, otherwise they will be disappointed. WILLIAM WHITE, Chairman.

Invocation.

Thou Infinite Spirit, who art the one God over all, thou who art the resurrection and the life forever, to thee we pray. Acknowledging our weakness, we ask for strength: acknowledging our ignorance, we ask for wisdom; acknowledging that we have wandered in the paths of error, we ask to be fed nearer to thee. And oh, Great Spirit, we would pray not only for ourselves, but for those who never pray for themselves, except as Nature prayeth through them-they who have no faith in thee, and who do not look forward to a glorious future—a haven of rest; for such, oh, Infinite Spirit, we ask for light, for love, for the baptism of thy Holy Spirit, which shall quicken them in spiritual things, and lead them out of error. For those who are obysically and spiritnally sick we pray, asking that they may have patience, that they may have faith in thee-faith to believe that all is well, in whatsoever way they are led in life—that whether they are in sickness or health, thou dost not forsake them—that whether they be Jew or Gentile, bond or free, black or white, thou art the ministering Spirit that ever loves and ever cares for them. Amen. June 6.

Questions and Answers. CONTROLLING SPIRIT.-If you have questions,

Mr. Chairman, Lam ready to hear them. Ques - (From John Taylor, of Mount Pleasant Chinese Camps, Cal.) The subject which I wish

to say a few words upon is one of much importance, and one which has occupied my attention for a number of years. I refer to the proper treatment of the insane. It is with real pleasure I notice that, at last, the question has assumed a tangible form, and in the right direction, and I bid it God-speed. The magnetic and electrie forces seem to exert an influence for and against. At full moon, when the atmosphere is in an electric condition, those afflicted seem to be powerfully influenced by its effects. What, then, will counteract this agency? The question I wish to ask is this: Lead being a non-conductor, would a cap made of thin-beat lead-made to surround the head, open at the top, with a lapel large enough to cover both ears—be of any service in quieting the nervous system. to be used at stated intervals, as necessity required? If this agent is of any service, would it not be well for those in charge to have one room lined with the material, so that patients suffering under mental excitement might, for a time, rest in quietude?

Ans.-Your correspondent has made a statement which is not correct, so far as lunar influences are concerned. He says that lead is a nonconductor of these influences. It is not so, There is nothing in the realm of Nature that is a non-conductor of these influences. It is a superior power of itself; it is the greater power being exercised upon the lesser, so far as humanity is concerned. Planetary influences were recognized in the sciences of olden times, but at the present day a belief in them has fallen very much in the scale, and to assert such a belief is to place yourself upon the list of lunatics. Nevertheless, there are those who are strong-minded enough to assert that planetary influences go a great way toward bringing about the conditions existing upon earth. The subject of Junacy is one which the scientific men of this age should pay strict attention to and for this reason: humanity is living faster than the nervous forces of that humanity will allow, and therefore the brain must, of necessity, be excessively faxed. These nervous forces-which are necessary to supply the brain-are drawn off in so many different directions, and so rapidly, that many cases of insanity must be the result. Now, as nearly two-thirds of all the cases of insanity may be attributed to influences more subtle than are seen in the manifestations of external life, it is highly important that the scientific men of this age should make a study of the imponderable forces to a greater extent than they have already done. They should not only recognize magnetism and electricity as forces in Nature—they should understand them, and know their bearing -know how and why they influence humanity; how they can be made servants for good; how they can be restrained when they become agents of evil; how they can be exercised in bringing about an equilibrium in the nervous forces to produce a cure for the insane wherever it is possible to produce it. Of course it is understood at the outset that we have no faith in the good results of the leaden cap.

Q .- Is there a condition attainable which mankind can arrive at, so as to live a positive life. alone, in harmonious influences? If so, are there many who attain such a condition?

A:-Humanity, under all circumstances, lives through the action of positive and negative forces, and, as humanity, could exist in no other way. O .- (From the audience.) There are two medi-

ums who differ widely as to the condition of the spirit-one declaring it to be of heaven, the other quite confident that it is of the earth. Which are

A .- You are to believe them both. Spirit is of earth, and it is of what you call heaven. Qu.—One gives us to understand that spirit has

earth.

now, fust as much as you dver will be. On.—One says it has passed away, and is, as

von say, dead.

mediums whom you have consulted.

earth, but I am not in heaven. Now, then, to illustrate, I may say, the head less, and that's the main thing.

may be in heaven, while the feet may be on earth. each one of us, as individuals, and the all of spir-ling who you are. itual being, as a whole?

that a single-drop of water composing the ocean are praying for; and if I stay away from this then there is a certain amount of individuality Wright. (To Mr. White.) Now you know me. surrounding that handful of water, but the relationship that it bears to all the other drops composing the ocean is not lost, it is not severed. As the body of flesh, or whether you are inhabiting Slade, of New York. the celestial heavens, your relationship to the great world of spirit is the same, and all this outer seean of spirit acts upon you, and you correspondingly act upon all the rest. Yours is the minor action, to be sure, because you are the atom, and they are the atoms—a conjoined, powerful influnce, while you are a physical individuality.

Charles Cleveland.

I find, on coming here, that I am oppressed by he weakness of flesh and sense, and therefore it may be that what I shall have to say, will be correspondingly weak. If the fragment of light which I received concerning these things, before my change, has led me here, and has induced me to return at this early day, easting my mite in favor of Spiritualism, I would make a confession to my on John. When I learned that he was a believer in these things, L. censured him with all the severty of my nature, and that was not of small extent. But after being separated from him for about twelve years, on his visiting me the subject was again brought up-not by himself, but by meand I was led to look a little into it, and came to he conclusion that there was more in it than I had supposed: but I said but little about it.

I am here, to-day, to acknowledge to him that I was wrong; and he was right; and to tell him that have met with those conditions that his mother old me I should meet with after death. And today, by her aid and others, I am here, here to thank him for the light he gave me, or was the instrument of giving me, concerning these things, here to tell him that when my sight failed to the Physical; therefore the spirit-world has a spiritual hings of this life, it was opened to the things of he other life, even before death had claimed me

I hope that he will honor his profession as a Spiritualist, and in all possible ways, with all the powers of his soul, and his body, do what he can are affected in all their conditions by the action of to roll on this wonderful car of-progress, that is this spiritual sun; and, again, this spiritual sun is destined. I believe, to revolutionize the race, destined by God, through the hands of his loyal children here, to bring about the "new heaven and the new earth," seen by the Revelator in his vision, and believed in by the Christian world. Charles and believed in by the Christian world. Charles June 6. Cleveland, to his son John.

Jennie Williams.

I am Jennie Williams, from Williamstown, Vt. want to tell my mother that I aint sick any more, and I have n't seen God, but I expect he's seen me, because he's made me very happy. I've got a beautiful home, and I 've got flowers, and I have satisfied that I went when I did, and to be think, which shines in upon our minds, and enables us ing about the time when she will come and live where I do, and to be just as happy as she can, and do all the good she can to poor little children, for my sake. And when she gets sick and is ready to ome to me, I shall meet her, and she won't be afraid. Jennie, to Mrs. Mary Williams. I was eight years old.

Georgie Derby.

I used to live in Boston. I feel homesick when get here; but when I am away, then I feel happy enough, because I am getting used to it now. I do n't know where I live now. I do n't know the name of the place where I live; but I do n't live with father and mother any more. L died, you see. I got sick and died. [Do you remember believed that the soul, while encased in matter, those whom you live with?] I never knew 'em-They are very kind, and I like 'em very much, now I've got used to 'em, but I wanted to go home, first.

I should like to speak to my father and mother, f I could. [You must make a request that they go to some medium where you can come to them privately.] Well, I did send that word to 'em by gentleman, and I know they got it; I know he told 'em, because he was a good man and would other—upon many others. n't tell a lie; and he said he 'd go for me. I do n't know as I 'd better ask again. [Oh, yes, I would; might not believe that you could come.] Well, they outgrow them? then, I want father to take mother and go somewhere where I can speak to him, not here.

My name was Georgie Derby. I am Dr. Derby's 10h. ves: I 've heard something about your sending a message. I do n't know you. That little girl (referring to the previous control) was eight years old. I was most eight. The gentleman told me to come here. He said I'd get strength by coming-I'd learn by coming, so I came. I do n't know what the gentleman's name is. "Vashti" says his name is Gay. [Mr. Eben girl that takes care of things here. I've been to her house a good deal. She's given me a good tire eternity is granted it to perform its work in. many things. Good-by, sir. June 6,

Henry C. Wright.

Brother, (to Mr. White.) how do you do? [You have the advantage of me.] Yes.

I am continually questioned, wherever I chance to be fortunate enough to be able to communicate with my friends, as to why I do n't come back oftener through the Banner of Light, and in that way cheer up my friends and help them along through this life. In the first place, then, I be lieve in everybody's helping themselves, as well

passed from earth; the other that it is still on as they can; in the next place, I believe in allowing others the privilege of occupying the time I A .- And both are equalic correct. Of course at should occupy if I met the requests of all my death, the spirit*passes from the earth proper, friends—those who have more need of it than I Before that event it remains here; you are spirits, have—and in that way they will do more good then I could do in coming to mine. My friends should understand that these scances have been inaugurated for the good of all those who cannot A .- So it has, so far as the individual spirit is avail themselves of other conditions. Now, I can concerned. It is you who are befogged, not the reach my friends through A, B, C and D, all over the land. It is not so with others, so I would be QR.-1 do not see how it can be on earth and in extremely selfish to take the time they had better heaven at once. I may be a wanderer on the have. My God says tome, "Henry, do n't you do it." So I stay away. I try now, just as I did A .- Heaven is here and there and everywhere, when in the body, to obey the voice of my God, where the soul is happy. Spirit is the all of life, and he speaks to me just as he did when I was No one spirit is distinctly separated from another, there. I think if I am always obedient, if I don't There is a life-line running through all spirit, please my friends, I shall be doing right nevertile-

Now, I have just as much interest in the welfare Q .- (From the audience.) I asked a question at of all God's children as I ever had, and I am hothe last scance as to what was the relationship be-ling more than I ever could do here. My channels tween the individual and humanity at large. The for labor are more and greater than they ever intelligence has just now said. No one spirit is were here. I occupy all the positions of labor eparated from spirit, as spirit. That partially that it is best for me to occupy. I believe that by answers the question. Will you not explain a acting unseen and unknown, you can do quite as little further? Give us more clearly to under-much good, quite as necessary good, as by coming stand, what the relationship exactly is between out to the front and showing yourselves, proclaim-

Now, I want my friends to understand/that I A .- Many drops of water compose the ocean, am interested in all the reforms of the hour, and, many spirits compose the great ocean of spirit, so far as it is possible, I exercise a power/to bring You hold the same relationship to all other spirits about those happy conditions that all liberal minds holds to all the other drops. A little child may place, or from others, my friends need not suppose tip the hollow of its hand full, from the ocean; I am laid on the shelf, for I am not./ Henry C. June 6.

Charles Eberle.

Say, for me, if you please, that Charles Eberle water, it is the same in the child's hand as in the would be glad to communicate with his wife and neean; so it matters not whether you are here in other friends, through the mediumship of Dr. June 6.

> Scance conducted by Rabbi Lowenthal; letters answered by "Vashti."

Invocation.

In thy name, oh God, the living, and they whom the living call the dead, are here assembled, praying for the baptism of thy-Holy Spirit, that shall lead them into all truth; praying that they may read thy law aright, and follow thee in all their thoughts, in all their deeds; praying that the darkness which sometimes closes about them in doubt may be forever dispelled, that the sunlight of thy clear truth may beam upon their consciousness, answering their queries and bringing them nearer to thee. We ask for as much wisdom as it s expedient for us to have. We ask for as much patience as we can well use. We ask that, wheresoever thou shalt lead us, we shall follow willingly, understanding that thou doest all things well.

Questions and Answers. QUES .- (From the audience.) I would like to isk the controlling intelligence, What is, the nature-if I may so express it-of the sun of the spiritual world? and is there any relation existing between the appearance of that sun, or the light from it, to each individual spirit, and the state of the spirit itself with regard to its understanding of genuine truth?

ANS.—Everything, from the atom floating in the sunshine, to the centre of this or other systems of worlds, has its spiritual body corresponding to its sun, and that spiritual sun is related to the inhabitants of the spirit-world as your material sun is related to the inhabitants of this material world. And as all atoms affect each other, whether it be the mote in the sunbeam or the world swinging in space, so, then, the inhabitants of the spirit-world

Q.—The reply is quite in the line in which I thought it would come, and, so far, satisfactory. The intelligence says that the sun is, in its turn, reciprocally affected by the inhabitants of the spiritual world. If that is the case, may we not, then, when we read in the Scriptures where it is stated that the sun shall be darkened and the moon turned into blood (commonly supposed to be descriptive of a literal occurrence sometime to verything I love, except my mother. And I do take place)—may we not understand it as referring n't want her to cry any more for me, but to be to the darkening of this spiritual illumination to see the light of truth? Was it not figuratively described by this darkening of the sun?

A .- Yes; since the feachers of those days nearly always spoke symbolically and in parables, it is, at least, fair to infer that they had reference to a spiritual idea, and that they symbolized that idea through natural conditions-through the appearance, from time to time, of the heavenly bodies.

Q.—Who was Melchisedec? A .- A spiritual priest-an unknown spiritual teacher—a king in the soul-realm, if you please.

Q .- A spirit of this planet, or of another planet? A .- Of this planet. The prophet, in speaking of him, speaks very mysteriously, as though he were a something not understood, because he never could fully understand spirit. The prophet knew that this spiritual priest was a spirit freed from the flesh-an ascended intelligence, governing in mortal affairs.

QR.-(From another.) He tells me that he came from another planet.

A .- Perhaps he did; we do not say that he did not, but we know that he had a birth on this planet. He might have had a birth also upon an-

Q.-As spiritual beings advance, develop into higher stages of life, do they carry with them their perhaps they might not have understood it, or early attachments to their personal friends, or do A .- If these friends advance correspondingly

with them, these attachments remain unbroken; but if they do not advance correspondingly with them, by the law of Nature, they are broken. Q .- Can the intelligence inform us in regard to the continued future developments of Spiritualism? Can it give us any idea of the line or direc-

tion it will take, in all probability? A .- This spiritual truth proposes to permeate all the conditions of mortal life. It proposes to spiritualize the Church, the State, and social life, Gay? | She says no Phineas Gay. She 's a little and to enter into all the minute conditions of your being. So large is its field of labor, that an en-

> Q .- Can there be any period in which there will be a retrograde movement? The time has been, in the past, when it was more prevalent than latterly. We should suppose it prevailed more extensively when Jesus was on earth than since that period, in later centuries.

> A .- Truth in ascending the mountains, must also descend into the valleys; therefore this appearance of a retrograde movement. June 11.

Abijah White.

I knew nothing of these things before my

death, and I've not been in the new condition long enough to have learned much a out them; but hearing that the way was open, and that every one who returned found benefit by returning, I have struggled to overcome the weakness of fear, that I might send a few words back to my family and friends who remain on earth. That this is a truth, I know, and I believe it is the duty of every son and daughter of God to do whatsoever-they may be able to toward spreading the truth, toward upholding it, toward giving it to those who have it not. I was a believer in universal salvation; so far I was right. I trusted my soul with God, who, I believed, was not only able to save me, but would save me. I believed that I should be justly punished for all the mistakes or sins I committed here, and herein I was not mistaken. I believed, also, that the soul would finaly outgrow all sinfulness and become supremely happy. I am told, in this new life, that that is

I desire that the wife I have left should rouse remain here God's appointed time. I shall be with her to strengthen and aid her, and she need never fear that she is alone. I desire that my hildren should do all in their power to bless and to comfort their mother, and to feel certain that,

so render yourselves fitted to join that Lodge in Heaven, that admits only the pure in heart." My name, Abijah White, June 11.

Walter Montgomery.

I am here this afternoon, Mr. Chairman, simply to inform my friends who may desire communion with me, that I can communicate, I think, satisfactorily with them, through the mediumship of one Dr. Slade, who, I believe, is to visit Boston before long. Walter Montgomery. June 11.

Elizabeth Corning.

My name was Elizabeth Corning. I lived here eighty-three years. I come back to communicate with my son Samuel if I can. I believe he lives in Londonderry, N. H. I taught him religious notions that were all false, when I was here. I want to come back and tell him so. I want to give him some truths that will be of more value to him than anything else in this world. I want him to know by my coming that spirits can return after death, and that they do not slumber in their graves until the resurrection, for they are resurrected at death, and they have nothing more to do with the body after that., I want him to know that happiness, the happiness of the soul, does not depend upon what church they belong to, but it depends upon how much good they have done, how much light they have gained, how much truth they have gathered to themselves. And now, if my son do n't be-lieve I have returned, let him test the matter to his entire satisfaction. Good-day, sir. June 11.

Charles Draper.

[Now do you do?] I am all right, so far as I now. Well, every returning spirit, I suppose, comes for something, and I come to inform the lady who was once my wife, of my death. No doubt she will be very glad to hear of it. Although she has been legally free from me for some years, and married to another man, yet I see it has always troubled her that I was alive. I am dead now, tell her, and she is doubly free. Charles June 11. Draper, to Mary.

James Saulsbury.

I promised to come back, because I knew about these things before I died, but I've been a long time getting here. My folks have given up looking for me, but I've got round at last. In the first place, it took me a long while to learn about these things-how to come aright; in the next place, when I got learned; I was afraid to come; in the next place, I was always too late-things was n't right for me, I had to wait.

see I am as well off as anybody ever need to be. Though there is plenty better off in their way, I am good enough off. I was n't disappointed at all in the things of the other life. I knew about what I was going to, and I was no stranger, as I had heard about how things were. I was very well prepared for what I saw. [Where did you obtain your information?] Here in Boston, sir, through my sister—she's a medium—mostly through her. Then I've been to this place. [Have you been here?] Yes; it was n't here, it was before you came here, when you was down in Brattle street. Yes, I have been there a good many times.

My name was James Saulsbury. I was a black man. I want my sister, and all the rest of 'em, to know that it is all right with me; and now I hope they will feel better about it, since I come back [Have you been away a long time?] Yes: I've been away since 1862, and I thought I'd come back the next hour, yet you see here I am, at this late hour, bringing up in the rear. But that was n't like me when I was here. I was in the front ranks and got killed. I am not sorry that I went as I did; think it's just as well for me, and I am glad I got information about the things of this life before I come to it. [It aided you, then?] Oh, ves. it alded me, for I tell you it's pretty rough to be in a place when you don't know anything about it. I wasn't disappointed at all; I knew all about the place before I come to it. [Did n't you find plenty ready to assist you?] Oh, yes, I found plenty ready and willing to do anything of that kind. Now I'd like to have Clara have a little more

faith, and not be thinking that everything has gone wrong because I didn't keep my word and come. I tried bad enough to come, but I'd got to wait my time, I suppose, like all the rest. I am Mere now, so I want her to feel happy about it, and go on her work, and feel that if everything do n't come out just as she expects, it's all right anyway. Have n't you been able to show yourself to her? No, sir, no, I aint been able to show myself to her. I've been kind o' waiting for things to get better for me. You will have more power when you go from here.] Yes, sir; yes, sir; I'll have the power, I know; I feel all right June 11. about that. Good-day, sir.

Scance conducted by Father Fitz James; letters answered by "Vashti."

MESSAGES'TO BE PUBLISHED.

Thursday, June 13.—Invocation; Questions and Answers; Jack Harney, of Galveston, Texas; Ellen Crossgrove, of Boston, to her brother and sister; Capt. John Sampson, of Bristoi, Me.; Sam, Ray, of Portsmouth, N. H.; Johnnie Atchison, of Cambridgeport, Mass., to his father; Dr. Eben Carter, of New York City, to his family.

Tuesday, June 18.—Invocation; Questions and Answers; Helen Robinson; Charles Walkins, to Ben Hamden Comfort Starkweather, to her daughter Deboral; John Schmäder, of Boston, to his son; Andle Brown, of Lawrence, Mass., 46 her monther.

Boston, to his son; Antile Brown, of Lawrence, Mass., vo her mother.

Monday, Oct. 7.—Invocation; Questions and Answers; Capt. Chase Pense; Georgie Scheft, of Boston, to her mother; John Bruce, † Newcastie; Countess Alida Kreig, of Borlin.

John Bruce, † Newcastie; Countess Alida Kreig, of Borlin.

Tuesday, Oct. 8.—Invocation; Questions and Answers; John Mills, of Boston, Mass.; John Franklin, to a circle John Mills, of Boston, Massiert Elliot, of West Philadelin London; John Brynn; Charlett Elliot, of West Philadelin London; Oct. 8.—Boston; Emma Denney, of Portsmouth, Joseph B. & Ch. 14.—Invocation; Questions and Answers; Samuel A. Way; Thomas J. Clarke.

Monday, Ct. 14.—Invocation; Questions and Answers; Hudson Tuttle Crane, to his father; Zachary Taylor; Elizabeth, to Eunice Caswell.

Written by Dr. Samuel Grover, upon the Death She has gone up to heaven in life's early morning, Ere sin cast a shadow to darken the way: The smile of an angel her forehead adorning. As pale dew-drop gleams in the sun's opening How sweetly she looks, with the blossoms about As kind, loving hands have decked for the tomb. Oh, who of this number that gather about her ' Are better-prepared for the bright spirit home? She is now in that home where no sin or tempta-Can lead her young feet from the path they While her spirit matures, by the law of progres-

herself to the duties of this life, and be willing to by and bye, we shall all meet again, where the losses and crosses of this life cannot weigh so ing,

heavily upon us.

To my brother "Odd Fellows" I would say, Ere sin cast a shade o'er her infantile way: And oh, may we feel, in the midst of this sorrow, Be ever faithful to justice, truth, and love, and 'T is the best time in life we could lay her away. 23 Dix place, Boston, Mass.

PENNSYLVANIA.

And forever by ministering angels is led.

She ne'er will forget her dear father and mother,

In the land where the flowers of affection do

And as age increases, her love will grow stronger;

Then weep not, dear parents, while waiting be-

Twentieth Annual Report

Of the Board of Trustees of the First Association of Spiritualists of Philadelphia for the year ending Oct. 1st, 1872. of Spiritualists of Philadelphia for the year ending Oct. 1st., 1872.

During the past year we have had a course of lectures at Institute Hall, corner of Broad and Spring Garden streets, commencing on the first of October, 1871, and ending on the last of May, 1872. Cephas B. Lynn lectured for us during the month of October, 1871, and gave eleven lectures. Mrs. Kingman lectured during November, and gave nine lectures. Anna M. Middlebrook lectured during the month of December, 1871, and gave eleven lectures. E. V. Wilson lectured in January, 1872, and gave twelve lectures. C. Fannie ary, 1872, and gave time ary, 1872, and gave inno Allyn lectured in February, 1872, and gave nine lectures. Nellie J. T. Brigham lectured in March, lectures. Nellie J. T. Brigham lectures; and James M. Peebles lectured in May, giving eight lectures—making a total number of eighty lectures. A series of mediums, meetings were held on Sunday afternoons under the auspices of our President, the objects of which were to bring together the mediums of this city and vicinity, in order,

Sunday in objects of which were to bring togetherthe mediums of this city and vicinity, in order. that they might become better acquainted with each other, and also give opportunities for spirits cach other, and also give opportunities for spirits to communicate through them to the people who assembled. These meetings were largely attended

assembled. These inceedings were regery attended and quite interesting.

"Our financial affairs during the past year have been in a better condition—as will be seen by the report of the Treasurer—than oil ally former year. Le has received:

And has paid out on orders of the Board: Rent of Hall. 8
To speakers 1
For advertisements 8
For music 2
Donation to sufferers by Chicago fire 2
Direck-board signs 1
Frinting songs 2

The Board have rented Institute Hall on the same terms for the present season. We have engaged the following speakers: Mr. Addison A. Wheelock, for October, 1872; Mrs. A. E. Mossop, for November; Mrs. Townsend-Hoadley, for Decem-November; Mrs. 10 Wischt-Holadey, 101 December; Miss Jennie Leys, for January, 1873; Mr. E. V. Wilson, for February; Mrs. N. J. T. Brigham, for March, and C. Fannie Allyn, for April.

The term of office of A. D. Biles, George D. Gleason, J. Reese Beals, Clayton B. Rogers and Wm. Jones, expires at this time.

Wm. Jones, expires at this time.

HENRY T. CHILD, M. D., President.

JAMES E. SHUMWAY, Secretary.

At the residence of the bride's father, in Le Roy, Jefferson Co., N. Y., Sept. 26th, Miss Julia C. Wilson and Dr. J. K. Bailey. The ceremony observed as follows:

ley. The ceremony observed, as follows:

DECLARATION.—"In the conviction that marriage is the purely loving union of two divinely blending sonls; that the union of one man with one woman in complete fidelity is the only true exemplification of this holy relationship; that it is also a civil contract which, because of the necessities of human weakness and present civilization, is best regulated by statutory law; and in the full fatch and loy of civine sanction, we, James K. Balley, of Chicago, Vark, in the presence of son, of Le Ray, effection Co. York, or the laws of the State of New York, do neknowledge an united in the windle stand and wife, divinely and legally united in the wishall use and wife, divinely and legally united in the wishall use for the continuous of a pure and of the law in the continuous of a pure and of the law in the continuous of a pure and of the law in the continuous of a pure and of the law in the processed, by the laws of the State of You legally united in the will of these parties, and by virtue of New York; and in the vested, by the laws of the State of You legally united in the sacred relationship of husband and wife.

In San Francisco, Cal., by Mrs. H. F. M. Brown, Mr. Sylester W. Hills to Miss Lucretla J. Roberts.

Passed to Spirit-Life:

From Snowsville, (Braintree,) Vt., Sept. 22d, Mrs. Hannah Lyon, wife of Mr. Isaac Nichols, aged 67 years and 8 months,
"Aunt Hannah," as she was familiarly called by old and
young, was, in every sense of the term, a truly excellent
woman. Kind and iditable in manners, she won the hearts
and affections of all who were brought within the sphere of
her infinence. Her tender and sympathetic nature ever led
her to the couch of slekness and suffering, and she never
wearled in well-doing. Many will miss the ministering offices of dear, good Aunt Hannah, and will cherish. In lasting
remembrance, her blessed memory. She was a firm believer
in the philosophy of angel ministrations, and the pains of her
severe illness were greatly mitigated by the consciousness of
the hear presence of those "gone before." A husband, who
for many years shared with her the happiness of the same
for many years shared with her the happiness of the same
for many jears shared with her the happiness of the same
for many jears shared with the firm consciousness of the same
for many terms and the firm consciousness of the same
for many terms that the firm consciousness of the same
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into as some firm of the function of the same of the angels,
into as some firm of the function of the same of the same of the same
some of the same Lyon, wife of Mr. Isaac Nichols, aged 67 years and 8 months.

From Boston, Mass., Dorchester District-Oct. 7th, MCNCL Walker, builder, a native of Scotland.

Mr. W. came to this country 25 years ago. He was a man of mind. In the early years of the Beach-street Church, he was treasurer, a trustee, and seelety. The Beach-street Church, he was treasurer, a trustee, and seelety. The Beach-street Church, he was treasurer, a trustee, and seelety. The seeden of the seelety at Dorchester.

S. C. dollars the seelety of the seelety at Dorchester.

and II months. He was born in Bucks Co., Pa., Oct. 15, 1806. He has been a firm believer in the spiritual philosophy for over twenty years. His mind was not disturbed by the false teachings of a theology that consigns a portion of humanity to eternal forments to appease an angry God. He passed to the higher life happy in the knowledge Spiritualism gives of the hereafter.—Com.

Infant daughter of E. A. and Margaret Graut, seel 2 months artists the fifth eccession in which these parenters and the called to lay away their infant treatment affects and entire the called to lay away their infant treatment affects and entire the called to lay away their infant treatment affects, and entire the called to lay away their infant treatment affects and entire the called the call

From Central Falls, R. I., Sept. 25, Nellie L., only daughter of Henry A. and Nellie Luther, aged 10 months and 16 days.
"Not lost, but gone before." Funeral address pronounced by the writer, at the residence of the parents.
LAUBA CUPPY SMITH.

[Notices sent us for insertion in this department will be charged at the rate of twenty cents per line for every line exceeding twenty. - Notices not exceeding twenty lines published gratuitously.]

Mediums in Poston.

Mrs. A. E. Cutter, M. D.,

WOULD inform her friends and the public that as she intends spending the coming winter at the South, she has disposed of her Vapor Bath Business to MRS. M. I. DRESSER, whom she heartly recommends to her patrons as a person well qualified to give Medicated and Electrical Vapor Baths.

Dr. Conter will remain at 72 Essex street until November 1st. All persons, particularly those suffering from Cancer, wishing to consult her, can do so previous to that time. N. B.—Mis. C. will fulfill all her Obstetrical engagements. Oct. 12.—iw*

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THE Blind Trance, Test and Healing Medium, has taken room at 69 Dover street, Hoston, where he will attend to the public daily. He also holds Circles on Taesday and rainsday evenings, and will answer ealls to lecture on Sim-Thursday evenings from 10 to 6. 2w*—Oct, 19, days. Onlice hours from 10 to 6.

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Aug. 17.—13w*

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94 Canden street, Boston. 13.**—Aug. II.

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MRS. MARSHALL, Spiritual Medium, 19 Tem-ple place, Boston. Hours 10 to 12, and 3 to 5.

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TURNING BACK.

We see by the New York papers that the Presbytery of Brooklyn recommend the General Assembly of that Church to establish such prohibitory rules as will preclude women from taking part in church services, except as members and commanicants, which they are certainly untit for, if unat to qualify for the other duties, including preach-ling. Of specific qualifications, of course, each case would rest upon its own merits: but this decision, so far as it goes, is inche face of all steps in civilization and human progress, and shows a disposition to go back to the dark, darker of darkest ages, when women were only slaves and had no civil or social rights, and only such advantages as their owners chose to give them. But up the bars, says this Christian institution, and stop the progress which is fast elevating woman to an equality with man, for in that progress man may lose his assumed superiority, which God or Nature never gave him. It is a significant sign to see this act of a body of fearned elergymen in contrast with the resolution of a collection of politicians in Massachasetts, in State Convention, who resolve that woman is the political could of man, and entitled to the same rights, including the right of suffrage. We hall with joy this omen of promise, and with a warning voice point the blind leaders of the church to it as a sign to their shame; It is not probable that the General Assembly will take the steps recommended, but it registers the Brooklyn Presbytery as among the oldest of old fogy societies, and unfit to sit on a hill as a religious light to enlighten even the most ignorant. We might have looked for something of this kind from a Roman Catholic institution, or even among English Bislis. ops, but in America, and in a Protestant body, it is a shameful transaction, and betrays the ignorance of the irresistible tendencies of the age, which are shadowed forth in the political resolution referred to, as well as in the successful experlinents of Wyonling. +

Woman would have secured her political rights. in the issues of the present political contest, but for the distracted condition of its advocates and the wrangling among its female promulgators, which has disgusted many of the best friends of their cause-a portion of the advocates wishing to unite the measure with this same kind of Christianity which spurus them in Brooklyn, and to ignore all workers and works that did not yield to the control and rulings of the church, and the others far more consistently advocating woman's rights on the broadest principles of civil and reli-

We have long deplored the want of harmony and consistency, among the advocates of woman's rights, and, in the commencement of this breach, predicted the consequences which have followed the turning of the matter over to Christian leaders, and uniting it with the churches, which never aid any reform they cannot control, and are generally poison to every progressive movement they attempt to take charge of. Woman's rights will hever succeed till the measure is made purely political and social, without being connected with religion of any kind. One leading paper advocates woman's voting because it claims she is more religious than man; and will help to make this a religious nation, and of course vote Christians into office, and put the Christian amendment; into the Constitution, &c., while we have no fears of this, and advocate it as a matter of right and justice.

She must not preach, says this learned body of dignitaries, and of course she need not go to college, and why need she go to any school except to fit her for a parlor ornament or a kitchen drudge? Of course these are the channels of her destiny, for which alone she should be fitted. Fortunately this church cannot control this country nor its

The dead are said to sleep. They that sleep in Jesus will God bring with him from the dead at the "last day." God said to Moses; "Thou shalt sleep." The fathers all "sleep." What a beautiful symbol of death! When worn down, and worn out with the fatigues of life; how pleasant it will be to lie down and sleep till Jesus comes! We "fall on sleep," like Stephen; but the next moment of consciousness will bring as into the kingdom of God.—Christian Adrent Times.

What a clarious rost MOSES and the prophets

What a glorious rest Moses and the prophets must have, four or five thousand years, with a fair prospect of ten times as many more, and an indefinite number equal to eternal sleep for all who await the bodily coming of Jesus to resurrect them! And then the horrible thought of having bodies resurrected after they have eaten up by worms, and after the same particles that composed them have lived and died in several other bodies, vegetable, animal and human! These delided Advent Christians are forever harping about resting from the wearying toils of this mortal life, as if all were tired and needed rest, when more than half go off the stage under ten years of age, and many in the prime of life and vigor of manhood and womanhood, and have no need of rest at that time. It does not seem reasonable to us that any should need one hundred thousand years of rest in an unconscious sleep. It seems about equal to annihilation. It will hardly pay to wake up those old sleepers, and rake together the scattered particles of the bodies they once had.

FUNNY SPECIMENS IN SUNDAY SCHOOLS.

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"The speaker explained the system of Sunday school instruction called the Berean system. There was a great deal of ignorance, he said, in regard to this system. One man to whom he spoke of it asked him if it had anything to do with grindstones'-thinking its had reference to Berea, in Ohio, where such articles are manufactured. One Ohio, where such articles are manufactured. One man called it the 'berrying system;' and as he was teaching a colored class at the time, he might be said to be blackberrying. Another called it the 'Bureau system,' and he had to defend it against the Freedmen's Bureau; and Dr. Clarke, in Buffalo, N. Y., came to the Methodist Book Concern, where he was, and asked for the 'Librarian system.' Another went so far as to call it the 'Siberian system.' A delegate said that in Arkansas they called it the 'burying system,' and used it for funeral services."

We are not surprised at the various names applied to the system, as it would require a theological education to get any sense out of it, or any meaning to it. But we were rather surprised that some one had not inquired if it was the system of the Oneida Community, since they are founded on connection with grindstones was not so far out of the way as he might have been, since it brings many a nose down to the theological grindstone, and lengthens and smoothes most of the faces into an Orthodox conformity that greatly mars No part of our life's experience has given us more without having them contaminated by Sunday schools; and we rejoice constantly in the fact that we have seven grandchildren growing up in the same natural course of training.

PROPHECY.

corporations, with their overshadowing privileges give to a subordinate or successor your good will, and retire with that which you can use to advantage to yourself, your family or fellows. Against hoarding and great gain Spiritualism is wonderfully emphatic, and there need be no controversy on the point of accumulation: the limit of quantity would be each man's ability to use it aright. Whether the present political movement has a bearing on this subject, we cannot-say; but we imagine that, in the future, one party will contain the wealth, mercantile and corporate interests, the respectabilities; and toward the other will gravitate the burdened millions, oppressed not more through laws than by the operation of this accumulated wealth and the power it confers. The numbers of the destitute, or the amount of privation, hold some relation, most assuredly, to the excess of wealth in other hands. Uneasiness on the labor problem is not confined to Spiritualist or liberal sentiment. Kings conferabout it. It is laid to-day only to-rise to-morrow. The debts of nations shake, and a war, even in this favored country, waged on social grounds, would unsettle our finances irretrievably. Strikes indicate the depth of feeling; they are the best the unedute. The numbers of the destitute, or the amount of did not know which. depth of feeling; they are the best the uneducated, the tolling man knows after his ten hours' work; and if masters and employers and governments won't hear and heed, we would ask wiser heads than ours to propose another remedy or awakening. But the remedy lies very deep, and we are advised that our barbarism, like the previ-

ous slavery, must be burnt out of us by fire. I have thought that religion would take part in any future commotion. If the Romish Church, the Episcopalians; the extreme Orthodox, could unite in securing State intervention, a struggle unite in securing State intervention, a struggle would surely come; Ant the Orthodox portion would hardly coalesce with the others, and is too weak to do anything by itselt; nor is it made, we think, of belligerent material. The Catholies—and we will let their religion alone, for we think, in all conscience, this is the inalienable right of each soul; but they consider that their religion is best promoted by an alliance with the State. Their antecedents tempt them in this direction. Political and party machinery is not incorruptible, and in any civil commotion, we are not sure they might not take part in the struggle in this direction. But they are most sure they might not take part in the struggle in this direction. But they are not sure they might not take part in the struggle in this direction. But they are not sure they might not take part in the struggle in this direction. But the struggle in this direction. But the traditional might not take part in the struggle in this direc-GEORGE BARRELL.

Springfield, Ill., Sept. 14, 1872.

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The Cause in Albany.

DEAR BANNER-Mrs. A. E. Mossop has given DEAR BANNER—Mrs. A. E. Mossop has given as four lectures with increasing interest and admiration on the part of her hearers. Controlled by a high order of intelligences, her glowing language rolls like a wave of light over that wild the light over that wild the light over that wild the light over the shadowy chirch governs and the parkerites to undermine the Orthodox faith. But this man moved from Capitol Hill to the South End, and then he went to chirch every Sabbath, though he did not walk, and the provided the light of the south End, and then he went to south the south the light of the south End, and then he went to shadow the light of the south End, and then he went to shadow the light of the south End, and then he went to shadow the light of the south End, and then he went to shadow the light of the south End, and then he went to shadow the light of the south End, and then he went to shadow the light of the south End, and then he went to shadow the light of the south End, and then he went to shadow the light of the south End, and then he went to shadow the light of the south End, and then he went to shadow the light of the south End, and then he went to shadow the light of the south End, and the light of the south End, and then he went to shadow the light of the south End, and then he went to shadow the light of the south End, and then he went to shadow the light of the south End, and then he went to shadow the light of the south End, and then he went to shadow the light of the south End, and the light o empire. Did not other engagements prevent, we should claim her as our speaker for months to come, feeling sure that we should be largely the gainers thereby.

Mr. A. J. Davis was with us yesterday morning, and, at the close of Mrs. Mossop's eloquent discourse on the importance of our properly spiritually educating children, made some of his very happy and appropriate remarks on the same sub-

By vote of the Common Council, we have secured for our lectures their large fine room in the

'City Hall." G. L. DITSON, Pres. of the First Soc'y of Spiritualists. Albany, N. Y., Oct, 14, 1872.

Spiritual Matters in Ohio.

Mary A. Henry, Secretary of the Allen's Hall Spiritualist and Liberalist Society, of Springfield, O.—which meets each Sunday, at 11 A. M. and 71 P. M.—informs us, under date of Oct. 9th, that the following Board of Officers was chosen by that body, on the 4th of September last, to serve for the coming term: President, Mrs. Sarah J. Lewis; Vice President, John P. Allen; Treasurer, Mrs. Ruth Peet; Secretary, Mrs. M. A. Henry.

Oh Music! thou who bringest the receding waves of eternity nearer to the weary heart of man, as he stands upon the shore and longs to cross over! Art thou the evening breeze of this the morning air of the future one?-Jean

The man who, improving in skill or knowledge, improves

The Lecture Room.

Rev. W. H. H. Murray on Creeds.

This gentleman gave the second lecture in the

Lyceum course at Music Hall, Boston, on Wednesthe Benean, which is their great book, next to day evening, Oct. 9th. He commenced by an althe Bible. The man who thought it had some Jusion to public opinion, which he defined as the ereed of the masses, and which was the power that stood back of the laws and sustained the church. It was a power'so strong that it could make any law of no effect in a week, and take the most ancient creeds of the church and, re-write and revise the natural beauty and elasticity of the young. them lat its will. This was the popular creed. What one man thought to-day another man thought satisfaction than the act of raising our children to-morrow, and so it made a difference to every man what another man thought. Sometimes it even did one good to look at life from a payper standboint. He then said that he proposed to state his creed, not that it was of more value than another's, but to set them talking and thinking on the morrow. Speaking from the standpoint of a Spiritualism, having given us definite concept religious teacher, he aftirmed that a creed could be, tions of the future life, hesitates not to predict on and often had been, overvalued. He believed in the future of the world in which we live. Events a creed and liked to see it written in black and are projected into the future with little regard to white, but his creed was his own and not another's. time as measured by us. On mere worldly or busi-ness matters, we are prone to expect early and de-of growth. Some worshiped creeds, but his had cisive results, instead of those which come under too value except as it was useful! He did not care the operation of the universal law of cause and a straw for all the creeds in Christendom save as effect; therefore, with our superficial acceptance, they benefited men. The moment they cramped men we tire, and dismiss the interest from our minds. I and fostered bigotry they were hurtful. It was not Clairvoyants have, for a number of years, pre-verbal formulas that were beneficial, but the spirit dieted another war in this country. I have, my-1 of brotherhood. They had done fighting enough, self, in presence of mediums, in the trance, had and he despised the theology which quibbled and communication's - and apparently from a high picked quarrels. He searched not for an arena, source—that a war impended over us of the sword, but for a common platform. Some people judged in my day, and not far of. Labor, the inequality a man's Orthodoxy by the amount of fight there of life, wealth running into few hands, mammoth was in him, but he preferred the power of gentleness and the charm of quiet ways. The men who and power, rings, unjust, corrupt and selfish rulers, be they high or low, are the curses of our present condition as a people. True enough—distudy. The speaker then turned abruptly to the vide the property of the world to-day, and towide the property of the world to-day, and to-morrow the improvident, the incapable would lose their share, and energy, skill, effort and parsimony would gain it. But what does Spiritualism say on the subject? Limit your desires, ye rich men; The object of trades unions seemed to be to conduct the agitation in such a way that the ordinary duet the agriation in such a way that the ordinary benefits of agriation should not be realized. No good had ever-resulted from it, and nobody had given thought on the subject worth remembering except Phillips. Men had been obstructed instead of being assisted by it. Money had been squandered in unprofitable agriation, and a spirit of easte had been fostered. In a country like this a permanent injustice to labor was simply impossible mad the remode was not in distation but in sible, and the remedy was not in dictation but in cooperation. The restricting of the definition of labor to manual labor was a gross error. He then spoke at some length on the differences between brain and hand labor, and claimed that the latter was the best paid, while the former brought with it the cares and troubles that murder sleep. Any definition that overlooked these was a fraud, and those who made it were ignoramuses or rogues, he

for months, while sleeping only lost house we the twenty-four. He spent ten of the best years of his life in learning his trade, and he argued, as a remedy for the complaints of labor, that men should learn trades, and not shirk their work.

The second article of his creed had reference to anusements. He said there were multitudes who realisted more offert to make New Fordard char.

resisted every effort to make New England character more plant. His creed favored mirth, and he justified it by the divine design that all living things were created with the capability of being amused. Even dogs appreciated jokes, and they were doubly gifted, for they laughed at both ends at once. A home without a dog was like a circus without a clown. A horse, also, appreciated fun, though art was against him. But the traditional Christianity was not the natural. Christ stood in sharp contrast to all the religious teachers back of him. He was a companion and friend, and not

One of our St. Louis dailies which inclines a recluse, and there was no reason to suppose that could be taken into the base-ball ground or man's daughters has been cured of a painful spinal disease by programmed a treatment. It is a painful spinal that could indulge the private billiard-room, and that could indulge the private billiard-room, and that could indulge the private billiard-room, and that could indulge the private billiard-room and tree and the private billiard-room and tree and the private billiard-room and tree and the private billiard-room and the private billiard-room and tree and the private billiard-room and the disease by magnetic treatment. If true, it is no doubt the work of one of those healing mediums who, according to Catholic authority, are controlled by the devil and work for his cause and against the church.

J. K. Dearth writes us, from Cleveland, Ohio, saying he is going to Alabama to settle with a colony of liberalists or largely of Spiritualists. If any person wishes to know more about it, he can write him at No. 114 Ontario street, Cleveland, Ohio, we are the oracles of Christian decorum, who opposed riding in the street cars on Sunday, and write him at No. 114 Ontario street, Cleveland, Ohio, we are the oracles of Christian decorum, who opposed riding in the street cars on Sunday, and wwell are the oracles of Christian decorum, who opposed riding in the street cars on Sunday, and would wead no paper on the Sabbath but the Con-

would send no paper on the Sabbath but the Con-gregationalist, and no books except those which no publishing house except a religious publishing house would everthink of issuing. He mentioned one instance of a man who lived on Capitol Hill, and when the Sunday car question was agitated to his brother in these matters, and every person must settle them for himself. If a young lady came to him and asked him if it would be right for her to dance, he told her she must be a law unto herself; and so if a man uses tobacco, plays chess, euchre, or whist, or attends the opera, the matter must be left between his own conscience and his God. It was his opinion that the rules relative to anusements for children were too strict. There were not games and plays enough. If he had children, they should be taught to sing and dance and act, both in comedy and tragedy, and he would have Shakspeare stand way up near the Bible. Home should be made the centre of all social governments. cial gayety and intellectual life, under the eye of the father and mother. Of two young men in this city, who were adepts at playing euchre, one play-ed every evening with his gray-haired father, as a healthy exercise, while the other played in a bar-

healthy exercise, while the other played in a barroom for drinks, and was rushing on to ruin. The
knowledge would come, and opposition only gave
it zest. In his college class the only young man
who cheated and bet at cards was a ceacon's son,
who learned to play old sledge in his father's hay
loft, while his father was studying the commentary. If the old deacon had studied Barnes less
and Hoyle more he would have saved that boy.
He then spoke of the tyranny which many parents
exercised over their children, and alluding to one
father who flogged his boy for laughing on Sunday, said: "How that child must hate to hear his
father pray at the prayer meeting!" He paid a
high tribute to the memory of the man who reared
seven children and never struck a blow. Some
men, he said, were polite to every man's wife but

men, he said, were polite to every man's wife but their own, and some wives were rude only at home. In concluding his elaboration of this arti-cle of his creed, he paid a well-worded tribute to the never fading memories of home.

The third article in his creed was that every man, woman and child should have a perfect physique. Now-a-days people were crippled in the stomach; dyspepsia was one of the line arts. the stomach; dyspepsia was one of the line arts, and rheumatism a luxury which the poor could not enjoy. Good health was considered vulgar. For seventy years the scholarship of New Eng-land has had no tan on its cheeks, and a robust and has had no an on as cheeks, and a robust minister was looked upon as likely to be a heretic. It was a portion of his creed that a minister should live for a certain length of time out of doors, for the character of the woods was always simple, quiet and observant. He knew a guide in the Adirondacks who could teach many scholars astronomy, for he had studied Nature herself, and the sky was his time-piece. This wonderful apt-ness to interpret; the preacher needs. And it can-not come from books. No one can trilly worship ness to interpret, the preacher needs, and it can not come from books. No one can trilly worship God while he sleeps under a shingled roof, or lies in a ten by twelve chamber with his eyes fixed on the ceiling. His creed impelled him to seek God beneath the stars, with the weight of all upper-spaces resting on him. He loyed the church, which had been prepared for service, and the audible prayer; but his soul at times required more room. The vice of the age was artifice, and cuming ruled the hour. The clergyman was pointed out as eccentric if he dressed and acted pointed out as eccentric if he dressed and acted like other people. The clergyman was frightened out of his individuality, and dared not breathe without his nose was buried in a pillow. No man was so forceful and no woman so attractive as when natural. The sermons of the day were not natural; they were grandfathers' sermons. The pulpit of New England is weaker to-day than it has been in a hundred and fifty years, because nature has been repressed. Some men who were dull in the pulpit were brilliant in the parlor, simply because there they were natural. If it was ply because there they were natural. If it was

asked what was to be done to remedy this; he re-plied to the people, "Undo what you have done, and do not transmel your ministers and criticise their individuality."

The last element of his creed to which he made allusion was charity. He had not with a great deal of opposition and foiled it, but he bore no hatred in his soul. He had known what it was to toil and want. From ten to thirty years of his age he had not a dollar that was not earned with his hands, and his text-books were bought with rejection. But best of all he had trimmbed craw privation. But best of all he had triumphed over all obstacles, and had never seen an hour when he hated a living soul. He concluded with an invo-cation of the sweet spirit of charity.

PUBLIC MEETINGS.

New Hampshire State Convention of Spiritual

ists. The New Hampshire State Convention of Spiritualists will he held in Music Itali, Manchester, Nov. 8th, 9th and 10th, 1972. A cordial invitation is extended to all speakors, mediums and Spiritualists throughout the State. A full attendance is requested, and more thorough organization desired Friends outside the State will be welcome, and good board can be obtained for one dollar per day.

Per order of the Committee,

ALBERT STORY, Secretary.

Quarterly Meeting. The next Quarterly Meeting of the Van Buren County Cir. le will be held at Bangor, Mich., on Saturday and Sunday Nov. 2d and 3d, 1872. The first session to commence at o'clock P. M. on Saturday. Rev. R. G. Eccles, of Kansas City, will be present as one of the speakers. He would like to spend the remainder of the month in Michigan. Those desiring a good speaker should secure his services at once. J. H. TUTTLE, Secretary. R. BAKER, President. [Religio-Philosophical Journal please copy.]

The State Society of Kansas Spiritualists Will hold its Annual Meeting at Topeka, on the 25th, 26th and 27th of October, 1872. All Spiritualists are invited to attend, whether delegates or not, as good speakers will be present, and a good and pleasant re-union is expected. The meeting will assemble at old Constitution Hall, No. 133 Kansas avenue, at 2 o'clock P. M., Friday, Oct. 25th, 1872. EMMA S. PILLSBURY, M. D., President.

N. D. HORTON, Secretary.

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