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THE HARMONIAL CYCLOPEDIA: A Repository of Useful Knowledge Concerning Things and Ideas

PAST, PRESENT AND FUTURE. Prepared expressly for the Banner of Light, BY ANDREW JACKSON DAVIS.

ARTICLE VII.

Apostles.-The phrase apostle signifies one who is sent, like a delegate or missionary, to perform some special service. It is usually employed in connection with the system called Christianity. This mixed system was originated by the apos-

tles; and not, as is so generally believed, by the spiritually minded son of Joseph and Mary. Christianity, for this very reason, has been, from the first, an inconsistent compound of elements spiritual and temporal, a curious admixture of the supernatural with the simple and common; with teachings both attractive and repulsive to Judaism on the one hand, and to the Gentiles on the other. It was the desire of the apostles to render Christianity comprehensible and congenial to both sides of the world-to the Jews, who were looking for a Messiah in the line of David, and to the Gentiles, who wanted to start free of Moses and the prophets. Paul was the most influential "apostle to the Gentiles." The earlier apostles were anxious to Judaize the teachings of Christianity, or rather, to compromise enough to convert the Jews. In order to throw the gospel net around the hard-headed Israelites, it was important to preach and exalt Jesus as the real, originally promised Messiah. But the spiritual illumination of John enabled him to perceive and to ronder Jesus in a new light. In continuation of Paul's philosophical interpretation, John's spiritualized perceptions caused him to conceive the idea that the crucified One was an intimate of God, that he was the very "Word that was made flesh;" which conception, to both Jews and Gentiles, as well as to people generally, even to this hour, is an incomprehensible mysticism. This conception of John, in its very essence, is nothing but a reappearance in religion of the Messianic idea—another manifestation of "the Arabula;" which is the saving Principle from the Most High; the anointed in the spiritual sense; the spirit of holiness, goodness and purity; a religious mystery known only to and by the spirit, a transcendental, spiritual consciousness, taught as a cardinal truth from God by the Essenes, a sect of pure believers and celibates, among whom Jesus spent some of the best years of his life. (It will be remembered that he was preaching and healing the sick, or practicing his precepts, only about three years be-

fore he was executed by the Jews.) There are, however, apostles of the Spirit, and truly inspired missionaries of the Truth, in all countries and among all sects. But by this I do not mean exclusively apostles of Christianity, or of any other system organized into a form of dogma and doctrine. For it would be easier to show that a matter is perfectly consistent with Christianity than to prove it to be the truth. I would rather have one truth than a thousand texts to establish its identity with Christianity. So should we welcome and sustain the apostles of progress and reform-the advance guards and heroic pioneers of any new statement or discovery-for, by so doing, we take sides with humanity as did Confucius and Jesus, and as do all sincere natures who see and love truth as a revelation from God to the understanding.

Apollo.-The constitution of the human mind compels intuition, aided by the imagination (the seer) of the intellectual faculties, to conceive truths and to name things long in advance of outward observation and experience. The son of Juniter and Latona, generally known in early Grecian mythology as "Phæbus Apollo," was the prince of Light, Health, Poetry, Art, Music-in a word, a divine person as profoundly adored and feared as was ever any immaculate youth regarded as the "contral figure" in any popular religious system. He was the embodiment of youth and beauty, with long hair, a sacred wreath upon his brow, a symbol of universal harmony in his hand, (the lyre,) with bow and arrows to represent discovery and conquest, at once, an avenger of wrongs, a lover of Jove, a prince, a healer, a prophet, a saviour, a warrior, a God. Thus, so many thousands of years ago, intuition conceived of, celestial personages, of angels, of spirits, and of religious obligations between mankind and the naturally recognized authorities of the Summer-Land.

Apollonius. - This Oriental Spiritualist, or (as some writers prefer) Pythagorean Philosopher, who lived about the commencement of the Christian dispensation, was actively engaged in disputing with the learned doctors, in performing (so-called) supernatural cures among the people, and in teaching Spiritualism like one having heaven-ordained authority. He ate no animal food; discarded woolen clothes; wore very long hair, and combed it; washed his face; kept his body sweet; refused to associate with women, lived single therefore, like Jesus, and the Shakers and Catholic Priests; opposed all sacrificial offerings as evil and corrupting; did not think much of oral prayer; proclaimed the perishableness of all material possessions; was an original teacher in religion, loaded with eloquence and attractive free speech; in short, he urged the precepts of truth, honor, equity, personal purity and universal edu-

In those days, a spiritually illuminated mind was understood to be a miracle. An Apollonius, a Pythagoras, a bright Spiritualist who lived in a superior mood, who could suddenly perform a country, by treating his kinsman to some drink, magnetic or a psychologic cure, was believed to be either a god, or the son of a god, or else a verious with a constitution of the custom of the country, by treating his kinsman to some drink, which he insisted on doing in the village public bouse, the door of which stood open close by them.

itable Beelzebub, the prince of devils. But, hap- | Macarthy accordingly went in with him. They pily, we live in an age which is more of a miracle sat down at a table, and the stranger, having asthan all the mysteries of all the religions of the certained what his companion liked best, ordered world combined-an era of Reason and Liberty, opposed to superstition, but hospitable to what is deemed the universally Natural, which is found to contain everything that is good and true in every creed that ever existed inside or outside of Christendom.

In Frish Story.

A LUCKY PRESENTIMENT.

About six years ago a remarkable case was tried, at the Criminal Court, in the county of Cork.

The writer wishes to pledge himself at the outset to the literal authenticity of the narrative, which he heard from the lips of the late eminent queen's counsel, George Bennett, at the time a iunior in the Muster Court, and himself an eye witness and attentive listener at the trial.

On a fine summer evening, when the rustic hour of supper was approaching, there arrived at the door of a comfortable thatched cabin, of large dimensions, such as the class of persons known in Ireland as "strong farmers" usually inhabit, a stranger dressed in the then peasant costume, corduroy shorts, frieze coat, caubeen and brognes, and with a black-thorn stick in his hand. The wayfarer entered, with the usual salutation, "God save all here," and asked if this was not Dennis Macarthy's house. The women who were in the cabin told him it was, and invited him civilly to sit down, "and take an air of the fire;" and with this invitation he complied, entertaining his new acquaintances the while with such news as he had collected while on his journey.

The man was dark featured, of middle stature, and of square and powerful build.

In a little while Dennis Macarthy, returning from his fields, entered the cabin door, and the stranger introduced himself as his cousin, Phil Ryan, from Cappaghmore, in the county of Limerick, and told him what had brought him to that distant part of the world. His business was to say certain prayers, according to Irish usage, over the grave of a common kinsman of both, who had died two or three weeks before, and was buried in the neighboring graveyard.

Macarthy received his cousin, although he had never seen his face before, with the customary cordiality of clanship, and told him he must sup and sleep in his house that night, and eat his breakfast there before setting out in the morning on his homeward journey.

To all this the stranger consented, and then, as he was unacquainted with the situation of the reserve. The primary plan, and that relied upon graveyard, he asked Macarthy, if it was not far with good reason, was of a totally different kind. off, to show him the way to it, and point out the Under the pretext I have mentioned, Macarthy grave of their cousin.

Macarthy readily consented, and, as the potatoes were not quite boiled, it was agreed that they should set out at once, and return in time for sup-

of immense antiquity, containing no vestige of a to have dealt him, with his heavy loaded stick, sacred building, rudely fenced with a loose stone such a blow upon the head as must have felled wall, lichen stained and often partly overgrown him to the ground, and as he lay stunned in the with ivy, with perhaps two or three hawthorns, and an ancient ash tree growing within them, are The sounds of violence in that sequestered place frequently to be met with. Possibly these small no ear could have heard, and no human aid would and solitary enclosures were dedicated to the same have interfered to prevent the consumnation of funeral uses long before the dawn of Christianity broke upon the island.

A wild and narrow track, perhaps as ancient as the place of sepulture itself, crossing, atla short distance from Macarthy's cabin, the comparatively modern main road, leads over a little rising ground to the burial-place, which lies in the lap of a lonely hollow, seldom disturbed by the sound of human tread or voice, or rattle of car-wheel.

Macarthy and the stranger walked up the ancient and silent by-road, until they reached the hollow I have mentioned. There, under the shadow of an old, twisted thorn-tree, a stile crosses the loose wall of the burial-ground. At this stile they came to a pause.

"Go on," said Macarthy. "Go you first," replied the stranger.

"Go first yourself," said the farmer, a little

peremptorily, making a stand, he did not know why, upon the point of precedence.

"Arra, man; go on, can't ye, and do n't be botherin'. What are ye afeard of?" insisted

"Now, I tell you what it is; I do n't understand you, nor what you're at; but devil a foot I'll go over the wall till you go over it first," said Macar-

thy, doggedly. The man laughed, and looked angry.

"To be sure, I'll go over it first, if that'll plase ye; and what does it matter who 's first or who 's last?" he answered, surlily. "But you're the biggest omadhoun I ever set eyes on."

And, speaking to this effect, he crossed the stile, followed by Macarthy, who pointed out the grave: and forthwith the stranger kneeled beside it, according to Irish custom, and began to tell his beads and say his prayers—an observance which usually lasts about a quarter of an hour.

When the prayers were ended, the farmer and Ryan, now quite good friends again, returned to the farmhouse, where the stranger had his supper with the family; and in the morning, after eating his breakfast, he took his leave, and set out on his homaward fourney.

Irish ideas of hospitality in the peasant ranks make it a matter of obligation upon the host to accompany his guest for a part of the way. Macarthy, in compliance with this courteous custom, set out with the stranger, and about a mile away from his house they entered a little village, where he shook hands with his guest, and bade him farewell.

The hired assassin was convicted, and, although his intention had been defeated, his crime was then, I believe, a capital one. The wretch who employed him was, also, if I remember rightly, convicted and punished.

a pot of porter, making some excuse for not partaking himself.

When Macarthy raised the pewter pot to his lips, a sudden pain, which he afterwards described more particularly, in the back of his neck, compelled him to put it down untasted.

The stranger urged him to drink, and, without explaining the cause of his hesitation, he a second time raised the vessel to his mouth. Precisely the same thing occurred again.

Once more the stranger expostulated, and pressed him more vehemently to drink; and again he tried it, but with exactly the same result.

"What alls ye? and why do n't you drink your liquor? Don't you like it?" the stranger demanded. "I do n't like it," answered Macarthy, getting

up, "and I do n't like you, nor your ways, and in God's name, I'll have nothing more, good or bad, to say to you." "To the devil I pitch you and it," said the

stranger, breaking into undisguised fury, and at the same time, through the open door, he flung the contents of the pewter pot upon the road. Without another word, in this temper, the un

known cousin strode out of the door, and walked on his way, leaving the farmer in a state of perturbation and suspicion. Happening to look into the pewter pot, which had contained the porter just thrown out, he saw

a white sediment at the bottom of it. He and the publican put their heads together over it, but could make nothing of this deposit. It so happened, however, that the physician was

in attendance at the dispensary, only a few yards away, and to him they submitted the white powder that lay in the bottom of the measure. It proved to be arsenle.

The mud upon the road where the porter had fallen was also examined, and some of the same denosit was found upon it.

Upon these facts and the short information sworn by Macarthy, a neighboring magistrate at once issued his warrant, with which the police pursued the miscreant, who, without apprehen-sion of his purpose having been discovered, was pursuing his journey quite at his case. He was rrested, and duly committed to prison.

The animus and purpose of the helnous enterprise came afterwards to light. The pretended cousin, whose real name was Marn, init been bribed to put Macarthy to death, by a person interested in the termination of a lease in which Macarthy was the last life.

The attempt to poison was only a resource in was to have been induced to accompany Mara to the lonely graveyard, the position of which, and the stile by which it was entered, were familiar to him. He was to have allowed Macarthy to cross the stile first, and following him closely, as he de-In the South of Ireland burial places, probably scended it at the other side, he was, from above, graveyard, he would have easily despatched him. his atrocious purpose.

The women, who, in the large, barn-like room were attending to the preparations for supper at its further end, had caught nothing of the conversation of the two men who stood near the door The effect of this might not very improbably have been that no one would have known in what direc tion their walk had lain, or could have conjectured where the body of Macarthy, if he had been murdered, was concealed. It might have lain under the wall of that rude cemetery undiscovered until the next funeral brought people into its solitary enclosure.

At this point all turned upon the presentiment which had so mysteriously determined Macarthy, without any motive of which he was conscious, against going over the stile before him. Macarthy was too powerful a man to have been assault and the transport of the inon fair terms, with a reasonable chance of the in-tending assassin's success.

When the trial was over, Mr. Bennett, my in-

formant, who, though not in the case, and a very junior barrister at the time, had listened to the trial with deep interest, found an opportunity of speaking to the prosecutor, and asking him some questions upon the most extraordinary point in the strange occurrence deposed to.

What passed was to the following effect:

"You state that you were prevented from drinking the porter by a pain in the back of your neck."

Did that pain affect all the back of your neck. and if not, to what part of your neck was it con

fined?"
"It was in one spot only, close under the skull, on the backbone."
"Was it a seyere pain?"

"The worst I ever felt."
"Had you ever had the same pain before?"

"Never had any pain like it before or since."
"Can you give me any idea of what the pair was like?"

"It covered about the size of the top of a man's finger pressed hard against the neck, and it felt like a red-hot bullet."

"Did the pain last long?"
"It came whenever I raised the porter toward
my mouth, and stopped so soon as I set the yessel down again; and I could not drink or hold the

essel up while it lasted." Some person will account upon natural, though complicated, theories, for the mental and physica impressions which, they may suppose, resulted in this sensation, and in the consequent escape of the prosecutor. Macarthy, from a deep-laid scheme of murder. Others will see nearly insuperable

Free Thought.

WHAT IS SPIRIT?

[English Correspondence of the Banner of Light.]

Being in company with an esteemed friend, and our conversation turning on the subject of Spiritualism, he expressed an ardent desire that I would explain to him "What is Spirit." It seemed to him perfectly incomprehensible. As he was a person of position and advanced views, had been a successful magnetizer, and had witnessed many of the wonders of clairvoyance, and had therefore entered on the very shores of the broad ocean of Spiritualism, it seemed to me strange that his mental vision should have received so sudden a check as not to behold the boundless beauties that lay immediately before him, in the present age, too, when the demonstrations from the spiritual realms east all the wonders of the past into the

It is a maxim of one of our modern sarans that the capacity to ask a question implies the corresponding power to answer it-a bold assertion, certainly. But, encouraged by such a statement in relation to the capabilities of the human mind, I shall venture to attempt the solution of the problem, "What is spirit?"

Let us survey the realms of Nature. We have all a conscious knowledge of the two great fluids, visible body without. water and air. The former comes within the range of knowledge that can be appreciated by in motion double that of the race-horse, it would path. Electricity is an element, or substance, if you please, still more refined and subtle than air, equally invisible to the eye and intangible to the touch; yet we can trace its qualities by its effects, and have now ascertained, to every person's satisfaction, that it will travel across the Atlantic, from and yet perfectly harmless.

But there is another force in Nature, still more subtle and refined than electricity, which we call spirit, frequently known as unparticled matter or substance. Spirit, it is believed, pervades the universe-a component part of every substance. however solid; of every individual, even the hardest materialists of the age, . Here scientists stop their investigations from their pride, in presuming |sponsibilities of the mother. that they know all the forces of Nature; and, among all their mechanical contrivances, they the birth of the infant. Like attracts like. The have not yet found any method of analyzing spirit, | material body gathers the material elements neor subjecting it to their tests; and they never will until they discover that too much learning (concelt) hath made them mad, and that all important truths, scientific and moral, which tend to clevate man to the divine, have been born in a manger.

Now for the solution, "What is spirit?" Before proceeding to the explanation, it may be well to inform the scientist that he is satisfied, in his pride, to remain altogether in the world of effects, being too self-conceited to explore the world of causes, or to examine the claims of those who have done so, with results as satisfactory and conclusive as any that are made manifest by the ordinary mode of scientific inquiry. The scientist has to learn that there are two ways of acquiring knowledge. . The first and most general is by the aid of books, scientific apparatus of every kind, etc. This I shall denominate, by way of distinction, external knowledge, or reason. But there is still a higher, a more divine-faculty of the human mind, namely: intuition. Where this faculty is highly developed-which is only in rare casesthe individual becomes unconscious to external surroundings, and explores the world of causes. obtaining not only such results as are arrived at by the long, and tedious process of the scientist, but still more important and valuable truths for the elevation and happiness of humanity than can by any possibility be obtained by the inductive

What can be more sublime and elevating to humanity than the principle of love, justice, and charity, all expressing one central idea, enunciated by Buddha, Chrishna, Jesus, and Fourier, and which Josus and his disciples attempted to carry out in life by the doctrine and practice of communism? The scientists who disdain intuition, and the theological creed-makers, have been, in all periods, the prominent obstructionists of the greatest truths of the age. The former are content to gather the pebbles and shells on the strand, and dare not venture the blue waters of the great ocean of truth. The latter have been the wholesale murderers of truth-seekers for the purpose of enforcing their creeds.

Who are the representative men of the ages? And the answer is, those who have been highly gifted with intuition and spirituality. Prominent among the past are the names of Buddha, Chrishna, Confucius, Moses, Jesus, Mahomet, Swedenborg, Wesley, George Pox, Ann Lee, Beethoven, Mozart, Shakspeare, &c. In the present generation there are many highly gifted minds. Intuition and spirituality have been so profusely bestowed throughout the world that most probably the days for delfying men have gone by, and where, in past ages, there would be only one, there are now numerous centres. Jesus was the divine man of his age; now there are many divine men, highly gifted, and acting up to their highest intuitions.

But we must return to the question, "What is Spirit?" To arrive at a satisfactory answer there must be a union of intuition and reason. The male and female elements of the human mind matter, or, as styled by Andrew Jackson Davis-

Father God and Mother Nature. First, spirit, as a universal element, is witnessed the enfranchised spirit finds itself in charge of

in the harmonious and inconceivably rapid movoments of planets and systems of planets; in the blossom and odor of the rose; in the fierceness of the tiger; in the gentleness of the lamb; in the upheaval of the mountains, the earthquake, the volcano; unsparing of life and title; in the splendor of the rainbow, the benignant sunshine; the refreshing showers and dews. One more illustration of the universality and power of spirit may be witnessed in the dense bar of iron. What! spirit in iron? Yes, in iron. Every day and night, like the quicksilver in the thermometer, the bar of iron is lengthening and shortening, proving that every atom of the iron is permeated by spirit, and obedi-

ent to spiritual law. We now come to the main question, "What is spirit in man?" Dare I attempt the answer? I contend that no subject is too sacred to be investigated. If we have faculties of mind, our duty is to unfold them for our own benefit and that of humanity. As Pope truly says, the proper study of mankind is man.

We shall commence with man in his ante-natal, embryonic state, a minute entity, a microcosm of the matured man or woman, a triune existence, consising of the outer or material body, the inner or spiritual body, and the inmost or spiritual essence or soul-the real, essential man, reared into activity and intelligence by the chemical vitalization of the spiritual body within, and material,

To illustrate: Imagine an acute, conical vase, standing on its apex, the internal apex representour ordinary senses, sight and touch. It can be ling the seat of the embryo; pour in a few shot of measured, weighed, handled, seen. The air is an large size, made of a perishable metal, lead; this element that calls out our mental faculties. We represents the material body of the fectus. Then, cannot see it, nor even feel it, when still. We suppose an imperishable metal has been discoverhave to obtain our knowledge of it by its various ed, which we will east, gold. This is made into effects. Although so gentle when still, when put the finest shot. An equal quantity of this is poured into the vase, and the interstices are filled up; carry destruction and almost annihilation in its this represents the spiritual body of the feetis. Then take an equal quantity of the purest living imperishable water, and pour it in also; this represents the universal element-pure spirit-or the divine essence which permeates all substances, and which, when 'organized in man, and acted upon chemically by matter, becomes an immortal England to America, more than four hours in ad- soul. Let every mother bear in mind that she is vance of the time as denoted on the clocks in the carrying an immortal soul within, which, if sent latter country, or in less than a second of time, to the spirit-world, even before birth, has to be supplied with and reared by a spiritual mother who will be found ready to take charge of it; but it must, as a necessity, again return to earth to obtain its material experiences, of which it has been deprived by accident or abortion. This is not mere imagination, but revelations from the spirit-world over and over from various sources, which amply confirm this statement and the re-

cessary for its sustenance and growth; the spiritual body collects still more refined and imperishable elements eliminated from the material, like the aroma from the rose, and this keeps pace in its growth with the material or external body, and the divine essence or spirit constantly pours in, filling up all interstices of the living entity. The Illustration may be continued by repeated additions of the coarse lead shot, the fine gold shot, and the sparkling water, until the vase is filled.

This illustration by the inverted conteal vaso shows that, at every stage of growth, the form is the same, though continually becoming larger and larger, until the full stature of manliood is attained, and further-by filling the vase, first with the coarse lead shot, then with the fine gold shot, and lastly with the sparkling water-that the material body and spiritual body are both of the same form, though of very different value and degrees of refinement, whilst the whole is interpermented by the sparkling fluid, which represents the inmost spirit or soul-the divine man within; for we are wonderfully fushioned, and but little lower than the angels, or, more properly, the spirits of the departed.

Let us now behold man arrived at maturity, say the age of forty-the body in full vigor. If good use has been made of his time, his experience has been sufficient, if his intuition has not laid dormant, to comprehend some of the truths of Nature and apply them for further mental unfoldment. It is the reverse of this with the external body. At the stage of the full maturity of the body, according to Andrew Jackson Davis, the process of death of the external body commences. yet, although the bodily encasement has commenced the process of dissolution, the mind may continue to increase in strength and clear perception of truth, until the hour of final separation by death. [The writer of this, now in his eightleth year, is an illustration, if the egotism can be pardoned.]

It is the most absurd of all doctrines to imagine, as taught by theological creed-makers, that the enfranchised spirit, with its radiant spiritual body, will ever again put on the old cast-off material body, which has become resolved into its original elements, and diffused to assist in the development of new forms of vegetable and animal ex-

istence. The next stage of man we have to examine is the entire separation of the material from the spiritual body, at the period called death-described by the theologians as the King of Terrors--2s something full of gloom and anguish, and terrifying the Imaginations of the weak-minded by an imaginary angry God, and a devil who keeps a liquid brimstone fire in a burning lake for all who have not received absolution from the priests, or adopted their creedal forms of salvation by vicarious atone-

Here Spiritualism comes in and shows the falsity and absurdity of such doctrines, which have been a chief cause of filling our lunatic asylums with incurable subjects. Instead of death being must be united in holy matrimony, like spirit and a King of Terrors, he is a kind messenger to release the perfected spirit from its encasement, which has become too frail for further use, and

trusty guardians, welcoming him or her to a higher and more perfect state of existence.

A. J. Davis, who has experienced the transition of the spirit from the material to the spiritual realm hundreds of times, describes the feelings, at the time of transition, as most delightful; and in proof of his assertion, he calls attention to the smile that is frequently visible on the countenance of the lifeless body.

Now comes the main question: What and where is the spirit of man after death? As to the where that is, the location of the spiritual realins -there are several treatis, egiving full and interesting descriptions of the same, which the limits of an article of this kind would not afford space to defineate. But we may speak of the spirit body as being as substantial to the spiritual vision as was the cirtlely body to the material senses band, further, that it appears as substitutial to the clairvoyant, who always sees the spiritual and not the material body.

What is the condition of the spirit after the death of the body? This is the main question; and the answer will strike terror to many who are now intoxicated by the ephemeral consequence they have acquired by holding high places, beautiful without, but within like the whited sepulchre, full of dead men's bones and all uncleanness. The death of the body is the life of the spirit. In proof of this, witness the condition of the man who has gone through the process of death by drowning, but the separation not being perfectly accountlished, the body has been again restored to life. A friend of the writer of this, now living in the town, has gone through this experience. He informs me, he saw delineated, in a panoramie scene, every trivial event of a whole life, A. J. Davis also affirms that in the thousands of cases of disease which he has diagnosed, clairvoyantly, when he enters what he terms the superior condition, he can recall to his memory every individual case, and every particular of each case, that has come under his experience. Here are two living witnesses, known to me personally, which can be corroborated by thousands of others, many now

Many of those now holding high positions, surrounded by the glitter of royalty, will have a more fearful indement to encounter them the highway robber, or other criminals, whose crimes have been The culmination of inferior organization, neglected edirection and evil surroundings. But the lawyers extorting his £100, £50, or £20 per_day from his client, for obtaining false witnesses and false oaths. has not the same extenuation. Archbishops and hishops, and other church dignitaries, reveling on their superfluous, thousands of pounds annually, extorted from the industrious millions and thousands of starying outcasts, will have a fearful day of judgment the more fearful from the fact that not only will they have a panoramic view of the stains inflicted on their spirit, but it will be visithe to each spirit with whom they may be associated. Do not suppose that the classes here specified will be the only ones that will come under self-condemnation. Each and every one who has not improved his talent-the extortioner, the speculator, the politician, who contrives class legislation for the benefit of the rich, and all at the expense of the laborer-all who employ their talents to degrade instead of elevating humanity, will have to make atonement, in the future for the misdeeds of the earth-life. On entering the spiritworld, each will be attracted to his proper plane. The prince will often occupy a lower plane than some of his humblest subjects. With a spirit full of stains and blemfshes; he will shun the company of those bright spirits who have been martyrs for the cause of humanity and truth, and seek his associates with those on his own plane.

But there is a bright side to the picture. He will find no revengeful God, no devil worse than his own scared conscience, which will be allsufficient for his reformation. He will discover he was taught a lie when his theologian told him that the sins of the guilty could be washed out by the blood of the innocent. These are hold truths; but though the heavens fall, the truth must be

spoken. The best have their weak points and blemishes, from the contact of spirit with matter-a necessity for its individualization. It must become more or less contaminated. To err is human: but all ought to commence ascending the spiral pathway of progression in earth-life, beset, though it may be, with thorns and briars. Progression, be it remembered, is eternal. There would be no happiness, even in the spirit-world, if there was nothing to hope for. As Pope truly says, "Man never is, but always to be, blest," The worst, after a series of years, it may be, of bitter remorser will begin to ascend the spiral pathway, every round enlarging and expanding, like the inverted cone; his regrets for the past diminishing, and his prospects of happiness brightening during the ascent

Is phenomenal Spiritualism a reality? In Hintdostan, Egypt and Greece, several thousand years ago, phenomenal Spiritualism bore a striking resemblance to that of the present day. The stat-ues and images representing what are termed the heather gods and goddesses were, in reality, statues erceted to the memory of their great men who had departed from the earth-sphere. They were made instrumental for obtaining spirit manifestations, by the aid of meditims (priestesses), as at present. But we have no space to devote to this department, and hasten to take a rapid glance at

MODERN SPIRITUAL MANIFESTATIONS. This only dates back twenty-four years, commencing in an obscure village named Hydesville, in Western New York, in an humble family in which were several girls, known as the Fox girls, who were the mediums for spirit rappings, by which intelligent communications were received, These manifestations increasing, they (the girls) moved first to Buffalo, then to New York City, where a hall was rented, which was resorted to by persons of respectability from various States of the Union. Thus humbly commenced the modern movement from the spirit-realm, which has spread to a greater or less extent throughout the civilized a world; and the number of Spiritualists in the United States alone is now estimated at eleven millions. From the commencement to the present time, the manifestations have assumed almost every possible phase. The power of healing diseases through the instrumentality of mediums in every State of the Union and the wonderful cures effected, is of itself-perfectly astounding. For a number of years, in the United States, the princinal interest was in listening to lecturers-mostly females-in the trance state. The most sublime utterances on mental and physical science produced and continue to maintain a profound interest. The phenomenal manifestations in every variety are almost too astounding for publication, although attested by persons of the highest position and character for veracity. Among these are the performance of the most exquisite music, both vocal and by various kinds of instruments, by

spirits; the moving of ponderable bodies by

spirit-power; the convoyance of flowers and many

other articles from distant localities; the exhi-

bition of spirit-hands and other parts of the

body, so materialized as to be seen by a whole company through the external vision; important

prophesies, and descriptions of the particulars of shibwrecks; the taking of spirit photographs of deceased relatives and friends, which have been recognized by hundreds of persons, many of the highest standing; taking off handcuffs without the use of a key; etc. These and other phenomena are of daily occurrence in various localities in America and Europe.

But, say the scientists, "We won't believe you." We do n't ask you to. It is your loss and not ourse pursuit of the hunters, it is no fault of ours. We can get along better without than with you, until you are prepared to seek truth for the good of huworkers-those who will pull off their coats, in- where, and being called to New York recently willing to devote their lives, in all hamility to the medium. work, as did Jesus and his disciples; those who I am aware that you have published much, in will apply their surplus wealth and all their eners. The past, of this phase of the manifestations, and gies to elevate humanity to a higher plane, to to many this article may seem to be a needless and none inding an early grave from over-taxed Eddys and Davenport Boys-and with the audilabor and destitution. The Spiritualist, even, ences been surprised and astonished at the display need not pride himself, that he has discovered a jof spirit power—I never had seen such convincing more beautiful, philosophy than the cast-off Atha- 1. sts of the presence and power of spirits as I witput his shoulder to the wheel to hasten the advent mediums, or to particularly elevate Dr. S. above glimpses. But that which is apparently a plant, then was particularly attracted to one unusual forces of Nature, for its accomplishment; all that pendent character, like J. V. Mansfield's, is lacking is the necessary intelligence, the honesty. The room in which the scances are held is well of purpose, and the love of justice. And here I lighted by two large windows, and the curtains that loyeth not his brother whom he hath seen, this case. how can be love God whom he hath not seen, and Without further remarks I will proceed to copy whom he never will see, for the Divine Spirit is co- from my notes taken at the time, and give a simthat the finite can comprehend the infinite.

It would be the death knell of Spiritualism if all . Thursday, Sept. 12th, 1872.—Lealled at 10 o'clock, the priesthood and scientists would at once ac- to see Dr. Slade, at 210 West 43d street, and was cept if. Their opposition and successare far pre-fortunate in finding him at leisure. I was invited to ferable. We do not need another Constantine the back parlor, which, on entering, I took par-Bible-maker, who summoned together more than ticular pains to observe, was a very plainly furtwo thousand, bishops to make the compilation, hished apartment, containing nothing different and sent home all but the three hundred who from ordinary rooms, except the table, which was would submit to his dictation. He and they then a common two-leaved walnut one, of the simplest accepted four gospels, and rejected and burned style, and being entirely open on the under side, twenty others. We need stathe compilation of a so as to utterly preclude the possibility of any sespiritualistic bible. If I remember aright, the occurrent machinery, etc. On our sitting down, instantavo volume containing the Report of the London by there came a shower of raps of such force as to Dialectical Society on Spiritualism, a lifteen shill jar it, and in fact, it seemed as though the joints ling book, has a catalogue of the books and treat- were all loose. I then placed my hands on the top ses on Spiritualism, which occupies elegen or of the table and Dr. Slade put both of his upon twelve pages. Now we would much prefer mak, mine. It rose in the air about one foot from the ing our own selection than trust to the compilation | floor; and on standing up, our united weight and of any modern Constanting to inform us, what we force was not sufficient to move it a particle. Raps may read and what must be committed to the like those with a small hammer were made upon

We ask not the scientists, as a class, to accept the philosophy of Spiritualism: "We have already | the size of a kernel of rice on the centre of it, and the cream of that body in our ranks (for we have no commanding officers), the most profound thinkers and the best practical chemists and electrigians of the age. And they have discovered that spirits are as much in advance of them, in the apolieation of the laws of chemistry and electricity to material bodies, as the sun surpasses the moon in splendor. We can well afford to wait for the lesser lights till their minds are sufficiently expanded to receive the divine truths of universal

A parling word to the theologians, and I have creeds, not explore truth, and they dare not stray beyond their restricted limits without endanger- the carpet, under the table, the Doctor holding an they are ashamed. We have already many of the hand on the table. Instantly a lively Scotch reef most advanced and honest minds of the theoloalready striving to organize and establish a creed, of the accordion the Home Waltz was played, acin imitation of the churches, to define what subjects shall be discussed and what rejected. But bell was then passed up between me and the table the spirit-world confounds them in all such at-tempts. Spirits set no bounds to the expansion of the human mind. Every subject that tends to the advancement of man is holy. We must work for man, instead of singing Te. Deums to Jobovah, table, it was grasped as with an Iron grip several. Did we not, spiritual churchianity would be but little better than Christian churchianity. The gates are already ajar! Even the churches are getting a faint glimpse of the vestibule of the temple. the doors of which have long been open to the spiritual seef. May the spirit of truth be henceforth gently move a foot or more on the carpet. I called kept pure and untrammeled from the fetters of true thiritualist CLEMENT PINE. The Willows, Bridgwater, Eng.

ST. MARTIN'S SUMMER.

The genial sunshine floods the pale blue sky, The sullen river wakes to glint and flash, The low winds whisper, tossing merrily The scarlet tassels of the mountain ash; The lingering roses, pale and faint and sweet, Smile, opening to the warmth their fragrant

And 'mid the dead leaves nestling 'neath the feet, The violets peep to light from sheltered nests. Each mighty tree October's signet bears. Gleatning in bues of crimson, gold, and brown, s some barbaric monarch, dying, wears His richest robes and dons his brightest crown

soft, sad-loveliness, a perfume rare, Seems round the Autumn's parting hours to cling; strange enchantment fills the brooding air, As through a dirge triumphant hope may ring. So, in some lives, we watch with reverent love,

After long trials borne, long sorrows past, hushed tranquility awakes, to prove Patience has wrought her perfect work at last. But once, to glad the hot world's restless strife, Comes childhood's April, youth's impassioned

June;
The sweet screnity of waning life,
St. Martin's Summer, is its dearest boon, -Tinsley's Magazine.

Lying to Children for the sake of Religion.

"Afid Genesis is right, but then, Herbert, God's days are not like our days. Do n't you know, my lad, that the Bible also says, with Him, 'a thousand years are asone day!" These six days, then, may and probably do stand for vast periods of time, in each one of which God completed some special design in the grand plan of creation. And so the beginning and the fluishing of that design were 'the evening and the morning' of that particular 'day."—Little Corporal, Sept., 1872.

With more reason it could be said that the Serenth day is/a "vast" period of time, for no menit is the only day-and "God's day" at that!which is shrunk into the insignificant compass of twenty-four hours. To what miserable shifts old theology is driven to bind the minds of the rising generation with ancient fetters!

Shame upon Spiritualists! to allow the Lyceum Banner, the best child's paper ever published, to perish, while Orthodox Christians sustain their juvenile papers handsomely.

W. F. JAMIESON. Detroit, Mich.

Spiritual Phenomena.

SITTINGS WITH DR. SLADE.

BY A BOSTONIAN.

[We give below interesting memoranda of a series of experiences with this celebrated medium, from the pen of a well known gentleman of this city, who, for personal reasons, desires his name to be If you prefer, in your blindness, to stick your withfield from publication. We are, however, auheads in the bushes, like the ostrich, to evade the thorized to refer any one desirous of closer inquiry concerning the matters related, to the author, whose address we have. - Ens. B. of L. [

manity, instead of for a class. We have too many DEAR BANNER-Having been conversant, for Spiritualists already. One half the number of the over twenty years, with the various phenomena of come to you, and assure you that I still live and good and true would be much better. We want spirit manifestations, both in this city and elsestead of putting on a surplice; those who are on business, I felt a desire to see Dr. Slade, the

hasten the good time coming, when there shall be repetition; but I must confess that though I have no rich and no poor, when there shall be no drones, been at different times on committees to tie the misian creed, which is already dead, and awaiting messed during my visits to Dr. Slade's rooms. I the funeral ceremonial, unless the 1s prepared to say this, not wishing in the least to underrate other of the millennium, of which the prophets of old, as them; but as a simple act of justice to him and the well as those of the present, have given us faint influences controlling at his scances. My attentom at present, will assuredly be a reality in the fu- peculiarity, namely, the absence of prescribed conture. We have the means, the command of the ditions. His mediumship seems to be of an inde-

would explain what justice means; not the ven- only drawn down sufficiently to keep the direct geance of the theologian's God, which is the very rays of the sun off the table; hence the common antipode of justice, but the love of humanity. He cry against dark ejectes cannot have weight in

extensive with the universe, and it is impossible ple recital of the manifestations as they occurred in my presence.

> the chairs, walls and furniture. The Doctor then took a common state, and placed a bit of pencil held it under the table in plain sight of both of us. Instantly we heard the sound of writing, and in a moment after, Dr. S. removed the slate, when we found the following legibly written:

> "My DEAR FRIEND W—, We have brought you here for a purpose, and will show you more than you ever have seen. Yours, DR. JOHN'S—,"

Dr. Slade then took the slate in his left hand. after placing upon it a long style pencil, and held it under the table. Immediately the pencil apdone. I can deeply sympathize with the difficul- ble in full sight, down on the other side, and was m my knee! small tea bell was then pla ing their living, for dig they cannot, and to beg accordion in his right hand, while I held his left was struck up, and the time was very nicely kept gians, too. Spiritualism is already becoming too by the tea bell. The Doctor then placed the acrespectable. Its respectability is subtracting from cordion in my right hand, while with my left I its life forces. Some respectable Spiritualists are held both his hands on the table. In this position companied by the bell in perfect time. The tea by a material looking hand. I requested a better view of it, and it appeared half-a-dozen times in full view of both of us. I then expressed a desire to shake hands, when on putting mine under the times. My watch key was pulled through the button hole, my arms, hands and wrists patted, and my clothes pulled. While this was going on, I looked across the

room, and saw a large arm-chair with easters the Doctor's attention to it, when a real, tangible dogmatic creeds, should be the prayer of every hand appeared on the top of the back, and pushed the chair a distance of six feet in a semi-circle, and tipped it over against me. A shawl on the seat of the chair was then thrown an equal distance back upon the soft.

Dr. Slade then took the slate by one corner, and requested me to hold the other corner: but our united strength could not retain it, and it was thrown five or six feet distant. The slate was then placed on the table, with a piece of pencil under it, and the following was written: "Please come again to-morrow, and we will

show you still more powerful manifestations." I promised to do so, and rose to leave, when a perfect shower of raps came on the table, chairs, doors, and on my body.

Friday, 2 o'clock P. M .- On entering the room, the usual raps and table manifestations were gone through with. The Doctor took the slate, and placed it under the table. On removing it, we pure and true to all humanity." found the following written upon it:

"Place the slate upon his [my] head, and we will communicate." Dr. S. then placed the slate as directed, with the

found the following upon it: "Please say to the friends in Boston that I am yet living, and can return to those who desire my presence. Come at four o'clock P. M., free, by our special invitation, as the weather will be more

favorable for our purpose." It was raining hard at that time. At four P. M. I returned, with a clear sky overhead. We sat at manifestations. The accordion was played under the table, so that I could see the key-board coming | He also, at my request, appeared a second time. beyond the edge of the same; but no hand was | I then asked if the identical "Dr. John Stion is made of its "evening and morning," yet visible. The large chair was again pushed up to who had written so much for us, would show himme, a distance of five feet or more. A large hand self. By raps he assented. grasped the back of my chair, and pulled me some inches from the table. My vest was unbuttoned

strongly grasping me by the shoulders. I then moved close to the table, when, instantly, sion, that, once seen, one never forgets, a hand, visible as far as the wrist, came up between my body and the edge of the table (which | John S-;" and, with a smile on his features, was in close contact), grasped my beard, and he nodded his head. The thought then was im-

pulled my head forward a number of inches. I remarked to Dr. S. that that was rather rough usage; when the hand, appearing from the side of the table, came directly in front of my face, and pulled out four long hairs, and laid them on the table in front of me. The state lying on the table before us was moved some six inches, and then the inside edge, between the slate and frame, became suddenly illuminated, as though it were on

The Doctor then placed a bit of pencil on the table, and covered it with the slate. Writing was instantly commenced; and when three raps were given, on turning the slate over, the following was found legibly written:

"My DEAR OLD FRIEND-At last I am able to, come to you, and assure you that I still live and can return to my friends again. Some may have forgotten me; however, you can remind them that I am still the same individual, pursuing the same calling—that of curing the diseases of mind and body. I have long been by you, seeking an opportunity to fully identify myself.

Yours, DR, J. W., of Boston."

Dr. Slade was then entranced by Ownsea, who said that he and the two medicine men had done sufficient for the time, but requested me to return on Saturday for more.

Saturday, 4 P. M .- I entered the room, as usual, and sat down to the table, when the raps were heard louder than ever in all parts of the room. The table seemed alive—working as though every joint was loose. My clothes were pulled, my watch removed from my fob and brought up in sight, and then returned to its place. We heard a rustling of paper under the table. Bising from my chair, I saw a eigar lying in the further corner of the room. On inspection of my coat pocket I escertained a paper bag containing four cigars had been extracted therefrom and one thrown in each corner of the room, and the bag placed under the table at my feet. Through the whole of these performances the Doctor's hands were held in mine. I then took my handkerchief and laid it across my knees, and requested that it be fied up. The Doctor then held the slate under the table. asking the spirits to write-which they did. Not more than ten seconds elapsed, when, on removal of the slate, we found written thereon, "Look! it is done!" On examination I found the haidkerchief tied in a series of knots. I was then patted on my head, cheeks, hands, arms and legs

in a vigorous manner. The Doctor then placed the slate on the table. in sight—the bit of pencil under the slate, as before-and immediately the writing commenced, and in about two minutes the entire side of the

slate was completely filled, as follows: "My DEAR FRIEND: I have been looking over the country to see how many of the communicaions Mrs. Conant has given are really true. I find them all true; and some of them come so close home that people will not respond to them—for they feel ashamed of their guilt. However, the day will come when they must answer for it all. God bless Mrs. Conant, for she is blessing the viou mess Mrs. Conant, for she is blessing the spirit-world and helping mortals! Oh! this gospel will find its way to all the darkened souls, and to all humanity.

I am Dr. J. W——." I would here remark, that at no time previous to the above communication being written on the slate, had the name of Mrs. Conant or the Banner

myself. The scance closed, after a request had been written on the slate that I should come again at half-past seven o'clock, when the spirits would endeavor to materialize themselves so as to be vis-

of Light been mentioned by either Mr. Slade or

ible to our sight. Saturday, 71 P. M. - Punctual on time. Dr. Slade and myself entered the scance-room, which was lighted with gas. He locked the door, and then fastened it with a clasp, and requested meto examine every part of the room and furniture peared slowly coming up between the edge of the | which I did effectually, but found nothing untable and my body, passing over the top of the ta- usual. The table was in the same place as before, only our positions were slightly changed. A dark ties which beset them. They are hired to preach | deposited in my right hand, which was at the time | shawl was hung upon the door for a background, Payering perhaps a vard square. In front of the shawl-about three feet from it-hung a piece of black cambrie, with an opening in it about a foot square, "suspended from a string drawn across the room. We sat down at the table, the Doctor at my left. I held both of his hands under mine. The gas had been turned down, but not so much as to hinder me from recognizing any person or thing in the room. In a moment the table was shaken violently, and the cambric was thrown up on one side. The Doctor's whole frame shook violently, as though powerfully agitated, and he appeared to be partially entranced. In a moment he said, "There it comes!" I looked and saw a spark of light in the centre of the

> advanced within thirty inches of my face. While I was still holding the Doctor's hands, he was entranced by Owassa, and spoke as follows: 'The spirit wishes him [Slade] to place a piece of paper on the slate, and put them on your knees, in plain sight-moving back from under the table -and the hand will come over and write on the naner."

aperture in the curtain, (which, I should have

stated, was not over thirty inches square.) It

soon brightened and took the form of a beautiful

female hand, which waved back and forth as it

On coming out of the trance, I repeated the message to the Doctor, and he complied with the request.

In a moment, the hand appeared at the screen again, and then approached the Doctor, and took a pencil from his hand, and immediately vanished. only to appear again on the slate and paper on my knees. I distinctly saw the hand and the motion of the pencil. In about two minutes, it threw the naper off the slate on to the carpet. I, picked it up, and read the following, which I still have in my possession:

"Go on, go on, giving the light to the world, and you shall receive help from our land which shall be strong. Live true to just laws, and be

I then asked if the spirit would show its features, and a response of three raps was given. Soon a light was perceptible at the opening, which gradually assumed the form of a most beautiful bit of pencil lying upon it. Instantly I heard the female face. The back of the head was draped writing going on; and, on removing the slate, we with a veil. I should have recognized it had I ever seen it before. I could not distinctly see the eyes, and, rising to my feet, leaned forward within two feet of it, when the face advanced still further toward me. It remained in sight about two minutes, and then disappeared, but soon came again, still more visible.

In a few minutes more, the profile of a man's face was seen, but not distinct enough to be rethe table as usual, and received the most powerful cognized. Then came Owassa, an Indian, with very long, black hair, and pleasant expression,

Soon the face of a man, apparently sixty years

old, appeared, with a much clearer expression half way up; and the large hand, with arm at-tached, came up between me and the table, face, no beard, bald head, large, high forchead, and a very genial, intellectual and happy expres-I asked him if that was the spirit-form of "Dr.

pressed on my mind, that he made a promise, some years before, that I should some day see his face. then supposed that it would be through the mejumship of Mr. Mumler, in a photograph.

I then remarked: "Well, Doctor, you have redeemed your promise." He again bowed his head and smiled, and then the figure gradually faded away. I can only say, in this connection, that the descriptions I have had from other media of his personal appearance, correspond exactly with the

Thus ended a series of very interesting scances with one of the most remarkable mediums of the day. I have briefly stated the principal manifestations exactly as they occurred, and omitted mention of many things that took place, so as not to make my article too long. I leave the facts with the reader, with freedom to form his own judgment, but advise seekers after truth to investigate through the mediumship of Dr. Slade.

While in New York, I called on Mr. J. V. Mansfield several times, and received a thorough corroboration and identity of the spirit influencesthat took part in the manifestations I had witnessed, as well as the objects had in view.

SENSATION IN PORTSMOUTH, OHIO.

The Spirit of a Deceased Woman Appears in the House where she Died, and is Seen and Recog-nized by Thousands of Living Witnesses.

DEAR BANNER-The following is a condensed report of the return of a spirit to its recent habitation, as compiled from the Portsmouth Republican and Cincinnati Enquirer, and also from private correspondence, all of which are now in my pos-

Portsmouth is a city of eight to ten thousand inhabitants, and is situated on the north bank of the Ohio River, one hundred and forty miles above Cincinnati, and one hundred and ten miles southwest from this place. I do not know that Spiritualism has ever gained much footing there, but

hink it has not. Mollie Sullivan was the keeper of a house of pad repute. The building in which she lived is a two story frame, situated on Fourth street, below the depot. On Wednesday, the second day of the present month, she, died, and was buried on the oflowing day (Thursday). Previous to her death a friend said to her, " Mollie, we shall miss you when you are gone," and she replied, "I will ome back and look out of the window." On Saturday, the 5th, in the afternoon, two days after her interment, a lady residing near the house saw the familiar face of Mollie looking from the window of the room previously occupied by her, which was in the second story. Frightened, she raised the alarm, which, spreading rapidly, soon brought an immense crowd to the locality, nearly all of whom saw and recognized the face of the eparted woman.

On Sunday evening the excitement became so great that the owner of the premises, to save the reputation of his property, broke the pane of glass on which the face appeared, and entirely destroy-

On the following day (Monday) the rumor was started that the face had reappeared, and the throng again began to gather. Among them was a man whom my correspondent says "Is an old and respected citizen of this place," and the following is the substance of his statement, as written out and published in the Portsmouth Republican. a copy of which is now before me. He went up not expecting to see the ghost, but the crowd, and earn what all the great commotion was about. He looked, and, "sure enough," there was the face of a woman peering from one of the upper windows. It remained for a considerable length of time very distinct, and then faded entirely away. After several minutes more had claused it reappeared in another window, in a changed position, showing first the back of the head with "its" long black hair, then turning again, revealing the bust clear down to the breast." The apparition lsa held in one ly ers, which was "raised up to the head," and she appeared altogether like on happy young lady sitting at her own window." The curtain of this window was "let down to the bottom," and the

whole house had been entirely vacated. A story had been started by those who can believe everything more readily than the right thing, that Mollie had her photograph made on the pane before death. The destruction of the pane on Sunday evening, and the reappearance of the picture, on Monday, in changing aspects, and on another and draped window, disposes of that theory. Upon this point the language of my corespondent is pertinent. He says, in referring to the allegation, "This is preposterous, as every means known to the photographic art was tried in vain to efface it."

The writer in the Republican says, "If it is not ghost, what is it?" and concludes by affirming his belief that it was a ghost he saw. A correspondent of the Cincinnati Enquirer also confirms most that has been here said, with also some additional facts. This, correspondent likewise lives n Portsmouth, where are all the facilities for exnaustive scrutiny.

I rely with great and satisfying confidence on these concurrent statements of the citizens of Portsmouth; and the more especially because I received my second letter from there yesterday, after ample time for a full inquiry into the photographing hypothesis had transpired. All other rumors I can but treat as silly dodges in the face of so much positive testimony. I feel every way assured that had there been fraud or imposition in the case, more than a week of careful scrutiny by an unbelieving people would have brought it H. SCOTT.

out. Lancaster, O., Oct. 15, 1872.

MORE PICTURES.

EDITORS BANNER OF LIGHT-We are being favored with pictures of various kinds on windowpanes in and about our place, causing considerable excitement and no little wonder amongst the credulous and doubting minds.

Christina C. Fraber. Tontogany, O., Oct. 20, 1872.

ANSWERING SEALED LETTERS.

To those who may be interested in the Medium-ship of J. V. Mansfield, or who may doubt the Immortality of the Soul:

Are more facts wanting to demonstrate the truth of the wonderful powers of this medium? If so, allow me to add my testimony as to the reliability of his powers, by relating my experience in investigating the theory of spirit-communion through his mediumship, for I feel it to be a duty I owe to those who wish to verify the truth of spirit-communion, as well as the immortality of the soul, which none will doubt after giving the subject a thorough investigation:

I had read many accounts of communications from departed spirits being_given through his organism, but looked upon them all as I usually do upon the advertisements of patent medicines and the like-something to draw money from the pockets of the people. Yet I became interested in these accounts, and in the idea of there being no death, however absurd the theory might seem, and I often found myself wishing for the evidence

of the continued existence of those dear ones who had entered the dark valley, or, in other words, had passed away from earth.

Continued thoughts on the subject led me to seek evidence of spirit-communion through the mediumship of him whose name stands at the head of this article. Accordingly I wrote a letter to my parents, long since deceased, closely scaledand secured it in an envelope, with no address on the outside, so the medium could have no knowledge for whom it was intended. I then enclosed it in another addressed to the medium, and awaitod results. I had but little faith in communications coming from departed spirits, yet I held myself open to conviction, and, should the evidence be strong enough to convince, I was willing to yield all previous ideas. In a short time my "sealed letter" was back again, accompanied with the answer. I examined it closely, as did several others, and was convinced of the honesty of the medium before I opened and read the reply, which purported to come from a little niece who had left the form several years before. She gave her reasons for answering my letter, instead of my parents, to whom it was addressed. The letter was answered correctly in every particular; names repeated that I had referred to, which could not have been done without a knowledge of its contents. I was surprised with the facts before me, for I knew my letter could not have been opened without mutilating it so it could not be read, or put together again in the same form as it was when sent, for I had pasted as I had folded it, laver after laver; and, when it was dry, enclosed in several envelopes, it was more like a piece of whalebone than folded paper. It would have had to be picked apart in small bits, thus rendering it impossible to restore it to the state in which it was sent. Yet with all this evidence before me I was not satisfied, for no names had been given, no subject treated of familiar to both, that was not mentioned in the letter; hence, I argued, any one who could have gained a knowledge of its contents could have answered it as well. Had she given me but one name, not mentioned by me, or in the letter, known to us both, I thought I should have been convinced; but she had not, and I felt that it was some psychological power the medium possessed, and was himself deceived as well as those who patronized him, as to the source from whence the intelligence came. But I could not divest myself of the idea that it

was mind operating upon mind—or upon that principle, which was as lucid, perhaps, to me, as that theory advanced by others, who, not being willing to acknowledge any truth in the spiritual philosophy, pronounce it all "electricity."

I could not let the matter drop there, for Hope had taken possession of me, and seemed to lift me up from the darkness of earth into the realms of light and truth. I sought further proof, by writing again, and the result was as before—the answer being strictly correct. Still my first objection re-

mained. Again I forwarded one written by a friend, as if it were my own, thinking the answer might be addressed to me—as I sent it—if there was not an outside intelligence—that became acquainted with the contents of the letter. But, no; when the answer came, it was addressed to the writer, instead of me, even making the change in the name, which no one could have done by guessing! I then discontinued my writing, having received plenty of food for thought, and feeling at times convinced of the truth of spirit communion. But a year passed, and with no new evidence in favor of it, my faith began to flicker, and feeling I needed some new impetus to strengthen and keep it alive, I again tested the powers of this medium. This time I wrote to my mother, though not calling her such, but merely addressing her by name. I went through the same process as before in scaling or in securing the contents of the letter from observation. The letter was returned answered fully and correctly, and was more of a test than I had before received, for I was addressed several times as "my child," though I had not signed myself as such, nor did I refer in any way to the relation existing between us; and more than that, she gave me a message from the spirit of a brother's wife, calling her by her Christian name twice. As I had not written her name in any of my letters, I accepted this as indubitable proof of the spirit's continued existence after leaving the form, and that it does not remain in an unconscious state after the breath leaves the body, but lives on forever, having risen to a higher state of existence, which we may all expect to attain if we live up to our highest conceptions of right. Oh, glorious hope of immortality! It lifts us up from the slough

that no earthly hope can bring!
C. W. MARSTON, West Gardiner, Me., Oct, 13th, 1872.

of despond and crowns our life with a happiness

The Lifting-Cure.

EDITORS BANNER OF LIGHT-There is an institution in our midst worthy of greater notoriety than the retiring, unostentatious originator and than the retiring unostentations originator and proprietor ever takes occasion to create by any public demonstration—The Lifting-Cure, so called, of Dr. D. P. Butler, 43 West street. This unique establishment has quietly worked itself into the favor anti-patronage of our best etizens during several years past. The constant recommendations it receives from its patrons, privately given their friends and acquaintances, keeps the granting list onita liberally maintained for numexercise list quite liberally maintained for numbers at nearly all times of each season of the year, both gentlemen and ladies. The latter dress in costume, for whose use there is a separate exer-cise room, with drawing and dressing-rooms, all tartofully and elegantly associated.

tastefully and elegantly appointed.

In brief, the Littiny-Cure comprises the simplest possible exercise of all the internal muscles of the body, by means of ingenious mechanical compliances, without any violent efforts or straining experiments, the patient or operator often raising and sustaining weights of from five hundred to twelve hundred pounds and upwards; Dr. B.'s own limit is thirteen hundred pounds or more,

and he is a man of small stature and light weight. The convalescent seeking restoration of muscular vigor and a renewal of wasted vitality, from prostration by long sickness, or who, from over-taxation of the system, has become so physically enfeebled as to have got beyond the efficacy of the usual "tonics," will experience in this Cure, however simple its process, a certain remarkable undertone of self-generating power that is irresisti-ble in developing latent energies. All who give this system a thorough, or even a fair trial, are this system a thorough, or even a fair trial, are loud in praise of the stimulating, hope-inspiring influences imparted day by day; and after months of faithful attendance—one hour per day is sufficient—while all find themselves greatly benefited, many rejoice to have become almost new men and women—who commenced far down the scale, with organisms so functionally impaired as to seem to afford little premise of recuperation by any method of treatment.

Dr. Butler's gentlemanly entertainment of all who consult him to learn the adaptability of the Health Exercise—as he styles it—to their peculiar cases, is an agreeable introduction to the hearty recreation to be enjoyed while luxuriously lounging in invalid chairs, etc., and progressively lifting one's self into the freedom of regenerated physical energy and activity. cal energy and activity.

Edward Everett Hale says the church never puts all its cargo into one boat, and never has relled exclusively on its preachers, but a thousand times more on its ministry. Theodore Parker used to say that the business of the ministry in Boston was to see that women out of employment got work to do. If he had cared much for epitaphs he would have liked none better than the epitaph furnished by a Preshyterian lady he had helped in her sore need: "Here lies a man named Parker, who helped forlorn women in Boston."

Written for the Banner of Light. THE COMING DAY.

BY MRS. MARIA PETERS. The day of light is dawning, And wisdom from on high Unfurls her radiant banner. - -Along the paling sky.

The God who reigns above us Has seen our deepest need-Has sent his angel children Our hung'ring souls to feed.

Long may truth's beauteous emblem Float out upon the breeze, And guide earth's wandering children Beyond the distant seas.

Where strangers, like dear brothers, Shall meet upon the strand, And onward march together Within the spirit-land.

Come, faint, misguided, weary souls, Stand firm beneath this banner's folds. Believe and trust the God above Is one of mercy, truth and love, Who hears his erring children's call, And raising when they feebly fall, Opes wide the golden gate for ALL!

Nanner Correspondence.

Illinois.

ELK PRAIRIE, JEFFERSON CO.—William A. Thompson writes, Oct. 14th, as follows: Permit me, dear Banner, to say a few words, in order to inform your many readers of some of the doings down in Egypt (Southern Illinois). I attended a Spiritualist Convention on the 4th, 5th and 6th of October at Shiloh Hill, Randolph Co. Ill. It was the first meeting of the kind, I think ever held in this part of the State, and the first Spiritualist meeting at which a professed medium was present Lever attended. Of course Lever spiritualist meeting at which a professed medium was present I ever attended. Of course I went with great expectations. Seven others and myself from this vicinity landed at Shiloh Hill, Friday evening, between 7 and 8 o'clock. Dr. W. W. Hall, a spiritual lecturer, was one of our party. The medium, Mrs. Smith, of Aurora, Ill., was delivering a lecture when we arrived. At the close of her lecture she gave several tests by describing spirits whom, she said, were present in the assembly. I think three were recognized or acknowledged to be correct by persons present. knowledged to be correct by persons present.

Dr. Hall arranged for next day's services, and

Saturday, at-10 o'clock, he delivered a lecture. Tests were then given by the medium. In the evening, services consisted of a lecture and psychometric soul-reading, and describing of spirits. During the evening, the Rev. Thomas Abbott, a Universalist minister of much note, arrived and took part in the services. Mr. Abbott is a fine speaker, and very liberal in his remarks. He only requires the evidences of the truth of Spiritualrequires the evidences of the truth of Spiritual-ism, that hundreds of hungering and thirsting souls here are desiring, to make him a professed Spiritualist. He admits the phenomena, and appears to have no disposition to disbelieve that they are produced by spirit agency, but says he lacks the knowledge; it is a matter of faith with him now, but something worthy to be desired. The now, but something worthy to be desired. The was good spiritual philosophy. I hope, ere long, to tear of Bro. Abbott's being in the field of spiritual reform.

We met several brothers of the Universalist Church, with whom we had formerly associated

Church, with whom we had formerly associated when belonging to that denomination. My love for them has not diminished but increased, and I rejoiced to meet them once more. Among them was Bro. Jno. J. Miller, of Millersville, Mo., a business man of that village, whose brother, Andrew Miller, of the same place, is a fine speaker of the Universalist persuasion. I also met with Bro. and Sister Rogers, whose congenial souls revive those who take an interest in humanity. The brothers and sisters in and about Shiloh, both Spiritualist and Universalist, all appeared to be hospitable alike; and in behalf of myself, and others from a distance. I wish to publicly tender my sinfrom a distance, I wish to publicly tender my sincere thanks to the kind friends who gave us such a genial welcome and generous entertainment in their homes.

Massachusetts.

his first appearance here as a lecturer. Mr. Fletcher is a young and eloquent trance speaker, who, since his first lecture on Spiritualism, has met with flattering success.

met with flattering success.

The evening lecture given from the subject,
"What is Spiritualism?" was received with favor, and evinced deep thought and a thorough
comprehension of the subject. Many went away
realizing that if there was much that is bad in the
cause, the principles, when lived, will make all
better. The lectures are to be continued by Miss
Susie Willis in November. Thus we move on,
nech day gaining some new idea and adding new each day gaining some new idea and adding new numbers to our cause.

WORCESTER .- A correspondent, writing us from this place, under a recent date, says that, since the awakening received by the Spiritualists there some seven months since, at the hands of Jennie Leys, the cause has not been slumbering. Jennie Leys, the cause has not been slumbering, and the prospect is dally brightening. Ten very interesting and instructive lectures were delivered there during September by Mrs. Emina Hardinge-Britten. She is reëngaged to speak during the months of February and March, 1873.

During October, Miss Leys did good work for the cause. Laura Cuppy Smith will speak in Worcester during November and December, and A. A. Wheeloek is to lecture there in January.

A. A. Wheelock is to lecture there in January.

Louisiana.

NEW ORLEANS.—The following extracts are taken from a letter by a correspondent, "E.": I am an interested reader of the Banner, and scan its pages closely. * * *

In regard to the "double," so often noticed in spiritual works, I must tell you a little circumstance as it was told to me by a young girl in whom I have implicit trust. She said that, while attending school in one of the religious institu-tions of this State, she had a young companion, to whom she was much attached. One evening, about four o'clock, the two girls were alone in an upper room or dormitory. She went to the win-dow, and stood looking out in a large yard. Suddenly she saw her companion enter an open gate from the street, and stand a moment just inside. Having spoken only a second before, she looked round, and saw her still in the room. She called her, and both stood together at the window. The apparition was invisible to the girl herself, but she called six other girls from the other rooms, and all says the figure cross the yard and enter the called six other girls from the other rooms, and all saw the figure cross the yard and enter the wash-house. The girls in the wash-house declared no one had entered, though all the others declared that she had done so. The girls were not wearing uniform, and the calico dress so plainly seen was unlike any worn by the other girls. Of course, all fancied some great evil would befall the girl. She died the ensuing year.

I have been a believer in spirit return since my early childhood, as all my early writings prove: still I was as slow to believe in the phase referred to above as most others are. This gives me more patience with those who doubt it than anything else can.

New York.

BROOKLYN.—A correspondent, writing from thence Oct. 8th, deplores the small attendance at the late monthly meeting of the Spiritual Associed: In any locality where there is no organized sothe late monthly meeting of the Spiritual Association of that city, and counsels an awakening of energy on the part of the believers in our philosophy residing there. He also speaks in terms of the highest praise concerning the recent labors of Mrs. Emma J. Bullene as a lecturer, stating that "her sentences are replete with beauty, and her elecution faultless." Good lectures have of late been delivered in Brooklyn by Messrs. Grant, of South the cost to each county will be but a trifle lawing the year—or a less time if preferred. New York City (the new speaker), and Higgins, during the year—or a less time if preferred. of New Jersey, the latter gentleman being engaged to speak there each Sunday evening during October. Our correspondent closes as follows:

Now, friends, let us hear from you, one and all.

Which of the foregoing propositions shall be

"For the month of November we have secured the services of Mrs. Emma Hardinge-Britten, who will lecture for us every Sunday afternoon and evening during the month. The first concert and sociable of our Lyceum

will be on the 23d; the proceeds will be devoted to the purchase of new equipments, which the Lyceum sadly needs. I ought to say something in praise of Mrs. Ada E. Cooley, our very able and efficient Guardian.

It is to her perseverance, indomitable energy and ynried talent, joined with that of her daughter-Miss Clara A. Cooley, our Musical Director—that the great success attending our entertainments is to be ascribed."

Liberal Lectures.

MESSRS, EDITORS—As I see in your paper notices of intention to lecture, and that there is a demand for liberal lecturers, I ask you to give my name to the public as one who is ready with the following course:

1. Ancient and Modern Civilizations Compared.

Connection of Religious - Their Common Ground, Differences.

3, Christianity-Pagan, Catholic, Protestant.

Sacred Books—The Christian Bible. 5, The Effect of Christianity as shown in Histo

6. Christian Doctrine Essentially Bad. 7, Christianity Inimical to Freedom, for, 7, Spiritualism and Materialism Uncontradicto-

thorough Infidel, I offer the last lecture as an alternative to those Infidels who are also spiritualists. I will give any one of the above lectures anywhere for five dollars and expenses, or the seven for twenty-five dollars and expenses. Expenses shall be reckoned, at actual cost, not estimated. mated. As an Intide! I am unknown; as a preacher and local lecturer I have had some notoriety, if not fame.

Address Silas Newton Walker, A. M., Dansville, Lexington Co., N. Y.

New Hampshire.

NEWPORT. - M. Harvey, writing from this place, under recent date, says: In this town, num-bering something over two thousand inhabitants. I am confident that we have a fair proportion who are at heart Spiritualists, and that we lack nothand I regard her as good an inspirational speaker as any I have yet listened to. Mrs. R. has been in the field but two or three years, yet she already evinces all the powers essential to future useful; ness in her new vocation.

Alabama.

THE "VITAL MAGNETIC CURE."—Many readers of this valuable treatise, issued from the press of Wm. White & Co., Boston, will echo the sentiments of the following letter recently received by

ments of the following letter recently received by its author:
"Sin—I have just finished reading or rather studying, your excellent work on 'Vital Magnetic Cure.' It has awakened in me the desire to further investigate the subject, since believing with you that the time is not far distant when all due justice will be rendered to its importance as a means of healing. It is the first satisfactory treating of Vital Magneticm I have so far read, ** tise on Vital Magnetism I have so far read. * *

I am, sir, Yours respectfully, Mobile, Oct. 12, 1872." A. H. RICE.

California.

GRASS VALLEY, NEVADA CO.—Capt. John Miller, in a note dated Oct. 17th, says: We have been entertained and instructed the past week by a course of lectures delivered by Mrs. Belle A. Chamberlain of Eureka, Cal. It is such lectures on the Spiritual Philosophy that awaken and interest all thinking minds, ready to accept the truth when so clearly presented to their understanding.

IMPROVEMENT OF SPIRITUAL METHODS.

The suggestions of Bro. Hall, contained in a recent number of the Banner, respecting the introduction of Spiritualism into new localities, merits the profound consideration of every person who GLOUCESTER.—George Morrill writes, Oct. 22d, as follows: Our first spiritual lecture this season was given in the Town Hall by the talent ed and eloquent speaker, Miss Susie A. Willis, of Lawrence, to a very large audience. The next meeting in September was held in the Tabernacle, and there ilkawise she achieved great success, Oct. 20th J. William Fletcher, of Westford, made his first appearance here as a lecturer. Mr. great, but no reaper to thrust in the sickle-no one to administer to the many hungry souls who are crying for spiritual bread. Here and there is a lonesome disciple praying for some spiritual preacher to come and proclaim the glad tidings of the New Gospel to his or her eagerly inquiring neighbors. But our lecturers, not feeling willing to labor "without purse or scrip," or to depend upon "the meagre pay" that may be reasonably expected in such localities where a draught can be made upon only one or two pockets-continue to re-travel the old beaten path and present to some spiritual society their one hundred and fiftieth lecture. "Will it pay?" is the first query with most speakers. Now who does not see that a remedy is needed for this state of things—that some provision should be made for introducing the principles of the harmonial and spiritual philosophy into the many thousand cities and towns where the waters have never been stirred?" To accomplish this end there are three expedients, one of which I think should be adopted.

First: Provide a general fund by weekly or monthly contributions, for the purpose of employing missionaries to be sentinto new fields of labor,

where but small collections can be made. Second: District the country. Divide each State into a certain number of circuits or districts comprising some half-dozen counties — in some cases more, and in some cases less-and let a speaker or speakers be employed to visit; at least once, all the towns in the district, and the seed sown will bring forth "some thirty, some sixty, and some a hundred-fold," and there will be a golden harvest to be reaped in less than two years that will "astonish the nation," and far exceed the present calculations or anticipations of every Spir-

itualist in the country. Third: If neither of the foregoing measures shall be speedily adopted, or until a concert of action can be effected necessary to secure their adoption, I propose that each of our speakers who are actuated by more noble and soul-exalting motives than the replenishment of their own pockets, suspend or lower their scale of prices for a few months, until we can "preach the gospel to every creature," and proclaim in the ears of sleeping millions the many beautiful truths of our faith. that they may learn there is a more glorious gospel in the world than they ever heard preached in the Christian pulpit, and may find the spiritual highway leading to the Temple of Truth, and a happiness far superior to that furnished them by the nonular and distorted religion of Christendom.

Prompted by the considerations just suggested, ed: In any locality where there is no organized so-

adopted? I am in earnest. I admonish you, I entreat you to do something toward supplying the millions of hungry souls that are pining in solitude and imploring spiritual food! The cry has come up from Macedonia, "Come and help us!" K. GRAVES. Who will respond?

P. S.-In any town where there are but one or two families of Spiritnalists, let them write to me, and I will, if possible, come sometime, or send them a speaker. I can, perhaps, call, while traveling from one engagement to another, and lecture once or twice for them, if not oftener,

[Religio-Philosophical Journal please copy.]

A. J. DAVIS ON MARRIAGE,

A communication from our highly-esteemed brother, A. J. Davis-says the London " Medium and Daybreak "-contains a letter in reference to the subject of the following paragraph, which recently appeared in the Medium? A short time ago, i. M. Peebles wrote from Washington: Bro. Davis and Mary left Washington two weeks ago. They are noble souls, and sympathize strongly with the Woodhull Woman's Suffrage party.'"

Extract from a letter written last spring by A. J. Davis.

"To Mr. And Mrs. P—: Esteemed Friends—Yesterday, in 12th street, New York, I was asked by a gentleman whether 'Mary endorsed Mrs. Woodhull.' If he had inquired whether 'Mary had lost her common sense,' I could not have been

more surprised.

This is to certify that the 'Great Harmonia,' Vol. IV., entitled 'The Reformer,' holds my convictions on the social problems; and having, within fifteen minutes, asked Mary's views, I am autimus on marriage. the induces, asked Mail's an inarriage, etc., may be found in the same volume.

Allow me to add that, in my opinion, the Harmonial Idea of marriage is yet unknown to such reformers as Mrs. Woodhull, Stephen Pearl An-

drews, and others of their school; and it is quite one hundred years in advance of the practices of

the present generation.

We deem the prevailing illegical discussion and gabble better than nothing, and hence rather wel-come than denounce the present agitation. It was because of this cordial spirit of hospitality toward energetic efforts on the part of these and other honest agitators, and especially because we frequently attended meetings and conventions called other during our sojourn in Washington and in other cities east, that gave on-lookers an impres-sion that we were harmoniously cooperating with the principles and political schemes of this party. This explanation is given, not to please, persons who are harboring wicked prejudices against the parties named, but simply because it is the exact truth.

A. J. DAVIS,
Orange, N. J., April 24, 1872."

LIST OF LECTURERS.

TTo be useful this list should be reliable. It therefore behooves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever and wherever they occur. This column is devoted exclusivelyto lecturers, without charge. If the name of any person not a lecturer should by mistake appear, we desire to be so in-

JAMES MADISON ALLES, trance and inspirational speaker, Ancopa, N. J. MARY A. AMPHLETT, inspirational, care Dr. C. Bunkley,

MARY A. AMPHLETT, Inspirational, care Dr. C. Bunkley, Davton, O.
Mers, N. J. Andross, trance speaker, Delfon, Wis.
C. FANNIR ALLYN speaks in Springfield during November; in Lowell during December. Address box 20%, Stoneham, Mass.
Mrs. M. A. Adams, trance speaker, Brattleboro, Vt.
Mrs. Emma Hardinge-Britters bectures in Brooklyn, N. V., during November; in Boston, Dec. 1 and 8. Mrs. Britten cannot visit the West or South this season, or take more distant engagements than Washington. A few Sabbaths of the whiter months still free. Address care of Mr. Thomas Ranney, 251 Washington street, Boston, Mass.
REV. J. O. Barthett, Glenbeniah, Wis.
REV. JOHN B. Beach, Bricksburg, N. J.
Mrs. Sarah A. Byrnes will speak in New Bedford, Nov. 2 and 1; in North Schuate, Nov. 10 and 24; in Lynn, Dec. 1 and 8; in Fall River, Dec. 15 and 22. Will make further engagements for the winter. Address Wollaston Heights, Mass. box 87.
Mrs. Neller J. T. Butquay, Elm Grove, Colegain, Mass.

and 8; in Fall River, Dec. 15 and 22. Will make further engagements for the winter. Address Wollaston Heights, Mass., hox 87.

MRS. NELLIEJ. T. Butoniam, Elm Grove, Colerain, Mass., will bechire November and December, in Troy, N. Y.; January, April and May, Hartford, Ct.; February 2d, 9th and 23d, in-Music Itali, Boston, Mass.; February 16th, in Portland, Me.; March, in Philadelphia, Pa.

MRS. A. P. BROWN, St. Johnsbury Centre, Vt.
REV. WILLIAM BRUNTON will speak in Albany, N. Y., during November and December, Permanent address, No. 5. Popular Place, Boston, Mass.

MRS. ABBY N. BURNIAM, inspirational speaker, No. 533 Main street, Charlestown, Mass.

MRS. E. BURL, Inspirational speaker, box 7, Southford, Ct. Dr. James K. Balley, Chicago, Ill., care of Religio-Philosophical Journal.

Addit L. Ballou, Inspirational speaker, Chicago, Ill., Care B. P. Journal.

Addite L. Ballou, inspirational speaker, Unicago, III., care R. P. Journal.

Miss, H. F. M. Brown will answer calls to better and receive subscriptions for the Banner of Light. Address, 225

Wost Raudolin street, Chicago, III.,
WILLIAM BRYAN, box 55, Canaden P. O., Mich.
REW. Dir. BARNARD, Battle Creek, Mich.
Miss, E. T. BOOTHE, Millord, N. Mich.
Miss, Priscellad Dory Bradnucity speaks in Bingham, Mc., one-fourth of the time. Address, North Madison, Me. Miss, EMMA F. JAY BULLERS, 151 W. 12th st., New York, ANNIE DENTON CRIDGE, Wellesley, Mass., care William Denton.

ANNIE DENTON CRIBGE, Wellesley, Muss., care William Denton.

WARREN CHARE, 514 North Fifth street, 8t. Louis, Mo. ALBERT E. CARPENTER, care Banner of Light, Boston: Ms. Dr. Dean Clark, Suchoygan Falls, Wis., care Dr. A. Clark, A. B. CHILD, West Fairles, Vt. ANNIE LORD CHAMBERLAIN, 150 Warrenave., Chicago, Ill. JAMES M. CHOATE, Inspirational, 5 Poplar place, Boston, Dr. J. M. CURRIER, 33 Wall street, Boston, Mass. Mrs. Belle A. Chamberlain, Eureka, Cal. Mrs. Belle A. Chamberlain, Eureka, Cal. Mrs. J. F. Colles, Italica packer, 737 Broadway, New York, Dr. Thomas C. Constantine, Leiturg, Thornton, N. H. Gronger W. Carpender, Calrybyant and Jospirational speaker, Kendallyfile, Ind., Mrs. Jensey, Calledon and Jospiral Mrs. Lora S. Cralo, Bradford, N. H. Mrs. Jensey, Edicologial Chamber, Ch., will lecture and take subscriptions for the Banner of Light. Lewis F. Cumming, Mrs. Lindsophical Jonital.

Lewis F. Cumming, Mrs. Inspirational, Chicago, Ill., care Religio-Philosophical Jonital.

Levis F. Cumming, Camden, Mc. Mrs. Levis, M. D., Cannden, M. C. Connelly, Louisyille, Ry., Inspirational speakes, Will answer calls to lecture.

Mrs. M. R. M. L. Collburn, Champille, Henneble Co., Ming.

M. C. CONNELLY, Louisville, K.S., Inspirational speaker, M. M. CONNELLY, Louisville, K.S., Inspirational speaker, West Hamp, stead, N. H.

Miss, Marietta F. Cross, trance speaker, West Hamp, stead, N. H.

Miss, M. J. Colburn, Champlin, Hennephi Co., Minn, Mis, Amella H. Coldy, trance speaker, Pennville, Ind. Ira H. Cultyls, Hartford, Coun.

Miss, Amella H. Coldy, trance speaker, Pennville, Ind. Ira H. Cultyls, Hartford, Coun.

Miss, Lucia H. Cowles, Clyde, O.

A. E. Dorry will attend funerals in Herkimer County, N. Y., and vicinity. Address, Illon, Herkimer Co., N. Y.

Dr. J. R. Dotty, Covington, La.

Will, Dexton, Webesley, Mass.

Miss Lizzie Dotten, Payllon, 52 Tremont street, Boston. Die. C. Dunn, Rockford, Ill.

J. Hamlin Dexiny, M. D., will, answer calls for Sunday lectures on the scientific phases of Spiritualism and reform. Address 260 Eliot street, Boston, Mass.

Miss Nellie L. Davis will speak in Fail River during November. Address box 232, care A. P. Lake, Lowell, Mass.

Mish Nellie L. Davis will speak in Fail River during November. Address box 232, care A. P. Lake, Lowell, Mass.

Mish Nellie L. Davis will speak in Fail River during November. Address box 232, care A. P. Lake, Lowell, Mass.

Mish Nellie Davis, Myltehall, Greene Co., Ill.

Miss S. E. Dickson, Inspirational speaker, Cardington, O. George Duryon, M. D., 26 Essex street, Boston, Mass.

Mish L. E. Dranke, normal speaker, Plainwell, Mich.

Miss. E. Dexnonner, M. D., 260 Essex street, Hoston, Mass.

Mish. L. E. Dranke, normal speaker, Plainwell, Mich.

Miss. E. Dexnonner, M. D., 260 Essex street, Boston, Mass.

Mish. L. E. Davis, Inspirational speaker, Indianapolis, Ind.

Rev. R. G. Eccles, Rausse (Hy, Mo.)

Rev. R. G. Eccles, Rausse (Hy, Mo.)

Rev. R. G. Eccles, Rausse (Hy, Mo.)

Roy, Irland, M. D., Hygean Home, Forence, N. Y.

A. Briggs Davis will answer calls to speak on Spiritualism, the Woman Question and Health Reform. P. O. address, Clinton, Mass.

D. D. D. Davis, Inspirational speaker, Centralia, Ill.

J. Mellie Royal School, Rev. Mis

MISS HELEN GROVER, Inspirational speaker, 24 Willow place, Brooklyn, N. Y. MRS. LAURA DE FORCE GORDON, Washington, D. C. MR. J. AURA DE FORCE GORDON, Washington, D. C. MR. J. G. GILEN, Princeton, Mo. Dr. GAMMAGE, Idecturer, 134 S. 7th st., Williamsburg, N. Y. Dr. L. P. GRIGGS, Inspirational, box 409, Fort Wayne, Ind. SARAH GRAVES, Inspirational speaker, Berlin, Mich. Mus. AGNES M. HALL, Rock Hottom, Mass. MRS. HETTIE CLARE-HARDING, trauee speaker, 24 Dover street, Boston, Mass.
MRS. HETTIE CLARE-HARDING, trauee speaker, 24 Dover street, Boston, Mass.
MRS. HETTIE CLARE-HARDING, Cambridge, MASS.
MRS. HETTIE CLARE-HARDING, TO STREET, LINGUIST, J. D. W. HULL, Inspirational and normal speaker, Hobert, Had. Lyna N. C. HOWE, Waukegan, Lake Co., Ill.
MRS. S. A. HORTON, East Saginaw, Mich., care K. Tailbot, Miss. M. S. TOWNSEND-HOADLEY Will speak in Wash-Miss. M. S. TOWNSEND-HOADLEY Will speak in Wash-Miss. M. C., during November; in Philadelphia during Decomber; in Springfield, Mass., during January; in Lynn United Prints? December: in approprietd, mass, during January; in Lynn during February. MISS FLORA E. HOLT, Stoneham, Mass., care of Joseph DR. ADMITA HULL, 522 Pine street, Philadelphia, Pa. BR. ADMITA HUMAN, West Winsted, Conn. E. ANNIE HINMAN, Warren, Warren Co., Pa.

Mus. M. A. C. Heath (formerly Brown) will answer calls to lecture and attend functals. Address, Bethel, Vt. James, B. Harmis, box 98. Abington, Mask. W. M. A. D. Husk, West Side P. O. Cheveland, O. R. W. Huse, Hunter's Point, L. I. N. Y., will lecture on the following subjects: "Reyealed Religious Discussed," "The spiritual beluge; and after." Also prepared on the reforms connected with Spiritualism.

Zella S. Hasytinus, inspirational, East Whately, Mass. Rev. J. H. Haffter, Anburn, N. Y. Persons or societies desiring his services at functals, weddings, or for lecturing, may address as above.

Stinkey Howe, Inspirational, 14 Chester Park, Boston, Ms. Dr. E. B. Holden, Inspirational, North Clarendon, Vt. Dr. J. N. Holden, Inspirational, North Clarendon, Vt. Dr. J. N. Holden, Inspirational, Montt Clemens, Mich. Miss. A. L. Havan, 1984 Last fixithore st., Inditince, Md. Miss. L. Herchitson, inspirational, Montt Clemens, Mich. Miss. L. Herchitson, inspirational, Wents, Detroit, Mich. Dr. P. Johnson, Jethere, Ypsilanti, Mich. Cal. Miss Susie M. Johnson, Jethere, Ypsilanti, Mich. Un. E. Johnson, Isramer, Ypsilanti, Mich. Un. E. Johnson, Isramer, Ypsilanti, Mich. W. Ethosey Jack, M. D., Beverly, N. J. S. S. JONES, ESQ., Chicago, Ill. Harvey A. Joness, Esq., Chicago, Ill. Harvey A. Joness, Esq., can occasionally speak on Sundays for the friends in the vicinity of Sycamore, Ill., on the Spiritual Philosophy and reform movements of the day. Abrasion, Oxygo, Kendali Co., Ill. Mass. S. A. Jesperg, Jecturer, Bridgewater, Vt. Aleffich Religion, M. King, Hammonton, N. J. D. P. Kayner, M. D., St. Charles, Ill. Geomore F. Kittritiog. Buffalo, N. Y. Miss. M. J. Kitz, Bostwick Lake, Mich. Miss. Phank Relid Knowless, Breedsyille, Mich. Miss. Phank Relid Knowless, Breedsyille, Mich. Miss. Jun. H. R. Knaoßs, box 201, Traverse City, Mich. Jones Brance Bridger, Inchinate in Chebrary; in Manches et during April; in Phymouth during May; in Lyun during June, Permanent address, Card Dr. R. H. Chem. Miss. Mich. On. J. W. Kenyon, Deansyille

MRS, ANNA M. MIDDLEBROOK, 1908 763-19 INGEPORT, CONN. MRS, SARAH HELEN MATTHEWS, Springfield, V.L., care D. M. Smith.

MRS, MARY A. MITCHELL, M. D., will be ture in Himolaginal Missouri. Address, 1908 29. Hantley, McHenry Co., Ill.

MRS, NETTIE COLRUIN MAYNARID, White Plains, N. Y.

MRS, MARY E. MARRS, 543 Fulton Street, Byboklyn, N. Y.

W. B. MASON, South Bend, Ind.

MRS, ELIZA H. FULLER MCKINLEY, San Francisco, Cal.
PROF, R. M. M'CORD, Centralia, Ill.

EMMA M. MARTIN, Inspirational, Birminglyam, Mich.

F. H. MASON, Inspirational speaker, No. Cohway, N. H.

FRANK MCALPINE, Inspirational, Dowagine, Mich.

MRS, ELIZABETH MARQUAND, trance and Inspirational speaker, 767-616 avenue, New York.

MRS, LEIZABETH MARQUAND, trance and Inspirational speaker, 767-616 avenue, New York.

MRS, L. H. PERKINS, trance, Kansas City, Mo.,

MRS, ALZIE MANCHESTER, Stonelham, Mass.

MRS, A. H. PERKINS, Trance, Kansas City, Mo.,

MRS, ANNA M. L. POTTS, M. D., locturer, Advian, Mich.

HENRY PACKARD, 377 Porchestor St., W.A., South Boston, Ms.

MRS, NETTIE M. PEASE, trance speaker, Hig Fials, N. Y.

MISS, NETTIE M. PEASE, trance speaker, Hig Fials, N. Y.

MISS, NETTIE M. PEASE, trance speaker, Hig Fials, N. Y.

MISS, A. PROFER, trance speaker, South Hanover, Mass.

DR. P. B. RANDOLPH, 82 Court street, Room 26, Boston, Ms.

DR. P. B. RANDOLPH, 82 Court street, Room 26, Boston, Ms.

DR. H. REED, Chicopee, Mass.

MOS, S. A. ROOERIS, trance and Inspirational, Cambridge, Mc.

W. MOSE, M. D., Inspirational speaker, 310 West Jefferson.

DR. R. REED, Chicopee, Mass.

MOS. S. A. ROOERS, trance and Inspirational, Cambridge, Mo. W.R. ROSE, M. D., Inspirational speaker, 340 West Jefferson street, Louisville, Ky.
REV. A. B. RANDALL, Appleton Wis.
MIS. M. C. RUDLETT Will Jegure, and attend funerals,
Address, Bellows Falls, VI., care Dr. M. A. Davis.
MIS. MATTIE E. RODINSON, if Carver street, Boston.
MIS. JENNES. S. RUDD Speaks/in Middleboro, Mass., Nov.
16. Societies desiting her services can address her No. 4 Myrtie street, Providence, R. L.
MIS. PALINA J. ROBERTS, Carpenterville, III.
MIS. C. A. RODINISS, Berly Falls, Ph.
MIS. PALINA J. ROBERTS, Carpenterville, III.
MIS. C. A. RODINISS, Berly Falls, Ph.
MIS. ENVIRA WHEELOCK RUGOLES, Havana, III.
A. C. ROBINSON, Lynn, Mass.
ALUBERT STROEMAN, Allegan, Mich.
MIS. FANNE DAVIS SMITH, Brandon, VI.
MIS. P. W. STEPHENS, Trance, 4th st., Sacramento, Cal.
AUSTEN E. SIMMONS, Woodstock, VI.
ALBERT E. STANLEY, Ledeessier, VI.
ALBERT E. STANLEY, Ledeessier, VI.
DR. O. CLARK SPRAGUE, Rochester, N. Y.
MIS. C. M. STOWE, Sun José, Cal.
MIS. S. J. SWASEY/Inspirational speaker, Noank, Conn.
DR. J. D. SEELY will becture on the Schence of the Soni at any distance not over ito mide from home. Address; corner, Main and Eagle streets, Builado, S. Y.
MIS. H. M. SILAS, trance speaker, Johet, Will Co., III.
HENRY STEATH, Downsine, Mich.
MIS. LAURA CEPTY SMITH I ectures in Wolessier during November and December; in Albany, N. Y., during fannary; in Melean, N. Y., during february; in Mornyla, N. Y., Hist address, 172 Temple street, New Haven, Conn.
JOHN BROWN, SMITH, BLANK, New Haven, Conn.
JOHN BROWN, SMITH, BLANK, WILLED, W. H. W. H. A. B. L. R. B. M. S. H. D. New Haven, Conn.
JOHN BROWN, SMITH, B. North Tepth street, Philadelphia, Pa.
J. RUSSELL, SLEEPERRY WILL answer calls to beture on tem-

address, 179 Temple street, No. Max Max.

JOHN BROWN-SMITH, 812 North Tenth street, Philadelphia, Pa.

J. Russell, Sleepen will answer calls to lecture on temperance—its theoretical and practical establishment—and on liberal subjects. Address Bostón, Mass., care Banner of Light, Joseph D. Stilles, Montpiller, Vi., care of Goo, W. Ripley, Eljan R. Swackbamet, lecturer, 55 6th avenue, N. Y.

DR. E. Spraage, Inspirational, Mendota, Ill.

JAMES H. SHEPARD will answer calls to lecture and attend funcials. Address, South Acworth, N. H.

MRS. JULIA A. STAIREY, trance speaker, Wilmington, O. JAMES BROLL, Inspirational speaker, 24 North Hill street, Philadelphia, Pa.

O. L. SUTLIPF, Ravenna, Portage Co., O.

M.L. SHERMAN, trance speaker, Adrian, Mich.

MRS. C. A. SHERMIN, Townsend Center, Mass.,
MRS. ADDIE M. STEVENS, Inspirational, Union Lakes, Mion.

SELAU VAN SICKLE, Greenbush, Mich.

MRS. J. H. STILLEMAN SEVERANCE, M. D., Milwaukee, Wis, MRS. J. H. STILLEMAN SEVERANCE, M. D., Milwaukee, Wis, MRS. J. H. STILLEMAN SEVERANCE, M. D., Milwaukee, Wis, MRS. J. H. STILLEMAN SEVERANCE, M. D., Milwaukee, Wis, MRS. J. H. STILLEMAN SEVERANCE, M. D., Milwaukee, Wis, MRS. J. H. STILLEMAN SEVERANCE, M. D., Milwaukee, Wis, MRS. M. E. B. SAWYER, Manchester, N. H.

Annan SMITH, ESQ, Inspirational speaker, Sturgls, Mich.

J. W. SEAVER, Inspirational speaker, Physon, N. Y.

MRS. ALM RAW V. SMITH, 55 Comberland st. Portland, 200, MRS. Alm RAW, SMITH, 55 Comberland st. Portland, 200, MRS. Alm RAW, SMITH, 55 Comberland st. Portland, 200, MRS. Radminh, & Pall

MISS. MARY LASSTON STRONG, 70 Jefferson St., Daylon, O. MRS, ALMERAW, SMITH, 55 Camberland St., Portland, Mo. MRS, ALMERAW, SMITH, 55 Camberland St., Portland, Mo. DR. H. B. STORER, 137 Harrison, avenue, Roston, Mass, MRS, CORA I., V. TAPPAN, care Messrs, Redpath & Fall, No. 36 Brambled St., Boston, Mass, MRS, SARAH M. THOMPSON, Inspirational speaker, 161 St. Chair street, Cleveland; O. MRS, ARRIGHEW, TANNER, Portland, M., care Jos. B.-Hall S.A. THOMAS, M.D., Pennyille, Ind., MRS, ROBLET TISMONS, Mexico, Andrian Co., Mo. THOMAS B. TAYLOR, Inspirational, Providence, R. I. J. H. W. TOOHEY, Providence, R. I. H. DOSON TUTTLE, Reville Heights, O. MRS, E. R. T. THEGO, St. Clariville, N. Y. SILAS NEWTON WALKER, A. M., Dansville, Lexington Co., N. Y.

SULAS NEWTON WALKER, A. M., Dansville, Lexington Co., N. F. L. H. WILLIS, M. D., Willimantie, Conn., box 362. N. Fiank White will speak in Port Huron, Mich., during November and December.

JAMES WHEELER, Care Baimer of Light, Boston, Mass.

J. G. WHINEY, Inspirational, Rock Grove City, Iowa.

MISS R. AEGUSTA WHITTNG Inspirational, Albion, Mich., Miss. E. A. WILLIAMS, Oriskany Palls, N. Y.

M. H. WORTMAN, Buffalo, N. Y., box 1484.

Mass. S. E. Warnen, Appleton, Wis, box H.

LOIS WARDHOMER, DON 363, Buille Creek, Mich.

PROF. E. WHIPPLE, Clyde, O.

E. WHEELER, semi-trance and inspirational, Utlea, N. Y.

DI. E. B. WHEELOCK, Pleasanton, Kan.

WILLIAMS H. WILLIAMS, Albion, Orleans Co., N. Y.

ELIJAR WOODWORTH, Inspirational, Lessle, Mich.

A. C. and Miss. Eliza C. WOODRUFF, Eagle Harbor, N. Y.

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

WARREN WOOLSON, trance speaker, Hastlugs, N. Y. MRS, MARY J. WILGONSON, Chicago, Ill., care of Religio-hilasophical based 'hliosophical Junyual. Miss Syste A. Willis will speak in South Easton, Mass. Sov. 10 and 17; in Gloncester, Nov. 24; in New Redford, Dec. 5 and 29; in Middleboro', Dec. 22; in Vineland, N. J., during

January J. Mentworth, Newport, Mc., box 40, January J. Wentworth, Newport, Mc., box 40, Jon N. Y. Warren Wight, Inspirational speaker, Waterioo, N. Y. Warren Wight, Inspirational speaker, will allower calls to N. M. Wright, Inspirational speaker, will allower calls to N. M. Wright, Inspirational speaker, will allower calls to N. M. Wright, Mass., March Light.

Mrs. Victorial C. Woodhull, 44 Broad street, New York, Daniel White, M. D., Carlinville, Ill.

Mrs. Mary E. Wither, Marlboro, Mass., P. O. box 532, Mrs. Southa Woods, trance, speaker, Burlington, Vt., care Col., S. S. Brewn. MRS, MARY E. WITTER, and the speaker, Burlington, Vt., care MRS, Solfila Woodbs, trained speaker, Burlington, Vt., care 20, 8, 8, Br. wn.
MRS, N. J. WILLIS, 94 Windsor street, Cambridgeport, MS, A. A. WHEELOCK, New York City.
GEORGE C. WAITE, trainer and inspirational, Leeds, Mo, MRS, Bullette Yeaw will speak in Salein, Nov. 10, 17 and 24; Lynn, Dec. 22 and 29. Address, Northboro', Mass.—
MRS, FANTIK T. YOUNG, Centre Strafford, N. H., care Dr. 12 Column.

MR. and MRS. WM. J. YOUNG, Holse City, Idaho Territory, REV. JOHN S. ZELLER, Burlington, N. J.

PUBLIC MEETINGS.

The Twentieth Yearly Meeting Of the friends of Progress, Spiritualists and Liberals, of Eastern Indiana and Western Oblo, will be held in Lyceum. Hall, Richmond, Ind., commencing Friday evening, Nov. 15th, and continuing over Saturday and Sunday, the 16th and 17th. Good speakers and mediums will be in attendance. The friends from far and near are cordially invited to come. Letus have a true feast of the soul. The friends here will ac-commodate as many as possible free of charge, and good board, at very reasonable rates, can be provided for all others. There will be a Children's Progressive Lyceum Exhibition on Saturday evening. By order of the Society,

JOHN GRIPPITH, President. SAMUEL MAXWELL, M. D., Sceretary pro. tem.

New Jersey.

The Annual Convention of the New Jersey State Association of Spiritualists and Friends of Progress will be held in Greer's Hall, Burnett street, New Brunswick, on Saturday and Sunday, Nov. 23d and 24th, 1872. The meeting will commence at 1014 A. M. The election of officers will take place In the afternoon of the first day's session. Several good speakers are engaged, and others are cordially invited to atfond. The Executive Committee are requested to meet in the Hall immediately after the adjournment of the morning session, to examine accounts and report. Provision will be made to entertain persons attending the Convention as far as possible. By order, ELLEN DICKINSON, Secretary.

New Mampshire State Convention of Spiritualists.

The New Hampshire State Convention of Spiritualists will be held in Music Hall, Manchester, Nov. 8th, 9th and 10th. 1872. A cordial invitation is extended to all speakers, 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 dellar per day.

Per order of the Committee, ALBERT STORY, Secretary.

ods," by K. Graves: "A. J. Davis on Marriage: " List of PVIA: Usual editorial matters, items, etc. Sirth: Message Dipartment; "The Late Col. Thomas Rempstead;" "Born of the Solrit: " ".Mfs. Daniel Baldwin: " Oblimaries. Seconth: Business and encoments. Eighth: "Editorial Correspond-'ence," by Warren Chase; Conclusion of "The Religiou of Hamanity," a lecture by Mrs. Victoria C. Woodfull, "Cfreu-

Banner of Pight.

BOSTON, SATURDAY, NOVEMBER 9, 1872.

Office in the " Park of Building," No. 18 WASHINGTON STREET, ROOM NO. 3, UI STAIRS.

WITHIAM WITTER CO.,

WIELIAM WHITE, LUTHER COLRY, ISAAC B. RICH, P All letters and r All letters and confinimentions appertaining to the all D partinent of this japer must. In order to receive a natural on be adjussed to LUTHER COLRY, All gest LETTER'S Should be addressed, "BANNER OF ROSTON, MASS".

Professor Tyndail in Boston.

on light and kindred phenomena, which he deliv- Presidents. ered before large and well-pleased audiences in It is clearly in evidence that it never has. He Boston. The professor is described as a well-pres has never, to the public knowledger uttered a word served min, between fifty and sixty years of age. Selief in respect to his connection with this affair. In 1833 be was elected professor in the Royal In-Mr. McAllister, the General Secretary of the stitution of London. Some story has multished at the selected professor in the Royal In-Mr. McAllister, the General Secretary of the stitution of London. Soon after he published a paper on the cleavage of slate rocks, and this led. to a visit to the glaciers of Switzerland with Prof. Huxly, in 1856, On their return they published call for the Cincinnati Convention was sent to a paper on the structure and motion of glaciers. In 1850 he began the researches upon radiant heat, talning the following words: 'Prusting that the upon which his reputation as an investigator mainy rests. He found some curious relations existing letween this agent and the gaseous forms of mater, the more important of which was its absorption by aqueous vapor. As a result of, his experi-ments, he came to the conclusion that it was the squeous vapor alone, diffused through the atmosphere, which checked the flow of terrestrial heat into space and renders our planet habitable. These results were, however, disputed by no less a person than his old teacher, Magnus. Just before leaving England, the Professor

seemed to have distinguished himself, and at the same time to have awakened the displeasure of the religious, emmunity, by a very absurd proposition to test the efficacy of prayer by selecting a certain ward in a hospital, and having the prayers of the faithful disseted to the recovery of the patients therein. If Tyndall meant this as a loke. then we must say it was a very poor and puerile joke indeed. If he meant it seriously (which is a man like that? not probable), then he simply shows that a very learned professor may be lacking in common sense, If his object was to outrage the sensibilities of a large and respectable class of the community, then he probably succeeded, to some extent, in his ob-

But it is with Mr. John Tyndail's relations to Spiritualism that we have now main! When Faraday was asked to investigate the phenomena through Mr. Home, he replied in an importment letter from which the following is an extract: "If supernatural, does Mr. flome suppose them (the effects) to be miracles or the work of ments and illustrations. The following are the spirits? If the worker spirits, would an insult to leading points elaborated: First, said the lecturer. If the effects are miracles, or the work of spirits, the narrow path of the Hebrews, but from the exdo s he admit the utt-rly contemptible character, perionge of all the past, and the inspiration of the both of them and their results, up to the present present. In this connection, extracts from Mr. instruction, or supplying any force or action of the least value to mankind?"

tried to entrap Mr. Home Into stultifying and be. We need a new Theology, or Word of God, not an fooling himself, as a preliminary to any investigation into Spiritualism. And the learned Tyndall, on being called on, after Faraday's death, to in- of the God within, the Soul of Things, the Infinite vestigate, wrote, under date of May 8, 1868, o I. Love and Wisdom, the Divine Fatherhood and hold myself in readiness to investigate, in the Motherhood; and with this the idea of powers in yeal to me during the month of June."

Mr. Tyndall, echoing Faraday, calls upon Mr. Home, as preliminary to the condescension of an investigation by Mr. T., to "admit the utferly conresults." Liberal and handsome in Mr. John Tyndall, was n't it?

Well did Mr. Home remark, in his reply!" "Mr. Tyndall says he is ready to witness and investi- | teaches. We want a better manhood and womangate in the spirit of Mr. Faraday's letter. From | hood—character more true and harmonious. Fifth: the attitude he takes up I fully believe it; and as We want the facts of Spiritual Presence to give such a spirit is not that, of logic, nor according to warmth and cheer and hope to the conduct of our the true scientific method, I will wait until he can life on earth. We need all the truth of life here approach the subject in a more humble frame of and hereafter, and of the golden ties that link mind."

Now in one of his last lectures in Boston, as re- peace and wisdom on earth. ported in the Daily Advertiser, Mr. Tyndall remarked, in behalf of some of his own scientific processes and conclusions, as follows:

"The philosopher works with his eyes, hands and senses, but doeseven more. This question he cannot answer without going beyond the region of the senses into a sort of underworld from which all phenomena grow. To do this the nind must have a sort of pictorial power, and be able to form definite images of this underworld. If the pictures he correct if the real phenomena grow and definite images of this underworld. correct, if the real phenomena are deducible from them, we have a physical theory by which they are explained. The formation of such a theory involves the use of imagination. We must not be so practical as to fear the imagination. This faculy must be invoked. Without it we cannot go be-yond the mere animal world. The imagination is enot the wild power which it is commonly supposed to be, but a power guided by cold reason. It does not leave the world of fact. Its power lies not in new creating, but in rendering facts fit to aid the reason. Let us see how the mind forms theories to reason. Let us see how the mind forms theories to illustrate facts. This word theory is also much We must theorize in order to rise above

the animal world.' Here the Professor claims for his own line of scientific investigation a latitude which he shrinks trates her utterly. from allowing when the hated subject of Spiritualism comes before him. Then one of the conditions he exacts is, that the medium shall humble himself and "eat the leek" without making faces before him. Mr. Home-the remarkable phenomena in whose presence had excited the interest and the wonder of kings and emperors, and had 23d and 24th. . enlisted the attention of some of the first statesmen and men of letters in Europe-must not be permitted to give the invisible forces a chance to operate through him in the presence of this august ton street, Boston, publish two new songs by C. operate through that in the presence of the Home) A. White, entitled, "Mother, meet me at the scientific swell-John Tyndall-until he (Home) bad abased himself before him in a manner that Beautiful C tte," and "The Gates Wide Open."

Contents of this Number of the Bunner. would have made him contemptible in his own There are some things in the reported address william Denton spoke at Harwichport, Mass., on Dayls; "A lucky Presentment;" "What is Spirit;" by the humility becoming the genuine man of selling to Children for the Sake of Research Sammer; "Lying to Children for the Sake of Research Sammer; "Lying to Children for the Sake of Research Sammer; "Lying to Children for the Sake of Research Sammer; "Lying to Children for the Sake of Research Sammer; "Lying to Children for the Sake of Research Sammer; "Lying to Children for the Sake of Research Sammer; "Lying to Children for the Sake of Research Sammer; "Lying to Children for the Sake of Research Sammer ligion;" "Bittings with Dr. Stade;" "Sensation in Pouts- nomenon of Nature? Shall be arrogantly dictate mouth, Ohio," by H. Scott; "More Pictures; ""Answering conditions, instead of himbly waiting on Nature, Scaled Letters," by C. W. Marston. Twod: "The Litting and adapting himself to her seeming caprices?" Care;" Poem of The Coming Day," by Mrs. Maria Peters: Would Kepler-would Copernious-would New-Banner Correspondence; "Improvement of Spiritual Meth-ton-Brould Franklin have acted so? No! such ton-Brould Franklin have acted so? No! such Spiritualist Lecturers, Convention Notices, &c. Fourthand conduct is characteristic only of the scientific "coxcomb," if we may use a word which a reviewer in the last Atlantic Monthly applies not inaptly to Mr. Tyndall.

The Ecclesiastical Republic.

As Gov. Washburn appeals to Spiritualists, as well as all other voters, for their support of his political claims at the ballot-box on Tuesday next, it ought not to be overlooked by them that he has never yet withdrawn his formal assent to the organized movement for an ecclesjastical Constitution and Government, nor as much as given out that he is unwilling to stand as one of the Vice Presidents of the Cincinnati Convention, It being) so very near election day, the Boston Globe has thought it a matter of political prudence to make THE AMERICAN NEWS COMPANY, MS NASSAU ST, an open reference to the case, and wants to visit with its rod of rebuke all those who are ready to assert that Gov. Washburn ever had anything to; for anhouncing the truth, Galileo was persecuted do with it. But that is altogether too cool, even by the followers of this creed, and so has every for the fifth of November. The Globe falls to berating all outsiders, and says they have got themselves into hot water, are "over zealous," "extremists in sentiment," and "regard the public like a jewsharp, upon which they can play at will." the BASSER or Livier, care should that might be allowed as a party way of putting however embedded to the same the state of the expression of free thought, but Spiritualists are too seriously concerning the expression of free thought, but Spiritualists are too seriously concerning the expression of the control of this matter, and they are satisfied, on investigation, that the Governor is guitty of the bigotry which has been laid to his charge. The only thing to do is to ascertain Prof. Tyndall, the eminent English scientist, whether Gov., Washburn's name has ever been has recently fonctuded a series of popular lectures | Withdrawn from the list of the Chicinnati Vice

National Association, writes to the Washington Chroniele, from New York, as follows: "The Gov. Washburn last December, with a note conenclosed call meets your approval, your name is solicited to be added with those of the gentlemen concurring.' I have now before me Mr. Washburn's reply, in which he says, 'I approve of your movement." There is just the black-and-white of it. Gov. Washburn has never since altered his position before the public in reference to that movement. He stands before the public, therefore, pledged to the "God-in-the-Constitution" plan from beginning to end. He is an advocate of ecclesiastical rule in government. He would assist to bring about a church dynasty, as odious and tyrannical as anything that was ever stamped with the seal of the papacy. He would sink republicanism in egelesiasticism. Spiritualism, under his system, would go to jail for Sunday preach

ing. Priests of the Puritan-pattern would dictate the laws under which we are to live. We should be utterly and entirely under the sway of priests and churches. Are Spiritualists going to vote for

Music Hall Spiritualist Free Meetings. Notwithstanding the horse disease drawback. and the falling rain, nearly one thousand persons assembled in Music Hall, Sunday afternoon, Oct. 27th, to listen to a very able and cloquent discourse from Giles B. Stebbins, Esq., of Detroit, Michi-

After briefly alluding to the catastrophe which now so singularly impedes travel, Mr. Stebbins proceeded for one hour, in his usual clear and convincing style, to offer important suggestions, arguthe spirits be considered as an insult to himself? we need a broader outlook for truth, not alone in time, in respect either of yielding information or | Stebbins's book, "Chapters from the Bible of the Ages," were read ranging over many centuries, from the Hindoo Vedas to our own time, which Such was the way in which the learned Faraday, awakened much thought and interest. Second: idea of God outside the world of Mind and Matter, ruling that world from without, but the thought spirit of the foregoing letter" (that quoted above), man's spirit for self-help and growth to higher such phenomena as Mr. Home may wish to re-life, instead of the pitiful and enervating notion that all salvation comes from without. Third: We want a higher ideal of humanity, a remembrance that spirit, we are all akin, of the same stuff and substance, from the Infinite Soul. This temptible character of the manifestations and their shall inspire us to all works of Reform and deeds of fraternal kindness. Fourth: We want a higher and finer code of ethics, and a wise self-conquest and self-control—a morality nobler than the church them together, that thus there may be joy and

During the entire lecture the audience were deeply interested, and at its close manifested decided approbation by applause.

Miss Jennie Leys

Will speak in the above hall each Sunday afternoon in November. The public generally are invited to attend-"without money and without

MRS. CORA L. V. TAPPAN, we learn, has not sufficiently recovered from her severe prostration last winter to be able to resume her labors in the lecture field, and therefore has gone on a voyage to Europe. On the 16th of October she took passage on the steamship Nevada for Liverpool, en route for a winter's sojourn in Southern France or Italy, accompanied by a family of life-long friends who go to Europe to superintend the education of their children, a portion of whom were with Mrs. Tappan last winter in Florida. A warm and sunny clime is an absolute necessity of Mrs. Tappan's sensitive nature-severe cold weather pros-

ANNUAL CONVENTION.-By reference to announcement in another column, it will be seen that the New Jersey State Association of Spiritualists and Friends of Progress will hold its annual convocation at Greer's Hall, New Brunswick, Nov.

New Music.

WIIITE, SMITH & PERRY, 208 and 300 Washing

Archbishop Bayley Criticised.

States, which strike the initid of a liberal-minded reprehensible. In all charity we had hoped that, since the persecution of Galileo and other eminent scientists, the heads of the Orthodox religious sects throughout the world had learned wisdom, and would, in the future, cease to brand the march of mind and the advancement of science as Utopian; but it seems that some of them are still wedded to their idols.

Archbishop Bayley is reported to have said at Baltimore, on Oct. 13th, 1872:

"That we live in a time of great excitement and great change, a time when everything is brought into discussion, when the most sacred and best recognized truths are questioned, when the falsest theories in regard to religion, government, every-thing, are spread about on every side. We live in a time when the influence of the great majority of the periodical press is on the side of naturalism instead of prefer-naturalism; when journalism has become the school which dominates over all others, and to which almost every one new goes for instruction, young as well as old."

It was once a sacred, and well recognized idea in his church that the world did not move, and other eminent scientist, both ancient and modern, who has dared to controvert supercilious error and fraud upon human rights and human reason.

Bishop Bayley again says: "The church has fought many a battle and has always been victorious."

Indeed! Has the church been victorious in its battle with the great-truths enunciated by Galileo, Kepler, and Franklin? Where is the intelligent man of to-day who does not perceive and know that all matter is in motion? that matter, and force are alike indestructible, and that nothing can come from nothing-that all is natural, and nothing preter-natural?

Why do theologians "use the wire invented by the skeptie Franklin to protect the cross upon their churches from the lightning stroke of heaven," except it be that they prefer to conform to the laws and truths of Nature, rather than believe and act as though all was preter-natural? Why teach one thing, and practice another? Why vainly boast of victory, when the church has ever been vanquished in her conflicts with science and truth? Why vainly attempt to stifle inquiry into the "most sacred and best recognized truths?" Can a person believe a dogma, however well recognized, without knowing or demonstrating it to be true? Truth need fear nothing from doubt or investigation. Error has everything to fear.

The errors of Orthodoxy, like all other errors are in jeopardy. And how strenuously soever the theological attorneys" may fight for their clients; the Great Judge—the enlightened people—will in the end render a righteons verdict.

Again, the Bishop says:

"Who ever heard of a good or even an average Catholic joining the Internationals, becoming a Mormon, or making speeches at woman's rights meetings?"

Truly, how little of that spirit of toleration and charity which Jesus taught is here manifest—in a nutshell, protesting that the very design origied! Such persons, we may suppose, are to be pro- nates, consciously or unconsciously, in an ambinounced infidels, hereties, &c., and read out of tion to form creeds and sing psalms, instead of church society into the heavenly company of Gal- | working patiently steadily for mankind. He fears ileo, Franklin, Holbach, Voltaire, Confucius, that any scheme of organization at present tends Swedenborg, and a host of others inimical to to fix bounds to the expansion of the human soul. priesteraft.

An English View of Mrs. Woodhull and

Her Work. The subjoined letter, from an English correspondent, puts the case as looked upon from his standpoint, in clear and unmistakable language:

EDITORS BANNER OF LIGHT: Sirs-May I be allowed to say, briefly, a word on the recent speeches of Mrs. Victoria C. Woodhull, and her sister, Miss Tennie Classin, and how they are received by those I come in contact with here in England?

These speeches have, I believe, caused considerable sensation in the States, and here they have caused many surprising statements of opinions. In England, as in the States, in some cases, they have been replied to by being abused; but also, in many other cases, they have caused people to think over subjects that had hitherto been taken as a matter of course. In fact, I do not think I am overstating the fact when I say they have caused a revolution in private social thought-pri vate, I mean, so far as simple conversation goes; for the have not had yet any one who has been for we have not had yet any one who has been bold enough to initate your New York husiness ladies, and take up and discuss the matter on a public platform; yet, from what has come under my own notice, I am sure these opinions are becoming more prevalent, and they are only kept in private life because of the fact that, as yet, they are new, novel and unfashionable. Nevertheless, I do believe these ideas are growing stronger each day. It is not for me to sneak of the value of the day. It is not for me to speak of the value of the arguments that are put forward, or yet here discuss them! I have my own opinion concerning them, and only hope they may be well ventilated and discussed, and their truth and morality tested. and discussed, and their truth and morality tested.

It must be acknowledged by all that Mrs. Woodhull has raised some grave social problems, and
that she has struck at the very root of one of the
most universal of social customs. Whether her
views are right or wrong, good or bad, moral or
immoral, must be or ought to be proved.

I think it is well for us all to follow the truth,
let it lead where it may, and that no consideration
of noticy ought to proved us meeting honestly

of policy ought to prevent us meeting honestly any question that can be fairly put before us. I altogether deprecate the manner some take of answering inconvenient arguments, viz., by abuse; and think that no philosophic or truth-loving mind and think that no philosophic or truth-loving mind will so act; but, on the contrary, for the sake of mankind and lumanity, I trust all free-thinkers will lose no opportunity of condemning this style of reasoning, and give every argument on whatever subject, and coming from whomsoever it may, a fair field and no favor.

I am interested in the discussion of this subject, and hope it will be thoroughly examined, and that, during the examination, we shall all avoid the unseemly and ignoble style of calling manes.

the unseemly and ignoble style of calling names. Let Mrs. Woodhull be right or wrong, in this Let Mrs. Woodhull be right or wrong, in unsage of progressive principles and freedom she can claim a respectful and fair hearing, to deny, her which will be unjust on our part. For myself—and I might speak for many others of my own personal acquaintance—I do publicly thank her for bringing the question before the people, and I cannot but admire the plucky, brave and fearless manner in which she has dared to advocate and expound what she seems to honestly think the right, in the face of the fact that it is unfashiona ble. It is just possible that courage may consist in other acts than facing a battery or leading a forlorn hope, and also it is just possible that gen-

Movements of Lecturers and Mediums he lectures in Portland, Me. He will also deliver

naturalist as unworthy of the age, and highly a course of geological lectures there on week even-Dr. II. P. Fairfield addressed good audiences luring October, in Salem, Mass. He will speak the first two Sundays of November in Lynn, and

the last two in Stoneham, Mass. Dr. M. H. Houghton's address, for the present is Cambridge, Mass,

Mrs. E. A. Blair, the spirit-artist, who paints beautiful pictures while blindfolded, is now on a western tour, giving exhibitions of the wonderful power-displayed through her mediumship. Her address is Battle Creek, Mich.

John Brown Smith speaks in Philadelphia, Pa. in "Assembly Hall," corner of Tenth and Chestnut streets, on each Sunday, at 101 A. M., and 8 P. M. "Social Conference" at 3 P. M., during the month of November. He is open for engagements in States adjacent to Pennsylvania during the J. William Fletcher, trance speaker, will lecture

in Westford, Oct. 27th; in Lunenburg first Sunday in November; in Concord, N. II., the second; in Suñcook, N. H., the third; New Bedford, the fourth; Lunenburg, first Sunday in December; N. Scituate, second Sunday. B. F. Richardson, the blind test and healing me-

and hold circles week evenings. Address 69 Dover street, Boston. Mrs. M. E. B. Sawyer has changed her residence

lium, will answer calls to lecture on Sundays

from Manchester, N. H., to Baldwinsville, Mass., where those wishing her services as a lecturer should address her.

W. F. Jamieson is reengaged for another month n Detroit, Mich. (the Sundays of November). He will give a course of five week-evening lectures in lonia, Mich., from November 11th to 16th; at Ypsilanti, five lectures, from Nov. 18th to 23d. Those wishing to make engagements with him for lectures during the winter should apply early. Address 110 Miami avenue, Detroit, Mich.

Dr. P. B. Randolph, during November, will be in Sunbury, Penn., where he lectures. Parties wishing his services can address him there, care of J. F. Kapp. On his return to Boston, Dec. 1st, he will accept calls to any part of New England and the Middle States.

Right to the Point. . .

We hope that none of the readers of the Banner will omit to read the essay in another part of the paper, by the venerable Clement Pine, of England, who writes from a clear head and a spiritual nature. The several topics he handles are of deelded interest, current and permanent, and will well repay perusal. But the last paragraph of his essay is to be particularly noticed, for it bears upon a subject which has vexed numbers of Spiritualists, who will be glad to receive the testimony of one so rich in experience, in condensed and forcible form. .

He briefly sums up the question of organization And he testifies simply to what experience has so This wall of the Archbishop at Baltimore, as far proven to be true, viz.: that every attempt in well as the recent one set up by the Archbishop of this direction has so far been utterly confounded, Canterbury in England, demonstrates one fact: No plans for a restricted organization have yet that the march of intellect and civilization is far been able to obtain a footing. Something has alin advance of the dogmas of Orthodoxy—that ways "confounded" them, as he says. Organizachurchmen are already driven to the defensive. tion, as at present conceived, means not much Religious intolerance and Orthodox aggression more than a creed of some sort, and a creed means have ceased to be popular, because truth has pre- "defining what subjects shall be discussed and what rejected." This is an imitation of the churches, and Spiritualism is bound to grow and spread in its own way.

Annie Ralworth.

The following spirit message was given at the Banner of Light public-free circle, Monday, Oct.

How do you do, sir? I come to tell mother that father has arrived safe, and that he soon will be in condition to send a message back to her. He sends his love now; but he could n't come to-day, sends its love how, but he could not come to-day, because he did n't feel safe about it. My name was Annie Halworth. I was ten years old when I lived in this life, two years ago. My father has just died, to-day; he's just died in Frankfort, Germany. Mother knew he could n't live, so she's expecting his death; and I 've come to tell her he has arrived safe and all right. Mother thought, because he did n't believe as she did, that he would n't he happy in the other life and that it because he did n't believe as she did, that he would n't be happy, in the other life, and that it would be a long time before he could communicate. I want mother to know that father is all right. He did n't believe much of anything about these things when he was here; but he sees now these things when he was here; but he sees now just as quick as anybody. Just as soon as he saw just as quick as anybody. Just as soon as he saw just as clear as can be, and he'll come back with a message just as soon as he thinks it is safe. He says he do n't feel as though he ought to so soon.

He had an operation performed; he went to Germany and had it performed. He was getting along very well, but somehow or other it took an unfavorable turn, and hemorrhage set in. He lived through the first hemorrhage. The doctor and he was afraid of another, and if he had another he would n't live, and so mother did n't expect he 'd live, and she 's been afraid he 'd be unhappy when he came where I live.

The is n't unhappy, mother; he 's just as nice as can he; and if he was n't afraid it would not he.

can be: and if he was n't afraid it would n't be just right to come so soon, he'd come with a message to you to-day. So, don't worry, mother—feel all right about him, and he'll come pretty

My mother lives in Jersey City. [Will she get My mother fives in Jersey you print-it she'll your message? Oh, yes; if you print-it she'll get it of course, because she gets the paper. Please print it ahead. Mr. Parker says you may. She's been wondering why I did n't send her some word. Good-by, sir.

The Horse Disease,

So prevalent all over the country at this time, inluced a questioner at our Free Circle to ascertain the views of the controlling spirit upon the subicet. We give below the result:

Ques.—What is supposed to be the immediate cause of the prevailing disease among horses?

Ans.—The immediate cause is the presence of poisonous animalcule in the air. These poisonpoisonous animalculæ in the air. These poisonous animalculæ have been generated by the peculiar atmosphere of the past summer, which acts upon the glands of animals, because those glands are peculiarly adapted to receive that kind of poison. Horses are more liable to take it than other animals, for the reason that they have been overworked. They have been driven to a speed corresponding to the speed of the human intellection march of mind that belongs to the present age. You are a fast people; you have driven, your horses very fast; you have overworked them; you in other acts than facing a battery or fealing a forlorn hope, and also it is just possible that general opinion may be wrong, and the views held by "society" decidedly pernicious.

Apologizing for intruding upon your space, vet feeling it almost a duty to ask you to insert this letter, I am, dear sir, yours, etc.

Burley Fields, Leeds, Eng.

Burley Fields, Leeds, Eng.

Lois Waisbrooker's Circular to the Spiritualists of Michigan and elsewhere is printed upon our eighth page.

You are a fast people; you have driven your horses very fast; you have overworked them; you horses, and nature, either in man or beast, always pays the penalty for any such step taken. It is to be hoped that this visitation will teach humanity a lesson it has never yet been laught, namely: how near the beasts are to the human, and of how much use they are to man, and the necessity of being just to them—taking good care of them. They should be taken proper care of. These animalculæ would not have developed themselves in forms of disease, when inhaled by horses, had not the lungs and heads of the latter been in just that peculiar state to developed the former when once taken into the system.

New Publications.

THE OTHER LIFE, by Wm. H. Holcombe, M. D.; is a neat volume from the standard press of Lippincott & Co., which we have received through Lee & Shepard. It is an attempt to condense, for popular comprehension, the essential doctrines of Swedenborg in relation to the other world. At the outset, it needlessly protests against being regarded as any aid or adjunct to Spiritualism; we say needlessly, for in order to convey the truths it has adopted, it is compelled to admit the very doctrine which Spiritualism distinctively inculcates and establishes, viz., the communion of spirits with mortals. Besides, if Swedenborg was the medium the author would make him, as he says himself in reference to the ancient seers, his gift could not have been peculiar and single, but distributed to others as freely as to himself. This presentation of Swedenborgism, from the side of the New Church, has many points of comfort and satisfaction, and saving its tendency to restrict and fetter faith instead of releasing it, cannot but do good to benighted and timid minds. If, as Swedenborg taught, the intermediate place of spirits after death surrounds and overlies our planet, why may not departed spirits return and impress themselves upon receptive natures under right conditions? That they do, is demonstrated in many more ways than Swedenborg ever can demonstrate his personal revelations. They come and exert physical power, utter sounds, and in various ways prove their presence. This volume deserves, however, to bé very widely read.

THE OUTCAST, AND OTHER POEMS, by J. W. Watson, author of "Beautiful Snow," is published in superb style by the enterprising house of Peterson & Brothers, of Philadelphia. These "occasional" verses are in the happiest vein, generally in a minor key, and appealing to the pathetic side of men and women. "The Outcast," which gives the title to the present collection, is finely conceived and skillfully treated. The versification is of the same kind which has introduced its author to so extended and deserved a popularity. The whole volume is lyric poetry of a high order, and we are certain that we can detect advancement on previous efforts. Mr. Watson, like John Rogers, the sculptor in mud, chooses common subjects for his muse, and touches them just as common people would themselves prefer; and they know what kind of poetry they like better than others do for them. We cannot speak in too high terms of the elegance with which this second volume of verses by the author has been brought out by the publishers, nor recommend their exquisite taste too strongly to the public admiration. For sale by

THE WISCONSIN STATE HISTORICAL SOCIETY has issued its Sixth Volume of Collections, for the years 1869, '70, '71, '72, from the State Printer's Office. The necessary interruption in its regular publications is now fully atoned for. It is an excellent plan for the younger as well as the older States to preserve with jealous care the minutest records of their early history, that thus the historian of the future, no less than the local student and devoted citizen, may have a treasury of facts from which to draw for his satisfaction. The present volume contains an interesting variety of biographical sketches and character pieces, which will not fail to be read by all who are interested in the progress of Wisconsin with eager interest.

THE ORDEAL FOR WIVES IS Mrs. Edwards's latest society fiction, which those who read "Ought We to Visit Her?" will "go through" at a rapid rate. Its characteristics have already been well proclaimed in the magazine in which it has appeared, and in its present attractive form, from the press of Sheldon & Co., of New York, it will be eagerly seized on by those who have read it as well as those who have not. It is a bright and powerful story. For sale by Lee & Shepard.

GEMS OF STRAUSS. — Under this title Oliver Ditson & Co., Boston, issue to the musical world a collection of brilliant dance music (a copy of which we have received) which will be everywhere welcomed with enthusiasm. The composer, Johann Strauss, to whose notes the Viennese have for some time responded with applause, has left a record during his recent visit to the Boston Peace Jubilee, which cannot fail of particularly pointing the public attention here to this book, whose pages are filled with choice compositions. upon which the seal of undoubted popularity is already affixed.

Scribnen's Monthly-from A. Williams & Co., 135 Washington street, Boston-whose issue for November is received, promises (as per prospectus of its publishers for the coining year) a more brilliant array of contributors, and an increase in the variety and beauty of its illustrations. " already conceded by the critics to be 'finer than any which have hitherto appeared in any American magazine." Among its attractions will be a serial story, "Arthur Bonnicastle," by Dr. Holland (who continues editor), illustrated by Miss Hallock; a new story, by Saxe Holmes; "The One-Legged Dancers;" "The Epic of Fiddletown," (story) by Bret Harte, illustrated by Sheppard; and a series of entertaining papers by R. H. Stoddard, concerning "Authors, their Personal Characteristics, Home Life, Families, Friends, Whims and Ways," Clarence Cook, Haus Andersen, Bryant, Bushnell, Eggleston, Froude, Higginson, Bishop Huntington, John Hay, H. H., Macdonald, Mitchell, Miss Phelps, Stedman, Stockton, Celia Thaxter, Warner Wilkinson, Mrs. Whitney, Elizabeth Akers Allen and a host of others, will contribute. Dr. Holland's "Topics of the Time" department will still be presided over by him; Watson Gilder will furnish "The Old Cabinet," as heretofore; Prof. John C. Draffer will manage the department of "Nature and Science," and those of "Home and Society" and "Culture and Progress" will engage the contributions of more than a score of pens on both sides of the Atlantic.

Among other fine writers from various authors, Moneure D. Conway furnishes in the November number a striking article on "The Demons of the Shadow," in which he gives what may be called "The Natural History of the Devil;" and Dr. Holland offers an editorial, denominated "Prayers and Pills." Extraordinary inducements are presented to new subscribers. Address Scribner & Co., 654 Broadway, New York.

THE WESTERN STAR for November is received and for sale at this office. Contents: The Spiritual Situation in 1872; "Modern American Spiritualism;" The Wonderful Experiences of Dr. Cyrus Lord and his Gifted Daughters; Filiolæ Dulcissime (poetry); "Ghost Land," or Researches into the Mysteries of Spiritual Existence; Not Yet (poetry); Communications from the Western Star Circle of Spirits; The Garland-a Summary of a Month's Experiences in Spirit-Communion in Eu-

THE INLAND MONTHLY, Charlotte Smith, 407 ... N. Fourth street, St. Louis, Mo., presents the following table of contents for October: "Progress of Human Knowledge," by S. T. Glover; "Then and Now," by Belle Bush; "The Great Spanish Expedition," by J. Henry Shaw; "The Conqueror," by Mrs. S. E. Sells; "Education as it shall be," by Horace Greeley; "The Betrayed," by Oliver Oracle; "Mrs. Drummond's Carriage," by M. R.

Housekeeper; "Carrie," by D.; "The Inland Sea: Its Utility, Dovelopment, and Progress-The Anchor Line," "Little Feet," by Florence Percy;
"Clarence, a Drama in three Acts, the D. J. Snider; "Settlement of St. Louis and Missouri—No.
2;" "Random Thoughts," by L. U. Reavis; "Civilization and Barbarism on this Continent;" "The Graves says in this number of the Banner. Dream of Fame," by Alexander Nicholas de Menii; "Thoughts about St. "Louis," by T. M. Colburn; "Wuiting," by C. S.; "Children's Department;" "Housekeepers' Department;" "Editorial Department.?!.

THE ATLANTIC for November commences by a lively continuation of "The Poet at the Breakfast-Table," in which O. W. Holmes, as usual, displays his keen sense of the ludicrous, blended with a view of the good-in-all; "A Dinner Party" is graphically detailed; James Parton proceeds with his History of Thomas Jefferson; II. James, Jr., gives Part II, "Quest's Confession;" "The Primeval Ghost-World" is explored - as far as ancient records, traditions, etc., are concerned-by John Fiske; other articles by James DeMille and Charles Warren Stoddard, and poems by Harriet Prescott Spofford, Rose Terry, Louisa Bushnell and F. Logie Robertson, add grace to its pages. The number ends appropriately with well digested departments on "Recent Literature," "Art," "Music," and "Politics." James R. Osgood & Co., Boston, Mass.

IMPPINCOTT'S MAGAZINE for November-J. B. Lippincott & Co., 715 and 717 Market street, Philadelphia, Pa.-commences with an article entitled "From the Field to the Fireside," (illustrated) by H. C. Sheafer, in which the process of making newspaper from straw is explained; "The London Season," gives a glimpse of the fashions and customs of London society, and is contributed by Reginald Wynford; "The Mission to Costa Rica," by Robert M. Walsh; a continuation of William Black's serial; short stories by Kate Putnam Osgood and Jeanette R. Hadermann; "Sketches of Southern Life," by T. C. De Leon; "An Evening with a Spiritualist." by Charles Dawson Shanley, and other articles of merit, together with two poems by George II. Boker and Emma Lazarus, and the usual departments, present to the reader a collection of bright and entertaining pieces of

THE KANSAS MAGAZINE Publishing Company still continues to send out from Commonwealth Building, Topeka, a periodical which has the true Western flavor in its contents, of which no clearer example exists than "Joe's Pocket," (story) by Deane Monahan, in its October issue. Many other farticles, both in prose and verse, and various editorial departments combine to make a readable number of this deservedly popular monthly.

OUR YOUNG FOLKS-Jantes R. Osgood & Co. Boston, Mass.—is out for November. Read it, "young folks," and be satisfied with its neat stories, smooth poetry, and quaint illustrations (especially "The Hornet's Nest").

PETERSON'S LADIES' NATIONAL MAGAZINE for November contains a steel plate frontispiece entitled "A game two can play at;" a colored fashion plate, also a neat outline (in colors) of a tidy in Java_canvas, and stories, patterns, and miscellany offer ample entertainment for leisure hours. Charles J. Peterson, 306 Chestnut street, Philadelphia, Pa.

THE NURSERY-John L. Shorey, 36 Bromfield street, Boston, Mass.—is out for November. A touching picture, "Left Behind," which appeals to certain moods of older heads than the readers for whom it was intended, leads off its contents, which are as usual excellent.

The Folio for November - White, Smith & Perry, 293 and 300 Washington street, Bostongives an abundance of rich and spicy articles, likenesses of Rubinstein and Miss Mehlig, the "Blue Danube Waltzes," by Strauss, and two other musical selections of merit. A fine number is promised for Christmas.

"Josh Billings's Farmer's Aliminax" for 1873, has arrived. Any one who desires a smile for each month in the year should invest. Published by G. W. Carleton & Co., Fifth Avenue, (Broadway and Madison Square) New York. RECEIVED: THE OLD FARMER'S ALMANAC-Robert B. Thomas—for 1873, published by Brewer & Tileston, Boston, Mass.

THE VOICE OF PEACE, for October, J. & Z. C.

Whipple, Mystic, Conn. THE LADIES' FLORAL CABINET, and Pictorial Home Companion; editor, Henry T. Williams, the

Horticulturist, 5 Beekman street, New York. Vol. 1. No. 1. THE DAWN OF PEACE, devoted to social, mental, moral and physical reform. Newton B. Jacobs, Williamsburgh, N. Y.

"Chapters from the Bible of the Ages."

We have received a fresh supply of this invaluable standard work, edited and compiled by a gentleman of culture-Giles B. Stebbins, of Detroit, Mich. It contains some of the most remarkable and advanced ideas from gospels and inspirations from many centuries and peoples. Extracts were read from the work in the course of the lecture in Music Hall last Sunday afternoon, and many persons anxiously inquired where so valuable a book could be obtained. We refer the reader to another part of this paper for a fuller description of a work which, if it does not already, is destined to commend itself to the attention of thinking minds.

Meetings in Albany, N. Y.

DEAR BANNER-Mrs. A. E. Mossop's lectures here have been a grand success, and the following resolutions were adopted at the close of the course:

Resolved. That our grateful acknowledgments are due to Mrs. Mossop and to that exalted spirit control by which she is influenced, and through whom we have been favored by truly touching and

whom we have been favored by truly touening and eloquent discourses.

Resolved, That we commend Mrs. Mossop to all societies that are carnest and faithful, and hold our cause as a preëminently sacred trust; and that these expressions of our good will and heartfelt desire for her prosperity and happiness be published in the Banner of Light and Religio-Philosophical Journal.

After Mrs. Mossop's lecture last evening, a dozen or so of spirits were described by her as being present; and though the people did not rise to claim them, a crowd gathered around the speaker's desk afterwards, and many said they did recognize their friends. The Rev. Mr. James, who used to preach here, was so accurately delineated. a number said it was unmistakably the old pastor. Mr. Jacobs, of Troy, fully identified his father; Miss Strong, her mother; and Capt. Holdridge, a

highly respected citizen of Albany, told me he recognized his wife, who had, as stated by the medlum, been in the spirit-world some twenty-seven or twenty-eight years.

The spirits seem determined that wonders shall never cease. Through the love with which they curtain us gleam their white arms and their angelic hands, ready to embrace, to welcome, to wed

us to the good, and lift us to the bright and beautiful in the higher spheres.

Oct. 28, 1872.

ALL SORTS OF PARAGRAPHS.

We want the name of every Spiritualist in Ameabury and Salisbury, Mass. Is it not time, friends, to form societies in these towns, and establish regular Sunday-meetings Can't something be done to "move the waters" in other localities in Massachusetts, in this direction? Read what K

Wm. White & Co., 158 Washington street, Boston have for sale the first series of "Incidents in My Life," by D. D. Home, the remarkable spirit medium; and the secon is now issued from the press of Holt & Williams.

MATURE'S DIVINE REVELATIONS IS a grand book Everybody should possess it.

CAP Our promised continuation of the notice of Home's Incidents in My Life-Second Series," is necessarily crowded out till another issue.

ED See advertisement of F. P. Tupper, Magnetic Physi-

clan, who comes to us well recommended. MORAVIA .- A correspondent informs us that the Keeler ire sitting patiently twice a day, for their promised manifes tations, without a medium in the cabinet. The writer adds "The Deanes (a large family of mediums) will, I think, so be another attraction at Moravia."

"The happiest of pillows," says Pericles, "Is not that which love first presses. It is that which Death has frowned on, and passed over."

There is scarcely a sect or a dogma in Christianity that has not its match in the more anchest religion of Athotoscar. The Christian Millennium is abnost a literal copy of the extended from hearnation of Vishing, and they correspond nected from hearnation of Vishing, and they correspond as the control of the control of

As the rose breatheth sweetness from Itsown nature; so the leart of a benevolent man produceth good works.

A correspondent informs us that the late public debate a Sandwich, Mass., between Drs. Houghton and Morron, was very interesting affair.

> TWO SIDES OF LIFE. There is a shady side of life,
> And a snany side as well,
> And 't is for every one to say
> On which he'd choose to dwell,
> For every one nuto himself
> Commits a grievous sin,
> Who bars the blessed sunshine out,
> And shuts the shadows in. And shuts the shadows in.
> The clouds may wear their saddest robes,
> The sun refuse to smile,
> And sorrow, with her troop of tills,
> May threaten us the while;
> But still the cheerful heart has power
> A sunbeam to provide;
> And only those whose souls are dark,
> Dwell on life's shady side.

General opinion is no proof of truth, for the generality of

We have received a letter bearing neither date nor locality signed "G.," announcing a new lecturer in the field. It may be all correct; but we want names and dates in such matters Revenge is detestable. What, then, is crucity? It simply

possesses the mischiefs of the other, but lacks even the pre-tence of its provocations. CHELSEA.-Granite Hall.-Giles B. Stebbins delivered

sound and entertaining lecture to the Spiritualists of Chel-sea, on Sunday evening, Oct. 27th. During November, Miss Jennie Leys is to speak there on Sunday evenings.

REVIVED-Woodhull & Claffin's Weekly.

The horse-all here is dying out. Nearly all the horses in the time. But the people bore the inconvenience with re markable EQUINE-Imity.

Like unto trees of gold, arranged in beds of silver, are wise sentences uttered in due season.

QUERY.—How can the clerky say that "modern Spiritual-ism" is of the devil? Do they intend to say that he (the devil) is proving the immortality of the soil, which they have long tried to do, but always failed?—W. W. Modece, in the Dancetin (New Zealand) Echo.

"A leading clergyman of New York considers ritualism "merely a matter of candles and nightgowns."

Substitute Mrs. H. Caul for "Mrs. McCall," as printed in A. E. Carpenter's letter in the Banner of Oct. 26th.

The "HOME CIRCLE" is one of the best and cheapest illustrated story papers in the United States, brimful of good things every week. Only \$2 a year, besides a beautiful magazine given free a whole year to every subscriber. Splendid premiums for cluls, such as costly gold watches and silver-ware. Single copies 5 cents, for sale everywhere. Sample copies sent free by addressing F. Gleason, No. 42 Summer street, Boston, Mass. N2.—13w

Donations in Aid of our Public Free Circles. Since our last report the following sums have been received for which we tender the denors our most sincere thanks:

Benevolent Fund. For sending the Banner free to the Poor.—From J. B. Dunton, 50 cents.

To Correspondents.

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

A. G. W. C., CINCINNATI.—Have n't yet found time to ex-

ter speedily.

A. E., BENNINGTON, VT.—We have submitted your lefter to the controlling spirit of our circles, who pronounces the message under consideration correct in its details, as will be proved to be the case at some future time.

Spiritualist Lectures and Lyceums. Spiritualist Lectures and Lyceums.

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dicited.
The questions answered at these Seances are often propounded by individuals among the audience. Those read to the controlling intelligenee by the chairman, are sent in by correspond-

SEALED LEFTERS. -Visitors at our Free Circles have the privilege of placing scaled letters on the table for answer by the spirits. First, write one or 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 ad-dress on the envelope. At the close of the scance the Chairman will return the letter to the writer.

It should be distinctly understood that the answers to questions propounded by writers must necessarily be brief, the spirit addressed always writing its answer'er 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.

Mighty Spirit, we know that thou art great in wisdom, and that thy thoughts fill all the earth and all the heavens, therefore we can trust thee: Thou didst speak to us and to our fathers many moons ago, when we were covered with the darks ness of this life, and we heard thee, and did what we could to follow thee; and in the new and brighter hunting-ground of the soul thou again, dost speak to us, and we have heard thy voice, and we shall do what we can to follow thee, Though thou didst not give us books, as thou didst our white brothers, yet thou didst give us, as them, the Book of Life, and thou didst tell us to read that book, and to understand it, and by it to find thee. But, Great Spirit, no white man nor Indian has ever yet been able to understand that book, therefore we ask thee to enlighten our understanding, and quicken our thoughts, and shed the light of thine own great soul upon us, so that we may read aright and understand aright, and walk faster toward thee. Thou didst give us, when here, and since we have ascended to the upper hunting-ground, many tokens of thy pleasure. We are satisfied with them, and we hope that thou art satisfied with us. June 20.

Questions and Answers.

CONTROLLING SPIRIT. - If my brother, has questions, I shall answer them. QUES .- (From Clement Pine, "The Willows," Bridgewater, Eng.) In December, 1866, being then in Illinois, having-lost my sight, (and, in consequence, in difficult circumstances) I drew up a memorial, which was presented to Congress by Hon. S. M. Cullum, setting forth my claim as the originator of the Cheap Postage System in the United States, which was presented and referred to the Post Office Committee. On the following December, being in Cincinnati, I drew up a petition, which was numerously signed by the most prominent citizens of Cincinnati, urging Congress. to act on the subject. This was entrusted to Hon. B. Eggleston, M. C., from that city, and a member of the Committee on Post Office Expenditures, who promised to report immediately thereon, the petition being accompanied with a large package of documentary evidence. Can the controlling intelligence inform me if this or some succeeding Congress will take the necessary action on the premises of that in the public archives of the nation may be found reliable testimony on this im-

den the path of present and future reformers? Ans .- When my brother shall have slept the sleep of death, and shall have ascended to the upper land of life, then this will be done. His white brothers in all government matters move slowlyso slowly that the heart grows weary and the senses faint-while they are doing their work; but so sure as the sun shines to-day, so sure my brother wilflook down from his ascended sphere in life, and be gladdened by the knowledge that he has been remembered.

portant reform, serving as a milestone in the jour-

ney of the historian, and a beacon of light to glad-

Q .- (From the same.) Can you inform me if. when I persevered for years to accomplish thisimportant reform, it was through the instrumentality of ministering spirits who are taking cognizance of human need, in order to elevate man to a higher plane, although I was unconscious of their influence?

A .- My white brother has been an arrow speeding from the bow of his dead brothers. That arrow found the place destined by his dead brothers · for it.

Q.-(From the same.) Is it not an incumbent duty on all true Spiritualists to exert themselves in tracing up the instrumentality by which the whole people were so signally benefited, by which, in numerous instances, the expense of communicating with their friends was reduced in a ten-fold degree?

A .- Since my brothers and sisters who live under the light of this new dispensation called Modern Spiritualism, believe in reform and preach it. and sometimes practice it, it becomes a duty incumbent upon them to recognize all such questions, and do whatever the Great Spirit dictates them to do in giving them their proper place.

Q .- (From the audience.) Was it the design of the spirit-world to build up among us church organizations and the various religious societies? A .- Since all things that exist at all, exist by the

direct action of the spirit-world and spirit power, this can be no exception. Your churches, your Bibles, your teachers, are all in the hands of the Great Spirit. He deals with them as pleases him. Q.-Does belief make a good man, or is it his

works? Which effects the most in his behalffaith or works?

A .- That belief which is without works is dead. therefore of no use. That belief which is accompanied by works, and is alive by works, goes out into all spheres of life, and makes the man either good or bad.

Q .- The only object of prayer is to make a man better, is it not? It cannot change the purposes

they ask for.

mediumistic," and explain it?

A .- A something acting between. The pencil day. Good-day, sir. in the hands of our scribe is a medium for the brain of that scribe, and it acts between that brainand the paper. This body through whom the In- I am Ruth Ann Prescott. I lived here twentythings going on in the super life. They receive "drink and thirst no more." the thoughts of their dead brothers, and, by the To my son William my last words were, these thoughts to you.

principle of Nature? less piece of wood, and abiding here [pointing to] them. the medium, and everywhere - a principle, a power, a force, acting through and governing all-

O .- Is clairvoyance a sixth sense, or is it a development of the other five?

new sense the clairvoyant goes out into distant and my brothers. worlds and sees distant objects, becomes acquaint- My name, sir, was Connolley-John Connolley. in the past, things that are in the future, as well because he thinks if he had n't had me carried of

spirit control?

A .- Why are there green apples upon your trees' in spring-time, and ripe apples in summer and autunn? . Why does the Great Spirit teach you to plant your seed in the soil? It bursts the shell, grows in all directions, comes up to the sunlight, and becomes perfect fruit or grain:

Q .- Then we must do evil that good may come?

Q .- Why should fruit be allowed to mature in in imperfect condition?

A .- The Great Spirit can answer that question better than I can; put it to him,

Qu.-Doubtless he could answer all our ques tions better than you. A .- There are some questions which the Great answers to souls in the flesh. They must wait un-

new life. Then they will be better able to comprehend the thoughts of the Great Spirit. Qu.-I understand that this spirit has gone to that new life. If seems to me that he might be

til they have ascended to the clearer light of a

able to inform us. A .- Well, then, he does not choose to inform you. He answers what questions he pleases, and that I can come back - my Aunt Martha, she rejects according to his pleasure.

Q .- At what stage of feetal growth does the spirit become individualized?

A .- At conception. Q:-If, as I understand, a child comes into the child to do with the sins of its ancestry?

fruit than you are to-day. Sin is but an un- away. I haven't been gone a year yet. ripe condition of life. This unripeness is visited through many generations. It goes down the walks of time, and crops out in the tender sapling, and that tender sapling becomes a murderer. Where did it get the seeds of murder? Trace them back, perhaps through many generations, and you find the green, worm-eaten fruit, and you come up from that; and you see the line running perfect by spirit. We know that it is the business by-and-by, in the ages to come, the matter that truth, that shall lead them away from error. And composes your own fair earth will become so perfeeted that it will- give birth to no more unripeness; that the fruit of the tree of life shall be perfeet fruit from beginning to end.

Q.—Is the Great Spirit a single individual entity, or a collection of such?

A .- The Great Spirit is the All of spirit-your expression through the senseless wood, through children forever expressed. Amen. June 24. the flowers, or through the human body. June 20.

William M. Thackeray.

land, seven days ago, by a party of investigating friends, I am here in America, to-day, to answer. The question is simply this: Tell us what we shall do to obtain the greatest amount of happiness in the shortest amount of time. An ancient and worthy writer has said, that he who was the most satisfied with self, dwelt the nearest heaven. Now, then, my friends, in obtaining happiness at a quick rate, should so guard their every act and every and there; that there may be no going back to undo what has been done, or to do it over again. The duties of the hour, do, and do well, and then you cannot fail to be satisfied with yourselves; and if you are, you will dwell near heaven, and f you do dwell near heaven, you will be happy.

Another question, given me at the same time, was this: " How soon will all the world become lluminated by the light of this spiritual truth? How soon? My answer is: It has already become illuminated by this light. There is no place where it is not; there is no soul that it has not found access to, and therefore the darkness which belonged to the past has, of necessity, given way to the light of the present. William M. Thackeray, to his friends. June 20.

Jude Sampson Peters.

If my nephews will take the trouble to call upon is the law of natural and spiritual-chemistry, and me, requesting advice in those matters which are cannot be avoided. There never was a medium such a trouble to them, I shall be glad to advise exempt from these conditions—not even the me-

and brings them into a condition to receive what good. I know they do n't believe-Paul did n't, till he got converted.

Q .- Will the intelligence please define the word My name, Jude Sampson Peters. I am from Boston. I have been gone thirty-five years, to-day. Good-day, sir. June 20.

Ruth Ann Prescott.

dian speaks this moment, is a medium between one years ago. I come here to-day to commuthe Indian and you, holding an intermediate nicate with my son and daughter if I can. I sphere, drawing from the one, giving to the other, brought them up strictly in the Calvinistic faith, Your men of science will teach you that these and I am very sorry I did, because I have encased persons are possessed of a double set of nerves, them in such an armor that it is a-going to be and, because they are, they can be used by the hard, I know, for me to reach them, since that dead and by themselves at the same time-not al-faith ignores a belief in these spiritual things. ways, but sometimes it is so. This double set of My last words to my daughter Elizabeth werenerves renders them what scientific men call sen- "Bring me a cup of water!" and I say to her here sitives—exceedingly alive to all things, and all to-day, "Elizabeth, bring me a cup of water!" I to perceive as well as to feel, to see, to taste and am athirst for these spiritual truths to enter your to smell. This sense of perception embraces all soul; they have entered mine. I desire, while I others, and is brought into a lively, quickened receive a cup of water in the shape of faith, at state by the action of this double set of nerves, your hands, to bring you also a cup of water Through perception they become cognizant of clearer than any earthly water, that you may

action of this extra set of nerves, they impart "Don't go away to-day, ef shall want you!" and now I ask him to wander no longer in spiritual Q.-Is God a personal being, or is he the spirit-darkness, but to believe in that which will give him light, and make his soul happier than any-A .- Your Big Book teaches you that God is a thing else has ever made it. If I can only apspirit, and that they who worship him must wor- proach these children of mine through curiosity, ship him in spirit and in truth. Your Big Book at first, I shall have accomplished much; I shall and ours, which is the Book of Life, teach the have taken one step toward breaking down barsame. God is a spirit, abiding here in this sense- riers I myself have built up between myself and

John Connolley.

I was took down with small-pox, and before the sun went down I lost my senses, and I knew nothing more at all about it until I come to the new A -Clairvoyance is the exercise of the subtle life and met my father and mother and many of forces of all the senses. These forces rise into my other friends, and now I come back here toperception, and become a new sense; and by that day to send just a bit of a word back to my wife

ed with distant conditions, reads things that are and my brother Tim is troubling himself greatly, as things that are in the present.

Q.—Why is so much evil done by persons under would n't, then. It was for me to go, and he need n't be troubling himself about that, because it was the very best thing. I went off very welldid n't know anything about it, and, for my own part, I am very glad. I don't want him to give himself any more trouble about it, because it's all

And my wife Bridget-I want her to know that I got along just as well without the consolation of he Church as with it. She's troubled because Idied in the way I did, and did n't have the consolation of the Church. Faith! I was all right in the Church, and it was n't necessary that I should have the consolation any further than I had it; I had what was better, and that was a belief in God the Father, and God the Holy Ghost; that was good enough to take care of me; and, sure enough, Spirit gives us wisdom to answer; there are others I was taken care of all right. I would have been which he alone can answer, and these he seldom taken care of, at any rate. I am happy; I am well enough off: I would n't come back here to this life if I had all of America, and all of Ireland beside, given me to come back. I belonged in Boston. Good day, sir.

Charlie A. Eames.

My name, sir, was Charlie A. Eames. I am from Yarmouth, Nova Scotia-My aunt knows knows I can come back, and she's wishing I could-come-back-in-this way, so she can take my letter to my mother. Father is here. [With you? Yes, sir; he was drowned on the fishing banks. He wants mother to feel happy about world pure and fresh and sweet as a rose, from him, and I want mother to feel happy about me-the hand of the Infinite Father, what has that not to be crying and making herself so pale all the time. She's going to have a nice time when she A.—Roses are not always pure. He who said, gets where we are. She won't be troubled about "The sins of the fathers shall be visited upon the how she's going to get along any more. And I children," spoke a great truth; and you are all want Aunt Martha to help her give her ten dolliving witnesses of that truth, to-day, every one of lars every week. She s got enough; she told me. you. The unclothed spirit can read it upon your if I'd come back here, anything I'd ask her to do brows, see it'in every fibre of your being. Had she'd do. I ask her to give my mother ten dolyour fathers and your mothers been without sin, lars every week. Good-bye, sir. What was or without greenness, you would have been fairer your age? I was nine years old when I passed June 20.

> Seance conducted by Red Jacket; letters answered by "Wooney."

Invocation.

Qur Father and our Mother God, may thy kingdom come and thy will be done by each one of use all the way through, until it ends by cropping out the living and the dead. May the holy thoughts in this sapling, and it becomes a murderer. We born in each human brain bud and blossom and cannot tell why these things are, but we know fruit in holy deeds such as shall become at once they are. So we know that matter must be sub- a blessing and a power to the giver and to the redued by spirit. We know that it must be rendered ceiver: May the darkness which at times clusters around our souls, in consequence of our ignoof spirit to purify it, to elevate it; and we believe, rance, speedily give place to the rosy light of ye who are ministering angels, watching over the destinies of this nation, to you do we pray, asking that ye may inspire your mortal coadjutors with something of your truth, something of your justice, something of your love, that they who have place and power here on the earth may deal justly, wisely and well with the multitude. And unto spirit, mine, and all the many, many spirits in- thee, oh Infinite Spirit of all Good, be all-holy habiting many, many universes, whether it find thoughts, all holy deeds, and the songs of thy

Questions and Answers.

QUES .- Orris Barnes, of Clay, Onondaga Co., N. Y., sends the following extract from a news-A question which was put to me in dear old Eng- paper, with a request that it may be explained by the controlling intelligence:

"LAKE ONTARIO ON A BENDER.—A rare phenomenon was witnessed in the vicinity of Oswego, N. Y., Thursday, at three o'clock P. M. The water on Lake Ontario and the Oswego River rose two feet, remaining at that elevation sixtyfour minutes. From that time until seven o'clock, the water alternately rose and fell, subsiding to the ordinary level at seven o'clock, where it re-mained. Previous to the rise, a white squall on the lake gathered a high water-spout, which swept thought, that they shall be satisfied with it then rapidly to the east. A rumbling sound was heard coming from the water. Fish came to the surface of the water in great numbers, and hubbles of air rose rapidly and exploded. The symptoms seemed to indicate a submarine earthquake."

Ans .- It is known by scientists who have investigated in that direction, that, when earthquakes and airquakes meet, tidal waves are the consequence, a rising of all the fluids of that locality. This, doubtless, was the cause of the above-mentioned phenomenon.

Q .- (From the audience.) Does the water expand in consequence of the air, and this cause the water to rise?

A .- Yes; certainly, {

O .- (From the audience.) Are dark spirits sent to all mediums, for the purpose of helping to develop them?

A.-Dark spirits, as you are pleased to call them, are attracted to unfolding media because it A.—Prayer cannot change the Great Spirit, for with them, First, because I can do good by giv- dium Jesus. The devil—so the record says—came ing such advice, and second, because I can get and tempted him. Dark spirits nearly over-

bilee?

A .- They do. Anything which tends to produce armony brings heaven to that locality, in a certain degree; and surely there is need enough of heaven in your own ungodly city.

Robert J. Clarkson.

When the bells last tolled the hour of midnight n Rome, my spirit was taking its flight from the body, and entering upon the higher life. I was there seeking pleasure and health. I found much of the former, none of the latter; and I wish my indred who remain on earth to feel satisfied that died at the right time; that my going there was thessing and not a curse, and that I am, as a freed spirit, to-day in the hands of a loving Father, who has eared for me well all my earthly ife, and I am satisfied will care for me well broughout the future. I was a free-thinker here on earth, and looked with much favor upon modern Spiritualism. I cannot say I had unbounded faith in it as a truth, but I believed there was as much truth in it, and more, perhaps, than in any phase of religion or spirituality that had ever been offered me. Some of my friends chided me for my liberal views-others approbated me for them; and when they learn of my death, they will doubtless wonder whether I have ascended or descended on account of my liberality in religious matters.

I carried with me the blessed consciousness of having done what I was able to do for truth, for justice, for the spreading of all those humanitarian principles that make nations and individuals betev. I passed twenty-six years only in earth-life. My name, Robert J. Clarkson. I was a native of Liverpool, Eng., a graduate from Oxford Univer-

Catharine Connolley.

My name was Catharine Connolley. I have been tone from this life nine years. I come back today to speak to Tim-my old man. He's thinkng he have got himself secure for the kingdom of heaven, but he's not all right yet. This doing bad so much, and he getting absolved here, is mak-ing a very bad record for him in the upper life. He won't like to look at it when he comes here-

ing my natural life on earth, suggested to me the wisdom of investigating modern Spiritualism, I would say, that had I heeded your advice I should have entered the spirit-world with more light and a better knowledge of the geography of that world and the conditions of its inhabitants; but as it was, I was not bad off. I found there had been wise provision for my soul, as well as for every other soul, and there were boundless opportunities for investigation, for gaining knowledge in all directions here in this new life. And now that I am free from a body that sometimes weighed me lown; and produced conditions inimical to happiness. I shall do my best to rise, and to carry those who are in spiritual rapport with me out of error into truth. C. C. Hovey, of Boston. June 24.

Hannah Adams.

This question has reached me, and I am here to answer it: Will Hannah Adams communicate with her friends on earth, giving information concern ng some of her lost manuscripts? No, I cannot give such information, because I know nothing about them. If they have been lost, they have been lost since my death. I may be able to trace them out, but it is very doubtful. Hannah Adams

Séance conducted by Theodore Parker; letters answered by "Vashti."

MESSAGES TO BE PUBLISHED.

Taesday, June 25.—Invocation; Questions and Answers; David II, Alliston, of Boston, to his son, in New York; Cape. Robert J. Peel, of the brig "Marion," from New Beatford, Mass.; Ashton E. Smith, to his parents; Shenandoah; Handhass; Ashton E. Smith, to his parents; Shenandoah; Handhass; Ashton E. Smith, Me. mah Taylor, of Bath, Me. Thoradday, June 27.—Invocation; Achsa. Sprague, to release Thoradday, June 27.—Invocation; Achsa. Sprague, to release to Commission, of Boston; John Sievens, of Dublin, Ireland, to this brother in this country; Archibishop Darboy, to friends in Paris.

his brother in this country; Archbishop Darboy, to Frience to Parls.

Monday, Sept. 2.—Invocation; Questions and Answers; Dr. Moriarly; Dennis Flynn, of Boston; Nimile Adams, to her mother; Christopher Lothrop, of Providence, R. I., to his her mother; Johnison; Annie Abro, to her father; Annie Abro, to her father; Annie Abro, to her father; Annie Maria Hedges, of Concord, N. H., to her mother; John Edmaria Hedges, of Concord, N. H., to her mother; John Edmaria Hedges, of Concord, N. H., to her mother; John Edmaria Hedges, of Concord, N. H., to her mother; John Edmaria Hedges, of Concording, Sept. 3.—Invocation; Questions and Answers; Thomas Hamilton, Leastport, Maine; Phebe Fales, of Kenthaman, Sept. 5.—Invocation; Questions and Answers; Theorems, Maine; Philip Atchison, Thursday, Sept. 5.—Invocation; N. H.; Philip Atchison, of New York City; Willie Thurston, of Pittsburg, Penn., to his mother.

of New York City; Winie Thurston, of Pittsburg, Penn., to his mother.

Monday, Sept. 9.—Invocation; Questions and Answers;

Monday, Sept. 10.—Invocation; Questions and Answers;

Mentry Alton. of Augusta, Me., to his mother; Lucy Beck, of Hortsmouth N. H.; Jim Fisk; Frances Evolina Mason, of Andover, Massa, to her mother; Hugh McCloskey, to James Burke.

Tacslay, Sept. 10.—Invocation.

Burke.

Tuesday, Sept. 10.—Invocation; Questions and Answers.

Lara Stadt, of Poughkeepsie, N. Y., to her mother; Michael Thursday. Sept. 19.—Invocation. Doyle, of Hoston, to his wife.

Thursday, Sepi. 12.—Invocation; Questions and Answers; Belsey Penhallow, of Portsmouth, N. H., to her son Daniel; Eldringe Payne, of Salem, Mass.; Eema Foster; Robert Caming, of the 3th Mass. Regt., to his mother; Annio Fairlee, of St. Johnsbury, Vt. Dennis Hogan, of Hostor; Robert Caming, Sepi. 18.—Invocation; Questions and Answers; Morday, Sepi. 18.—Invocation; Questions and Answers; Prederick Linton Price, of Alabama; Lizzie Witherell, of Frederick Linton Price, of Alabama, Lizzie Witherell, of Frederick Linton Price, of Alabama, Lizzie Witherell, of Frederick Linton Price, of Alabama, Lizzie Witherell, of Hostor, of the "Alabama," ocation; Questions and Answers; Doro, of the "Alabama," ocation; Questions and Answers; Justan Putnam, of Morey; William Alien Fark, or New York, Justice Witherell, of Morey; William Alien Fark, or New York, Justice William Alien Fark, or New York, Justice William Alien, Justice William Alien, Justice William Alien, Jus

whelmed him; and when the power of the attraction had subsided, in their case, they departed, and lo! angels came and ministered unto him. It is the action of natural law, and with unfolding media it must take place.

Q.—Do higher intelligences approve of the Jubilee?

Richard Fuller; Alice Curtls, of Cincinnati; George H. Barnes, of Brattleboro, Vt.; Green Germon.

Thursday, Oct. 27.—Invacation; Questions and Answers; to the action of natural law, and with unfolding media it must take place.

Q.—Do higher intelligences approve of the Jubilee?

The Late Col. Thomas Hempstead. Released from earth-life on the 3d of October, at Greenport, N. Y., Col. Thomas Hempstead, aged 54 years and 9

port, N. Y., Col. Thomas Hempstead, aged 54 years and 9 months.

He possessed a firm belief in the immortality of the human soul, was early wed to the New Dispensation by the loss of near and dear friends. He was familiar with earth, but a knowledge that our friends to mortal sight, he gave evidences his, "When closted his evidence that all is well. The state of the unseen but of his hands and helped him over." He of the unseen but of his hands and helped him over." He of the unseen but of his hands and helped him over." He of the unseen but of his hands and helped him over." He is the state of the unseen but of his hands and helped him over. He is the last of the last of his useful life, he did a large business, the last sugart of his useful life, he did a large business, the last sugart of his useful life, he did a large business of the last sugart of his useful life, he did a large business of the last sugart of the lotter of the last of his such life, he did a large business of the last sugart of the lotter of the last of his such life, he did a large business of the last sugart of the lotter of the help has such and him as a last life and he last of the last which made him 20 years of age. He appointment as Colonel, with 2 years, was honorably discharged by the last with the brig's erew, launched out in a small life is the was fault the brig's erew, launched out in a small life at sea, and the high sea of a dark and stormy hight; twice and a sea, and the high server launched out in a small life at sea, and the high server launched out in a small life was fault the brig's erew, launched out in a small life was fault the brig's erew, launched out in a small life was fault the brig's erew, launched out in a small life at sea, and friends, to whom he speaks thus tenderly in a relatives and friends, to whom he speaks thus tenderly in a relatives and friends, to whom he speaks thus tenderly in a relatives and friends, to whom he speaks thus tenderly in a relatives and friends, to whom he speaks thus tenderly in

BLESSED ARE THEY THAT MOURN.

I would not set the solemn time, Nor choose the mode I wish to die, Nor idly tell what hour would chime With all, when on Death's brink I lie.

But oh! If I have one dear friend To leave behind this world so dreat, While angel spirits o'er me-hend, May sympathy bestow a tear.

As I have wept when dear ones died.

And learned that grief of poignant pain
has off my spirit purified.

And raised to heaven my heart again.

Peace in sorrow gives joy in grief O'er those we loved and cherished here; Remembered kindness yields relief, And love is mingled in each tear.

Thus would I die with love around, But never friendless and alone. When gone, let weeping hearts be found Drawn nearer to the sacred throne.

And may those more than earthly fles, So nursed with ballowed tears and love

Lead ever upward to the skies, And hopeful solace ever prove.

Bound by love's eternal chain, Successive links from heaven's throne, Oh! let those sympathies remain. A blessing to the hearts" that mourn."

Born in the Spirit

At New Worcester, Mass., on the morning of Sept. 27th, DAVID R. GATES, after a severe illness of five weeks, which he bore without a murmur, fell asleep at the ripe age of 73

years, 5 months and 27 days.

the body, is as fixed a fact to us as is the knowledge to you that you must one day leave your bodies and enter the soul-world; and I believe that every active, conscientious spirit feels the necessity of returning and casting in their mite into this treasury of the Lord in favor of truth.

To those friends who once, perhaps twice, during my natural life, on coath suggested to we the suggested of the local cast of the loca

Mrs. Daniel Baldwin.

Mrs. Daniel Buldwin.

The death of this lady occurred at the former residence of her husband, Hon. Daniel Baldwin, on the evening of the 18th of October, in the 78th year of her age. She was married to Daniel Baldwin, and settled in Montpeller, Vt., in 1826. She has resided there since her marriage. Her only son, and two daughters who were married and settled in life, have preceded her to the spirit-world; while two of her daughters, residing in that village, one, wife of Hon. Charles Reed, and the other, wife of Marcus D. Gliman, Esq., survived to minister, of the confort of her last days. She was the daughter of the confort of her last days. She was the daughter of and first daughter of Eleaze Wheep, See Hunneshier and first daughter of Eleaze Wheep, or New Hunneshier and first daughter of Eleaze Wheep, or New Hunneshier, and first death Marsh of the Vermon University were her sisters, and dent Marsh of the Vermon University were her sisters, and set was thus connected by blood and marriage with the two she was thus connected by blood and marriage with the two she was thus connected by blood and marriage with the two she was thus connected by blood and instrumental content of the moral and social life of the community, that concerned the moral and social life of the community, that concerned the moral and social life of the community, that concerned the moral and social life of the community, that concerned the moral and social life of the community that concerned the moral and social life of the community that concerned the moral and social life of the community, that concerned the moral and social life of the community that concerned the moral and social life of the community that concerned the moral and social life of the community that concerned the moral and social life of the community that concerned the moral and social life of the community, that concerned the moral and social life of the community that concerned the moral and social life of the community that concerned the moral and social life of th

Passed to Spirit-Life:

From Crete, Ill., Oct, 12th, 1872, Hon. Judge Boardman aged 66 years.

For eight years he was County Judge of Waukegan, III.
Abandoning the world's honors and emoluments, he obeyed
the anget voices—"Go ye out from among your kindred into
the angel voices—"Go ye out from among your kindred into
a strange land, without scrip or staff, and preach the gaspel."
For three years he labored in Kansas and Missouri, speaking,
healing and doing good to rich and poopalike. Dr. Blain,
of Chicago, delivered an oration over his remains in the Congregational Church, to a large audience of all denominations.
As a reasoner, few excelled him. As a man, he was one of
God's noblest; and as a true Spiritualist, his life tells its
own story. aged 66 years.

From Savannah, Ga., July 25th, John J. Hale.

He was a man of fine sense and education, and was a freethinker, being a frequent reader of the Hamer of Light, the
works of A. J. Davis, and others a Hamer of Light, the
works of A. J. Davis, and others a Hamer of Light, the
works of A. J. Davis, and others a Hamer of Light of
works of A. J. Davis, and others
standard in Hadeath, was caused by a
all from the bluff are Stoddard in Upper Range.

Heyond the right of time.

Heyond the reign of death
where Med is some biessed came
There and y is some biessed came
Whose sparks fly upward and expire.

Nor life's affections, transfer in the
Whose sparks fly upward and expire.

Linden Tr. Oct. 7th, 1872. From Savannah, Ga., July 25th, John J. Hale.

Linden, Ter., Oct. 7th, 1872.
From Griffin, Ga., Oct. 8th, Mrs. Mattle A. Briggs, Wife of Jajor, Geo. It. Briggs.

Major, Geo. It. Briggs. Her busband was bastening to her side, but the white-vinged messenger anticipated him, and she was gone before te reached his home. Mrs. Briggs was an intelligent Spiritualist, and while she he reached his home.

Mrs. Briggs was an intelligent Spiritualist, and while she grieved at parting from her affectionate husband and their lovely daughter, she knew that other dear ones awaited her coming in the Summer-land.

Since her departure she has visited our circle, and sent sweet messages of consolation to the bereaved ones.

Baltimore, Oct. 18, 1872.

W. A. D.

From Somerville, Mass., Oct. 16th, John W. Legaller, aged 18 years and 9 months.

That scourge, consumption, so prevalent in our climate, That scourge, consumption, so prevalent in our climate, sought him for its victim. For months he struggled on, hop-sought him for its victim. For months he struggled on, hop-ing health might return, but 'calm and resign' d he passed laway. On the day of his departure for the spirit-home, he took a last lock of the flowers in the garden which he loved took a last lock of the flowers in the house and quietly passed so well. Find father and foster mother and intelligible of the flower and intelligible of the flower sustains them.

Samuel Groven.

From Chicago, Ill., Oct. 9th, Bro. Bennett Wales Towner. From Unicago, Ill., Oct. Stu, Mass. For three years he was the was born in Dorchester, Mass. For three years he was a constant sufferer from a broken leg. He was a genial, honest man, and devoted husband. Known there was no death est man, and, he reared note the change, but longed to go home to reast.

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3m*-Oct. 5. address, and state sex and age.

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MRS. F. C. DEXTER, Clairvoyant, Business and Test Medium, 494 Tremont street, corner of Dover.

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RS. M. A. PORTER, Medical and Business Clairvoyant, 28 Kneeland street. 13w*-Oct. 12. CUSHMAN, Magnetic Physician, No. 82 Dover street, Boston. Physician, No. 82

Miscellnneons.

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NOVEMBER

NOVEMBER

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A SPECIMEN OF THE ST. LOUIS CLERGY.

and eloquent preacher, had a sketch of his sermon reported for the Daily Democrat-as is customary in many of our popular societies, sometimes including the Free Religious Society-on Sunday, Oct. 13th. His sermon, as per report, on this oceasion was on the resurrection of the body, and its (the body's) immortality after the resurrection, and its complete/identity being fully established. /He is reported to have said that Adam means red clay, and that sin brought death into the world, and death brought the return of the body to dust, or clay, from which the resurrection_through Christ must restore it and give it immortality. We are not so much surprised that a man can be found to preach and teach'a physical resurrection as that any intelligent audience should go a second time to hear a man who is so ignorant of scientific truth as not to know it is an utter impossibility. -and as much so with God as with man-and also an utter absurdity. On the former, we need only assert, the fact that the same particles have died over and over again, often in a score or more bodles, and cannot be in two places at the same time, and hence could not be resurrected in more than one of the many, and yet would be necessary in all to establish identity. Only one argument meets this from the ignorant part of the clergy, and that is, that "all things are possible with God;" to which we reply that God cannot destroy his own existence-and; here we begin the impossibilities that do not stop until-all impossibilities become. impossible with God as with man. Second, the ridiculousness of bringing up all who have died with small pox and other, will worse and more postilential diseases, as each must come up as he. or she went down, to be identical as the same person, and hence the renewed danger of contagion. . The halt, the lame and the blind must all come as they went, and Jesus would have work enough to do, to heal them, and might need the aid of those that Peter forbade to heal, and even Dr. Newton and the spiritual healers, whom the churches forbid as if they were healing by the

Where the bodies are to go, and where live and breathe and feed, etc., we are not told; but of course a material world will be necessary for the bodies, composed of similar matter to that of which the bodies are composed. If there is one point in the scripture theology of our churches that is fully set aside as totally absurd, it is a physical resurrection; and we believe there are few towns in the Eastern States, and especially in New England, where a respectable audience would sustain or patronize a preacher that was stupid enough to teach it; but in St. Louis, the church . supporters are certainly behind the average minds of the country for intelligence, or they would not support such blundering and absurd teachings. God made man out of "red clay," and sent death to kill him because poor Adam and Eve did what he told them not to do, when they did not know good from evil, and listened to the devil, whom they could not know to be worse than God or themselves. Poor old Superstition! let it die, and go the way of its ancestors,

devil's nid.

ON THE WING.

THE MISSOURI PACIFIC RAILROAD IS our main and direct line from St. Louis through the heart of the State, taking in the capital and several of our most important towns, and connecting at Kansas City, the second city in population, business and enterprise in the State, with roads running north and south and diagonally, and as a main line with the Kansas Pacific, which passes through Lawrence, Topeka, Manhattan, Junction, City, and many other large and flourishing towns, and then across the broad and barren plains up the Smoky Hill Fork and the North Branch of the Arkansas. to the foot of the Rocky Mountains, at Denyer, the capital of Colorado, and thence north to Cheyenne, where it intersects the Central Pacific, and makes an equally direct route for the travel to and from California, with that of Omaha and Chicago. August 16th, we left the smoky city, behind, and run out on this road and enjoyed the fresh air and beautiful scenery that skirted the route, partly in green fields of new wheat and immense fields of ripe corn, and partly, and to us more attractive, the native forest trees and shrubs, decorated in their autumn colors of variegated foliage, red, yellow, green and brown, arranged as no artist but Nature can arrange them. It was nearly two years since we had been over much of this route to Kansas, and it is surprising to see the extended improvements made in that time-villages have doubled in population, and farms have doubled in improvement, and yet there is plenty of room. A finer farming country than lies along this route, from Jefferson City to Junction City, no person need look for on the line of any road. We did not, on this occasion, travel the whole of this route, but turned off in Kansas to Johnson County, and its rich prairies, where we met and enjoyed a pleasant visit with some old friends, especially Miss Mary D. House, who has been long known to many of our readers as connected with education, and was one of the teachers of the liberal academies at Chagrin Falls, Ohio, and of Dr. Wellington, at Jamestown, N. Y., and who now has a small but excellent select school, for girls, at Spring only a false and superstitious system of religion Hill, Johnson Co., Kansas. On Saturday we re- that had made slaves of them in their helpless turned to Kansas City, where arrangements had been made for us to give two lectures on Sunday, and which were accordingly complied with.

WOLVES IN SHEEP'S CLOTHING. Read the following comments from a Christian editor of a Christian paper on a discourse from a

"We have almost undertaken to prove that not one word and not one ceremony of Bishop Borgess is in conformity with the Scriptures. Take whatever part you will, and the text and spirit of the Consecration Report is the very reverse of the text and spirit of the Bible. . What the 'reporter'

system of comparative inanalogy: 'The sermon was delivered by the Very Rev. Edward Purcell, from St. John xx, including what the Church recognizes as the commission of Peter and the Apos-

norous periods, and ornate in metaphor and fine church funcies.' Now, mark this passage from Paul: 'For they that are such serve not our Lord Jesus Christ, but their belly; and, by good words and fair speeches, deceive the heart of the simple.

-Romans, sri: 18. And now, mark this passage from Peter, their usurped founder. And through coverousness shall they with FEIGNED words make merchanof the flesh, through much wantonness, those that were clean escaped from them that live in error.'
And now for Jude's: 'Their mouth speaketh great swelling words, having men's persons in admiration because of advantage.'-v:16.

Who shall furnish us with a copy of that sermon? We will publish it, and if we do not find every word of it an insult to God, and the very reverse of his Gospel, we will break our, pen in despair of being fit to confound Romanism—an easy but rather unceasing and continuous task."

Christians often call themselves followers of the Lamb, and represent their Christ as a Lambwhich Ir no doubt once was in the zodiac, before it became an incarnate God and "dwelt among men." If these meek followers of the Lamb are Rev. D. D. Henderson, of St. Louis, a popular in sheep's clothing-as-they should be for such service-does not the above look a little wolfish? We recommend them all to leave the wrangling field of discord and strife and examine Spiritualism, and when they find its truth, east off the sheep's clothing and lion's teeth, and begin to act the strict sense of the term theft, all people who like human brethren. A thousand years of discord in the church about the meaning of words and sentences, the original meaning of which no living person knows nor can know, has of course settled nothing, while they all " neglect the weightier matters" of the truth-Spiritualism.

KANSAS CITY.

This might as well be called the seven hundred hilled city, and some scripture fulfilled by it; for it is scattered over nearly one thousand hills, with it for several years, but they will require large rearound the city, some of which have to be raised you can from your neighbor, only be careful that up, and some reached by stairs, over walls or ter- you steal legally. races. The place is naturally healthy, having almercy and walk humbly? and, if it do, does it not ternately mud and dust in abundance, with plenty | teach that all legal enactments ought to be for the of wind and rain. The agai was formerly considered worthless for farms, except for sheep pasture, and hence it was late in being selected for a city, even though, like Cairo, Ill., it was geographically leave to be reduced to practical use? In the language of another, I say, "Show me your works by your faith (your religion), and I will show you my faith (my religion) by my works?" located for one, in spite of surface. There are about thirty thousand inhabitants, and for energy, enterprise and general intelligence, it is doubtful if they can be available west of the Mississippi if they can be excelled west of the Mississippi and, even more than all this, is not religion, but and east of the Rocky Mountains. They are not hypocrisy. a superstitious people, but rather inclined to avoid. A person who professes to love justice, and to even the truths of Spiritualism, to escape being reckoned sectarian. To be popular in Kansas City, keep clear of all religious meetings, and you | that is unjust to a single person, is, either knowwill make all respect you, if otherwise worthy of ingly or unwittingly, a hypocrite. Justice is not

We opened the lectures for the season on Sunday, Oct. 20th, with fair but not large audiences; and they are to be continued through the winter. We met several old friends whom we had known East, but heard of no backsliders from our philosophy, although we found several that had slid that shall incline me to act up to the very highest forward out of the churches; saw several who had been to Moravia, and seen, heard and shaken hands with and been kissed by relatives from the spirit-land, whose bodies were in the graves, and they declare it is so; and who is absurd enough to pretend to know better than those who had the opening and the spirit-land to pretend to know better than those who had the opening and the spirit-land to he governed in one department of must brack all other departments and be consistent. A truly brack of he will also be politically just; that is, if his since the principles of justice, and entirely ignore them in all other departments and be consistent. A truly brack of he will also be politically just; that is, if his religion be of that sort which produces an effect.

The Society have engaged speakers for the winter, are getting up a choir, and expecting a good time, which we trust they will have. Running down the bank of the Missouri River, on our way home, we were foreibly reminded of the remark government itself should be based. Why, what is of old John Randolph, (who we think it was,) that government that it should be divorced from relisaid the water was "a little too thin to walk on, should not be permitted to enter the political. and a little too thick to swim in;" but, as the arena? It is because such a theory is predicated, stream is very low, the glistening sand-beds look that some of the greatest professors of religion like a desert stretched out into impiense length. are the worst political knaves and tricksters. And Few people in the Eastern States have any correct of justice that they pass so many iniquitous laws. idea of the immense wealth and resources of this for the unborn millions that are destined to enjoy them, or by labor to develop them for others to enjoy. Now is the time for the young farmer to

ROMAN CATHOLIC DISCIPLINE OF CHILDREN.

Many people think the thousands of children, picked up from various degrees and kinds of orphanage by the Catholies, and cared for in their schools and asylums, are remarkably fortunate in growth and development of children; but we esteem it far otherwise. These children are usually totally depraved, and must be crushed out and wholly subdued. This, we believe, is as bad, if not worse, than punishing the physical with hunger and cold. The attempt to turn all the natural | that it shall become the Religion of Humanity. I elements of mirth and hilarity into a solemn chanchurch, we consider one of the worst of evils that can befall children. We have watched closely the countenances of hundreds of little girls, as they crime, pauperism and misery from the earth. I attractions which enliven the countenances of the at adult age a knowledge of all the Arts, Sciences ordinary children of the streets, even those in extreme poverty. To us it seems that these children with the world and mingle in its conflicts after likely to break over all bounds and often go to the extremes of intemperance and passion, when they are released from the restraint and find that it was childhood. We would about as soon see a child go to prison as to one of these asylums, as we consider both places corrupting to the pure nature of It seems to us high time that some provision

was made by the public to take the care and education of poor and deserted children under provery talented and very popular Christian preach- | tection, and into a care without the superstitious and destructive discipline of those old superannu- and the consequences of such a course I will ated institutions of a dead theology. The Catholies make these institutions payable by begging for them, and by industry in them, and the additions of large and small donations from the relatives and friends of the children. Why such charsays of the sermon is not exempt of that deadly litable institutions could not be got up by reformers, and nature cultivated and developed as it should be, we do not know. We are sure such could be made useful and soon paying, by proper tles, as also the proof of Peter's supremacy. It | industry and economy, and the children be trained was an elegant, well-written discourse, rich in so- to usefulness instead of superstition.

The Pecture Room.

THE RELIGION OF HUMANITY.

[Continued from our last.]

If humanity could be made better and happier by merely passing laws to that effect, ignoring the dize of you. For when they speak great swell-by merely passing laws to that effect, ignoring the 186 words of vanity they allure through the lasts; causes that make them bad, or by punishment and words of vanity they allure through the lasts; causes that make them bad, or by punishment which we have no right to inflict upon each other, this would be an argument for continuing our present system of law-making and executing.

to elevate itself to escape their penalties. It is a very easy thing to make people better by removing temptations to do worse from their way; but it is much better to surround them with conditions whose temptations are all toward the befter. Hence, instead of legislating to punish infractions of law, we should legislate to produce such conditions for all the people as, would remove the inducements to crime. No person, unless a kleptomaniae (and even kleptomaniaes are the products of bad social relations), will steal, if he have the

means to gratify all natural desires. And stealing is the great, the crying wrong of the age. Almost everybody is endeavoring to steal in some way. Stealing does not consist only of those cases where a hand is thrust into a pocket, relieving it of a purse; I ut of all those cases where, by a sharp trade, one person obtains from another more than for which he renders an equivalent. In have valuable things in their possession produced by other persons, for which they have not rendered an equivalent, are morally and in equity thieves.

To illustrate: if a person employ a hundred peo-ple, and pay them a hundred dollars for a certain labor, selling the result of that labor for two hundred dollars, he has robbed either the laborers or the purchaser of one hundred dollars, less an equitable charge for his time consumed in making the exchange. Or if a person purchase an article from another for ten dollars and sell it to a third party for twenty, he robs one of the two of ten dollars, less an equitable price for effecting the ex-change; and, if it be the latter, the result to him is precisely the same as if the seller had sold the many frog-ponds between, and the winds and article for ten dollars and stole the other ten from his pocket. The law provides certain penalties with picks and spades, have been trying to grade for the last case, of which sort there are few, it for several years, but they will require large resides. So it is not the theft, per se, that is made inforcements to accomplish it within the next decade. There are many beautiful residences in and

Does religion lead people to deal justly, love

desire to do unto others as he would be done by, and at the same time assists to maintain any organization, political, governmental or otherwise, confined to religious matters: it is a question that arises in all departments of life—industrial, political and social. Hence, so far as justice forms a part of the religious sentiment, does religion have to do with all these departments. I do not choose that my religion shall be an indefinable something, utterly separate from all the relations of humanity. On the contrary, I want a religion possibilities of human nature in all things with which human nature has to do. In other words, no person can be governed in one department by upon his practical life.

The old cry, then, that religion has nothing to do with politics, is a delusion of the first water. Instead of having nothing to do with politics, religion should be the rule governing all political action. It should furnish the principle upon which

What does our system of government, our sys-State of Missouri, its mountains, plains and mighty tems of civil and criminal law lack that renders rivers. Mines and agricultural wealth are here them imperfect? Simple justice! Give us perfeetly just laws, and we at once perfect our government. And what should the devont and consistent religionist desire regarding politics? Manifestly, that political action should be such as to secure a future home in Missouri, as land is yet secure the embodiment of the principles of jus-

The poet asks: 'What's noble? and answers-

That which places Truth in its enfranchised will, Leaving steps like angel traces That manking may follow still. E'en though Scorn's malignant glances Prove her poorest of her clan.
She's the noblest who advances
Justice and the rights of man."

And yet when Spiritualists are recommended to having such good homes. They are warmly cloth- poration of justice in law, a howl of virtuous ined, and healthily fed and strictly trained, and this, dignation is set up from all quarters. It is all at some people suppose, is all that is needed for the once discovered that there is an ambitious adventuress, remarkable for nothing but insanity, come among Spiritualists to attract them away from the consideration of pure and undefiled Spiritualism. put under the charge of very superstitions and Such a Spiritualism may satisfy the consciences of bigoted women, who firmly believe that nature is some, but I am free to confess that it does not satisfy mine; and if we are seeking for a Religion of Humanity, we shall have to seek it outside of that

kind of Spiritualism. My idea and hope for modern Spiritualism is, would have it the leaven that shall leaven the whole of humanity. I would have it begin the nel of devotion, under the lead of, and subject to, great work of reconstructing society upon those the blighted and crushed nature of old and middle- broad and general principles which will admit of aged women, whose experience in life has soured all the conditions requisite to a perfected state. them to all its beauties and turned them into this As a framework I would have it construct a perfeet governmental system that shall secure freedom, equality and justice to every living soul. I would have it enact such laws as shall banish marched our streets in pairs; under the guidance of the white caps of mature years, and could see the utter indifference and total blight of patural tributes and I would have it adopt such systems of the utter indifference and total blight of natural education as shall assure to every person arriving

and Economies. And more than all this, I would that Spiritualism should lay hold of the social condition and are utterly unfit to enter into society and to battle rescue it from its present debased and debauched with the world and mingle in its conflicts after state. I would have it evolves uch a system of sothis superstitious training, and that the will be clal science as will insure that none but perfect children should be born; and that shall secure the most happiness to the greatest possible number; and whatever the conditions are that may be necessary to this end, I would have introduced, and that, too, at once. It is this question which, in its importance, rises superior to all others; and yet it is that which of all others is most shirked and most howled at and denounced. I am free to say that I am searching after the whole-social truth; and also quite as free to say that whatever that truth may be, I will, as I find it, and as I am given strength, boldly proclaim and live it; for, in the words of another,

"If in my brain I feel a thought inwork, I'll speak it forth, nor let it bidden lurk: Should some foul ear the senseless sound indrink, And think it evil, evil be the think"—

leave with those who urge me on, believing as I do that they are wiser than I, and better prepared to judge of its expediency than are those who are fettered by custom and enslaved by Mrs. Grundy. But there is still another aspect of the general question, which it may be profitable to consider.
We treat of these several departments of life—the
Religious, the Political and the Social—as if they formed a Trinity, corresponding to that of the Church. Would it not be well to analyze this Human Trinity, and see if the same arguments advanced against the Divino Trinity are not equally destructive to this? We say that three complete personages cannot by any possibility form advanced against the Divine Trinity are not equal-ly destructive to this? We say that three com-more than this, I am glad that I can do so. I AM plete personages cannot by any possibility form | ambitious that the whole world shall become free, | Boston, Mass.

parts must stand intimately related, the one to the other, the same general principle and laws govilled religion. And I shall design, in every poscible and in unison. If this be a correct view of sible way that I can, so long as I live in this body, the case, any theory to separate the political from to make it so. the religious department, and the social from them both, is a dangerous because disintegrating theory. Temple of the Future.

failed to solve, has been solved by Spiritualism. We know that we shall live after the dissolution of the physical body. Besides disposing finally of the question of Immortality, Spiritualism has dethe Priesthood, who have fastened themselves upon humanity as the mediators between an angry God and a fear-stricken people. Verily shall their occupation depart and the people become their own salvation by saving themselves from ignorance, which is the greatest curse under which humanity labors. Spiritualism, then, having accomplished all this, should proceed to still grander labors. It should, from the debris of the rights it has wrought, evolve a new social structure, com-

"The truth shall make you free," is as true as it is old. And what is truth? Is it something that is continually being created? Is it self-existent, or does it evolve as a necessary consequence | thatof the action of power upon matter? Truth is the record or statement of a fact, and facts are continnally being developed in accordance with the theory of evolution. Hence the more a person knows of the sum total of 'all facts, the more of truth he possesses and the more free he becomes. And as evolution is from the lower to the higher, so should the truth be acquired in the same direction. That is, before we can have the perfected fruit; we must have the blossom, the twig, the branch, the trunk, and all of these after the roots that find life in the soil, which is the foundation.

Now all principles are fundamentally construc-

sides, and are rapidly completing the work of dastruction. And shall we blindly ignore the threatening attitude, and cry, "All's well," until the crash shall come and bury us in ruins like those Shall we coolly invite another dark age, such as followed the sinking of that civilization?

Believe it or not. Call me insane if you will. I since they are as potent as they are comprehen-

But what are the principles already discovered and by which we may try all our work to prove or disprove its perfectness; as the square tests right angles, the plumb perpendiculars, and the level horizontals? Are there right angles and perpendiculars and horizontals to be observed in the social structure as there are in the other material structures, and without which no human sense is capable of correctness? I boldly proclaim that the principles by which a perfect social structure can be devised are discovered, and are now capable of formulation and absolute practice.

But do you say that such an assertion is apparently arbitrary, involving a fixed law? Well, admit that it is. What then? Is there conceivable

yet in this arbitrariness lies perfect freedom.

Now what we want, in regard to society, is its construction by laws that are just as arbitrary and as absolute as are those of mathematics; and as which we profess—the Religion of Humanity. the law of mathematics in operation results in the organization of numbers, so should the law of social science, in operation, result in the organiza-tion of society; and nothing less than the perfect organization of society can ever make a practical application of the theory of a common humanity. Nor can any religious system be the religion of humanity which undertakes a less comprehensive task than the organization of humanity—that

"Vast chain of being which from God began Nature's ethereal—human—angel—man."

This unitary idea of humanity is no idle nor wild Utopian dream. That which has been foreresult of a true Social Science by the highest recognized authorities of to-day in science. Herbert Spencer, in an exhaustive and lucid article in the September number of the Popular Science Monthly-the same copied into the Sunday World on the Nature of the New Social Science, says, in concluding the article:

"For it is manifest that, in so far as human beings, considered as social units, have properties in common, the social aggregates they form will have properties in common; so that, whether we look at the matter in the abstract or in the concrete, we reach the same conclusion. And thus recognized the both control and another in these relations between the ing, both a priori and a posteriori, these relations between the phenomena of individual human nature and the phenomena f incorporated human nature, we cannot fail to see that the henomena of incorporated human nature form the subject-

From these demonstrations of scientists, harmonizing as they do with the theory of religionists, we find another proof of the unity of all human interests, and that the presence of this religious sentiment in the soul, though undefinable, is the prophecy that it will be externalized in all things by science, and science and religion become

one in practice. To realize how far the world is from such a consummation, we have only to consider that the only organization existing in humanity is one for destruction-the fifteen millions of men organized in the standing armies of the world.

But what are the principles which underlie the organization of society? I am glad to say that they are explained by words with which we are all very familiar, but the real significance of which, I fear, is but little understood. These words are so common that I have no doubt their enunciation as the salvation of the world will bring a smile of credulity to most faces; but if you smile, I pray you consider, and never give over consideration until you fully comprehend the signification of Freedom, Equality and Justice, both as separate terms and as the triune which shall solve all questions that can possibly arise from the interrelations of humanity. With equality existing in freedom and regulated by Justice, there will be a perfect social structure begun, which must endure

so long as humanity endures.

But because I have advanced these things as methods by which the human family is to be united, there are grave charges brought against me. It is said by some high in supposed authority among you, that I am a bold, ambitious and designing woman. As to the first charge, I am not so certain of its truth, although I trust I am bold enough to be able to speak the truth, as I see it,

one complete personage. May we not also con- by virtue of possessing the truth which makes us clude that three separate human systems cannot free indeed; that the whole world shall become by any possibility form one complete human sys- equal through the recognition of its common brotem? We can imagine it to have parts; but these therhood; and that the whole world shall become

But it is also further charged that I have attempted to commit Spiritualists to a (so-called) We have passed the period of disintegrating re- New Departure, involving the blasphemous propoform and are entering the era of constructive re- sition of introducing religion into politics, and of form. We have pursued the separation of truths so amending the law as to permit women to own until we have arrived at the principles that under- | themselves, instead of being, as they often are, lie them. We must now begin to put truths to- owned by men, and subject to treatment it would all penal and compulsatory laws, society refuses gether, to lay the corner-stone of the great Social be deemed villanous to bestow upon brutes. "Oh," they soliloquize, "it must be a terrible woman who And it is meet that Spiritualists should do this. can wish to disturb the present heavenly condition The great problem that the Church in all ages has of women, and thereby undermine the divine right of male domination." Well, terrible as all this may seem to be, I must acknowledge the charge. If I could induce Spiritualists, or any considerable body of them, to work as assidnously as I instroyed the power of Heaven and Hell, and set | tend to work to establish freedom of all kinds, free millions enslaved by fear; and it will abolish equality in all things, and justice for all people, the Priesthood, who have fastened themselves (which involve every possible charge that can be brought against me, and to all of which I will plead guilty in advance,) I should indeed feel that I had not lived in vain. .

But these-my accusers say that I shall fail. Well, if I do, it shall not be my fault, for I shall speak whenever I can, urging upon everybody what to me is the first of humanitarian duties-the installation into power of the principles of freedom, equality and justice. This done, all minor bining in it all the principles laid bare by the rot- questions at issue among peoples will settle themtenness of the several systems which it is to suc- selves; and humanity be ready to take a really new departure, after more light, more truth and

> But if I fail, if I prove unequal to the task to accomplish all I could wish, the remembrance

"They are brave who dare to be In the right with two or three"

-will give me consolation for my disappointment. It is asked what it is that I would have Spiritualists do? I will briefly set forth what it seems to me is the demand made upon them by the principles of their religion. The very first step to be taken is—as they have done in religious matters to extricate themselves from all entanglements and alliances with all existing customs and systems that do not exemplify perfect freedom, equality and justice. No matter what the consequences may be that seem likely to follow, they should tive, and all permanent things are built thereon. We have many truths the foundation or the principles underlying which are not discovered. But as we discover principles they should be arranged into harmonious cooperation, so that their best done this, decisively, they should organize themcombined results may be obtained. In the past | selves for constructive action; and if there be at we have dealt almost altogether in facts, in truths, first but a dozen in the whole country who are in effects, without any reference to causation; and have fonstructed theories from them which, in almost every instance, when the principles upon true principles of organization, may soon revolu-which they are based have been arrived at, have tionize the world. But there are enough Spiritualists now convinced of the necessity of this ac-This method must now be entirely reversed. Instead of constructing theories out of facts, we must frame systems out of principles. Therefigious system has furnished theories for all other systems. All others are its legitimate children. should have its fountain head wherever even three But Spiritualism having overthrown the founda- persons can be found ready to enter it, and should tion of the religious system, the other systems must necessarily fall. And who can look abroad into the world to-day, with an enlightened eye, and not see that our political and industrial and social systems are even now swaying to and fro, ready to tumble in one tremendous crash. Decay, rottenness, corruption, dishonesty, falsehood, misery, hypoerisy and degradation surround us on all ery, hypoerisy and degradation surround us on all ment. But in that case the consequences be on

erash shall come and bury us in ruins like those in which the civilization of Rome was buried? Will you east aside all lesser issues? will you drop all lines of policy, all selfish consideration, all personal prejudice, and seize hold upon the tell you that unless a salvation, now seemingly hopeless, comes to this generation, a destruction such as has never yet overwhelmed the world dent that I am strong and worthy enough to stand must surely ensue. In the far-reaching, all-embracing principles of Spiritualism, as the religion of humanity, does this hope, this salvation reside, since they are as potential that the penalties of such a position. Almost all the indignities which I can bear have already been heaped upon me for the part I have already assumed. Already have Is been beaten as with many stripes, stoned out of the temples of the righteous, and denied admission where the commonest male thief and sensualist gain-ready welcome. Under all these penalties my health has. given way, and I am weak and faint. But the work must go on. The grand army must be marshaled to conquer in the strife that will be waged. Despotic selfishness and conservative aristocracy will make still a desperate stand against the reign of freedom, equality and justice; but they must

Then rally, Spiritualists, to the standard of Human Rights, and, by the authority of truth, earnestly invite and cordially welcome recruits to its ranks, let them offer themselves from whatever source. Let none assume to judge another as unworthy to enter the contest, or cast the contumeanything more arbitrary than the law of mathe- lious stone for any cause; but as brothers and matics or gravitation? We never experiment with sisters, without envy, malice or bitterness, join in these laws, but yield absolute obedience to them; a common effort to effect a common purpose for a and there is no such thing as freedom, in the an- common humanity. And rest assured the good archial sense of that term, possible of them. And langels will look approvingly on, and give you strength, wisdom and love enough to carry you

Circular.

To the Spiritualists of Michigan and elsewhere: FRIENDS-Feeling the need of a paper to fill the place made vacant by the decease of the Present Age, and believing that you are both able and willing to sustain such a paper, (if you can be certain that you can have it,) I make you

I will issue weekly from Battle Creek, Mich., a paper devoted to the interest of Spiritualism, upon the following

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