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NO. 1.

The Reviewer.

PRIMITIVE CULTURE.

I have just perused a large English work, in two volumes, of about four hundred and fifty pages each, with so much interest, instruction and satisfaction as incite in me a disposition to furnish a brief notice of it. Its title-page is: "PRIMITIVE CULTURE: Researches into the Development of Mythology, Philosophy, Religion, Art and Custom. By Edward B. Taylor, author of Researches into the Early History of Mankind,' etc. London: John Murray, Albemarle street. 1871."

The above work is a skillfully condensed selection from what was collected during a vast and exhaustive study of all accessible works of explorers, navigators, missionaries and the like, the world over, who have recorded their experiences, observations and opinions relating to savage tribes everywhere and in all times. For the deep and logical student, it is a work of great value. Its interest to the Spiritualist lies back beyond where he is accustomed to turn his gaze. Its facts are such as bear upon the fundamental question whether any spiritualism exist at all; that is, whether there beanything but matter and its perishable products. The author very justly

says (Vol. I., p. 453): "The divisions which have separated the great religious of the world into intolerant and hostile seets are for the most part superficial in comparison with the deepest of all religious schisms—that which divides animism from materialism;"

From pages 384, 385 and 386 the following extracts are taken :

"I propose here, under the name of Animism, to investigate the deep-lying doctrine of Spiritual Beings, which embodies the very essence of spiritualistic as opposed to materialistic philosophy. Animism is not a new technical term, though now seldom used. From its special rela-tion to the doctrine of the soul, it will be seen to have a peculiar appropriateness to the view here taken of the mode in which theological ideas have been developed among mankind. The word ave been developed among mankind. The word 'Spiritualism,' though it may be, and sometimes is, used in a general sense, has this obvious defect, to us: that it has become the designation of a particular modern sect, who, indeed, hold extreme spiritualistic views, but cannot be taken as typical representatives of these ylews in the world at large. The sense of Spiritualism in its world at large. The sense of Spiritualism in its wider acceptation, the peneral dectrine of spirit-

ual beings, is here given to Animism."

The "minimum definition of religion is, the

"The belief in spiritual beings."

"The belief in spiritual beings appears among all races with whom we have attained to thoroughly intimate acquaintance."

"Animism is the groundwork of the Philosophy of Religion, from that of savages up to that of

Animism divides into two great dogmas-first, concerning souls of individual creatures, capable of continued existence after the death of the body; second, concerning other spirits upward to the rank of powerful deities. Spiritual beings are held to affect or control the events of the material and a spiritual beings are held to affect or control the events of the material and a spiritual beings. terial world, and man's life here and hereafter. and it being considered that they hold intercourse with men, and receive pleasure or displeasure from human actions, the belief in their existence eads naturally, and it might be said almost inevitally, somer or later to active reverence and propitiation."

Thus Animism, in its full development, includes the belief in controlling delities and sub-ordinate spirits; in souls, and in a future state; these doctrines practically resulting in some kind of active worship."

"The nobler tendency of advancing culture,

and above all of scientific culture, is to honor the dead without groveling before them, to profit by the past without sacrificing it to the present."

— Vol. I., p. 142.

"In working to gain an insight into the general law of industrial movement, there is never the present of the present o

eral laws of intellectual movement, there is practical gain in being able to study them rather among antiquarian relies of no intense modern interest, than among those seething problems of the day on which action has to be taken amid ferment and sharp strife."—P. 143.

Mr. Taylor, though not directly advocating anything which we are now accustomed to use in our modification of the tree of the broad world's Spiritualism, has yet made a deep tracing of its -roots downwards, and adduced strong evidence of their existence in the very nature of man, because he attests to the appearance of their upshootings wherever man exists, however low his condition. By a process as rigidly scientific, and with an intellect as keen-and as cultured as the ablest material philosophers possess, he traces Spiritualism, or his Animism, down deep enough to suggest that spirit may be the animater of Huxley's protoplasms. He has shown us that "though the theoretical niche," for a tribe-of men so low as to be without belief in spirits, "is ready and convenient, the actual statue to fill it is not forthcoming," and that while "nothing in the nature of things seems to forbid the possibility of such existence, as a matter of fact the tribes are not found."

This writer has established the probability that materialism—or in other words a belief that all man's thoughts, wills, affections, emotions, hopes, fears, desires and aspirations-that his whole living and thinking self—are only evolutions from an organization of the matter which forms his body, and therefore will perish when the body dies-has established the probability that such materialism, though now fast gaining acceptance the very nature of things, and therefore must in time be proved to be fallacious.

This point, viz., that no tribe of men has been found that, when well studied, had not attained to a belief in the continued existence of their friends after the death of their bodies, Mr. Taylor has made very manifest; and this is a point of great importance. This primitive belief among all the unsophisticated everywhere, and in all ages, is Nature's distinct declaration that the soul failure to write something, the fragment of pendoes not die with the body, and therefore is an | cil always remaining in the exact spot where | doned the clerical garb.

ism. Probably we all care less whether we are the offspring of the organization of unconscious matter alone, than whether we are to soon become, and forever remain, unconscious matter. Not whence we came, but whither are we going, is the great question. The broad teaching of Nature through man, in his lowest known coniditions—that the spirit survives the body—makes for the Spiritualist one-half of his demonstration, and calls upon the materialist to allow that either some property of matter is not subject to death, when the body dies, or admit that spirit interblends with organized "matter in a living form, and becomes detached from it when that form ceases to live. He must show us that some conscious property of matter exists and survives that something not mere matter enters into the composition of man certainly, and probably of all other animated beings.

When this author came to a consideration of the Religion of Primitive Culture, his first question was essentially this : Are there spirits? do such exist? And he found the nations in the lowest stages of culture all answering : Yes. This answer is one powerful argument against materialism, and is equally an evidence in-favor of the naturalness of the basis of the religions of the world. He is befriending Jews, Christians, heathen, idolaters, and all worshipers, and gives to Spiritualists, as such, no special helps; he does not specially elucidate the question now up for discussion between Modern-Spiritualism and its opponents, viz., Do spirits return and communi eate? but directs his argument to the fundamental question as to the very existence of any spirits anywhere, which materialism is prone to

It is only rarely that one meets with a work in which hundreds and hundreds of pages of little facts are detailed with such spirit, smoothness and perspicuity as to enchain the attention; but here attractive life is infused into dry bones-into the bare facts of human history. The execu tion of this ethnologist's purpose bespeaks a master workman. The Huxleys of this age have drawn forth an antagonist as well trained to sci entific warfare as themselves, and from whose entrenchments they will find it difficult to re-ALLEN PUTNAM.

Spiritual Phenomena.

(From the Chlengo Inter-Ocean of Sept. 17th.) A SHOW OF HANDS.

NOT THE ORDINARY HARD FISTS OR LILY WHITE MEMBERS, BUT HANDS FROM THE UNSEEN-WORLD.

A select party of twelve or fifteen ladies and P. Slocum, No. 300 Fulton street, last evening, intelligence of value to the person sitting. to witness a spirit manifestation through the mediumship of Mrs. M. M. Hardy, the noted Spiritualist of Boston. These manifestations, the company were informed in advance, differed materially from the many forms in practice, being an exhibition of materialized spirit hands, if the expression is allowed, without other aid than a sists of the beating of a drum in his circlestable and a box to secure the requisite harmony and enable the hands to be plainly discernible.

An ordinary extension table was opened in the centre to the width of five or six inches, the sides were draped to the floor with a cloth, and an ordinary box, about the size of a candle box, without the cover and with one end knocked out, draped inside with some black material, was placed over the aperture of the table, and, with lights turned down, a semicircle was formed and developments awaited. The first manifestation was in the form of raps, which was construed to mean a demand from the spirits for a season of darkness, and the lights were extinguished. Then came a short season of waiting, then the spirits demanded light, and a lamp was accordingly lighted and shaded in such a manner as to leave the table in partial darkness. Then came a hand from the opening in the table-small and white as a lady's-and questioning began. "Is it for me?" asked a member of the circle, and the hand was waved in dissent. "Is it forme?" asked others in succession, until the right perrapidly a number of times in succession. The lady who was thus recognized named over a number of departed relatives, until, uttering the name of "Julian," the hand again shook vigorously. Then she placed her hand in the opening and plainly felt the touch of the soft and warm fingers within. After this other hands appeared, some small, some large, some like a woman's and others like strong men's, and all were recognized by different members of the party, who would then place their hands in the aperture and feel the velvety touch, some only, once, some two or three times.

This part of the scance over, the box and cloth were removed, a slate and some fragments of a pencil procured, and a circle formed around the table, with Mrs. Hardy in the centre on one side. The person opposite her passed the slate underin the philosophical world, is yet in opposition to neath the table and Mrs. Hardy took hold of it from her side. Soon two or three little raps with the slate pencil were heard; the slate was removed, and a name known to one of the circle was found written upon it. The next time came the message, "Our blessing." Then another person took the seat opposite Mrs. Hardy and another spirit communicated its name and gave a short message. Then others took the place and held the slate, and in no instance was there a

impeachment of the worst feature of material- | placed and the writing being er the side of the ! slate, which was held close up to the table top.

After this several persons, but one or two identified with Spiritualism, grasped Mrs. Hardy's right hand underneath the table, while her left was in plain view above, and felt their hands touched a number of times by other soft, warm hands, which they could n't account for without believing in the presence of spirits. This concluded the scance, the first part of which, Mrs. Hardy said, was not as satisfactory as she has been used to since she began this form of manifestation some three months ago. In Boston, with her own circle, which is more harmonious on account of frequent association, the hands have been less timid in appearing, have had the power to grasp the extended numbers of their he body whose organization evolved it, or admit | mortal friends, and have shown their materialism. by wearing rings and cuffs which have been placed on the edge of the opening.

This manifestation is certainly a very curious one, and the plainness of the table and surroundings would seem to render an illusion of this naturt impossible. Unbelievers were freely allowed to examine the articles used; both before and afterthe seance, but were totally unable to discover anything that would lead to the faintest suspicion, of trickery, and Mrs. Hardy and her husband both pretend to be unable to give any theory or philosophy concerning these materialized spirit hands further than the belief that a number of spirits combine to produce one for one of their number, and then for another. We are free to confess that we have n't any theory to offer.

DR. PETER WEST IN BOSTON.

EDITOR BANNER OF LIGHT-As this gentleman is a stranger in the East, I desire to call the attention of your readers to his remarkable powers. He, like many other of our media, was called from his employment as a manual laborer to be an instrument of the higher intelligences. He did not have, as to education, the advantages of even a common-school course; yet much that is given through his lips bears the impress of culture and intellect. His modesty equals his value as a medium, in that he claims nothing for himself save his peculiar constitutional fitness for spirit control; all the rest be subjected him in mysterious ways, for purposes best known to themselves, but have always exhibited the most perfect ability to profect and assist him in his labors, in whatsoever field they might call him to

The mental and physical phenomena which occur in his presence are wonderful to believer and skentic alike. The slate is written on without visible contact of the medium, with but a fragment of pencil, much too small to be used by any mortal operator; and the messages so trangentlemen assembled at the residence of Mr. E. scribed are logical and sensible, and often convey

Questions asked mentally, and others written upon thick paper, and folded so that his material eye cannot decipher the writing, are answered ment, which is of a musical nature. This conboth sticks being plainly used, and the music produced without visible material contact—said drum being placed beneath the table, and the T. Young has been found necessary. The execution of difficult accompaniments proves the invisible musician to be well versed in his art. This occurrence taking place in the light, and under circumstances which preclude the possibility of deception by the mediums were they so disposed, is calculated to appeal successfully to misery of another class. the belief of all skeptics attending who still continue to cherish faith in their own individual

Dr. West does not claim infallibility, either for himself or his guides, but courts inquiry from all who care to investigate the great subject of and we feel sure that the smallest fact only has spirit communion, and is willing to be judged entirely by his own merits-or those of the unseen workers around him. He will remain in cells, where there were none to accuse and judge this section for a season, and all who desire to the oppressor. We blame the system more son propounded the query, when the hand shook patronize a worthy and deserving, as well as won- than the superintendents of these asylums. The derfully developed medium, should visit him at his present residence, 40 Dussell street, Charles-

Yours for truth, town, Mass. Boston, Sept. 20, 1873. A. S. HAYWARD.

While an old hen and chickens were scratching vigorously on a pier at Richmond, Va., the other. day, a rat stealthily approached from the wharf. ed to drag it to his retreat. In an instant the old the beak, expeditiously plied, succeeded in cutdone with a knife. A number of persons saw get the devil out of them." the contest and applauded the result.

There are some men who are so outrageously cultivated that they are miserable the moment that they are away from all which is exquisite. It is a pity that such men were born into a rough It is a pity that such men were dorn into a rough world like this, where God forgot to finish up rocks, and to make tree trunks smooth, and to slope the mountains down gently to the plains. That is true cultivation which gives us sympathy with every form of human life, and enables us to work most successfully for its advancement. Refinement that carries us away from our fellowmen is not God's refinement.—Beccher.

Galignani says that Pere Hyacinthe has aban-

Literary Depagtment.

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TWO COUSINS;

SUNSHINE AND TEMPEST.

Written Expressly for the Banner of light. BY MRS. A. E. PORTER.

INTRODUCTION

Ten years ago, a carefully taken census developed the fact that among civilized nations there is an average of one insane person to every five hundred inhabitants. This seems a large proportion, but the saddest part of the story is, that the disease is on the increase. Now here is a great, stubborn fact for the statesman and philan-

These poor waifs, to use the words of one who has examined this subject well, are "the waste thrown up by the silent but strong current of progress, the weak crushed out by the strong in the mortal'struggle for development; they are examples of decaying reason thrown off by vigorous mental growths!

Thirty years ago the sad condition of the insanc attracted the attention of behavolent nich and women, and efforts were made to place them under good hedleal treatment and care. It was found that the insane, in a majority of cases, were abused by their relations-that family affection was not powerful enough to Induce the patience and vigilant supervision requisite for the comfort and safety of the sufferer. The matter was brought before our legislatures, and sympathy

Buildings were erected, doctors provided, and patients gathered from jails, work-houses and homes; the experiment worked well, and hundreds of cold, naked, fifthy, miserable beings, were made comfortable -warmed, fed and clothed, and on the road to right-mindedness. A feeling of State pride was aroused. The State had proved a better mother to the unfortunate than the guardians by right of kindred blood; "Let us do better still," then it said; and they went to work, without a knowledge of psychological laws, and fegislated for large and elegant institutions to which they could point with pride and say: "See what homes we, the strong; provide for the weak."

There was little opposition, for the short-sighted conomist said : "It is cheaper to warm and feed one thousand persons in one large, commodious building, than to scatter them in various parts of the State in eight separate houses."

The architects planned, the builders wrought, and landscape gardeners ornamented, till our Inwith remarkable correctness through this me- samist sylums were stone palaces, to which our dium. Within a year he has had a new unfold law-givers pointed, with pride. Alas! we made the same mistake that we have made with our eriminals. Forgetting that the object of imprisonment should be to reform, and the design of the asylum to heal, we have simply made machines of human beings, taken away individualapartment being well lighted at the time. To lty, reduced everything animate to a number produce this manifestation in his scances the and we, the strong, who have not been too combined presence of himself and Mrs. Fannie strongly tempted to sin, or who have inherited constitutional vigor, or on whom trouble and sor row have not laid too heavy a hand-we go by, feeling segure in our freedom because stone walls and armed sentinels guard one class of unfortunates, and iron-bars, straight jackets, and innumerable locks keep guard over the weakness and

In all this we forget, the one principle which should never be lost sight of by those who legislate-that it is dangerous to give great power to one man-that there is safety in checks and counter checks. No wonder that abuses have arisen been made known that many poor bewildered minds have suffered cruelty and abuse in lonely forms of insanity are as various almost as the individuals in an asylum, and each one needs, special care. No physician can manage eight hundred cases himself; he must rely on his subordinates, and by them is the mischlef wrought. These assistants are difficult to obtain and need constant supervision. In the woman's department they are often young women, who exercise an authority and, seizing one of the brood by the leg, attempt- over women old enough to be their mothers and grandmothers, that is often tyrannical and keenly hen pounced upon the back of the invader, felt by the objects of it. There still lingers in the trampling bin fereciously, while another hen gommunity the old notion that insure people are oined her, and with two successive strokes of possessed by the devil, and many good men and women too feel like Cotton Mather, when he adting the rat's throat as cleanly as if it had been vocated hanging witches, "let us hang them and.

If we could fully understand that insanity is disease-disease of the body, and, in two-thirds of the cases, curable disease-we should give the sufferers different treatment. This separating of mind and body, this everlasting cant about "diseased souls," has wrought much mischief; Let the blood be healthy, the circulation right, the nerves strong, and the soul will take care of itself, as far as insanity is concerned. The true which gives out discordant sounds, and needs a skillful hand to re-tune.

Insanity is physical disorder, brought on by

the diseases incurred by the vices of the parents: In the animal and vegetable worlds, there is a tendency to refrograde. There must be a struggle upward, a strife to enter into-that glorious kingdom of the earth, earthy, but grand nevertheless, when the race of man shall enjoy perfect physical health-when disease shall be as rare as health in this age. Now, the whole creation groaneth together, because man, by Indolence, vice and ghittony, has retrograded to the brutes -no, I slander the brutes-to a lower type of humanity.

We must strive now to bring it back, and for this purpose is philanthropy at work; but, if possible, let it be philanthropy with acute cars, and eyes wide open, and Argus-eyed, too. Hear one who knows that which he affigues: "The land has been covered with overgrown and overcrowded asylums, to which almost the whole his naffe population has been assigned. A most wise humanity dietated the founding of these asylums, but prejudices as strong as those which they encountered bar the way to Jurther reforms; and as long as the insane are believed to be possessed with devils, instead of being regarded as only sick men, just so, long will, the benevolent find the path to improvement full of difficulty. To be a lunatic, in public estimation, is to be cut off socially from humanity. The feeling is one which cannot be justified, and the system which It inspires cannot be just. That system is the system of indiscriminate sequestration of lock ing up a person in an asylum, simply because he is mad. The true principle to guide our practice should be this: that no one same or insane, should be entirely deprived of his liberty, unless for his own protection or the protection of society. Therefore, instead of acting on the general principle of confining the insane in asylums, and making particular exceptions, we ought to act upon the general principle of depriving no one of his liberty, and of then making the numerous exceptions which will undoubtedly be: necessary in the cases of insane persons, as in the cases of criminals." Our medical men were oremost and zealous in the work of gathering this unfortunate class from the hands of their former termentors; we wish that, instead of exereising the abuses of the asylum system, they

would expose and reform them: 7 Thad written the foregoing, and it had lain for months in my desk, when I was invited to visit a friend. She was ill, but under the care of an experienced and faithful nurse. In the kitchen was a good-looking, stout American girl. Sho was broad chested; large-handed, with a strength. of arm which few women possess.

My friend's nurse was taken ill, suddenly, and obliged to leave. I was surprised at the indifference and want of sympathy manifested by this girl when the nurse was gone. There seemed to. be no more feeling for human suffering than if she had been a machine that was wound up to do its dally work. I looked at her in astonishment; that any one could be so regardless of the pain and needs of a suffering woman seemed hor-

The husband and myself supplied in a measure the lack of the nurse, while the strong young. woman with her heavy tread, made worse by thick creaking boots, went about her work noisily, or dressed berself in fine clothes and walked out for amusement. A prostrating sick headache threw me one day upon my bed, where I lay cold and helpless, and would have lain till the next morning, had not other aid than this human machine came to me. "Who and what Is sheet I said to my friend; "she can wash and iron and cook; has she no power of sympathy 22 _

"She ought to know something about sickness," was the reply, " for she was an attendant for a long time in an insane asylum in Massachusetts, and they would like her again." -- 1

"Oh, dear!" I exclaimed, "that heavy tread and that cold face, so impassive to the sight of suffering! It would drive me mad to look at her, and no doubt when mad she could overcome me with her physical strength."

Our story was written after a visit of some weeks to an insane asyluhi, where we spent some hours every depowith the inmates. It is one of the best, as well as the largest in our country, and few are managed as well.

But I could see where offences must rise, and

understand clearly the difficulty of classifying the patients and ministering to their individual wants, I understand the suffering and cruelty which an ignorant, impatient attendant may inflict upon patients, unknown to the superintendent. I see that it requires gentleness, firmness,health and wisdom to take care of the inmates, devil is the disordered body-the mistring harp and that these qualities are rare in young women, , who take the place for the pay. Sisters of Charity might do it : I wish we had more of them, or that schools for nurses might be formed, from disobedience to natural laws. Children inherit, which we could draw those who understand the

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CHAPTER 1.

& Mysterlaus Disappearance.

Monace conserve Mass Romeyr, Raisy, sister of adieu to fresh air and freedom 'V and Capta's Andrew Riche, P. & Andre her bros. I was not supprised a few minutes cafferwards. ther have so on Frate, but street, to pass the to find the owner of the gentle voice a fair Saxon, with us, you must comply with the requirements day ear received. Mrs. If H. Samson, of Stat., with blue eyes and, brown hair, with a modest, of your teachers. Until you have practiced the en Isan ! Since that there had no indeed gain appealing look in those violet eyes, that indicated number of hours required by Mr. Timmel for this no transaction har She will recognized by an a character easily molded to good or evil by a German exercise, you need enter none of the nequalityages. We Hall from the Nadd & Hall, stronger will than her own. She would nedoubt, other classes."

day, but, she is known in that city as a larly of, large fortune. Any information from her will be gratefully received by her brother, Captain Ruby No. 117 Founts outh street, or at the Bank of Commerce.

The next morning the following attribe appeared :

"It is with great regret that we learn of the disappointant of of Miss Roneyn Ruby, a lady well known in the task-onable circles of our city There is not the remotest suspicion of insanity, . and as for an elopement, which accounts for so many escapades. Mess Ruby is under no control save her own will. She has an independent fortune in her own right, and is a hely educated and refined. Opi great tear is that she has met with toul pary from some assassin tempted by valuable towelry or the hope of finding money on her person. A tew days since she called at the Bank of Commerce and received a dividend of two thousand dollars. She was last seen by Mr. Hall, firm of Nadd & Hall, at the Staten Island Forry Landing. Mr. Maff is under the finipression that she took a carriage when she left the boat, and one dones, a coachinan, states that he took a lady passenger at that fime to the "Opent House," but he is sure that she was dressed in mourning, and wore a black crape Yells When Miss Ruby left her brother's house that morning she was, dressed in a silver gray Irish poplin suif, trimmed with velvet of a darks er shade of the same color, plain linen collar and cuits, a set of cameos, including brooch, carrings, watch guard and bracelets. Her white Leghern hal was truningal with velvet of the same shade as the trimming of herdress, and her gloves were of similar tint. There is a piece of woodshistween the Ferry Landing and Mr. Samson's cottage. Miss Ruley was not in the habit of walks. ing to the house of her triend, but the beauty of the day might; have tempted her to do so. Mr. . Hall, whose recollection of her dress is very imperfect, states that he is sure she were no mourning veil; otherwise than that he cannot state definitely." As they passed each other aleasnal remark was made upon the beauty of the day."

These notices excited a great deal of interest. The papers throughout this country copied them, and there was dinch speculation upon the sublect. Weeks and months passed, and nothing was heard of the missing lady, till the public settled down into the belief that she had been murdered for the money which was supposed to be about her person.

ly searched, and a point in the vicinity drained. Lam sorry to be separated from the girls, He left no means, untried, and spared no money.

on my way to a distant land in search of health. for you, and her little warm heart loves you al. Dug at her easel, with the picture of Beatrice One who has sailed many days on the water ready. Romeyn, my wife says, inherits the Cenei before her. She had been painting, and, knows how pleasant it is to be greeted by the spirit and personal hearing of her father. You as evening came on had laid uside her brush, sight of a distant sail, and to hear our officer in may have heard of him. Colonel Ruby, who died and was contemplating the picture with a calmstentorian voice ring out, "Ship ahoy " and as in Mexico during our war with that country. they answer back, how our ears are strained to The was a gallant soldier and a gentleman, but bear the "Ship aboy ! what cheer?" what cheer?" which comes to us. Such was my experience one ling a strong resemblance to his mother, who was day : and I remember well the pleasant excites an Italian by birth. He left a large fortune, and ment im board as we all gathered on deck to see Romeyn; aware of this, is even now too lavish of the meeting of the vessels. It proved to be a swift sailing packet, which had overtaken us, matter. She is two years older than Leslie, and and the explain kindly sent on hoard at large many years her senior in experience and knowlpackage of New York papers. A number fell to me, and I eagerly devoured the contents. Among you two years, at the end of which time I hope other things, I found this announcement of Miss to be in Glendale. Nours respectfully, Ruby's disappearation; "Romeyn Ruby, sister of Capt. Ruby, U. S. A." Yes, it was the same, I know her well, for she had been a pupil of mine for two years; and as I read, I recalled vividly to mind my very first interview with her. My school duties were over for the day, the young balles were in their rooms, and the quiet of the evening study-hour reigned over the house. I was seated in my pleasant little parlor, enjoying a brief rest from the cares of the day, when the sound of a carriage coming up the avenue was heard, and, a moment afterwards, two young ladies, new-comers; were admitted by Moses, the porter. . The voice is an index of character. Shakspeare is often quoted as giving his approval of a soft, low voice in woman; but there are low, soft voices in men and women (but especially in the former) which indicate subtlety and treachery. I do not believe Judas was a lond talker; and Catharine de Medicis might have been a sweet-tongued woman.

" His voice and ways are too sweet, ma'am, to *keep well; I mistrust him," sald my Irish serving-woman of our milkman, who was afterwards detected in chalking and watering his milk. A trained, cultivated voice has music in it, on whatever key it may be tuned; a rough voice may be a kindly one, though it gathered the roughness of a boatswain's from danger and storm. Our porter, Moses, has a voice full of melody, the voice of his race, an inheritance from the rich tropical clime of his ancestors.

"It 'pears to me these 'ere trunks are mighty heavy; can ye help me tote 'em up stairs?" he said to the Irish hackman. Very different was the surly voice which replied, "Ye can't expect "it of me to lave my horses to do your work."

Then came low, sweet tones which seemed to me indicative of a gentle soul:

"Now, Romy, dear, we are safe in Glendale at last. I am so glad; are n't you?"

I waited to hear more, for the tones were sweet as chime-bells on Christmas morn; but, instead, came a voice, rich, full, but with a positive ele- which I was called in to quell.

A. E. P. supon my ear, though it was nearly removes from Romeyn, but sie rebel, sie ist nicht gut in-in disharshness: 1000

schools, colleges and seminaries of learning -to But, madam, sie rebel. I teach, my scholars If was in the month of the tober, 186 that a use one of Parson Bates's stereotyped prayers must obey," number of the properties of New York City phrases. I came here at your father's request . During this speech, Romeyn sat with clouded sanglardar " Wister - On but I feel oppressed already, as if I were bidding brow and a look of determined opposition in the

been amaxailing. Her friend, are not aware that, ton, would have struggledless, forgiven more and, by as Semiramis, she had gridely many in her possession on that perhaps have died sooner than the spirited Mary sult eves.

as an arrow, with a form which bade fair when nor did she practice her music. At the end of fully developed to be commanding, and a pair of that time, her brother came to see her. He re-

strong man captive. 'straint." Hermanner was imperious and laughty. but she was respectful to me, and evidently well greater than in music. Leslie, who was not rebred and familiar with polished society. A present markable for talent, was proud of her consin. In timent of an unbappy future for her took possess her heart there was no envy, but an unkilid word sion of my mind as I talked with her, and a feeling for a slight reproof grieved her sailly. of helplessness when A thought of her as my purtual power to accomplish more than the common tasks of school-girls; but guide her, curb her will that I told her she could not go until vacation, at turn the path of the tempest, or still the volcano; and could accompany her. I saw the cloud upon They wished to occupy the same room, and I gave | matron's knock at my door. their number sixteen, one of the upper rooms. large and commodious. After promising to examine them in the morning and appoint their studies. I bade them good night, and the matron, is handsome as a queen and generous as one, but read it carefully ::

"My DEAR MADAM A send to you my niews Romeyn Ruby, and mydaughter Leslier Romeyn is an orphan, the daughter of my sister, and has shoulders, looking like a tigress that had just no near kindred in this country but her brother, been captured. There was a good deal of the a cadet at West Point, and myself. I have been tragedy queen about her, but there was no affectaaway from home most of the time store she came thou in her manner. It was genuine passion, a to live in my family, and can tell you little of her storm born of an uncontrolled temper. She disposition or acquirements. But my impression stamped upon the floor, and declared that if it is that she is endowed with intellect of more than lebst, her her life, she would have her own way, ordinary ability, and moreover inherits in fine Heslie, was weeping, and entreating her to be musical talent. Leslie loves her, which speaks figuret. "Leave the room, Leslie Hamilton," said well for her disposition, for a more gentle or affeetlonate child never gladdened a father's heart. Luissive I can't bear the sight of you, a little soft The mantle of my sainted mother seems to have kitten that cares for nothing else than to be petfallon upon ber, though she lacks the firmness ted and loved. You can no more understand me and self-reliance which characterized the dear old or mate with me than the kitten with the lion. lady, and which clung to her ampliall the infirmity Non-are eggent to be inexted up here and control of age. I hope Leslie may gain these by trolled by others. I scorn the control of will not lady, and which clung to her amidall the infirmi-Her brother caused the woods to be thoroughs submit to the discipline of school,

but I am ordered by the Pepartment to our westin the search for his lost sisters. Two detectives sern frontier, where there will be no suitable were kept constantly at work for many days, school for them, and I teel that I ought not to sion, and then you can listen to reason; and a large reward was, offered for the recovery deprive them, at their age, of the benefits of a susual, to some new tragedy of the great stife, and instill into their minds the principles of I through fife," metropolis, whose citizens seldom breakfast our holy religion, without which neither our life without some piquant sauce of that kind in the berefor hereafter can fulfill the design of our fude of her own room. Some hours afterwards, Creators Leslie will be guided by you in all when the matron went to her room at the usual At the time of this event, I was on board ship, things. She knows of my mother's, friendship hour of lighting, she found, the young lady sithigh-spirited and impulsive, in this respect bearmoney. She may need some restraint in this edge of the world. I wish them to remain with

> ROBERT HAMILTON." School girls are pretty good judges of character, and are severe critics. All new comers pass through a fiery ordeal, for their companions have the penetration of age without its charity, wit without judgment, and are unsparing as Nemesis to the guilty.

> It was not many weeks before the occupants of No. 16 were known throughout the school as "Tempest and Sunshine." Romeyn's power toacquire knowledge was greaf, and her memory retentive; common school-girl tasks were no tasks to her, and occupied but little of her time. The leisure which she thus gained she devoted to music and painting. She was wonderfully apt in the latter. It is true she inherited a taste for music, and could improvise it, making wonderful combinations at times with her long, supple fingers, and could eatch any time from once hearing it played. But she detested the dull, patient routine through which the scholar must pass to become thorough in practice and acquire a scientific acquaintance with music. The music teacher was a German, a thorough, patient drillmaster, who, believed in no other way than keeping his pupils practicing week after week, and even months, upon long, difficult exercises.

> Leslie submitted to his method, and was faithful to her hours of daily practice, and even then made slow progress, for her genius did not lie that way, but patience and drill supplied its place. Alas for Romeyn! Mr. Timmel was delighted to find one pupil who, as he said, was born to music. The rich voice of her Italian grandmother had fallen to her, and the genius for music which is the birthright of that sunny land.

> For awhile teacher and pupil got on finely together. But Romeyn wearied of what she called German slowness, and revolted at the drill, which seemed to her only like a treadmill, and there began to be occasional storms in the music-room,

laws of physical dife, and take pleasure in their ment in it, like a tire-hell. Somehow, it jarred | "Indeed, madam, I take much pains with Miss posetion, mais mit very fine talent for musie-re-"No, Fæslie, I am not glad. I despise all markable talent. Sie is splendid when sie tries.

lines of her face.

"Miss Romeyn," I said, "while you remain

Wall street, as she stell ed trong the boat to the beling closely to one whom she loyed, but needed . She rose, her black eyes dashed fire, and taking the support of a firmer character, and the come the heavy music-book which contained her exer-Shows alone, and carried a small traveling—panionship of a stronger intellect. She, was tog, closes, she thing it upon the door with a noise that bag in Fee hand. She did not visit Mrs. Sanson, much like Milton's model for a wite - "Gold, thy, 775 ounded through the house, and then walked and all efforts to learn of her whoreabouts have law, thou mine," and had she freen Mistress Mils out of the room with head erect, and mien haugh-

The stolid old German gazed at her in aston-Powell. "May some guardian angel watch over [ishment. "Ah, madam," said he, " sie ist von you," Linwardly prayed; as I looked into her proud girl. American pupils are not docile, not docile."

Her companion was tall, dark haired, straight She did not come to her glasses for a week. dark eyes that could thas here when passion-stirred sembled the Hamiltons in his features, and had her soul or might in a melting mood hold a fullerited their warm gentle miture. Rolmeyn loved him, and through his inthence, probably, "That girl," I said to myself, " will go through " she continued, her music lessons and gave Mr. fire or flood to accomplish her purpose, and, Lam Timmel no further trouble. He was delighted sure owns a temper that will brook fittle, re- with her progress in music, and called her his best pupil. Her profesency in painting was far

At one time, Romeyn come to me and asked pil: Teach her mathematics, history, philosophy, permission to go to New York by herself and re-I might, what little I knew, for there was intellectual two weeks to malgapurchases. Now, this was so entirely contrary to all precedent and rule, when it opposition to my sum, as well ask me to which time her brother would be out of school, when its figry ligart is pouring out its whath. Sure ! her face, but she restrained herself in my presly no two persons of more opposite temperaturities, circe; and returned to her room. Not many minwere ever thrown together than these two girls. Intes after, I hemd-strange sounds, and soon the

"I think, madam?" said this good woman. "that Miss Ruby isn't herself at times. She wants to be queen, and rule the whole of us. She went with them to their room. When they left, when she can't have her own way, she raves like me, I took from my desk the following letter and a mad woman. Will you please go and see her, now?"

I found her walking back and forth in her room, her long hair hanging loosely over her she; "leave me alone; you are so tame and submingling more with strangers, and learning to remain. Leave the room, I say, or I shall put You out."

I laid my hand gently upon her shoulder, and said, "Romeyn, those only who have learned to obey are fit to rule. Be calm; control your pas-

She flung my hand from her, and her eyes of the lady, but all these efforts proved unavail- thorough education. I trust them wholly to your this hed as she said, "I am pent up, here like a ing, and the story of the mysterious disappear- care, our former friendship giving me confidence raged animal, and I will not submit to it. I have after of Miss Ruly, became an old tale, giving in your ability to prepare them for the duties of always had my own way, and I intend to have it

I took Leslie with me, and left her to the soliness like the sky when the tempest has swept all clouds away.

"Look at that beautiful face, Mrs. Munroe," she said. "Do you think that woman could plan a murder, and carry out her design?"

.... Ah. Miss Romeyn, I can see no murder in that face; but beauty and goodness do not always go together. I wish they did."

She looked at the housekeeper an instant, as if she would read her thoughts, and said," I could revenge an insult to my honor, and not tremble when I held the dagger."

Then she turned to the picture. "How beautiful she was! And I, too, am an Italian. I feel that I do not belong to this land. When I am through school, I shall go and live in the home of my ancestors."

When this conversation was reported to me, I inused awhile, and resolved that, as far as lay in my power, I would choose for Miss Romeyn such studies as suited her taste, and endeavor to make her feel the restraint of school as little as possible. I put her in a class for the study of Roman history, gave her plenty of books to read in connection with it, gave her more time for painting, and tried to keep her so busy that she would have little time to think of herself. The plan worked well; she had health and a vigorous constitution, and could do more work than any other scholar. I ordered a horse for her, and allowed her to ride daily. But no amount of care or foresight on my part could ward off the occasional return of these fits of anger. They came, sometimes, like the storms of the tropies, out of a clear sky, and when no cloud gave warning of their approach. Any one who saw her in these outbursts of her fiery nature would hardly recognize the same person in the class-room, when she was interested in the lesson: She recited with grace and fluency. The text-book was simply a text-book to her, used only as a guide to other books from which she would glean a fuller knowledge of the subject. The girls admired and feared her, but she had, no intimate among them. Leslie was the darling and pet of the house-Romeyn; but Leslie was like sunshine in our household.

she looked in those hours of anger. Some that she had been murdered for her money.

CHAPTER II.

The Fast and the West.

At the and of the two years named in Colonel Hamilton's letter to me he came to the seminary to take the girls to their home in the city. He brought with him his wife, a very lovely woman, looking young enough to be Leslie's sister.

On the 'same day Romeyn's brother, Frederic Ruby from West Point, and his friend Captain face, filled me with wonder. Leigh, joined the party. The latter was a man of tine presence and much culture. It was a very happy circle. I never saw Romeyn so brilliant, delighting her uncle with her flashes of wit, and charming all with her wonderful musical powers.

Leslie was like a violet beside the rose, seeming to shun observation, and enjoying the success of her cousin, and yet there was no awkward bash fulness in her manner; when sought she conversed well, and her delicate beauty was as ther, and run as follows: charming in its way as the queenly bearing of Romeyn.

They left me with many kind invitations to but failing health sent me out of the country within a year atter the girls left school. I heard from them occasionally, and learned that Romeyn had devoted herself to painting, developing a marked talent in that direction.

I received one letter after I' left the country, containing eards of invitation to Leslie's wedding. She was to marry Captain Leigh! This was a surprise, for we had supposed that the brilliant cousin had won this handsome soldier, for there had been such a strong mutual admiration. My own feeling was that it was best for all parties that he haif chosen Leslie; Romeyn could hardly make a happy wife with her strong will and great ambition. This was all the information I had received from the Hamiltons, till the New York paper was handed to me on board the steamer.

There had come to-me by inheritance a little house in a small scaport town of Massachusetts, and thither I went to rest after my voyage. It was a quaint old place, and I loved it; moreover there dwelf a loyal old friend who had lived as a domestic with my mother for many years, and family life and our political organization seem to though somewhat sour and erabbed in manner, it was only a habit, which she had assumed when hospitals are full, and there is lack of room she "joined the church," in the mistaken idea that solemnity was essential to her stern creed. Down deep below this rough shell beat'a warm, true heart, and I knew I was welcomed back when she said, as I alighted from the stage-coach: You don't say you have got back alive, and the day before I expected you! If you had only waited till to-morrow I would have had a good dinner for you."

"Never mind the dinner, Betsey, if my room Is ready. I feel as if I could sleep for a week if people, then do pray give them some cake. I could only once more find myself in any own bed."

"Your bed! Lawful sakes! You don't think I would leave the airing of that till this time! The room has been cleaned, the carpet shook, and the bed airing in the sun for a week. I made it up this morning with the old homespun linen and put a little fire in the fire-place, because, you know, the old house is sort of chilly these spring

What a luxury was that bed, and what sweet content was in my heart, us, after my long wandering in foreign lands, and amid people who spoke not my mother-tongue, I fell asleep in that homely little chamber, the very room where my mother slept when a girl, and from which she ascended to her home in heaven. I lay for a few minutes looking round at the dear, familiar walls and queer old pictures that had adorned them for three-quarters of a century, and wondering at myself for expecting to find greater happiness in an old German town than here. Betsey had arranged my letters on the long, narrow mantel, in the order of their coming, but I cared not to open them and thus disturb the quiescent state of my heart. I lay like one floating down some beautiful river, a serene sky above, and soft airs around me. Thus I fell asleep, and did not waken tiff the morning sun sent his cheerful beams through some hours, and her breakfist was one of those cheery, old-fashioned meals which are peculiar to Yankee housekeepers. There was delicious coffee with cream, and stewed chicken with toast, and dainty little light biscuits, and baked applesapples which by some secret known only to herself, Betsey had kept for me for many months, because they grew on the tree always called Esther's tree.

"I don't know as you can eat our homely vittles after all your French and German cooking,' she said, "but I thought maybe you could eat an

apple from the old tree." "Betsey," I said, "I have n't felt such an appetite since I left home as the sight of your nice table trives me."

A long-banished smile came back to her withered face, a little pale and sickly, like the last And and the end of life was but the dawning of life's rose of summer; but it pleased me, and dld her good. No doubt she atoned for it by extra solemnity the next hour.

After breakfast I read my letters; one was an invitation from the Board of Trustees to return to my old school. I would answer and thank them, but I was too old to resume that life. My little competence would permit me to live a more quiet life, and to find some other way to fill up lady, a former pupil, now residing in New York City. Among other things, she says: "Not long since, I saw our mutual friend, Mary Ames, a connection of the Hamiltons. She told me that the family had removed from the city. Mrs. Hamilton and her little daughter, Minnie, are dead. The Colonel is in the far West; and the I love to think they watch and wait for my sweet coming disappearance of Romeyn Ruby, having been the wonder of the town for many days, has led most | 1 love to think they circle round on bird-like wings of of her friends to believe her dead; though her brother will not admit this idea for an instant, and holds her property ready for her, not allowing it to be administered upon.

I could learn nothing of Leslie, save that she had a long, serious illness, and had gone away for her health, probably to Europe. You may A love to think at twilght's hour of those in regions blesthave met her there. I was at an evening reception in the city soon after her marriage, and met 1 love to think the sun may set, and twinkling stars may Colone! Leigh and wife. I never saw a more But not one ray of mortal life is ever lost in shade! lovely woman. Her face was radiant with a sweet content, for her husband was at home on hold. We lived in constant fear of a storm from a furlough of some months; and if ever a woman worshiped a human being, that woman was Leslie-Leigh. He is worthy of her love; but so As I read the account in the New York paper much prosperity and happiness are uncongenial of the sudden disappearance of the elder of the / to our soil, and I trembled for the beautiful wotwo cousins, the image of her came before me as man who had put all her treasures in one vase. As for Romeyn Ruby, I should not be surprised thwarting of her will, some disgust with life at to hear of her disguised as a man, fighting for home had driven her away. I did not believe the republic of Italy, or to see her name among the first of American artists. I saw one of her !

pictures in a private collection here, that seemed to me marvelous in execution. It was Faust and Margaret-no weak copy from a master, but her own original conception of the characters. Faust was grandly beautiful, but with the despair of a lost soul upon his features. It made me shudder to look upon it. How a woman could express so much sin, suffering and beauty in one human

"The face of Margaret was like that of Leslie Leigh as she might look if she, too, had risked her life upon the east of one die and lost all. It was a strange picture, but so is the painter. I believe she is living, and that her strange disappearance is one of the phases of her Italian temperament."

The next letter was from Dr. Minot, a friend of many years' standing, a sort of adopted bro-

"MY DEAR ESTHER-I hear from friends that you are on the way home from Enrope, and I write, hoping this will reach your old home alvisit them in their home. I intended to do so, most as soon as yourself. You have been over much of what I may call my old camping ground, and you are interested in those studies which led me to visit the Old World repeatedly, and spend some years of study there.

"Poor, diseased human minds! the wandering stars, the comets with their eccentric orbits have as much interest for you as for myself. Come and see us, and show me, if you can, any better way to guide these poor souls out of their darkness. I have now eight hundred of them under my care, and, notwithstanding all our boasted civilization and our wonderful progress in the arts and sciences, we are still working in the dark on this subject. I sometimes wish we might go back to savage life for one century, and start afresh. Who was it said, 'If I were king of a savage tribe I would erect a gallows at the entrance to my kingdom, and hang any civilized man who wished to enter, and any savage who

attempted to go out '? "Our religion and our vices, our churches and our prisons, our schools and our workshops, our be all tending to form diseased brains, till our to receive the sufferers. It has become a great problem to me how to treat these unfortunate beings; a far more difficult problem than it was twenty-five years ago, when I came here. Then I knew it all, and was going to show the world what marvels I could work. Now I see a thousand obstacles where none met my eye before. Our Legislatures are about as learned on the subjeet as was Maria Antoinette in Political Economy, when she said, 'If there is no bread for the

"Come and spend a few weeks with me, and see if, with your woman's quicker brain and warmer sympathies, you can aid me."

This letter interested me, and though many kind friends extended the hospitality of their homes to me, I determined to accept this one. After making a short visit to my brother and his family, I found myself on the road to Doctor Minot's institution, or rather, to a State institution of which he was superintendent. I left home in the spring; our pear trees were not in bud, but a few crocuses were peeping their heads through the last light snow.

I had rambled once into the woods and garlanded my old-fashioned parlor with the climbing arbutus and early violets, but as I journeyed West Nature seemed richer and more profuse in her gifts. The pears and cherries were almost out of bloom, and the apple trees were bright and fragrant with their tiny rose blossoms. Broad meadows stretched before my feet, but I must look backward for the mountains. Great prairies waved with tall grasses, made beautiful light and shade as the soft breeze stirred them, but they seemed only pictures of the grand old sea whose waves laved my humble cottage home far in the rear.

I seemed to be in a later world, made after that in which I had always dwelt, and on a grander the small panes of the east window, lighting up scale, save that the great organ was left out of the face of my mother on the opposite wall, which the programme, the deep bass of which had been seemed to smile upon me. Betsey had been my lullaby from birth, and which I missed very much now.

In the following chapter I will give the reader a description of my new home, and of myself. [Continued in our next.]

Written for the Banner of Light. THE MEMORY OF THE DEAD.

BY WILLIAM BRUNTON.

I love to think at morning's prime of those that went before, As sweet I see the sky nglow-the nearl and sapplife floor! I love to think of spirits dear, that found a morning clear When gloom of night opprest, and shadows deep of death I love to think how sweet their song, like earth in morning

When they awoke from darksome death, and glory met their sight! Oh, sweet and strange it surely were to be so blest in death,

breath !: Oh, tell me, men that plod in trade, and have no higher alm, Did e'er such thought as this upon your souls in beauty And did the world a vision give, in morning's pleasant

Of that sweet life with grandeur great, and depths of love sublime?
The morning brings all this to me, in fresh and fair array,

And so I love to think of those we deem so far away ! I love to think at golden moon of those we see no more; life with. The second letter was from a married | When life is tried with care their southing presence 1

I love to think they are not changed and care no more for

I love to think they still retain whatever the past did see: I love to think their wealth is mine, their more abundant

And that they long for me in mansions sweet of light

there, When I their life cestatiely with all of life shall share! And oft their downy loves my heart as some sweet shade

have sought. Oh, be they near or far, their thought is dear as life to me, And in the glowing sun their airy forms of light I see ; Yes, let the day burn bright and duties press in care around,

I love to think of spirits gone, and walk on holy ground! love to think of all their new entranced peace and rest !

fadet I love to think the present night will lose its gloom and care, And after toll and rest of earth our Heaven will be more

I love to think that somehow good pervades the realm of And that pure love abounds where we are struck with awe! Is rich with joy unspeakable and everlasting flowers: And those we call the dead and gone are full of angel life,

Preserving fresh an angel youth through brave immortal Their memory comes like life to me, at morn, and noon, and night.

Among their ranks myself I see, and life is lost in light : Albany, N. Y., 1873.

Free Chought.

WHY DON'T THE SPIRITS TELL WHERE THE NATHAN MURDERER ISP

The St. Louis Democrat, a few days ago, contained the following tilt at Spiritualism, which tilt contains falsehood and an insult to thousands of the best citizens in the land, to whom Spiritualism is as sacred a religion as is Protestantism or Catholicism to the Protestant or Catholic: the editor probably imagining, however, that fewer dollars and cents come to his establishment from the pockets of Spiritualists and those inclined to favor Spiritualism than from the purses of Orthodox people, and that therefore he can "let drive" at them when and as he pleases. But certain it is that if all the Spiritualists and other liberally religious people were to withdraw their patronage from his paper, he would soon be seen very impatiently adjusting his spectacles for a keener look, in trying to ascertain why it was that the Democrat halteth:

"There are still those who insist upon it that Spiritualism is neither dead not declining. And yet it declines to tell us anything about the Nayet it declines to tell us anything about the Na-than mystery or the Goodrich murder. It de-clines to do anything that is common-sensical or that might reasonably be expected of it. 'In the name of the prophet, figs!' it still yells vociferously about the market-places; but it has no figs to offer—nothing but the dryest and most useless of husks. Most of the people of any power who supported it are dead or have abandoned, the desupported it are dead or may abandoned. The de-lusion, and its advocates at present are nobodies or worse. If it could call up the spirit of old Mr. Nathan, and induce him to declare the name of his murderer and tell where the proof is to be found, it might redeem its character, and would surely be believed in to that extent."

To this thrust at the most beautiful and reasonable religion extant—the only doctrine that requires no faith merely, nor blind belief; but absolutely demonstrates the immortality of the soul-Dr. Daniel White, of this city, made the following pertinent reply:

"To the Editor of the Democrat:
In your Thursday's issue you complain because
the spirits of the so-called dead do not reveal the
Nathan mystery or the Goodrich murder, etc. Wo will answer by asking a similar question: If it is true that there is a God who is all-seeing and all-wise, why does he not reveal these mysteries to you? Do you expect more from the servant than his Master? Do you expect a spirit to do what God himself disdains to do? You might as well doubt the existence of God because he does not respond to your interrogatories or cater. to your ignorance or prejudices. A great many Spiritualists and anti-Spiritualists have tried in spiritualists and anti-Spiritualists have tried in vain to have spirits do a work that legitimately belonged to themselves indigidually to perform, and their attempts, as heretofore, will always prove abortive. If you believe the Bible, you must be aware that spirits did return and commune with mortals anciently. If so, why not at the present day? Thus God or lifts have changed? Is he not the same yesterday, to-day and forever? Your remark that, if the spirits would only do something 'commons-ensical' to redeem themselves, forcibly reminds us of the trials of an ancient medium, which may be found in the fourth chapter of Matthew, second to ninth verse, which we respectfully commend to you and other skepties for perusal and application when propounding such questions.

Instead of 'Spiritualism dying out'it is increasing with greater rapidity than heretofore, and through a different channel. There is scarcely an intelligent and devout member in any of our other parts of the present day but who is more

ly an intelligent and devout member in any of ly an intelligent and devout member in any of our churches at the present day but who is more or less conscious of spirit communion; but policy restrains them from making these convictions public. There is another class who have become tired of 'easting pearls before swine,' and remain comparatively inactive. It is true that there are men and women who have espoused the cause of Spiritualism only to disgrace it; but is this not true in pagent to avery other sector dethis not true in regard to every other sect or de-nomination? We challenge a comparison with nomination? We challenge a comparison with any and all others. If you really think its pres-ent advocates are 'Nohodies or worse,' open your columns for the free discussion of the subject, and let the public see how easily they can be used up.

After twenty-four hours' togitation and head-

scratching the logician of the Democrat struck

pabilities of spirits: If it be true, as our correspondent of yesterday assures us, that the devil was an 'ancient medium,' we presume he is still such, and are not anxious to inquire into the matter any further." "Not anxious!" Certainly not, for "if it be

true," the writer of so much untruth should, for longevity and health's sake, shy, with palpitating heart and agitated knees, from that fumiferous and ash-covered fiend as promptly as the guilty bird shies from the scare-crow. But, unlike an all-wise, "finished, and fenced-in" editor, even the crow, persists in bolder and bolder investigations of the terrifying nondescript, until he finds that it is neither ghost, man, nor devil; and so an editor, by brave and persistent investigation, might possibly find an object to be more or less than his dyspeptic "fancy painted it."

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From time immemorial it has been asserted that Christ was and is the "mediator between God and man," and a mediator is nothing more nor less than a medium or agent. Christ, being the incorruptible medium of a Holy Power, the gift of "all the kingdoms of the world "could not induce him to act as the agent or medium of Satan. The squib that asserts, through false interpretation, that the devil, and not Christ, was the "ancient medium" in question, is discreditable to its author and an insult to every intelligent reader; but it is consistent with much of latter day editorship.

The spiritual mediums that are constantly be ing developed all over the country, the increased demand for spiritual books and papers-hundreds of them being sold in this city alone every week -do not indicate that Spiritualism is "dead or ordinary observer, that prominent as well as zens in every city and hamlet in this great and of those who misrepresent us, for that would too free Republic, numbered in all by thousands, " are either quiet or boldly avowed Spiritualists, | tempt, as well as the registry we require of them. answers very forcibly the question as to who the "nobodies" are. A comparison of the public and private advocates of Spiritualism with the editor of the Democrat would not hurt the "nobodies," so-called, very much. But then there is hope that some men, now known as editors, who do not own the world, although they may have Great an opinion of themselves and their possessions, mental, moral and secular, as to think so, will yet see the truth and dare to defend it. If there are some things more disgusting than others in this world, the assumed superiority and acuteness of many modern editors of secular journals are among those most offensive things.

The "nobedies" are aware of the fact, even if the some bodies are not, that spirit communications would not be taken as evidence in court, nor would information thus received be generally acted upon by officers, while the medium would | tacit assent or open endorsement of theories that | distinct from one before existing here. The

be subjected to the greatest anxiety, annoyance | are forced into organic expression in the name of or trouble, and possibly much expense, if the spirits were disposed to seek to discover criminals and bring them to justice, while assassination, or imprisonment on the charge of libel or slander, would frequently be their reward, and the only reward.

While our spirit friends may sometimes give us, as private individuals, a limited amount of worldly information, and occasionally direct us. they more frequently tell us that they cannot perform our duties for us, and urge us to "work out our own salvation" from ignorance, sin and misery; and wisely enough, too, for this mundane sphere is only a primary school whose A. B, C's, and a, b, ab's must be learned principally through our own exertions.

The consistency and logic of opposers or abusers of Spiritualists and Spiritualism are shown, as by a calcium light, when they call upon spirits to do what the "omnipotent God" and "mighty angels" of orthodoxy, so-called, never do, although the appeal or supplication be never so heartfelt tion that the monogantic relation of the sexes is and eloquent, as well as never so eminently just. the only one that can ensure the moral welfare of

НЕВВУ ПРЕСИСОСК. St. Louis, Mo., Sept. 12th, 1873.

COMPARISONS.

BY WARREN CHASE.

Half a century distances the childhood of life the pines, mow in the meadows, or thresh the grain on the old homestead of the Granite State, where in early manhood we were taught democracy in politics and freedom in religion; but the tion of that portion of mankind who profess to earlier days of sorrow and suffering are not even have emerged from barbarism, above that plane recalled in dreams. But sometimes, as at the of animality which now prompts to so much sex great camp meeting of Silver Lake we refer by ual indulgence under the sanctity of marriage, as great camp meeting of Silver Lake, we refer by comparison to our childhood and birth, and bless the dear mother that brought us here through suffering as no married woman ever passes through; and then some eaterer for popular prejudice catches up the item, and with sharp ened wit and a ready pen gets an item for the will be learned that the true purpose of sexual ened wit and a ready pen gets an item for the content of the read with the carried that the true purpose of sexual ened wit and a ready pen gets an item for the content of the content of the read will be learned that the true purpose of sexual energy that the content of the c rounds of the press that is rolled under the tongue of social corruption as a sweet morsel of gossip. As we are not a candidate for popularity, we care very little what the press says of us, nor do we say anything especially for their notice. Whenever it seemeth good, we bless the dear mother that bore is in sorrow into life; and since she could not have been married to the man setting forth my programme, and containing the could not have been married to the man of social corruption as a sweet morsal of gossip? whose name we bear, and whose family character is markedly in us, and since, had she been the wife of another, our chance for being here. as we are would have been destroyed, therefore we do bless her, and rejoice in the circumstances which others might be ashamed of, and we are

A few days since we found a beautiful little fatherless walf in one of the finest homes of the great "Salt Lick" city of the Empire State. Nicely clothed, fed, petted and cared for, as if the child of wealth and respectability, as she really is while in the care of that childless family, full of the sweet affection of a mother's yearning heart, we hope she is not cursed by the wild passion or burning lust of a reckless father, as too many such children are. Waifs are not always the brightest and best children, as some people suppose, for it is frequently the case that paternal dissipation and reckless passion overcome the yearning heart and carnest love of a mother, if she has them, as is also too often the case in marriage. Stirpleulture will yet be studied as a science, and taught in the advanced schools where youth are educated for matrimony, as they should be and will be. Let no one suppose; in our utterances of tongue or pen, that we advocate turning society loose to run like wild beasts, or, worse, recklessly in dissipation a happy (?) thought, and came out with the following glaring non-sequence:

a mid-ust to riot unrestrained. We believe as strict lowing glaring non-sequence:

by in marriage as any of its advocates, but be have resolved to rely largely for speakers on brings more misery than blessing, and more than brings more misery than blessing, and more than brings more misery than blessing, and more than a speakers as have not announced publicly that the true as a first or speakers as have not announced publicly that the sequence of the community, and consequently, as the lecture season has come round, have resolved to rely largely for speakers on brings more misery than blessing, and more than a popular speakers as have not announced publicly that country. We would legally and in every respect make the sexes equal, and then put marriage in the general law of civil contracts, separating it entirely, as we have partially, from religion and the church and hold to a strict accountability parties in the contract, securing, as in partner-

ships, personal liberty and self-control for each. Under such regulations, the sexual intimacy would have to be voluntary and mutual, and require the constant appliances of courtship to hold parties in constancy and devotion to each other, and we know of no legal restraint that can do it as the early love in courtship does, even without the sexual intimacy of marriage. As our law and society now is; married men run riot in passional looseness and indulgence, while the wives are, at least supposed to be, consecrated by the marital bonds to exclusive sexual life, and shut up to the maternal and domestic duties of married devo-

For twenty years we have been a target for the shot of every gossiping pretender to moral virtue, who was indulging his lust and passion under the present system, and who found it good enough for him even if it killed its thousands of sensitive females to satiate his lust; attacked as an advocate of free lust and reckless licentiousness, because we have demanded a better system and purer life and equal justice to-man and woman. In St. Louis, we demanded the registry of the men who visited and patronized the registered female prostitutes, and if we had belonged there, would have boldly set the example and reported them. We are glad the law in that city is declared unconstitutional, partly on account of its sexual declining;" and the fact, which is patent to every partiality, for in this it was abominable. Of course we have been ever misrepresented on the humble but intelligent and well-informed citi- social question, but prefer that to the company often bring us into self-condemnation and con-

SPIRITUALISM vs. FREE LUST.

I deeply regret the inevitable division in our ranks, and yet I believe the final issue will be glorious. "Offences must needs come, but woe unto them by whom they come." I believe there are many fruly noble men and women under the Woodhull eclipse, and I cannot suppose that so large a force and determined a movement is all accident or crit design. But the movement has elements that must hurf if not restrained. The theories are contradictory, and some of them base in their bearings. Our Spiritualism must rise above this morbid slavery and discussed reasoning, that tinges all with sexual lust, or it is doomed. I dread division; but what is left us but secession or slavery? Must we be compelled to yield

the National Association? I believe in freedom and agitation, but the partisan spirit that rules in this movement is neither conducive to freedom nor triendly to justice. Mrs. Woodhull is not as advacate of freedom! She is a familical devoter of passional slavery. Ob diene to impulse, in defiance of reason, law, or moral restraint, is her avowed doctrine. We must meet it.

Very truly, LYMAN C. HOWE.

Banner Correspondence.

A Card from K. Graves.

Having offered my services as a public teacher of the spiritual philosophy, some of its friends are desirous of knowing my views on the controverted nesirous of knowing my views on the confrove fed social or sexual question which now agitates the spfritual ranks. It is right that the position of our public speakers should be known on this question. Hence I cheerfully comply with the request to make a brief statement of mine. Suffice if to say, then, that I am settled in the convicthe only one that can ensure the moral welfare of society; or the perpetuity of the race. An experience of many thousand years, in which every theory of sexuality has been thoroughly tried, including Mormonism, Shakerism, Libertinism, "promisenity," "a change of affinities," and variable "soul attractions;" has established the conclusion in the mind of every philosopher and man of science that the indulgence in a phinality of sevenal libertias or sayind intercourse must have. Half a century distances the childhood of life so much that it seems like a well-remembered dream, or recalled from some story read from a writer's pen. Sometimes in the stilly hours of night we climb over the stone walls, walk among a discontinuous of the amative propensity, inside as well-as outside of wedlock, have already produced almost universal disease of that organ, especially to the real say. There have been referred that the induspries in a phramaly of sevenal interesting of several liberties or sexual intercourse must inevitably result in a diseased condition, and the ultimate demoralization of the race. Improper induspries of the amative propersity, inside as well-as outside of wedlock, have already produced almost universal disease of that organization of sexual intercourse must inevitably result in a diseased condition, and the ultimate demoralization of the race. Improper induspries of the amative propersity, inside as well-as outside of wedlock, have already produced almost universal disease of that the induspries of sexual intercourse must inevitably result in a diseased condition, and the ultimate demoralization of the race. Improper induspries of the amative propersity, inside a well-as outside of wedlock, have already produced almost universal disease of that organization of the race. in the male sex. I have been elecishing the hope for years, that, the time is not in the far distant future when Spiritualists can rejoice in having inaugurated the era that shall witness the olevawell as that of a more illegal character. The grandest mission of Spiritualism, if I understand gratification is the production of offspring, and that this is its only legitimate function amongst the

write. K. Graves. Richmond, Indl., Sept. 18th, 1873.

resolutions passed by various spiritual societies which I have addressed expressing their appreci-

ation of my labors, by which those who have no practical acquaintance with mecarricarn my true

position as a speaker. Parties can propose their own terms, and I will respond. But don't fail to

Delaware. WILMINGTON. — A correspondent writes, thus: Allow me a few lines about the spiritual inovement in this city. We have had many good lecturers here. Mrs. F. O. Hyzer filled an engagement for one year; Mrs. C. F. Allen spoke herclast full for one month, and others for long-er and shorter periods. During the summer no regular speakers have been employed, but needings were held for mutual discussion, and many times were quite interesting. A few weeks since a piente was held on the Western Railroad, at Cuba Hill, which was largely attended, and the time was about equally divided between in-teresting speeches, scances, and dancing. As a Spiritualist gathering it is likely to be of benefit to those who are inquiring to know whether our loved ones do return to hold converse with us in the flesh. If Spiritualism, as being promulgated at the present time is true, why not keep it dis-tinct from all other movements not necessarily forming any part of the foundation principles upon which it is based, and on which it must stand or fall, independent of any or all other progressive movements of the present time? The Spiritualist society of this city is not made up of the wealthy class of the community, and consethey will not go where they are not allowed to speak on any and all subjects, whether the lec-ture committee may think profitable or advisable

—at least in this community.

The following notice has appeared in one of our popular daily papers, announcing the commencement of the season with home talent:

"Adam G. Jackson, of Hockessla, in this county, who has been more or less interested in the subject of Spiritual-ism, for the last twenty years, has been engaged by the Spiritualist Shedey of this city to deliver a course of six or more bectures on that subject, during the approaching lec-ture season.

more betures on mar subject the subject of the dealth of the large subject of Mr. Jackson's bectures will be delivered on "Sunday, the 2stic hist., in Spiritualists' Hall, Second and Washington streets, and the remaining ones at such time and place as may afterwards be determined upon. The following topics have been chosen by Mr. Jackson as the subjects of his respective betures:

1st. What is Spiritualism, and upon what evidence does if rest?

Test?
2d. The rationality of Spiritualism, and its consistency tith the world as a grand whole.
3d. Spiritualism, the "Pai Bonos" or what good does it

do? 4th. Is Spiritualism of the angels, angelie, or of the devil, devillsh? devilish?
5th, The guardianship of augels,
6th, Of the saccrdotal power, and the present condition
of the religious world.

John G. Jackson, Esq., is one of the business men of this county, and at present chief engineer of one of our railroads, and a firm and consistent Spiritualist.

Missouri.

HANNIBAL,—J. B. Chesley writes: Being in Louislana, this State, a short time ago, in compa-ny with a friend, we visited the residence of that my with a trient, we visited the residence of that aniable and estimable lady, and excellent medi-ium, Mrs. Degroot—in the suburbs of that hand-some little city—surrounded with all the necessa-ries of life. We were cordially received and in-vited forspend the evening. After partiaking of a refreshing repast we were invited into the scause groon where we found a neath account. scance room, where we found a neatly arranged cabinet, which had been previously prepared for Bastian and Taylor's scances. Our sitting then commenced, and though the manifestations were not of that foreible character which might be expected from a Slade or Poster, yet there were enough given to fill the soul with joy. And a more delightful evolving it has never been my lot more delightful evilning it has never been my lot to enjoy. To be at the house of such a warm-hearted Spiritualist, (and one that has left the ranks of the Methodist church, though still claimed by them) with such a spontaneous flow of spirituality, is well calculated to awaken the keenest feeling of gratitude, and fill the soul with unbounded joy. She spoke of her much respected and venerable husband, as possessing a congeniality of feeling and sympathy with ker. After a spiritual feast in communing with our friends on the other side of life, which lasted until ten o'clock, we returned to our hotel, and took our departure for home the next day, feeling greatly departure for home the next day, feeling greatly benefited by the trip.

Massachusetts.

LYNN, Sept. 22, 1873.—Please give a place in the Banner to the following, concerning Spirit-ualism in Lynn.

A class of Spiritualists in this place, wishing to be understood in the community as advocates and supporters of strict morals, such as true Spirifualism teaches, and desiring to take such a osition as will enable each one to maintain his or her own self-respect, thus commanding the respect of others, have formed an Association,

name adopted is, " The Rational Spiritualist Association of Lynn." Ats officers consist of a presi-

sirous of doing good, and lead them out of the darkness of creeds and sectarianism, and take away the fear of what people call death.

LUNENBURG. - A. G. Estabreok writes: Spiritualism has been the leaven of the churches

Alabama.

MONTGOMERY.—R. H. Coleman writes:
Should any good fost mediums be passing this way, I will engage to pay their expenses and ensure them a good Teception during their stay, if they will address me in times to make arrange ments for such reception, as there are large numbers who are very anxious to investigate, but who are not disposed to brave public sentiment with out some reasonable show of having some result follow. The call is for physical and matterializing mediums. Quite a number of prominent gentlement have expressed strong desires to withess some of these physical manifestations.

SPIRITUALIST MEETINGS.

season, **

John Ai, Androw Hall, "Fro, Meetings, Lecture by Mrs. S. A. Floyd, at 29 and 75, p. M. The audience privinged to ask any proper questions on spirituality. Expedient-quartette singing. Public invited. The Children's Progessive Lycenn. No. 1, which formerly met in Ellot Hall, will hoof its sessions at this place, corner Chauney and Essey streets, every Sunday, at 10% o'clock. M. T. Dode, Sec'y.

Tenale Hall 48 Roulston street. Every Sunday, Morn-

meets at 10°, A. M. John Marriot, Jr., Conductor: Mis. Mary J., Perrin, Guardian.

Lyvs, MASS, The Spiritualist Society holds meetings every Sunday at Odd Jellows' Hall, A. C.; Robinson, President, The Stildhem's Progressive Lycome meets at Lockock.

Rathonal Spiritualid Association of Lyon. Assac Frazier, President: H. H. Lake, Clerk; Lord Harris, H. C. Smith, Isaac Winchester, Trustees; J. Oilis Marshall, Treasurer; Miss, E. J.; Lake, Corresponding Sectiony.

NOUTH SCITTAYD, MASS, The Spiritualist Association hold meetings the second and asi Sunday head a month, in Good Templar's Hall, at 2 and 6°; 9. H. J. Rates, Directoriand Corresponding Secteday; M. C. Morris, Recording Section, H. R. Barts, Directoriand Corresponding Secteday; M. C. Morris, Recording Section, J. H. E. Rates, Conductor and Treasurer Miss, Sarah J. Marsh, Guiadian; M. C. Morris, Sectedary; Silas, Newcomb, Alback, Smith, Jr., Guards, Physical Research Holds.

Physical Physical Rates, Conductor and Treasurer; Miss, Sarah J. Marsh, Guiadian; M. C. Morris, Sectedary; Silas, Newcomb, Alback, Smith, Jr., Guards, Physical Rates, Physica

oet 5. STONEMAM, MASS, - Children's Progressive Lyceum, meets at Harmony Hall-overy Sanday at 1 p. st. E. T. Whittier, Conductor; J. Wellisgion, Assistant do.; Mrs. Ella R. Merrill, Guardian; Wrs. Jermic Manning, Assist-

ant.do.
SALEM, MASS.—Lycenn Hall, The Spiritualist Soflety, bold meetings every Sanday at 25 and 7 P. M. N. P. Alslen, President; S. S. Johnson, Vice President; Albort Walker, Treasurer; Alex, Reed, Recording Secretary; Henry M. Robinson, Corresponding Secretary.

Guidell Hall, Free conference meetings are held by the Progressive-Spiritualists every Sunday, at 5 * P. 20.

SPH KGFFELD, MASS.—Spiritual meetings are held in Liberty-Hall every Sunday, Speakers engaged (N. Frank, White during Nakember; William Denton during December; Miss Jennic Leys during February, Harvey Lyman, Secretary.

Secretary,

NATICE, MASS; The Spiritual Association meet every sunday in Good Templars Hall, E. H. Mathews, President; Mrs.-J. Childs, Vice President; M. Washburn and E. Gale, Secreptaries; W. Manni, Treesurer.

NEW BEDFORD, MASS. The Spiritualist Association hald meetings Sinday alternor and evening at 12 and 7 o'clock; S. R. Bowle, President; Mr. Haskins, Vice President; Mr. Booth, Treasurer; Mrs. Chariotte Woodridge, Secretary.

MIDDLERORO, MASS. Meetings are held in Sopie's Hall every ofther Sunday at 12 and 5 at 1.

Hidge, Secretary,

MIDDLEBORO, MASS., Meetings are held his Sopic's Habsevery other Synday at P2 and 6 2 P. M.

ALBANY, N. Y. — The First Society of Spiritualists meets every Sunday in the Perry Building, No. 12 North Pearl street. — President, A. Crocker, Secretary product, Mrs. Willie B. Coloman; Treasmer, A. Crocker, Testates, Capt. H. Holdridge, J. M. Briggs, M. V. B. Comwell, Communications addressed care of J. M. Briggs, Si South Pearl street.

Adman, Mich. — Regular meetings are held on Sunday, at 105 A. M. and 7 P. M. at Berry S.Hall, opposite Masonic Temple, Manneastreet, M. Tuttle, President, Communications should be addressed to C. H. Case, Secretary, Box 164, Adrian, Mich.

Andovian, O., Calidren's Progressive Lyceum meets at Morley's Hall every Sonday at 105 A. M. J. S. Morley, Conductor; Mrs. T. A. Kango, Guardian Mrs. E. T. Coleman, Assistant Guardian: Harriet Dayten, Secretary, ATLANTA, GA.—Flext Association of Spiritualists,—Officers: J. M. Ellis, Atlenta, President; R.C. Kert, Marietta, Wm. Celeman, Cuthbert, H. B. Alford, La Grange; Vice Presidentis, Wm. G. Forsyth, Atlanta, Secretary, BATTLE CREEK, MICH.—The First Society of Spiritualists hold meetings at Smart's Hallecery Sunday, at 105 A. M. and 75 P. M. A. H. Averlit, President; J. V. Spencer, Secretary; William Merritt, Treasurer.

BALTIMORE, Mit:—Lurie Hall.—The First Spiritualist Congregation of Baltimore' hold meetings on Sunday and Wednesday evenings.

Lycoun Holl, No. 32 M. Buitimore street,—The Harmonial Spiritualists.

Camposity Bardent; Daniel C. Stration, Vice President; Samuel T. Ewing, Secretary; Georie Broom, Treasurer, Chieffen's Pregressive Lyceum No. Lincets every Sinday and Wednesday evenings.

BROOKENYN, N. Y.—Brooklyn Lostinta, The Children's Progressive Lyceum meetgat the Brooklyn Institute, corner Washington and Concols street, every Sunday at 22 P. M. J. A. Wilson, Conductor; J. Kip, Assistantio, Mrs. Ala. E. Cooley, Guardian Misseal Director.

BAYOKENY, N. Y.—Brooklyn Lostinta, The Children's Progressive Lyceum meet

Sertemay, Mattin Johnson, I thine on.
I visuous tox, N. J. Westings to develop sunday at 102
A. M. at the Spiritual Charles of develop M. Parkhurst, President, L. L. Piatt, Serterary, Josephin at 112
A. M. James O. Barson, Combusteri W. y L. Brown,
Conardian.

13 fon, Secretary, Mir.A.S. O. Society of Spiritualists and Liberalists and Chalten's Progressive Assemble for the V. A. M. Hudson Tuttle, Conductor: Phona Pattle, Geography.

Change Street Councillation (1997), Markov Change Condition of Thitle, Conductors France Tatter, Cracenson of Street, Markov Change Conductor, Conductor Change Conductor, Conductor Change Conductor, Conductor, Conductor, Conductor, Conductor, Conductor, Conductor, Markov Change Conductor, Conductor, Markov Change Conductor, Condu

Bellingham street, at 3 and 7 p. u. Mrs. M. A. Ricker, regular speaker. Seats free. D. J. Ricker, sup't.

EAST ABUSCTON, MASS. The Progressive Lycenin meets every Sunday at 45 p. u. p. Phoenix Hall. F. J. Gurrey, Conductory L. H. Shaw, Goardian, Biatherd Tashing, Secretary.

FOXRORO', MASS. Progressive Lycenin meets every Sunday at 75 p. u. c. P. Howard, Conductory Mrs. N. F. Howard, Guardian.

Hardwith Pourtain Mass. The Printphilorar Sprogressive Lycenin meets at social Hall every Sunday at 12 p. n. 6, D. Smalloy, Conductory T. B. Haker, Assistant Conductory, Mrs. A. Jenkins, Guardian; W. B. Kelley, Muslead Differences at 2 p. n. d. Robbins, Secretary, History, Mass. Children & Progressive Lycenin meets in Houghton's Hall every sunday alternoon at 2 o crocks. J. L. Robettson, Conductory, Mrs. M. B. Leighton, Guardian, Lower, L. Mass. The First Spiritualist Society meets in Meeting in their hall. Principles of the first spiritualist Society meets in Houghton's Hall every sunday alternoon at 2 o crocks. J. L. Robettson, Conductory, Mrs. M. B. Leighton, Guardian, Lower, L. Mass. The First Spiritualist Society meets in Meeting in their hall, P. J. Guardian, P. M. A. B. Plympton, President; John Marriot, Jr., Corresponding Secretary, M. M. Geene, Treasurer, Childran's Progressive Lycenin meets at 102 A. M. John Marriot, Jr., Conductory, Mrs. M. B. Plympton, President; John Marriot, Jr., Corresponding Secretary, Mary J. Perrin, Guardian, Jr. Robertson, Corresponding Secretary, Perrin, Guardian, Progressive Lycenin meets at 102 A. M. John Marriot, Jr., Conductory, Mrs. M. B. Robertson, Corresponding Secretary, Perrin, Guardian, Progressive Lycenin meets at 102 A. M. John Marriot, Jr., Conductory, Mrs. M. B. Robertson, Corresponding Secretary, Progressive Lycenin meets at 102 A. M. John Marriot, Jr., Conductory, Mrs. M. B. Robertson, Corresponding Secretary, Progressive Lycenin meets at 102 A. M. John Marriot, Jr., Conductory, Mrs. M. B. Robertson, Corresponding Secretary, Progressive Lycenin meets at 102 A. M. John sheet, Thermes at a yeemin meets in a the bar as jet M.
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Societaries, The Progressive Lyceum free to \$12, 12, M.
Dr. D. W. Allen, Constituting the Socket Socket,
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Librarian, Edyna J. Huttl. Correspondent Socket,
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Februaris, Mrs. F. O. Hybert, Noven by, War, Craining Februaris, Mrs. H. T. Socket, Moschet, Mrs. John Leys: Alpuid, M. Franck Whate.

Word (STREE, MASS). The Souther of the hadd moothing cor-

Wong (String Williss). While (Spring distributional moetings every Sanday, atternogramate ventur, an atornogramma Hall.

LIST OF LIBERAL LEAGUES.

Seriefary; H. E. Mortis, Treasmer. Progressy Laceum meets in the same ball, or the first and third Smida, at 15 p. M. D. A. Laies, Colohecter and Treasmer; Mis. Sarah J. Marsh, Ghardian; M. C. Mortis, Secretary; Silas, Newcomb, Albar P. Smith, dr., Guards, Secretary; Silas, Paymorth, Mass. The Spiritualist Association hold meetings in levden Hall. Cornelius Bradford, President and Corresponding Secretary; Benr, Churchill, Treasmer, Children's Progressive Lycomi meets in same hall every Singlay, at 125 p. M. Cornelius Bradford, Conductor; Benr, F. Lewis, Assistant do.; Mis. Mary C. Robbins, Guardian; Mrs. Laceretta Blackmer, Assistant do.; Mis. Mary C. Robbins, Guardian; Mrs. Laceretta Blackmer, Assistant do.; Mis. Mary C. Robbins, Guardian; Mrs. Laceretta Blackmer, Assistant do.; Mis. Mary C. Robbins, Guardian; Mrs. Laceretta Blackmer, Assistant do.; Mis. Mary C. Robbins, Guardian; Mrs. Laceretta Blackmer, Assistant do.; Mis. Mary C. Robbins, Guardian; Mrs. Laceretta Blackmer, Assistant do.; Mis. Mary L. Lewis, Librarian Mrs. Laceretta Blackmer, Assistant do.; Mis. Mary C. Robbins, Guardian; Mrs. Laceretta Blackmer, Assistant do.; Mis. Laceretta Blackmer, Assistant do.; Mis. Mary C. Lewis, Mrs. A. A. M. Cardier, J. Laceretta Blackmer, Mrs. Laceretta Blackmer, Mrs. Laceretta Blackmer, Assistant do.; Mis. Mrs. Laceretta Blackmer, Mrs. Laceretta Blackm

son, Secretary; J. W. Whiking, To be used.

"Birghies thank Mit H. A. G. Universe, Psq., Press, dent); L. Brown, Vice Press, dent; E. Brown, Vice Press, dent; E. Brown, King Merker, and E. Fres, E. O. Barrum, Belsey Brown, Love give Grangle, dent person Cot Say, N. V. A. B. More, President; O. B. Vanwarmer, 4st Vice President; Mos. L. D. Oliney, 2d dwa, W. Nott, Treasmer; Win, However, L. D. Grey, Laury M. Bellanos Corresponding secretary, Laury M. Bellanos Corresponding secretary, L. D. Oliney, Mrs. Aspinwalt, Mrs. O. W. Smith, O. T. Green, Experiment Committee.

PUBLIC MEETINGS ETC. Prec Religious Convention in You Varle.

Free Religions Convertions to New York.

A Convention of the Line of the Convention of the field in New York City, with Time the consists of the field in New York City, which Time the consists of New York City, which and the Life of the State of the St

The Northern Wisconsin Association of Spirit-

The Northern Wiscousin Association of Spiritunities.

Will hold their next Opidicity Mosting in the Spiritualists' Hall profuro, on the 16th, 11th and 12th of October, 1878. E. V. Wilson, and Mr. S. E. Warner are already engaged for the occasion. Efforts are being made to seeing the attendance of Victoria C. Woodhull, and other able speakers. Ample provision will be made for the entertrainment of all who may attend.

It is expected that this will be able targest gathering of spiritualists' ever hold, in Wiscousian. Let the men bring buttan tobes, comforter, Acc. prefated to camp in the hall. The ladies will be cared for by the Society. Everybody come.

Persode raf Committee.

The Central N. Y. Association of Spiritualists The Central N. Y. Association of Spiritualists Wil hold their Annual Meeting in Weeks', 14a), West Winfleid, on saturday and Sunday, Oct. Hilbard 22a, 1853, commencing at Co'chack P. M. A. F. Shumons, of Woodstock, Vt., and others, are roughed to speak. The election of officers will make place on Saturday.

A transpenents have been raise at the hotels for board at one dolar per day. Our filends will entertain all they can, A good time is expected, and a joughal, Invitacion is given to all. Transs seave Utfea at 8.4 M. and 5 m. M.

1. D. SMITH, Secretary.

Yearly Meeting.

The Seventh Annual Convention of the State Association of Kansas Spiritualists will convene at Leavenworth on the 10th of October, to commence at 2 o'clock P. M., and continue three days.

Prof. Win./ Denton, Hon. Warren Chase, Mrs. M. H. H. Parry and others, are expected to be present. Friends from Missourl are cordially invited. Per order.

GEO. B. REED, Secretary. F. L. CRANE, President.

Banner Contents

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Banner of Light.

BOSTON, SATURDAY, OCTOBER 4, 1673.

Office It Historyer Street, Up States. THE ASERICAN NEWSCOMPANY AND NASSAUST

COLEY A RICH,

Printerings (Surrequiptions)

ofters and communications appertaining to the Catopartine in of this jeasy should be addressed to recognity, and a lite systems. Let there to be taken Laranger of thours I'm massiger thousand, the

Removal of the Banner Office.

On or about the 16th of October the Banner of Light Establishment will be removed from 14 Hanover street to No. 9 MOSTGOMERY PRACE (feading from Tremont, between School, and Bromfield streets i.

Will be held regularly hereafter at our new 100ms, No. 9 Montgomery Place, commencing on Monday afternoon, Oct. 18th, precisely at three o'clock. The public generally are invited to at-

The Banner Free Public Circles:

The Commencement of Another Vol-Hine:

This morning we open a new volume of the Banner of Light. Sixteen years and six months have bassed since our first number was issued. What marked changes with us have occurred within that period! Three of our partners have passed to spirit life; our extensive bookstore and printing establishment, under the rulings of Fate, have been laid in ashes; enemies from without and enemies from within have sought our destruction; and ministers of the gospel (so called) liave ! thanked God that our property was destroyed; by fire "! - yet we have survived all these and many more vicissitudes incident to the MIGHTY WORK we were years ago called upon by the spirit world to aid in establishing on the earth. The Banner still: waves in triumph upon the ramparts of the spirs itual fortress, and the power of darkness availeth naught against us.

What has been the result? With our aid, and the ald of other devoted workers, the car of Spinirry vits whas rapidly rolled over the whole squest deserving hospitality and attention, we earth, blessing the millions with the grand truths must not complain if plain English people con-SPIRITY VI SM has rapidly rolled over the whole of immortality in this knowledge that their loved ones who have passed on can and do return with words of comfort and consolation on their lips. With the poet, we may well exclaim:

tthe Death! where is thy to seed compust now? Whose are the frowns and terriors of thy brow? Notwithstanding all the drawbacks incident to an enterprise like our -- which we were informed by our angel guides in advance might be expected -we have kept steadily in view, the promise ended by them to us, that, if we prov d faiththe fullest faith possible that such will be the thank you for our emancipation from an error. our business, by the gradual enlargement of our book publishing facilities, but bend our energies' to the task of making the BASSER OF LIGHT one of the very best family journals in the world."

Panies and Pulpits.

No somer is there a dinancial storm or crash pulpits to declain apon it at the tops of their voices. As if they understood the secret of the thing from the beginning, and could reveal it on Sunday if the catastrophe had come as late even as Saturday. At first blush it is made to appear. as if the preachers took speculators and inflationists by the collar and gave them a righteous sort of a shaking in the face and eyes of the people for their naughty comblet in respect to money. But not so at all; ah, no-not so long as saintly Daniel Drew survives to go on 'Change and share' the proceeds with the Methodists in founding

What the pulpit men mean by their-haranguing on financial crises is merely to keep themselves in public view, by trying to ride the highest wave. They drive at the practice of speculation, and haugh, and free thoughts . virtually wink at such of their heavers as follow it: there is no more ill feeling about it to be laid up for the future, than there is between two lawyers who abuse one another roundly in court and are seen at supper together afterwards, dike, of Charlestown, for a writ of habeas corpus What we see telegraphed in the papers as the ntterances of this or that minister on the crisis is of Thorndike, of Beverly, who has been confined about as much importance as the advice of a country paper at the West to one of the Cabinets of Europe. It makes a pretty sort of 'ecclesiastical' byplay, and lets the preachers feel that they control-everything, but it is perfectly harmless in its physicians pronounced her insane, and that effects, and ridiculous when it comes to be sifted.

Our New Story.

The reader will find Mrs. Porter's New Serial, cidental.

Among the coming fecturers of the season is Mr. Charles Bradlaugh of England, an advanced republican, materialist, and reformer, but a man | Lee & Shepard, of this city, on "Womanhood, of acknowledged ability, and who, so far as we lits Sanctities and Fidelities," there is a searching attended and enthusiastic meeting of welcome to appoint the market. The book will contain fortycan learn, has urged his peculiar views upon the and perfectly candid review of the position of her took place at the Spiritual Institution, 15 three chapters, (embracing that portion of it world only by fair and legitimate means and in woman in the modern social world, a free and not unbecoming language. It is with surprise, | suggestive discussion of her claims to more com- appeared in the Medium and Daybreak for Sept. | great author,) making one complete volume of therefore, that we find in the Boston Advertiser plete recognition by that which is self-declared of the 15th ult, an article intended to injure him the governing power, and a pure, impressive and the eloquent and learned advocate of the cause ling, and will be issued from the well-known press republic for England as against a monarchy. If separately of motherhood and the State patronfor this he is to be condemned by Americans, the lage of vice, besides giving correspondence with somer we mimask and throw aside our liberal, the now dead John Stuart Mill which is of the pretensions the better for the cause of truth.

consider them, are his own affair and nobody of St. Louis, insterms none too severe for their else's, so longe as he does not obtrude them op indignation. It is a foul experiment, which we pressively on those whom he knows does not agree, hope never to see obtain in this country. It is Miss Hay: after which, the resolution, carried, with him." Indeed: Why not apply the rule to no less than the authoritative recognition of vice, the Rey, Mr. Murray or the Rey, Mr. Fulton ? with intent to license it. The plausibility that Every week they obtainly opinions that are offens surrounds the argument for it is entirely brushed sive to a great many people; though acceptable to away by the vigorous assaults of Mrs. Hooker. some. Mr. Bradbaugh does no more. Would the She attacks it as none but a woman could-as no Advertiser claim for the former an exemption and freedom which it would not allow to the latpeople are beginning to do their own thinking, irrespective of the cries of would be dictators as to the limitations of thought and science,

"There is a wide difference," the Advertisertells us, " between Theodore Parker and Abner Kneeland, between Francis Newman and George Holyoke. The first we respect, however widely we may differ from him; the last a righteous public judgment condemns for blasphemy."

"A righteous public judgment." Does our contemporary believe that the public judgment was righteous which persecuted that brave, honlest and respectable old man, Abner Kneeland, for words which would now be considered tume and conservative by the side of the utterances of even such men as Emerson, Frothingham, Weiss, Abbott, and hundreds of others who could be named? Does the editor not know that such words as Abner Kneeland was punished for publishing are now the common staple of a good portion of the books, journals and scientific lectures issuing from the press? A righteous public judgment indeed? It was a judgment worthy of the days of the inquisition-a judgment afterly disgraceful to the public which sanctioned it, and a judgment which would be repudiated by the present generation simply with a calm and smiling contempt. Nothing so blasphenious was ever uttered by Kneeland as by Prof. Tyndall, lately the admired guest of Boston, in his famous proposition for a prayer gauge.

Lest the appeal to our religious prejudices should fail, the Advertiser title is an appeal to

our pockets: At says:
"International duty, Christian courtesy, common sense, all teach us that we owe it to the Eng lish people, that we owe it to ourselves, to give such a man no recognition. a few days ago at Washington should end forever all vindictive feeling arising from our relations with Great Britain during the late war. (?!!) The English have a right to mapage their own affairs and to expect from us neutrality in respect of them-a neutrality, as incompatible with our honoring Bradlaugh as a reciprocal neutrality with their honoring the persecuted Tweed and Barnard. If we receive sidersthat American republicanism has a natural affinity for socialism and atheism."

If, to gratify religious zealots, we cannot make do so it seems, because England has handsomely Alabama debt! This mingling of respects for the revelations of their physical and nervo-vital piety and for plunder will strike a certain class of minds as rather comical.

but he speaks his honest convictions, and we ours were but a half-way belief-we might fremble at your coming, even as the man of the Adto their prejudices and try to make the whole community turn their backs on you!"

We are sorry to see the remarks from the Adcentury, and there are people even in Boston who Stuart Mill as "a dreamy philosopher!" His offense, it seems, was in " tolerating Bradlaugh!"

utterer. The Advertiser will hardly make capital among the best thinkers, by this very injudicious and narrow-minded attack on Mill, Brad-

Discharged from a Lunatic Asylum.

In the Supreme Court, 12th ult., Judge Wells gave a hearing on a petition of Edward Thornto secure the discharge of Emeline Augusta in the receptacle for insane persons at Ipswich, It appeared in evidence that a warrant for the commitment of Miss Thorndike was issued by a trial justice of Beverly: that a certificate of two for genuine spirit manifestations, when conditions thereupon she was arrested at her home early one morning by a constable, and, without being permitted to see her friends, was taken to an insane asylum. And this in the nineteenth century, in cruel imposition practiced upon those who were "The Two Cousins; or, Sunshine and Tem- the State of Massachusetts! Is it not high time pest," which is commenced in this issue of the that the management of insane asylums were most sacred and dearest privileges ever youch-Banner, exceedingly interesting: and the inter- overhauled generally? The statute provides est does not flag in a single chapter. The plot is that notice shall be given before an inspine perbased on facts, which are delificated with a son can be removed; and that the physicians beauty that is perfectly charming. As the Story must make a personal examination of the patient, runns against our public mediums, for we are well progresses, it awakens a deep interest in regard. In this case, the requirements of the law were aware of all the malign as well as harmonious into the condition of the insane. On this subject not complied with, and, according to the testithe writer lets in a flood of light upon many of mony of Miss Thorndike, no physician had visit- is practiced through selfishness, it is our duty to the hidden secrets of life within the walls of an ed her since 1858. The authorities who commitasylum, exposing to view much that needs re- ted Miss Thorndike were present in court, but divine gift of mediumship for solely mercenary voyant powers possessed and exercised by Mrs. form: but what is said upon insanity is only in- offered no defense, and Judge Wells ordered the purposes. In this particular case we shall not condischarge of Miss Thorndike.

Womanhood's Sanctities:

In the little book, or essay rather, written by Isabella Beecher Hooker, and just published by Mr. Bradlaugh is simply in favor of a , more of silent suffering. The little volume treats to propose the following resolution: first interest to all liberal thinking waders. Mrs. religious opinious, talse and dangerous as we may such as we see illustrated in the new experiment man could do, if he would; and from henceforth all had so deeply at heart. it is to be hoped that no more will be heard of a

It is on the welcome subject of motherhood. that Mrs. Hooker writes with the most unction and feeble. We, too, must thank you. The and effect, and we sincerely wish that every world of spirits is anxious for such kindly utter mother and father in the land would make it a dium worker. Give all such a loying welcome point to peruse with sheer thought what she has written, and then to make it a matter of free commentary between them. Nothing could well strictly of human humoriality. Spiritualism is the be more plain or pure than her instructive pages on this profoundest of human questions. If and revealed to them, by wise degrees, those divine mysteries of life on earth, which are thrown offspring would escape, from knowing where they were, and what immensely larger legacies of have reared from childhood to this work." purity and virtue and nobility would fall to their and most needed them. It will give pure-mind- to an arrangement of pecuniary affairs whereby found importance, of which they have bitherto journed. remained ignorant. Blessed will be that generation which shall be allowed to enter life on this impressively enunciated in this simple and brief every married pair on the continent.

Cranial Diagnosis.

Mrs. Emma Hardinge Britten and busband have been giving lately, on Tuesday evenings, at their home, No. 155 West Brookline street, Boston, demonstrations, to private assemblies of invited guests and friends; of the remarkable power of this new system, the discovery of Dr. Elizabeth-J. French, of Philadelphia, which claims by the use of the galvanic battery to find on the brain a complete erart of the organs of the body, and to be able to discover disease without resorting to physical examination or questioning in regard to symptoms. Mrs. Britten has been a pupilof Dr. French, and evinces the greatest aptitude up our minds to insult Mr. Bradlaugh, we must in the following out of the system. On numerous occasions, persons entire strangers to the operahanded over the money in payment of that little | for have been astonished to a great degree by

conditions made by her. The mode of operations is as follows: The sub-Mr. liradlaugh is a lecture ragainst Spiritualism, | jeet is seated beside a table on which is arranged the battery, and one of the poles is placed beful to the trust imposed upon us, we should be know that the cause of truth can never sufer by tween his (or her) palms, Mrs. Britten retaining provided with a Temple of our own from which the most hostile sifting that it can be subjected the other. The forehead and hair of the patient to issue the beloved BANNER OF LIGHT. That to. And so we say to him, "Come on, brother," being slightly moistened, also the fingers of the promise forday is being fulfilled. If we are fully and welcome! Apply all your tests, marshal all manipulator. Mrs. B: presses with her unoccushstatined in our new and costly enterprise by your objections—you will but confirm us in the pied hand lightly on the forehead of the subject, the friends of our glorious cause—and we have truth if they fail, and if they succeed we shall and inquires concerning the exact sensation which follows her touch, and from the descripcase-we shall be encouraged not only to expand We have no fear of the result. If we had-if tion of the feelings superinduced upon each brain organ by the electric, current under these circunistances-whether it be one of dull heaviness, vertiser does. We might warn our readers against soreness, sharp, quick pain, or only that of the you—we might point to their pockets as well as magnetic shock—the operator is able to logate the seat of disease, and to trace its ramifications in Index. We should be pleased to print the orathe system. The patient is then taken into a private room, and listens to the result of the operain the country than the preachers mount their vertiser. Had we seen them in the Globe we, tion as stated by Mrs. Britten. In all cases thus speaker said: should not have been surprised. We confess that I far the person so examined has been perfectly aswe had supposed the Advertiser was far above tonished to find his (or her) symptoms so accusuch mediaval narrowness. Comeon, Mr. Brads rately described, and has borne willing testiningly laugh, and never fear. This is the nineteenth to that effect to the company on returning to their presence. As a cure or relief for disease Mrs. have risen to a realization of that great fact. We Britten uses the French system of electricity, and have left ourselves but little space for a notice of palso the electric vapor baths. She uses no medithe Advertiser's impotent succer at the late, John cines, claiming that drugs engender disease in the system. The treatment is simple, and although she has been practicing but a short time on this The fame of Mr. Mill, that brave and noble and new plan, she has effected some astonishing cures. extraordinary thinker, will not be farnished by a Persons affected with disease in any of its varied n theological seminary to be called after his name. Areath like this. It is dishonorable only to the forms will find in the system practiced by Dr. and Mrs. Britten an agreeable form of relief.

The Eddy Brothers' Seances.

The public mind is considerably exercised at the present time in regard to the manifestations witnessed at the scances of the Eddy Brothers in Chittenden, Vt. That several of the manifestations witnessed were of genuine spirit production we have the testimony of some of the most credible with the last of his own tribe who was blanched witnesses, whose indement was pronounced at the last of his own tribe who was ble witnesses, whose judgment was pronounced after careful investigation; and their opinions have been corroborated by spirits through mediums who have no special interest in the Eddy Brothers. And we feel sure that the Brothers are mediums are right. But on the other hand, we have received several communications of late from equally reliable witnesses, stating that the manifestations produced while they were present, were bogus-a honestly seeking and hoping to enjoy one of the safed to mortals—the seeing and communing with spirit friends.

We do not desire to say one word in these colfluences which surround them; but when fraud warn the public against those who misuse the demn hastily, but await further developments.

Cora L. V. Tappan in England.

This excellent Spiritualist lecturer has been of late creating renewed interest in the cause in London. On Friday evening, Sept. 5th, a well- um," as its announcement goes, is about to be put Southampton Row, an extended report of which which was written prior to the decease of the 12th. The chair was occupied by Dr. Sexton, about six hundred pages, in handsome cloth bindsocially on his arrival in this country. The Ad-1 noble statement of those relations of the sexes whose able lectures we have several times taken of Clark W. Bryan & Co., Springfield, which is a vertiser calls him "a majsy demogogue who comes, which, misunderstood, and abased as they are, occasion to transfer to our columns. After a sufficient guarantee of the superior excellence of here seeking sympathy to use as political capital lead to so much of social wrong and so much song by Mr. Ganney, he called upon Mr. Shorter, its typography.

That this meeting extends a warm welcome to Mrs. Cora L. V. Tappan, so favorably known | remarks: in America as an inspirational medium for the advocacy of Spiritualism, and expresses hearty satisfaction at the prospect of the movement in this country being assisted by her able services."

Remarks then followed from Mr. Shorter, Rev. W. F. Monek, LL D., (who seconded the resolution,) Messrs. Enmore, Jones and Harper, and was conveyed to Mrs. Tappan by the Chairman, who observed, in so doing, that there were thousands who would reciprocate every word of welcome now extended to her, and be glad to see price two dollars per copy, postage free-at their her at work among them for a cause which they

After a few words of reply by Mrs. Tappan in ence, and spoke substantially as follows:

"The words of our medium must needs be few Sustain and support them, and then there will be no lack of evidence of spirit power and of the ness of its own immortal life. It is not by study alone that the truths of Spiritualism can be mothers were in the habit of keeping their sons grasped, but you must look within for the intui close to them until the age of manhood came on, tive voice which tells you of spiritual life. This alone gives you power to understand what you see, hear of experience in connection with Spiritualism, or there is no awakening sense of spirit out among vulgar "secrets," to be brought to the knowledge of the young through improper and impure sources, they, of all others, would not to be fold what fearful precipices their proclaims there is no death. We shall speak to ou again through this instrument, whom we

She closed with an inspirational poem; after share as they entered upon the work of the world, which, remarks of a practical character; looking ed parents, who honestly desire to learn what Mrs. T. could be assisted in addressing the peohas till this time been hidden from them, the ple, supervened, Dr. Sexton, Messrs, J. Burns, truest delight to be instructed by a noble and A. Leighton, Slater, Glendenning and others highly intelligent woman in matters of such pro- taking part therein. The meeting then ad-

The following letter, to her American friends shows the writer to be alive with earnest interest planet obediently to the principles, which are so in the home of her birth, while, at the same time, she is ready to devote her restored health essay on motherhood. It deserves to be read by to unflinching labor-in whatever part of the vine yard she may be called:

EDITOR BANNER OF LIGHT-This, with the papers which you will receive from England, will inform you of my recovered health and return to the lecture room. I wish to thank those kind friends in Boston and other places in Amer-ica whose kind wishes have followed me through my severe illness; and if any of their letters remain unanswered, let them consider this an answer, and know that I fully appreciate their swer, and know that I tuny appreciate them kindly sympathy, and an most grateful to the Power that has restored me to health and usefulness.

Most sincerely yours,

Cona L. V. Tappan.

60 Great Russelt street, London, W.-C., Eng.

Acknowledgment.

Rock Island, Ill., Sept. 22, 1873. Bro. Colay: Dear Sir—I enclose to you ten dollars for the benefit of the Banner of Light, on account of the misfortune caused by the great firé in your city. • I bave taken your paper eve since the seventh volume, and expect to take as long as I live on earth in this old body of mine, which is seventy-one years old. Yours truly, W. T. Nourts,

It is with deep gratitude we acknowledge such at a time when we need funds more than ever; and more especially because such favors are the most substantial evidence we can possibly have that our manage ment of this journal is fully appreciated. Friends everywhere, now is the time to show, like our correspondent above quoted, that you are determined to fully support the dear old Banner.

Samuel Johnson delivered a very able address last May, before the 28th Congregational Society, Boston, entitled "The Law of Insbiration," an abstract of which was published in the tion entire could we obtain a copy. Among other things, by way of illustration, the learned

No race makes progress until it begins to carl the rude instincts of self-indulgence, and dures the steps of discipline. Tribes that cannot do this cannot be civilized, any more than our actual American politics can make pure patriot voters out of San Domingo cocklighters or Alaskan savages. Our experiment with the Indians, if it fails, will more discredit the teacher than the pupil he ends by destroying. A scandal to our effilization is the outery, we have heard that a whole Indian tribe must be exterminated for an act of treachery and bloodshed perpetrated by a few chiefs, who have been but too apt pupils in the barbarisms of government agencies and bor der white warfare. Here's a race, subject for generations to all manner of foul, deceifful and abominable usage, so out aged that officials of our own confess that the cause of even this last Modoc treachery lies at our doors; yet with a dozen broken treaties and a half-century of swindling and pushing to the wall scored agains us in the record of our dealing with this perishing race, we cry out for their extermination be cause the Indian is too treacherous to be trusted shot or poisoned by white marauders, or spoiled of his red squaw by some ruffian worse than him self? In face of much progress in civilized life by many tribes, a distinguished general is re-ported to have said that "the only good Indian is a dead Indian." This is our war-whoop, the humane Indian policy fails, it will not culiarly unsusceptible of them, but because have so long corrupted even them by our example, and repelled them by our evil usage, till such capacity to learn any good from us as they may have had is gone.

Those of our subscribers whose time expired with the last number of the Banner will receive No. 1 (this issue) of the new volume; and may we entertain the hope - when this paragraph meets their eyes—that they will decide to remit the amount for another year's subscription?

II"G. N. Johnson, writing from Leraysville, Pa., Sept. 24th, speaks in high terms of the clair-Julia Chaffee, as demonstrated by some remarkable cures performed by her in his family.

The "Mystery of Edwin Drood."

This remarkable work, which has been so singularly completed "through the hand of a medi-

Concerning its character-as judged by published extracts—the Boston Traveller of July 28th

"Since last Christmas the medium has been at work steadily and assiduously, producing a work which resembles. Dickens, so closely as to make one start, as though hearing the voice of one long silent in the grave." "The style, to the very minutiae of chapter headings, is thoroughly Dickensian. If Mr. Charles Dickens had written the work, we should say that he had inherited his father's ability and manner to a greater degree than the heir of any other literary man with whom we are acquainted."

Colby & Rich will offer the volume for sale-Bookstore, No. 9 Montgomery place, Boston, on or about the 15th of October. Send in your orders at once, as the first edition will soon be exhausted, for the South would seem. But this is an age when proposal as vicious as the vice it designs to regan normal condition, she passed under spirit influenced those who order early will be saved the delay of waiting for the second.

Trade between Churches.

The Chicago Tribune informs the public that a curious transaction was recently consummated in-Charleston, S. C. The Baptists of that city, it seems, owned a fine church edifice worth \$60,000, but being hard up offered it to the Methodists for \$20,000. The Methodists eagerly grabbed at the opportunity. Subsequently the Baptists repented of their hasty offer, and wanted to withdraw it, but the Methodists refused, threatened damages, and compelled a transfer of the property. Thereupon the Baptists got indignant, and their organ, the Church Union, having quoted the details, adds: "In regard to all which we have simply to say that to purchase for \$20,000 what was worth \$60,000 was unfair; to force the bargain when the losers wished to recede was unkind; and to grab in this way from one denomination for any other was unchristian." The Methodists, however, looked at it in a different light. Bishop Haven, describing the transaction, says: "Didn't the happy band shout for joy? They had prayed and fasted and wept; now they rejoiced and feasted and wept." We, fancy that the public sympathy will go with the Baptist children of light, who were enchred by the Methodist children of this world in a game which they (the Baptists) did not understand.

Bible Marvel-Workers.

See the announcement in another column of his novel and attractive work by Allen Putnam, A. M., of Boston, Mass. The perusal of this book will, as it were, clear the mental vision of the reader, wherever it may go. It will do a yast amount of good in fields where the more polemical cast of spiritual thought cannot yet find a lodgment. Spiritualism, to do its work truly and well, must reach back into the churches to bring advanced souls into the clearer light outside, as well as speed onward to the occupation of more and more radical grounds. This new___ book by Mr. Putnam, while eminently fitted to do yeoman service among inquiring church-members, is also a tower of strength for the fullfledged Spiritualist, demonstrating, as it does, the recognized action of invisible workers in the old days. Circulate it, friends of free thought! the harvest from its seed is sure!

The U.S. Patent Office vs. Spiritualism.

We have received the closing communication from M. D. Leggett, Commissioner, in answer to F. J. Lippitt's reply as published in Mr. Lippitt's final appeal to the Board of Examiners in Chief, in the controversy now going on concerning the patentability of the "Psychic Stand." We shall publish the documents in our next issue

Music Hall Free Spiritualist Meetings.

With the deepest satisfaction we announce that the seventh season of these meetings, which have, since their inauguration, made a reputation for psefulness and importance all over the continent, will be commenced in the Music Hall. Boston, on the afternoon of Sunday, Oct. 5th, at 1/4 to 3 o'clock, Mrs. Nellie L. Palmer, of Portland, an eloquent trance: speaker, delivering the opening lecture. An excellent choir will add interest to the services.

Mr. Edward Jenkins, of England, gave a very able lecture on "The England of To-day," at the Music Hall, this city, Sept. 30th. During his discourse he took occasion to say that "the Established Church had no conscience." True, every word. We shall give his views upon this point in full in our next issue. He was introduced to the audience by Senator Sumner. The lecturer also said: "I have often thought that the God whose name is not mentioned in the American Constitution is more revered than the God who, in England, shares with Her Majesty the headship of the Church."

THE BANNER OF LIGHT is not responsible for what Warren Chase, Cephas B. Lynn or any other correspondent to its columns may take occasion to say in public assemblies or elsewherethey alone are answerable for such utterances. This paper was established to expound to the world the grand truths of Spiritualism, and will continue in that line of duty unswervingly in the future as in the past.

We have received from John S. Adams & Co., 25 Bromfield street, Boston, some specimen copies of designs in chromo, issued on small card merely because we have so long put off the effort size, and admirably fitted for school rewards of to rouse disciplines of self-restraint in a race pemerit and kindred purposes, while, at the same size, and admirably fitted for school rewards of time, the beauty and finish of the work will render them attractive to older eyes. We might almost pronounce them ex usite in conception-'barring the wings!"

> THE REPORT OF THE LONDON DIALECTICAL Society, a volume of intense interest as presenting the spiritual phenomena in a scientific light, is presented to the American public in an attractive typographic dress, and may be obtained at the Bookstore of Colby & Rich, 14 Hanover street, Boston.

The plan of correcting the echo in public halls by stretching wire across them from wall to wall has had a practical trial in the cathedral at Cork, and is said to have given satisfactory results.

Deep Sorrow in Shreveport, La.

The yellow fever has made sad havoc in Shreveport, La. An appeal has been issued by the Howard Association calling on the country for immediate pecuniary aid, or those who may escape the fever will starve to death! A correspondent says: "The population is fearfully thinned out by sickness and death." We no longer have funerals. The hearses, followed by one or two earriages, dash through the streets like a section of artillery in battle seeking a position. This is the case even with the most prominent citizens. The Howards have opened an orphan asylum, and are feedling about two-thirds of the resident popula-

To Our Fellow Citizens-Yellow fever, an epidemic that has already swept away more than four hundred of the community, is still raging with unabated fury in our midst. We have now at least seven hundred sick, of all ages, sexes, colors and nationalities, all of whom, from the peculiar character of the disease, require constant and skillful nursing. In addition to this, there are hundreds left without a cent and without employment. Among these are many women and little children. All must for the present be pro-vided for and fed by the Howard Association, for there is no work to do and no money. The destitution in our midst is as heartrending as the disease itself, and there are a fearful number of deaths. The drain upon the funds of the Associ-ation has thus far been enormous, and the liberal aid sent us by our sister cities is nearly exhausted. Under these painful circumstances, we are forced to make this general appeal to the country for additional aid. We have people among us suffering, in want and dying, from all sections of the Union, and from all nations, and we feel that the great heart of the nation will respond to this appeal, extorted by a most dire necessity. Our own resources are nearly exhausted. The wealthy are broken down, and the poor are threatened with actual starvation. The sick that threatened with actual starvation. The same are dying are about to be deprived of the comappeal not to our fellow-countrymen but to our fellow-men for aid.

fellow-men for add,
L. E. Simmons, President of the Howard Asso-ciation; D. P. Martin, Vice President; D. P. Ferner, M. D.; Thomas G. Allen, M. D.; J. S. Cutliff, M. D.; Nickerson Daisell, M. D.; George

We feel that this appeal will not go unheeded. A few dollars expended in such service will discount largely in the Bank of Heaven.

To the Liberal-Minded.

As the "Banner of Light Establishment!" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in at top.-Ruskin. that name, we give below the form in which such a bequest should be worded in order to stand the test of law :

"I give, devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston, Massachu-setts, Publishers, [here insert the description of the property to be willed] strictly upon trust, that the property to be whied a strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall doem expedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

Moses W. Newcomb,

One of the oldest and most influential citizens of Onondaga County, N. Y., passed from the trials incident to earthly existence, on Saturday, Aug. 30th, at the residence of his son, D. W. Newcomb, Syracuse, in the 73d year of his age. His life was active, and useful. His religious views were of the most liberal character. Some twenty years since he espoused the belief of Spiritualism, and, with his wife-who died Feb. 1st, 1872, in full possession of her mental faculties, happy and firm in the faith-proved an able and earnest worker for the cause.

Woman.

The American Woman Suffrage Association will hold its Fifth Annual Meeting and celebrate its Fourth Anniversary in New York and Brooklyn, on Monday and Tuesday, Oct. 13th and 14th, beginning with addresses on Monday evening, at Cooper Institute, New York, at 7:30 P. M., holding a business session on Tuesday morning, inand evening.

By reference to another column it will be seen that the friends of Liberal Thought in religious matters will meet at the Hall of the Cooper Institute, New York City, Oct. 15th and 16th, to consider many matters of vital interest.

CAMPPO BELLO. - The Portsmouth Journal contains a long letter descriptive of this beautiful island, situated in the Province of New Bruns wick, on the direct line of steamboat communication between Boston, Portland, Eastport and St. John. It lies opposite the towns of Eastport and Lubec in the State of Maine. It is nine miles in length and two and a half in breadth. It has been purchased by a company of gentlemen (among whom is our friend, Capt. J. M. Hill, of Portsmouth,) who intend to erect a first-class hotel there this fall and winter, for the accommodation of two hundred guests next summer, also to build cottages for the accommodation of the public. From the hotel site can be seen all the surrounding country, from Point Lepreau to St. George, St. Andrews, St. Stephens, Calais, Robinston, Perry, Eastport, Quebec, Pembroke and Grand Menan, including all the Islands in Passamaquoddy Bay, the White Horse and the Wolves, and occasionally the coast of Nova Sco-

A brief cable dispatch announces the death of Louise Muhlbach, the most popular authoress in Germany, and the one of all others best known in this country. She was born in 1814. She received a liberal education. Afterwards she was married to Theodore Mundt, a promising author, who was soon after appointed a Professor in the Breslau University, and Frau Mundt, assuming the nom de plume of "Louise Muhlbach," began her literary career, and soon won an extensive and enviable reputation.

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A number of progressive women have started a movement for a "congress of women," the purpose of which is to interchange thought and secure harmony of action for the advancement of the sex, also to antagonize free-lustism. A preliminary meeting will be held at Chicago, Oct. 14th, to determine the time and place of the

Whoever makes the truth appear unpleasant commits high treason against virtue.

LIGHT PARAGRAPHS.

BRIEF SERMON .- Nature argeth thee to inconsistency, oh man! therefore guard thyself at all times against it. Thou art, from the womb of thy mother, various and wavering. From the loins of thy father inheritest thou instability. How then shalt thou be firm? Those who gave | thee a body furnished it with weakness; but He who gave thee a soul armed thee with resolution.] Employ it, and thou art wise; be wise, and thou art happy.

Secret kindnesses done to mankind are as beautiful as secret injuries are detestable. To: be invisibly good is as godlike as to be invisibly

A correspondent writes: "Blondes are going out of fashion; and I have seen many, this summer, who are allowing their dark hair to grow again as it will, and whose head-coverings present a combination of tints not beautiful even now, when startling combinations of color are in vogue. Evidently, when the brown hair went out, two or three'years ago, it said to its disearders, 'Keep my memory green;' and the prayer, whether intentionally or not, has been beeded: for, as the blonde wash wears off, it leaves a most decided greenish tinge. There are other unpleasant consequences of the blonde reign visible. You see young ladies whose, faces twitch and features work convulsively at times, and these are they to whom cosmetics for hair and face have given diseases of the nerves. I know one young lady who is lame, stammers as she speaks, and has partially lost the use of half her body from paralysis caused by cosmetics. There is no joke about this. It is painfully true,"

A physician of Naples has transfused blood from the carotid artery of a lamb into the veins of a lady exhausted by hemorrhage by means of a gum elastic tube.

Mr. Davis's " Diakka " Are bound to smack 'er. Wherever the "critter" is found. It's always the same-Somebody's to blame! .

Whether on Heathen or Christian ground. If, on looking back, your whole life should seem rugged as a palm-tree stem, still never mind, so long as it has been growing, and has its grand green shade of leaves and weight of honeyed fruit

Whose hath been an enemy cannot be a friend, for a man mendeth not his faults.

- Bishop Quintard, off Tennessee, has written a letter affirming the real presence of the body and blood in the sacrament of the Lord's Supper, which he declares to be a true Protestant'doc-

A judge at Montgomery, Ala., recently interrupted a very flowery young orator with, "Hold on, hold on, my dear sir! Don't go any higher! You are already out of the jurisdiction of this

THE MINIATURE THEATRE. - This is a most pleasing and amusing toy for children, and may prove productive of entertainment to even those of a larger growth. "The Miniature Theatre' has a stage, scenery, properties, and everything complete for the performance of the shadow pan tomine of " Mother Goose," A book accompanies the Theatre; which is illustrated with fourteen engravings, and which contains the dialogue, directions, etc. The entire affair costs. but twenty-five cents, and is something that every boy would prize. It is for sale by Prof. James Campbell, No. 432 Norfolk street, New York City.

Music Hall Free Spiritualist Meetings.

The Committee has decided to resume the free meetings in the elegant and spacious Music Hall. the first Sunday afternoon in October, at quarter to 3 o'clock precisely. Speakers of well-known Plymouth Church, Brooklyn, and continuing its ability and eloquence as expounders of the Phi-Plymouth Church, Brooklyn, and continuing its sessions at Plymouth Church Tuesday afternoon and evening.

Cheap Lectures.

Cheap Lectures.

K. Graves, of Richmond, Ind., renews the offer made last winter to give three jectures for ten dollars in any part of the country where there are but few-friends of the cause, and desires to hear from them soon.

Préc Religious Convention.

Plymouth Church, Brooklyn, and continuing its session at Plymouthe Church Tuesday afternoon ability and cloquence as expounders of the Philosophy of Spiritualism, will appear in succession to the Philosophy of Spiritualism, will appear in succession to the Philosophy of Spiritualism, will appear in succession to the Philosophy of Spiritualism, will appear in succession to the Philosophy of Spiritualism, will appear in succession to the Philosophy of Spiritualism, will appear in succession to the Philosophy of Spiritualism, will appear in succession to the Philosophy of Spiritualism, will appear in succession to the Philosophy of Spiritualism, will appear in succession to the "Invisibles for the benefit of Humanity. Of hot the following are selected: Mrs. Nellie L. Palmer, Lyman C. Howe, Miss Jennie Leys, Prof. E. Whipple, Miss Lizzie Doten, Gites B. Stebbins, Mrs. Nellie L. T. Brigham, Prof. S. B. Brittan, J. M. Peebles, Bryan Grant, Esq., Mrs. Elma Hardinge Brittefi. Other manes will be announced in due season. A quartette of accomplished vocalists will take part in the services.

As all are aware, it requires funds to defray the large expenses of the meetings, therefore the following prices will be charged for season tick-will be charged for season tick-wille ets, securing a reserved sent: \$10, \$5 and \$3, according to location in the centre of the hall. It is earnestly hoped that all will do something toward sustaining the meetings.. Those who held tickets last season can secure new cards for the same seats for this season—and also others who wish for choice seats—by applying at once to the manager, where a plan of the hall can be seen. Per order Committee. LEWIS B. WILSON, Manager.

Banner of Light Office, 14 Hanover street.

Spiritualist Lectures and Lyceums. Boston.—Folm A. Andrew Hell.—The pleasant skies of Sunday, Sept. 28th, called out a good attendance at the session of the Children's Progressive Lyceum No. 1. The singing, marching, wing movements, group recitations, etc., were conducted in a manner full of life and animation, conducted in a manner full of file and animation, and instrumental music by Alice Cayvan and Mrs. Afinic Barlow, singing by Mrs. Ella W. Ford, Marin Adams, Etta Bragdon, Cora Hastings and Ellen Sawyer, reading by Miss Jackson, and declamations by Cora Stone, Ella Carrand Master Albert Bertelsen; together with a brief speech from Mrs. Matthews, combined to enhance the interest of the occasion.

Mrs. Sarah A. Floyd lectured to good acceptance, on the afternoon and evening of the same

ance, on the afternoon and evening of the same

Nasau Hall.—On Sunday, Sept. 28th, this hall was well filled throughout the day. The platform was occupied in the morning by Mrs. Litch and Mrs. Ireland. Many spirit communications were given by each, also a short address by the former. In the afternoon Mr. Lull opened the meeting with a short inspirational address, which was followed by spirit messages given through Mrs. Ireland, Susic Nickerson and Mrs. Perkins (formerly Mrs. Walker.) These were followed by short addresses given through Miss Nickerson, Mrs. Ireland, and an inspirational poem by Mr. Stiles, of Vermont, which was listened to with Stiles, of Vermont, which was listened to with much interest. The meetings at this ball seem to have taken a permanent form, and are creating much interest.

ing much interest.

In the evening, Mrs. Stoddard, De Witt C.
Hough and Peter West occupied the platform, in
a combined lecture on Spiritualism, spirit descriptions, and physical phenomena.

Temple Hall, 18 Boylston street.-Independent Spiritualists hold circles Sunday morning and afternoon; good mediums present. Free conference or lecture every Sunday evening. Children's Lyceum meets at one o'clock P. M. Tir. C. C. York, of Charlestown, Mass., Corresponding Secretary.

The Boston Spiritualists' Union will hold its next regular meeting at the residence of Mrs. John Hardy, No. 4 Concord square. Friends interested are invited to attend.

L. F. KITTREDGE, Sec'y.

Dr. Dumont C. Dake.

This noted analytical physician and healer has fitted up elegant offices and laboratory at 935 Wabash Avenue, Chicago, where he is now permanently located. Dr. Dake has won golden opinand lasting impression upon the history of medicine, proving beyond all peradventure that humanity can be blessed and cured by natural means, and not poisoned by crude drugs. Invalids that and not poisoned by crude drugs. Invalids that bary failed in obtaining a cure from other modes of practice should not fail in testing the doctor's long. of practice should not fail in testing the doctor's great skill before desponding. Dr. H. I. Hoppins is associated with Dr. Dake, and is a very skillful physician.

To Correspondents.

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

To X. Y. The book will be Issued about the 10th of Ocober. Send on an advertisement that will properly present It to the public.

DR. M. T., CARMI, LLL. Yours of Sept. 23d received. We will give you a hearing at once,

Spiritual and Miscellaneous Periodicals for Sale at this Office:

BRITTAN'S JOURNAL of Spiritual Science, Literature, Art and Inspiration. Published in New York. Price 80 All and Dispiration.
Cents.
THE LONDON SPIRITUAL MAGAZINE. Price 30 cents.
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and Intelligence. Published in London. PHT62 25 cents.
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Dr. Willis will not be at his Boston office, No. 25 Milford street, again until Sept. 17th and 18th. Summer address; Glenora, Yates Co., N. Y.

J. V. MANSFIELD, TEST MEDIUM, answers scaled letters, at 361 Sixthav., New York. Terms, \$5 and four 3-cent stamps. O4.

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CONTENTS. What is Spiritualism?

CHAPTER II.

Comparative Evidence of the Bible and Spirite unlish. CHAPTER III. Teachings of the Bible and Spiritualism. CHAPTLICIT

The Mission of Spiritualism.

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Containing Essays by the leading Spiritualistic Writers of Europe and America: Statements relating to the progressed Spiritualism in the various countries of the Old World: Notice of E. Current Literatures Lists of its State Organizations, Lycenus, Local Societies, Media, Lectures, Perfordicals, Books, Correspondence, and Suggestions relating to the future of

SPIRITUALISM. EDITED BY HUDSON TUTTLE AND J. M. PEEBLES.

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THE SPIRITUAL PILGREM. A BIOGRAPHY OF JAMES M. PEEBLES.

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Message Department.

Each Message in this Department of the Banner, of Light we claim was spoken by the Spirit whose name it bears through the instrumentality of MRS. J. H. CONANT.

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

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

The Banner of Light Free Circles.

These Public Circles are held at the BYNNER.
OF LIGHT OFFICE, No. 9 Most among Programmer (Second story) revery Montovy, Tylebayy and Thursday Afternoon. The Hall will be open at two oblock; services commence at precisely three oblock, at which time the doors will be closed heither allowing entrange nor exit until the close of the sounce. It, in case of necessity, any one-designs, the fact noish eave the focus during the services, the fact noish esconible to the Chairman any one despres to leave the front maing the services, the fact must be signified to the Chairman, and permission will be granted to retire after the expiration of five inimites: . But it is to be hoped affait wisitors will remain throughout the session, as every. Spiritualist knows that disturbing influ eners' produce inharmony-and this our spirit triends particularly enjoin upon us to ayoid, if possible. As these Circles are free, we have no doubt yisiters will readily conform forour rules.

are often propounded by individuals among the audience. Those read to the controlling intelligence by the chairman, are sent in by corresponds

ents. Donations of flowers for our Circle-Room

Mrs. Conant receives no visitors on Mondays, The days or Thousdays, until after six o'clock, p. M. She gives no private sittings.

SEALED LETTERS -Visitors at our Free Circles have the privilege of placing scaled letters on the table for brief answer by the spirits. First, write one or two proper questions, addressing the spirit questioned by his or her tull name; then put them In an envelope, seed it, and write your own additions on the envelope. At the close of the scance the Chairman will return the letter to the writer. Questioners should not place letters for answer upon our circle table expecting lengthy replies. cotherwise they will be disappointed. Lawis B. Wilsbs, Chairman.

Invocation.

Holy One; thou whose presence is here and everywhere, thou who gives h light puto our souls, and leadeth us through the darkness of time up to the brightness of eterwity, thou Holy Spirit, who eareth for us under all forms through which we may exist, thou laife of our souls, to thee we desire to communicate with me. I will do my pray. We are weak-give us of thy strength: we are ignorant -give us of thy wisdom, We struggle to attain that mightiness that shall after they have passed through death. That's grown our souls with glory. Give us success in the most important thing to know in this and may we become such ministering angels of slife. The most important thing to know in strength, of mercy, of love, of truth, to thy children in mortal, that they shall fain lean upon us and cold us their brethren. Let the darkness be changed to light; let us hear the clear clarion | doubt. I am H. P. Deane, of Portland, Me, notes upon the mountain-tops of these who are | counsellor at law, messengers of good tidings, speaking to us that the morning has come. And unto thee, oh Soulof wisdom, be all our praises sung and spoken. and felt, forever and ever. Amen. April 10.

Questions and Answers.

Postnotiese Spiner - If the Chairman has appositions, the spirit is ready to answer them.

QUES - [From S. N. Millen] Can the controlling intelligence consult, Capt. Ayling, and spoken. He has done, inform me whether my efforts to elucidate his quadrant will be successful?

Ans Capt. Ayling is present, and tells me that he bas selected this person, through whom he hopes to perfect his quadrant, and in this cer. I was four years old, and I died of the way: by giving him ideas as to how to pursue in group, I got cold. Grandma says 1, have been the premises. He has every hope of success, here since the second day of March. else he would have stopped long ago!

happiness in this life, and we love them fondly in return. Will that love be lost? Will they dwell with us in the spirit-world?

A .- The love will not be lost, and they will dwell with you in the spirit-world.

Q.-Do spirits cat animal food? In a communication from a Chinaman, he spoke of having nice ment and rice in the spirit-land.

A - Spirits do cat animal food-a certain class of them; but the majority do not.

Q.-Do spirits retain disease and pain which their bodies were subject to while on earth? A .- They retain what may be called the reflex

action of that pain, but it is only transitory; it soon passes off. Q.-Tinnie Wilbor, in her communication of Feb. 20th, says: "Oh, I have got an awful headache. I had it when I went away, and I have got it now." Will the controlling spirit please

explain? A .- All spirits, on their first return to mortality in this way, take on the conditions under which they went out of this life. That seems to be the law-that is the law; but, on coming a second time, it will be very much dess, and perhaps will have disappeared entirely. It comes in consequence of the action of the law of psychology, The mind of the spirit instantly refers to the sufferings under which it went out of the earthly tend them. Nothing is easier than to ridicule, body. That is the first thought: "Shall I suffer that it is short-lived-in-its effect, and a snegroften as I did then?" If they can succeed in keeping acts like a boomerang instead of a bullet, singthat out of the minds then there's no suffering;

but there are very few that can do this. Q .- [From the audience.] Are we to understand from the preceding remarks of the intelligence, that each and every animal has an immor-

tal future existence? A .- Yes, each and every animal is immortal. and has a future existence. Man aggregates a great deal to himself, when he rises up and declares he alone is immortal. They have a future life, and progress through that future life. They are a necessity to that future life, and therefore they live after this life, as they have lived prior April 10. to this life.

.. Aurelia W. Snow.

Oh, Mr. White, how do you do? I am glad to get back here and deliver in my testimony in favor of this glorious religion. They put away my body this morning, and I am here this afternoon. I have spent many a happy hour in your old Cirele Room-oh, many a happy hour, and my soul has been fed and instructed concerning my present home, at that place, many, many, many times, [You forget we can't see you.] I know you can't see me, but I am here. I've done with my old body. I lived in it seventy-three years, most seventy-four. Twas worn out with trouble, trouble, trouble. I wanted to go long ago, but the angels said, "No; no, wait a little longer." I want you to tell this dear child-this medium, I used to know her-tell her I've gone, tell her l

should describe it to her, perhaps she'd laugh at me, as she did about mine, so I shan't describe it. I'll wait, and let her have the pleasure of the surprise when she gets there. It is a beautiful place! a beautiful place! I went there yesterday, and inquired about her, too, [You think she won't leave us quite yet?] Well, she had better try a little harder to stay, and not be so anxions to go. That's my advice to her. Then there would n't be such a tight to keep her here. She 's sick of this world, heartily sick of it, because she's had so many glimpses of the other. She feels about ready to go, wants to go, so there 'sa fight to keep her, because that world and this have so much need of her. But you tell her I've going to that same beautiful home that she pic, and for the results that may possibly grow from tured to me, or my loved ones did, fen years ago. the meeting.—Elmira(N, Y) Daily Advertiser. I've found additions there; but oh, such beautiful things are there—the statues, the pictures, the flowers, and everything that my soul craves for, is there, and my loved ones are with med and met me, and Lam happy, happy, happy, and I want my Musband and my daughter to know that the change is to me a glorious one-glorious!

Now, my name-Aurelia W. Snow, Do n't forget to tell her [the medium], will you? 1 want her to know I have gone. I want her to know I was n't a fanatie to believe things were as they said. She thought it was some spirit tions of every well-wisher of mankind. With Teelings of the highest pleasure we chronicle-the come to foot me because I was ready to be footed. It was all true, every word of it. This glorious Spiritualism! Oh, if I had the wealth of the freedom of speech and the broadest love of huworld, I'd throw it all into the treasury of the manity.

I want to send a brief message over the wires. The message is this: I believe I can communicate things of importance to my friends who remain here, if they will furnish me with a good medium. Of course, I've turned Spiritualist; there's no getting rid of it, you know, after death. I send back my eard, ready to enter into any communication with those who may best to satisfy them, first, that I live; and if I do, there's no reason why they should not, this life is, whether you live after it or not; On the dedication Sunday, the heatiful main the next, how you live. I can give that informa, auditorium—situated in the second story—was tion, signed, scaled and registered, without any

Moketavata.

White man ask Moketavata to come to him through the white man's great talking-sheet. He want to know if Moketavata has any hatred in his heart, in the upper hunting-ground, against the white man. No, no; Moketayata has no hatred for him, but he scorns him and despises him because he is a coward. Moketavata has a schairman of the femilian Committee, pro-

lived in Tarrytown; Pa. My name-Alida Spen-

when she comes; when father comes, too, and Georgie, too. Good-by. April 40.

Scance conducted by Rahmohun Roy; letters answered by "Vashti."

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

Thiosday, April 15, "Charlotte Woods, of Pockskill, N. W.; Philip Crossman, of London, Eng.; Lacy Warrington, of New York City, to bee mother; Reduceday, April 16, "Henry C., Clayton, of Boston; Lucy Tarbell, of Boston, to lier mother; Joshna Pike, of Hampton, to life children; Alice Stevens, of Bridgeport, Com., to hor, father, "Prof. Alexander M.; Fisher, of Yale, Margaret Stillman, of Monttonborg," N. H.; Clark Brewer, of Boston; Daniel McCamp, to his brother in tre-land.

The Spiritualists' Yearly Meeting.

The Spiritualist Association of Chemung Co., N. Y., held their annual meeting at Eldridge Park, August 17th. It was an all-day affair, partaking somewhat of the nature of a picnic, as who took part in the exercises, either as speakers or hearers, between the morning and afternoon services; partook of lunch, or dinner which they had brought along with them in baskets. There were very few similar faces in the crowd in attendance, most of those present being from neighboring towns and villages. Waverly sent up about one hundred, some were from Corning, others from Big Flats and Horseheads,

Southport and other places.
It is quite the fashion to succer at and ridicule ing no one more than the speerer himself." sides, one cannot help but remember that when the present dominant religion was in its infancy. it, too, was covered all over with ridicule and neers and oftentimes something worse. too, there is nothing so sure in the world as the ultimate triumph of what is right. A new theory or a new reform presented to the world, if right, will succeed in spite of men's sneers, ridicule or struggles. Better let if alone: for, if it is right, it will come to its own the sconer; if wrong, it will the quicker sting itself to death by neglect,

The meeting yesterday was respectable in num-bers and character. We saw the faces of those who stand high in society and whose intelligence cannot for a moment be doubted. That they subscribed to the sentiments set forth by the speakers seemed probable, for an affirmative look often followed the utterances of something that struck hard on the orthodox ear.

Mr. William H. Palmer, of Big Flats, is the President of the Association, and at half-past ten he took the stand and announced that Mr. J. V.

Four hyungs had been prepared on a slip of paper. Any one of them could have been sung in any of our orthodox churches and to the same tunes sung yesterday, "Old Hundred," "Bethany," "Pleyel," and "America." Mr. Mapes read one of them, the audience roses and, led by the Laof them, the audience rose, and, led by the La-Frances, it was sung with spirit and enthusiasm. Mr. Mapes then introduced Dr. T. L. Brown, of Binghamton. His speech lasted for little over half an hour, and that it was eminently satisfac-tory to his hearers, was attested by the applause

that followed its conclusion. After another hymn, Mrs. C. A. Robbins, of from distinguished friends not able to be pres-

I've ascended, tell her I've found just the home my dear loyed ones pictured to me through her ten years ago. She laughed at me for believing it. I told her I had just as much faith in it as I lead in the home I then had and I know I should be distributed in the home I then had and I know I should be distributed in the home I then had and I know I should be distributed in the home I then held and I know I should be distributed in the home I then held and I know I should be distributed in the home I then held and I know I should be distributed in the home I then held and I know I should be distributed in the home I then held in the held in the home I then held in the held in the held in the held in the home I then held in the hel it. I told her I had just as much faith in it as I had in the home I then had, and I knew I should get it, and I asked the dear angels afterwards, through her, why they didn't take me, when I wanted to go so much? They said, "Wait, wait, the time hasn't come yet." Now I say to her, "Wait, wait, wait, wait a little longer, and the angels will call you to your beautiful home." I've seen it, tell her I've seen it, and it's beautiful. If I should describe it to her, bethaps she'd laugh the awaking to the subject that was going on was the awaking to the subject that was going on was second coming of Christ promised. She urged all to be true to the standard of truth, not from hope of reward nor fear of punishment, but because of truth itself. That she impressed her-

After the address of Mrs. Robbins, and the taking up of a collection, the audiency dispersed about the Park for their dinners. LaFrance's band, during the time, played some very beautiful music, which floated over the lake and through the grounds in strains that were almost magical.

In the afternoon, the meeting was continued, and addresses were made by several speakers, carrying out much the same notions as were di-lated upon in the morning. Much satisfaction was expressed by all in attendance at the beauty of the place selected for the annual gathering of Association, for the good feeling manifested,

Dedication of the Parker Memorial ... Meeting House.

Reported for the Banner of Light by John W. Day.

The beautiful weather which greeted the advent of Sunday, Sept. 21st, may be looked upon as a good omen by the friends of free thought in Boston and vicinity, in that Nature on that occa-sion seemed to prophetically affix the seal of succlaims fellowship with the highest heart aspira--fact that one that day the PARKER MEMORIAL MEETING HOUSE—not church—was dedicated to

Lord to swell this Jacaniful religion; but I entrance on Berkeley street a marble arch, on have n't got it. God bless you. April 10. which the words, "Parker Memorial," are inscribed in bold characters—occupies a prominent H. P. Deane. The building-which bears over its principal position on the corner of Appieton and Berkeley streets, and is indeed a noble monument for use fereeted by the 28th Congregational Society in memory of its illustrious founder. As the edifice has received such minute and flattering descrip-tions from the daily press of our city, we shall attempt none at the present time save to say that the structure is four stories high, built of pressed brick hild in black mortay, and trimmed with drab freestone. It covers some seven thousand feet of land, and cost, with its furnishings, \$102,000. It has two stores fronting on Berkeley street, the remainder of the first story being occupied by Fraternity Hall, which has entrance from Appleton, street. The work was carried out under a Building committee composed of John C. Haynes, Alvah A. Burrage and Gilman Joslin—William S. Preston being architect, Isaac Capron mason, Lamning & Drischearpenters.

crowded with a large and brilliant assembly, Garlands of autumn leaves and bouquets of rtland, Me., choice flowers, disposed with the best judgment April 10., as to effect around the desk, added much to the quiet color and modest richness of the chapel. A bust of Theodore Parker was placed on a pedestal beside the speaker's desk, and the platform was occupied by the Rev. Samuel Longfellow, the Rev. W. C. Gannett, Francis Ellingwood Abbot, Rev. John Welss and Mrs. Ednah D. Cheney. The exercises opened by the singing (by the choir) of an original hymn by Rev. Sam-

April 10.

April 10.

April 10.

Alida Spencer.

I want you to send a letter to my mother:

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I want you to send a letter to my mother you to send a letter to my mother you to send a letter to send y he hopes to perfect diss quadrant, and in this way; by giving him ideas as to how to pursue in croup. I got cold. Grandma says 1, have been the jiremises. He has every hope of success, here since the second day of March.

1. Way four years old, and 1 died of the who was then preaching to a small church at West Hoxbury, ever, which he had been settled in 1837. At this meeting it was voted "That the lase every hope of success, here since the second day of March.

1. Want my mother to know that I live with my grandmother; and that she takes good care of sermon on February 16th, 1815, a dark, rainy appiness in this life, and we love them foully used to be not be not been and 1 love her, and 1 shall be real glad. 1815, at a meeting of a few friends of Parker, Theatre. The continued the services through the year, when the society was regularly organized as the 28th Congregational Society, and Mr. Parker was installed as its pastor January 4th, 1846. He preached his last sermon in the Melodeon on the 14th of November, 1852, when the society was compelled to seek a larger audience. room, and removed to Music Hall, where he mins istered for more than six years, preaching his last sermon on the 9th of January, 1859, though he continued the minister of the society until his death at Florence, Haly, May 19th, 1869. — The organization of the Parker Fraternity in

1858, as an auxiliary and supplement to the 28th Society, was referred to: The seats in their place of worship, he said, had always been free, and though it had been in existence for twenty-eight years, it never had a creed, and no debute had

years, it never had a creed, and no debate had ever arisen on that subject.

Prayer and Scripture reading by Rev. Sapuel Longfellow, (brother of Henry W., the world-celebrated American poets) after which the congregation united in singing Whittier's "God in humanity.". The dedicatory serinon them followed, by the pastor above mentioned, in which he endeavored to show that the cardinal principles weather the serious serious that the cardinal principles. ples presented and advocated by the beligvers in Theodore Parker's teachings were the encourage ment of the most absolute freedom of thought, the freedom of inquiry, and willingness to hear the truth concerning either ecclesiastical tenets or any subject promising to be of advantage to mankind, and a perfect liberty to use the freedom so guaranteed, without which the mere enuncia so guaranteed, without wine the new enthera-tion of it was, but an empty show. So taught Theodore Parker, who believed in righteousness rather than piety, and who had_never hesitated to use his highest thought in freedom, in the face of the strongest opposition, for the good of hu-

It had no creed, and yet its members were not without a firm, individual belief in which there was doubtless substantial agreement. They might was doubtless substantial agreement. They might be afloat, but they were not adrift. They know where they are and in what direction they are floating. The freedom of injuly and liberty of thought they only resifirm here. It was neither fatal nor dangerous and did not lead to license or moral delinquency. It is not a liberty of whim or caprice, and while it rejects bonds it accepts bounds. Order and not disorder was its motto. The idea in page of a page of a concitive alease. The idea in man of a perfect something above him—like the "Heaven Father" of our Aryan him—like the "Heaven Father" of our Aryan ancestry—which was ever drawing him upward, was religion—it was not Christianity, Buddhism or anything else; and the highest ferm which could be applied to that sum of all perfection, all love, all holiness, was "God is a spirit!" In conclusion he said: "Friends of the 28th Congregation of the confidence of the tional Society-I have thought it not unfitting on he took the stand and amounced that Mr. W. Mapes had charge of the meeting and would preside over it. Mr. Mapes came forward. This look back on what his been thou before we go in quest of something new. This is not the house for man, where there shall he perfect freedom to speak for man or woman. Theodore Parker has left you a noble heritage of principles and ideas, won by a hard battle: and you have shown yourselves faithful to your trust inbuilding this house, wherein shall be carried on the work which he began, and which—we now with this South-Boston sermon on "The Tran-dedicate to freedom and true religion, truth and sight and Permanent in Christianity." Read virtue, piety and a rational faith, to the love of God and the love of man."

A hynin written for the occasion by Rev. Wm.: Gannett next followed, after which Mr. Haynes (after referring to various letters received

ent) said the services of the oceasion could not be considered as complete without hearing from a was denounced as athelstic, and an old minister woman, and therefore he would now present to

tions to the society and some of the old faces with whom she had become familiar on "those rainy Sundays in the dingy old Melodeon," when the great apostle of free speech commenced his labors with them. She thought the perfect safe-ty of truth inculcated by Mr. Parker—that whatever of truth was good and safe for him was equally so for the people—was the great princi-ple which had held the society so long together. This fearlessness in the enunciation of the truth was the great want of society to day. Ventila-tion was needed in spiritual and religious life, as lar truths.

Rev. John Weiss was the next in order. He said that Christians of the present day, when told that their system was becoming honeycombed by the trying weather of reform, would answer the assertion by pointing to the many splendid editices of worship going up-all over the country, and declaring that there never was such a time, since the days of Christ, for Church extension. But that extension was in many cases into hopeless debt, and he was unable to trace any detided difference in right between inferiorly building a railroad, and then watering its stock, or putting up a church over a congregation too small for it and calling a minister to its pulpit, who must of necessity have some of the qualities of an auctioneer. Referring to the soler tints of the half, he said thoughts and idea's would here take on all the colors of the solar spectrum to adorn it. It would be a fitting memorial to the active, carnest life of Theodore Parker, devoted as it was to Sundays of religion and week days of fraternity. He was pleased to see that the Committee had erected this edifice next to a grain elevator, because the latter building would serve as a delight-ful and perpetual hint of Mr. Parker's manner and motive and his whole mental habit—robustly founded and strongly built to receive and distribute with the least waste the cereals of a thousand fields to the hungers of a million mouths— broad to the mouths that have munched the chaff of sectarian doctrine and swallowed indigestion.

Theodore Parker put away, in the opening stage of his prinisterial experience, the books that were his darlings-abandoned the closest pursuit of scholastic lore for which his whole soul-yearned—that his every falent might be desoul-yearned—that his every talent might be de-to the need of man as shown in the exi-gencies of his times; and the present work of the 28th Congregational Society of Boston was not so much to perpetuate the memory of this dauntless disciple of free inquiry as to resusci-tate a life lost in and to the service of humanity

tate a life lost in and to the service of humanity as truly as if on the field of battle.

F. E. Abbot, editor of the Index, next addressed the audience. The vote whereby the 28th Congregational Society had declared that Mr. Parker should be heard in Boston, in the old days, meant something more than that, else the society would not have survived for so many years the death of its leader. The principle of free inquiry, represented by the opening of the movement, lived on, and Theodore Parker's voice was heard in Boston more clearly to day than ever before. He would have the society go on ward in the path their leader traced; he (Parker) was one who never was content with forti-fying himself behind an established agreement of belief, and there awaiting theattack of his on ponents, but was ever an aggressive mind, pushponens, but was ever at aggressive infine, pushing on to the discovery and occupation of new positions in the field of truth. The speaker would have them remember, therefore, that were Mr. Parker alive to-day and moving physically in their midst, he would be found at the foremost point of advanced and radical thought; therefore

Mr. Haynes as a gentleman to whose active determination and unwearied effort the society was ber. Theodore Parker was indicted by a Massalargely indebted for the fact of obtaining their hall. Mr. Slack welcomed the people to the place of meeting in the name of the "Parker Memorial Meeting House Corporation;" gave a summary of the steps which had resulted in the erection.

Summer was stricken down in the Senate chamber, Theodore Parker was indicted by a Massalargely independent of the wilder of the steps which had resulted in the erection.

Then, too, there is something touching in his heroic though unequal struggle with mortal weakof the building; proplained the fact that no charge for seats, would be made to any one who desired to attend the meetings; scathingly re-buked the sectarian spirit still abroad in the land, without a State !" One great work to which the society was devoted was the disabusal of the public mind of these erroneous and contracted impressions concerning the noble work done by this true apostle.

After the singing of a hymn, written by Sarah F. Adams, entitled "God in the Human Soul," and a benediction from Rev. Mr. Longfellow, the audience dispersed.

THEODORE PARKER-RETROSPECT OF HIS LIFE AND WORK IN BOSTON.

The completion of the Parker Memorial Hall, and its dedication, with services which forcibly recall the memory of the great preacher by whose congregation it had been erected, naturally direct the mind backward to the time when Theodore Parker was thundering in his Boston pulpit. That time has become historical, as are all periods before the civil war, and many of our readers were too young, in 1859, when Parker uttered his last sermon at the Music Hall, to have heard it, or read it, or given it any attention. It was preached January 2, 1859, and on the following Sunday, the 9th, Parker was attacked with the hemorrhage that gave unmistakable evidence of his danger, and hastened his departure from the country, to which he never returned. He died in Florence, May 10, 1860, and his remains rest there; but funeral services were held for him in the Music Hall, by his great congregation, a few weeks later, auditors a year or two they continued to worship there. Then they withdrew to the Melodeon, where Parker had first preached in

Melodeon, where Parker had first preached in 1845; then after a year or two more to the Fraternity Hallon-Washington street; and now the diminished congregation, with its offshoot, the "Parker Fraternity," will gather for years to come, in the modest hall at the corner of Berkeley and Appleton streets. It will be nearly fifteen years, to-morrow, since Parker last preached in Boston, and it was then nearly fourteen years since he began to meach here with readstrate. since he began to preach here with regularity, For more than half of those years his sermous were given in the old Melodeon, on Washington street, near the Boston Theatre, the first one being preached there on a dark, rainy Sunday, the 16th of February, 1845, and the last one on the 14th of November, 1852. From that date until January, 1859, more than six years, he addressed much larger audiences in the beautiful new Mu-

sic Hall, which was often crowded to hear him On great occasions he preached to more than three thousand persons there.
Theodore Parker made his first sensation in the pulpit of this city in a sermon at the installa-tion of the Rev. Charles C. Shackford, at South Boston, May 19th, 1841, when the preacher was thirty years old. Born in Lexington August 24th, 1810, grandson of Capt. John Parker who commanded the minute men in the first skirmish of the Revolution, he had pursued his solitary studies in his native town and at Watertown Concord and Waltham, where he taught school had entered Harvard College too poor to graduate there; but had graduated with honor in the Cambridge Divinity School, and preached acceptably to small and rural congregations for half a dozen years, when he broke out in Boston, "like the Irish rebellion, forty thousand strong," rnow, this discourse seems mild in its heterodoxy, and almost conservative compared with the latest utterances from the radical pulpit and platform; but thirty years ago it gave Boston a great shock. No Boston bookseller would give it the sanction

the audience, as an intimate friend of Theodore | Suffolk to indict young Parker for blasphemy. Parker, Mrs. Edna D. Cheney. | The pulpits of his brother Unitarians were shut against him; he was denounced in their periodicals, but allowed no chance to reply, and a systematic effort was made to suppress his obnoxious opinions. Naturally enough, it had just the contrary effect. Being invited to lecture in Boston in the autumn of 1841, his five lectures on "Matters Pertaining to Religion? were here given, and were reported ably and fully in the New York Tribune which Horace Greeley had but then just founded. These discourses were again printed, and the late James Brown, of the firm of Little & Brown, volunteered to publish the tion was needed in spiritual and religious life, as well as the physical, and she hoped that here, at least, speakers would not feel that the walls were tumbling about them if they spoke unpopular tumbling about the spoke unpopular tumbling about "We wish," they added, "to render it impossible for Parker to publish his book." But Little & Brown published it, put their widely-known name to it, and thereby secured Parker's grafi-tude forever. During his life, though not often his publishers, they were his book-buyers, and much of the large library in Exeter place passed

much of the large horary in exeter piace passed through their hands, in its collection. In 1842, Parker gave in Boston his six "Ser-mons for the Times," originally preached in his little church at West Roxbury, where he had been settled in 1837, and remained till be came to Boston in 1845. These sermons were some of them printed in Mr. Emerson's quarterly, the Dial, and one in particular, on the Pharisees, made much ill-feeling among the other Unitarian ministers of Boston, scarcely any of whom would exchange pulpits with him.

The immediate occasion of Parker's settlement over a new parish in Boston (the Twenty-eighth Congregational Society) was the resolution of a small meeting field there, January 22d, 1845, in which it was voted, "That the Rey, Theodore Parker shall haye a chance to be heard in Boston." Speaking of this in 1852 he said: "I have had a long and faithful, a most patient and abundant hearing; no man in the last eight years in New England has had so much. I mean to say, no minister in New England has done so much preaching," which was doubtless true. And it preaching," which was doubtless true. And it was still more true after he took his congregation to the Music Hall, which was filled, and often erowded, Sunday after Sunday. It was the largest and most central hall in Boston, as the Melodeon had been in 1845, and was nearly twice as large as that. Neither of them was sufficient to contain the people that flocked to hear this "crowd-drawing preacher," as Lowell called him in 1848. On his great days, they were so filled that hundreds stood in the aisles, and sometimes thousands went away unable to get in. The preacher had faith in himself, and lived and spoke in earnest—which is Lowell's explanation of the thronging to hear him; his own was that spoke in entrust—which is 100001; explanation of the througing to hear him; his own was that he preached an idea of God, of man and of religion, which commended itself to the nature of mankind.—Boston Globe, Sept. 20th.

THEODORE PARKER'S GRAVE, FLORENCE.

At the foot of a cypress tree, not far from the column of Frederick William, is the simple grave of Theodore Parker. A tangled flower-bed inclosed within a stone border, a plain head and foot stone, and the simple inscription : _____

WTHEO DOTTE PARKET, Born at Lexhicton, Ms., Uhled States of America, August 24, 1810, Died at Florence, May 10, 1890,

Whatever views we may entertain of Theodore Parker as the champion of that liberal Christianity of which Channing was the apostle, it is difficult to stand over his grave and read the simple in-scription upon his tombstone without adding a have them remember, therefore, that were XIT. Parker alive to-day and moving physically in their midst, he would be found at the foremost point of advanced and radical thought; therefore he hoped the society would take up the work of progress where he left.t, and carry it on in his own spirit.

The speaking then closed by a few remarks by Hon. Charles W. Slack, who was introduced by Mr. Hayines as a gentleman to whose active defendence in the speaking than a down as introduced by Mr. Hayines as a gentleman to whose active defendence in the speaking than a down and a wearied effort the speaking the colored by the speaking the speaking than a down and a way and other himmanitarian causes. He proclaimed a revolution when it required the courage of a martyr to do it. No can we forget that while the speaking the speak

ness and disease, as we follow him from that Al-bany inundation, when he first felt the fatal arrow in his side that ere long let his life out, on through to the sombre cypresses of the cemetery at Florwhich, obtaining its freedom of speech and thought mainly through the battle which Mr. Parker had fought, yet branded him, in the words of a recent English "biography maker," is the advice of his physicians, when it was necessative as "a pastor without a church, and a political both hands, till, from his excessive labors, at the without a Stafe." "One great work to which the large of forty-seven he felt as it the digits were reage of forty-seven he felt as if the digits were re versed; and he were seventy-four. And when at length compelled to resign his charge and seek a milder climate, "with only nine chances against him to one in his favor," it was not to rest, but only to expend his residue of strength in new and

exhausting activities.

Even the daisies that grow so luxuriantly over his head seem instinct with something of his sleepless energy, and you can almost credit his dying fancy that he would leave his grave and weep at the hour of Sunday service of the 28th, like the mother in the German legend, who, dying in childbed, left her grave for nine weeks, every night, and came to the cradle-side of her and wept. About a month before his death he wrote to a friend:

"Above all things else I have sought to teach

the true idea of man, of God, of religion, with its truths, its duties, and its joys. I never fought its truths, its duties, and its joys. Thever longift for myself, nor against a private foe, but have gone into the battle of the nineteenth century, and followed the flag of humanity. Now I am ready to die, though conscious that I leave half my work undone, and much grain dies in my fields waiting only for him that gathereth sheaves. I would rather lay my bones with my fathers and mythere and my first the sheaves. mothers at Lexington, and think I may, but will not complain if earth or sea shall cover them up It was a feast day in Florence when they bore

the twis defeat day in Florence when they once the to his burial. Let us trust with the mourners it was the "feast of an Ascension."—From "The Protestant Genetery in Florence," by O. M. Spencer, in Harper's Magazine for September.

Passed to Spirit-Life:

Passed to Spirit-Life:

From West Summer, Me., in the Spring of 1873, Mrs. Pledella Keer, agold 48 years.

A devoted wife and mother, she leaves behind to mourn her loss in the physical a husband and three children, also a large circle of friends, by whom she was greatly beloved for her many amiable qualities and loying heart. She passed on in the full assurance of our blessed philosophy, and warran instrument often used by the departed to commune with mortals. Her faith in the ministry of angels sustained her in earth-life and illumined the dark valley with a halo of light. Death to ber, instead of being the 'King of Terrors,' became the bright angel of morning that opened to her vision the more glorious day. The funeral service was conducted by Rev. L. H. Tabor, of Norway, surrounded by a large member of sympatilizing friends who mingled their tears with the hereaved family.

"Pass on, pure spirit, to increase 'cosp."

"Pass on, pure spirit, to increase con-in every bright, eclestial grace, Till, in the land of light and peace, We meet they, dear one, face to face." B.

From Newburyport, Mass., Sept. 19th, Capt. Abner ane, aged 72 years. Lane, aged 72 years.

Bro, Lane has been a firm Spiritualist for many years, and one that will be missed, especially by the poor, for many of them have looked up to him and said, "Got bless you?" for he had prayed for them with his hands and they could realize the benefit of such prayers. He was not 20 mean as to ask God to feed the hungry, but knowing his duty, has performed it well. The grand light of our philosophy has gilded for him the stafrway to the higher life, where he has gone to be crowned with laurel fresh from the land of eternal bloom.

J. T. LORING.

From Deering, Me., Sept. 3d, Mrs. M. F. Day. From Deerling, Me., Sept. 3d, Mrs. M. F. Day.

She was a dativo, and physician for many years. Several years ago she was walking on the sidewalk in Portland when she slipped upon the fee and fell, severely injuring her entire nervous system, causing a partial paralysts. She gradually wasted away in flesh, from a large fleshy woman to a mere skeleton, not knowing a well-day after the accident, suffering severely most of the time until the change. She was perfectly satisfied of a continued existence in spirit spheres. In her case it could be truly said that to make the change was gain. Her relatives and friends could not consistently (if it were possible) desire her to return to the emaclated, suffering material body.

The M. D.s who acted as experts for the city of Portland in her case, must see that they were saily mistaken, and did her a great injustice.

From Kinmunds, Marion Co., Ill., August 25th, Laura Ellen, only daughter of D. D. and Maggle A. Gibbs, and grand-daughter of Justus D. and Ellen C. French, aged year 9 months and 24 days. of his name when printed, and it came forth unAdvertisements.

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Through martyr's prayer and angel's psalm—
We wed these walls with unseen bands, In holier shrines not built with hands

May purer sacrament be here Than ever dwelt in life or creed -Hallowed the hour with yow sincere To serve the time's all pressing need, And year its heaving seas above, Strongholds of Freedom, folds of Loye Here be the wanderer homeward led

Here living streams in fullness flow 'And every langering soulde fed. That yearns the Eternal Will to know Here Conscience had ber stern reply To Mammon's last and slavery's lie

Speak, Living God, thy full command Through prayer of faith and word of power. That we with girded lone may stand. To do thy work and wait thine hour, And sow, 'mid patient toils and tears, For harvests in screner years'

* Surg at the opening services hold in the new ' Parker Memorro Meeting House, Boston, Miss., Sept. 21st.

The Tenth National Convention of Spiritualists.

Inter-Ocean (of the 17th) says of its opening:

all the Northern States, from the Atlantic seasthey had confided to her, board to the Pacific slope. The gallery-was tilled After short speeches be with speciators. The sexes were about equally represented in the Convention, and as a rule, the delegates presented an appearance of intelligence. Evening System.—The e gence and refinement quite at variance with the popular idea of the eccentric looks and demeanor

After being colled to order by Mrs Dr. Severance, of Milwanker, the assembly listened to the reading of a poem-"Spirit Welcome to Chi? cago," written by R. W. Hume-by Sada Bailey, Remarks were then offered in conference by Daniel, W. Hall, Berrj. Todd, Lors Waisbrooker, Dr. Merton, Mr. S. E. Warner and Mr. Cotton;

after which, the time for proceeding with the

business of the Convention having arrived. Mrs. Victoria C. Woodhull, the President of the Association took the chair, and introduced Mr. W. F. Jamieson, who had been elected Secretary pro tom by the Board of Directers.

Mr. Jamieson then read the call for the Convention, and also the constitution and by-laws of the Association after which, Mrs. Woodbill introduced to the audience Mr. L. K. Coonley, of Vineland, N.J., who she announced would pre-Side, over the deliberations of the Convention. Mr. Counley offered some remarks on accepting the situation; and the regular process of organization was carried out, including the appointment of a Committee (five) on Credentials, as follows: Mrs. Severance, Milwankee: Dr. Max-Well, Indiana; C. W. Mills, Chicago; W. F. Jamieson, Michigan; Mrs. Dickinson, New Jers

Remarks followed from Mrs. Woodhull, Dr. Coonley, Mrs. A. M. Middlebrook, W. J. Shaw and others; after which, the Convention adjourned until two o'clock r. M., the Committee on Credentials to perform their duties and report at the opening of the afternoon session;

Afterioon Session .- At two o'clock the hall was again crowded with delegates, and friends, As the Committee on Credentials were not yet ready to report, singing was in order.

Miss E. Annie Hinman, President of the Spiritualist Association of Connecticut, then addressed the people on the great necessity that existed for frustrating the efforts of those sectarian bigots who sought to engraft the name of God upon the National Constitution. She did not feel so well qualified to speak on social prob-Tems, as she never had a husband to quarrel with, and never leved another woman's husband. But on this subject she did have convictions. The Mrs. Severance, Mrs. Stearns, Mrs. Loomis, Lauquestion is Shall we have computedry observe ra Cuppy Smith, Warren Chase, and Mrs. Lois ance of the Sabbath, the doctrine of the Puritans and their ideas of God, or shall all be free to worship the God of their own choice, and live as they choose to live? Our people have fought for liberty three times, and they can fight again, If the worst comes to the worst. We will have liberty - peaceably if we can, forcibly if we. smist. We must convince the Orthodox clergy that we will not believe their story, of Jonah in the whale's belly, or conform to their dogmas and creeds; but we insist upon our right to do and think as we please. The fight is not between Christianity and Infidelity, but between Christianity and Liberty.

Cephas B. Lynn gave his views on the education of children, and condemned the introduction of the Bible into the common schools. We at least, he said, demand that the common schools be kept free from religious cant and doctrinal prejudices.

The Committee on Credentials then presented the following list of

The Committee on Credentials them presented the following list of Architerta Dillogarts; offer Illudiand, Handley, Ill.; T. S. A. Fope, Grand Rapids, Mich.; Mrs. Lana E. Owens, Indianaly list E. S. Hobbook, Chicago; Z. D. Huckley, Irving, Mich.; Dr. F. Wegelmif, Grand Rapids, Mich.; Samned Maywell, James Hook, J. R. Buell, Addie L. Ballon, Byron Roed, Kokomor H. C. Bodden, Osboane Prather D. W. Hull, Arnos Alman, John Fletcher, Sansuel Strattan, J. H. Lother, Hiram Grogg, John Stowart, Jennie Harneyd, Sarab J. Gill, Agnes Cook, Mrs. H. A. Strattan, Indiana State Association, Orliodelegation—C. Hunter, Civile: Capt. R. L. Winslow, Akton; Thomas Lees, Clevidiad; P. H. Patter on, Oliver Stephens, Miss O. Stephens, Toleda-Per, W. R. Hambetton, McLoptols, ville; New York City; William Hex, Romer Miss, G. Stephens, Toleda-Per, W. R. Hambetton, Laura Cuppy Smith, Hamnach T. Steaus, Anthony Huggins, A. C. Cotton, Jennie Dickinson, Mrs. J. Davis, John Gage, Portia Grage, Colone-Holod, J. S. Longshaw, New Jersey; G. L. S. Jonifer, Kansas; W. J. Shaw, Jowa Falls; Mrs. Hubbard and - Stewart, Capminings; Mrs. Olive Barret, Geo. Plummer, Glorbeddah, Wis.; S. J. Dickinson, Eau Claire; Mrs. T. A. Logan, Lockbort, N. Y.; D. X. Davis, Mrs. Mills, Mr. Lybrandt, E. F. Sheem, C. W. Mills, W. F. Jones, Mrs. Collins Laton, Mrs. S. Avery, — Johnson, A. J. Morthand, Blinots; John Wilcox, Mrs. S. H. Lea, Mrs. Ch. Ramidal, Appleton; Elbas Smith, Berlin; S. Woodworth, Lowell; W. R. Ladd, C. L. Leonard, M. E. Bean, Springfield, Mass.; T. Leonard, Gratton; J. F. Chew, Philadelphia; John Hardy, Mary M. Hardy, Caps, H. H. Brown, Cephas R. Lynn, Mrs. S. A. Wenner, Ripon: A. B., Ramidal, Appleton; Elbas Smith, Berlin; S. Woodworth, Lowell; W. R. Ladd, C. L. Leonard, M. E. Bean, Springfield, Mass.; T. Leonard, Gratton; J. F. Chew, Philadelphia; John Hardy, Mary M. Hardy, Caps, H. H. Brown, Cephas R. Lynn, Mrs. S. A. Burn, Mrs. S. A. Brant, Caps, H. H. Brown, Cephas R. Lynn, Mrs. S. A. Bernan, Mrs. L. W. Wittney, J. D. Barrett, Medilebotok, Byron

On motion of Mr. Barrett, of Battle Creek, the Convention proceeded to select its several committees, by the nomination and vote of the delegates, as follows:

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Committee on Finance-Mr. Higgins, New Jersey; Mrs. Severance, Milwaukee; B. H. Bateson, Ohio; Mrs. Hardy, Boston; Miss Hinman,

Mr. Barrett, Mich.; Judge Holbrook, Iff.; Mrs. Marian Todd, Mich.; Mr. Maxwell, Ind; W. F. Jamieson, Mich.; Cephas B. Lynn, Boston.

Mrs. Woodhull then proceeded to deliver the annual address, which consumed some hour and a half in its delivery, and was frequently arplauded. She referred to the good which Spiritnalism had done since its advent; to the fact that It had driven doubt from the minds of millions. and replaced it by conviction and knowledge. It had removed the fear of God and hell; but, to her mind, it was not accomplishing all that it could for humanity. Spiritualism was a reformation, and the object of all reforms was to make the world happier by making it better; but she thought its votaries were walking, in too great a degree, in the footsteps of the old theologies, and their system would share the same grave with these dving sects, unless they would drop past traditions and wake up to the importance of the living present. While Spiritualists had exereised-themselves considerably upon the subject of the best method of educating children, she went back a step further and sought for a philosophy that would give the world better children to educate; and she could not understand the inconsistency which shuddered at ther so doing. Met at Chicago, Grow's Opera Hall, on West She warned the people of the disasters hovering Madison street, commencing its sessions on the lover the popular liberty, and pointed out the nemorping of Tuesday, Sept. 16th. The Chicago, cessity for organizing if we would do our best at saving society from the dark days that were com-"The half was crowded with the delegates of ing. She now returned to their hands the work

> After short speeches by Mrs. Severance and Laifra Cuppy Smith, the Convention adjourned. Evening Session.-The evening session opened at seven o'clock, and was devoted to half-hour speeches. The hall was crowded, and much of

> the standing room was occupied. P. B. Randolpheounseled parmony; those who wished to enjoy the beatifude of heaven must be parified of all the blackness and sin of the human heart.

> Mrs. A. M. Middlebrook said: Spiritualism today means reform, and I believe that of all the forms that the world has ever seen, this matter of social reform is the greatest. Spiritualism takes in this social question, because the social question stands at the very door of, human life. Conservatives would ignore the social problem and lop off this great branch in the spiritualistic tree. But we would have the tree just as it is with all its great branches representing the side issues of life. Cut off these branches, if you please, and you will have the trunk of Spiritualsm, but it will be dead.

Anthony Higgins, of Jersey City, bore extended testimony to the work which, in his opinion, Mrs. -Victoria C. Woodhull was accomplishing for humanity. We have enunciated to the world, said he, another form of political liberty-that is, individual liberty-and we are teaching the world that there is no political liberty without individual freedom.

Addie L. Ballou, of Terre Haute, followed. After referring to a recent visit paid by her to the Jacksonville State Prison, she said, in reference to the unfortunate classes of society, the victims of false customs and education: "These miserable creatures want a saviour to deliver them from their misery-not a sayfor of 1,800 years ago; but one of to day. I know no religion, no Woodhidlism, no individualism, but only humanitarianism. I want to stand foremost among those who say, Peace on earth, good will to men. Wherever there are outcasts and unfortunates, I want to be there to fraternize with them and elevate them."

Adjourned to nine o'clock, Wednesday morn

Wednesday Marning Session. - Convention called to order at nine o'clock. While waiting to hear from the Committee on Resolutions, ten minute speeches were made by Judge Holbrook; The Committee then rendered the following

report, which was unanimously accepted:

CHAPTER 1,
This Convention makes the following propositions:
1. That Spiritualism is the E Pluribus Unum of all re

This Convention makes the following propositions;

1. That Spiritualism is the E Phiribus Unum of all restorms.

2. That Spiritualism is the E Phiribus Unum of all restorms.

3. That the site of continuantly is involved.

3. That the phenomenal can of Spiritualism has demonstrated the fact of continued existence; and that it should now enter upon its practical can.

4. That the utilimate value of Spiritualism consists in its capacity to better the conditions of individuals and the race,

5. That the aim of cartifolioshould be not only the accumulation of material wealth but also the necumulation of spiritual wealth.

6. That wholes piritual bodies cannot be developed in half-inade-informal discased lyiman bodies.

7. That the losse problem of fite is how to secure perfect bodies in which the spirit may have development.

5. That perfectly physical bodies depend upon perfect conditions of generation, gestation, and growth; and that wholes we know to scene are the most important that lumantly can consider, and fundamental to the true spiritual sclence; and, therefore, if at this Convention and continuous that, hits opinion, the first partical work for spiritualists is to discover, adae and piactice the sclence of generating, gestating, and growing children, so that in the next generation we may realize an improved himanity.

9. That hypogrisy is the most dangerous element of the

manity.

9. That hypogrisy is the most dangerous element of the present elyfileation, and individuals who professione system of morals and practice another form the most dangerous class of society.

CHAPTER II.

class of society.

CHAPTER 11.

That order is the first law of the universe,

That organization is order express.

That organization to be effectual most partial analysis order express.

That organization to be effectual most partial analysis of the worder obtaining a found in nature.

That Spiritualists should organize; and that they must do so before any practical movement can be carried ut.

must do so before any practical inovement can be carried out.

5. That the objects for which Spiritualism should organize should be to secure and maintain religious, political and social freedon, industrial and educational equality, and universal justice for humanity.

6. That Spiritualists should never submit peacefully to the bitter and the Jofamons attempt of the Young Men's Unistinal Association to subvert the religious filterty of the country by converting it to a religious despotism.

7. That the Children's Progressive Lyceum-and that Spiritualists should give it their countenance and support—is an improved method.

9. CHATTER III.

1. That love of the seeks is a natural attraction which exists independent of the human will.

2. That the will of any shird party which defeats the manifestations of love interferes with the natural order of the universe, and is an enemy to human hapdiness.

3. That marriage is the consummation of the love of the seyes, and where there is no love there is no marriage.

1. That sexual union where love is wanting is prostitution; and any law to compet men and women to maintain this union is a system of license for and enforcement of prostitution.

5. That like all other human canacities, love is the sub-

prostitution.

5. That, like all other human capacities, love is the sub-per of the law of evolution, and in its lower degrees is as rightfully entitled to its own conditions as in its higher

s. That the evolution of love is its natural growth, and fi. That the evolution of love is its natural growth, and this growth may be promoted by proper methods of education and entime, but not by compulsory legislation.

7. That, under these several propositions, enforced martiage results only in binding men and women who do not love; and, if abolished, would result only in the separation of those who, both for individual happiness and the public good; ongly to separate.

8. That the community has no more right to enact laws impairing sexuality of the individual thay it has to enact laws impairing physical intellectual, or moral liberty of the individual.

CHAPTER IV. 4

the individual.

CHAPTER IV.

L. That the clergy are a some of danger to the America

1. That the clergy are a source of danger to the American Republic,
2. That as Spiritualists, we recommend the organization of Docard Leagues throughout the United States, whose object is to maintain our present Godless Constitution and Christiess Institutions.

3. That right and instice demand a change in the revenue laws, so as to include all property for taxation.

1. That the present organization of the American Association of Spiritualists is defective in its working machinery, and is practically manifed to the times.

2. That a committee, to consist of Victoria C. Woodhult, Laura Cuppy Smith, Benji Todd, A. R. Severance and J. O. Barneit, be raised to report to this Convention a more practical rational organization.

MINORITY REPORT. Judge Holbrook presented the following as the eport of the minority of the committee, consist-

Committee on Resolutions-Col. Blood, N. Y.; ing of himself and William Fraser:

Wherear. By the leachings of some and the unwarrantable assertions of others. It has come to be believed by many that Spiritualism urges the repeated all marriage laws, and as a consequence inpholos the practice of promisently between the seven as a matter of right; therefore, Revolved, That we, as spiritualists, earnestly condemn and repudiate such propositions, and stremiously maintain that the monogamic marriage under State law, with first and equal rules as to each party, and as to the expectation, the care and protection of the family, and as to the descript and distribution of property, is the only proper marriage applications of the accessary pillars to a permanent civilized government—a necessary pillars to a permanent civilized government, but such government should protect the just tights of each party during the continuance of such contract; and, further, that the privilege of divorce, on the joint perition of both parties, made without collesion or undue influence, should be extended to cases of permanent thoughts and proper provision as to the family and as to the property, such as the high st good of all may rejude.

The mimority report was also accepted for con-

The minority report was also accepted for con-

The Convention resolved to act upon the report of the majority committee, section by section, each speaker to be limited to five minutes.

The remainder of the morning was passed in the consideration and ratification of the majority's report, until the fifth resolution of the second chapter was reached; when, after considerable discussion, the matter was laid aside in

Afternoon Session .- At two P. M. the Convention re-convened, and took up the business at the point at which it was left at the hour of adjournment. The lifth resolution was then adopted: after which, the sixth of chapter two, concerning the Young Men's Christian Association and its aims, was reached and considered.

W. F. Jamieson declared that the success of this Association meant the subversion of American institutions. They intend to incorporate their ideas of theology into the Constitution of the United States, and that would be a long step toward religious bondage.

Mr. Cotton, of Vineland, thought that the Young Men's Christian Association was the Christ and the Bible into the Constitution I'noss-Spiritualists took strong ground against this movement, they would soon be powerless to re-

The resolution was amcaded by the addition of the words, "Evangelical Alliance," after the words, "Young Men's Christian Association," and was then adopted.

Chapter third was passed, section after section, ill the last was reached, when debate again arose; which was participated in by Judge Holbrook and Mr. Shaw, who took strong ground against the resolution, and by Mrs. Severance, Mr. Parker, Mrs. Hamilton, Laura C. Owens and the remaining resolutions, was approved, and then the report was adopted as a whole.

Judge Holbrook's minority report was then read, and, after much debate, was laid on the table by a vote of one hundred and thirteen to twenty-eight.

The following resolution from Mr. Maxwell was adopted unanimously :

Resolved, That we most carnestly protest against afforms of decendousness, whether within or without the pale of matrimony.

Convention adjourned. Erening Session .- The evening was passed in the delivery of addresses by Mrs. Woodbull, W. J. Shaw, of Iowa, C. B. Lynn, Boston, and Laura 'uppy Smith, after which the meeting adjourn-

d to Thursday morning. Thursday Sessions - The morning session was principally devoted to the election of officers. Mrs. Victoria C. Woodhull was chosen President, W. F. Jamieson, Secretary, and Warren Chase,

Treasurer. In the afternoon the Constitution was adopt ed, and remarks were made by Sada Balley, W. F. Jamleson, Mrs. Ladd, Mrs. Waisbrooker and P. B. Randolph. Mr. Cotton then obtained the floor, and protested against the "social freedom" views advocated by Mrs. Woodhull, and the following profest was also read by Judge Holbrook:

The the American Association of Spiritualists, to our con-stineals, and the public:

The undersigned members of said Association, now in convention at Chicago, Ill., deem it proper to withdraw therefrom,

The principal reasons that induce this action, (omitting many others for the sake of brevity,) are as follows:

Hefore the Troy Convention, which was two years ago, we believe the society could not beard of much stightly of a state of the proceedings of the sake of the

this Association; and as we deem that it is desirable to have a national spiritual association, we recommend that a cal-be made for a national convention to form such an associa-tion, limited, for the sake of harmony and efficiency, in the distributiones, to those who are willing for estrict the action of their society to Spiritualism proper, at least within the contines of the rule above referred to as offered to this Con-vention:

DMUND S., HOLBROOK, Chicago, Ill.

EDMUND S., HOLBROOK, Chleago, III.
W. J. SHAW, Iowa.
G. L. JENIFER, Lawrence, Kan.
M.R. CHARLES W. MILLS.
W. R. HILL. Detroit.
R. HOYT WINSLOW, Akron. Ohio.
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GEO, W. KATES, Chichmatic Ohio,
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DR. W. H. BANCHOFT, Wisconsin,
MICS, S. MILLS, Chicago, ID,
JOHN W. COURLAN, Joilet.
S. C. BLISS RILLY, Clinton County, Mich.
In the evening, after brief remarks by Mess

In the evening, after brief remarks by Messrs. Lynn and Todd, Mrs. Woodbull delivered her celebrated lecture referred to by Hon, Warren Chase on the fifth page of our last issue, after which the Convention adjourned sine die.

New Publications.

LIPPINCOTT'S for October- J. B. Lippincott & Co., 715 and 717 Market street, Philadelphia - is received. In addition to a continuation of the favorite-sketch of travel (Il-justrated by Gusfavus Doré), "The New Hyperion," by Edward Strahan, and that sterling story of domestic lifetrial, "A Princess of Thule," by William Black, articles in prose and verse appear, beging the names of Sarah C. Hallwell, Marshal Nett, Will Wallace Harney, Emma Lazarus, Margaret Howitt, Charlotte F. Bates, and F. F. Firms. The "monthly gossip" and "literature of the day" departments are brilliant and sparkling as usual; in the former, the irrepressible town of Danbury, Ct., comes in for a facetious and telling notice at the hands of "Sarsfield Young."

THE ATLANTIC for October is unt forth by Messrslames R. Osgood & Co., Boston, in a style both as to manner and matter which cannot fall of meeting the appreciation of its host of readers. Look at the table of contents and judge for yourself the richness of its mental feast; "Mademolselle Olympe Zabriski," T. B. Aldrich; "The Old-Surprise, [* Eunice E. Comstock; "Thomas Jefferson's Last Years," James Parton; "Solomon," Constance Fent-Jesuitical influence that intended to put Gody Amore Woolson: "Golden Dell," Paul H. Hayne: "Gunnar: a Norse Romance, "IV, Hjalmar Hjorth Boyesen; "The American Pantheon, "Christopher P. Cranch; "Houest John Vane," IV, J. W. DeForest; "Frances Wright, General Lafayette, and Mary Wollstoneeraft Shelley," Robert Dale Owen; "The Germans in the West, "J. J. Lalor; Daniel Treadwell, Inventor," Morrill Wyman; "Some Objections to the Sea." Charles Dawson Shanly; "Our Population in 1900." Francis A. Walker: "Recent Literature, " " Art, " " Science, " " Politics."

THE GALAX for October-Sheldon & Co., 677 Broadway, New York City, publishers-is out, giving in its usual at tractive style much solid thought, set off with poetle gems and Hyely incidents. Here, among other fine things, Richard Grant White may be seen '' Punishing a Pundit, ''there Henry W. Frost discourses of ''The Stage as it was,'' while Gideon Welles proceeds in about the centre of the numbe to make remarks upon "Mr. Lincoln and Mr. Seward." Louise Chand'er Moulton, Helen Barron Bostwick, Mary others in its favor, after which it together with B. Bodge, Paul II, Hayne, and Margaret J. Preston, repre-the remaining resolutions, was approved, and sent the poetle-side of the case, and the editorial departments are replete with interest.

OUR YOUNG FOLKS for October-James R. Osgood & with matter whose perusal will be profitable to old a well as young readers; particularly is this the case with the continued story, "Hannah Colby's Chance," begun in the present number by Elizabeth Stuart Phelps, author of

THE APPROACHING CONFLICT, -This book seeks to give a brief sketch of the object, end and aims of human govern-ment, and its duty toward the chilzen, State and nation. It proclaims that "the golden sands of our [nation al) destriy are run out, "and foreshadows bloodshed and strife as piecursors of "the organization of a higher order of society among us." The author makes nine startling prophecies which will be somewhat interesting to the pub-He, and may be found by a perusal of the volume. Address John William, 172 and 174 Clark street, Chicago, III.

LEE & SHEPARD, No. 149 Washington street, Boston Mass., have recently published two likely volumes, illus-Trated in a taking style for the entertainment of the rising generation of readers: "THE YACHT CLUB; ON THE YOUNG BOAT 'BUILDER'' by Oliver Optic, and "JOHN GODSOE'S LEGACY," "Pleasant Cove Series," by Elljah Kellogg. The two works are in the choicest vein of their authors, and will present undoubted and successful claims to the consideration of a wide circle of readers.

MISS OR MRS.? AND OTHER STORIES, -A volume of some 140 pages, clearly printed on excellent paper, and empress of T. B. Beterson & Bros., 396 Chestnut street, Phila-delphia, Pa. Wilkie Collins, the popular writer of "The Woman in White," "The Dead Secret," etc., etc., is its author, so that nothing more need be said to introduce th book to the favorable notice of all patrons of light reading

THE EXEID has received, as to its first and fourth books, a "modern American" dressing. (fully lliustrated.) in which Eneas sports a Colt's revolver; horse cars perambulate the streets of Carthage, and lively text is furnished which (as warranted on the title page) is in no "danger of being used is a 'pong'" by students of Virgil. Copies for sale at the

RECEIVED: Buiges & BROTHERS' (Rochester, N. Y.,) OPARTERLY FLORAL WORK for July, 1873.

VICE'S FLORAL GUIDE, No. 4, 1873. New Music.

The International Bureau of Art, 47 University place New York City, has published 19 The Land beyond the Sen, 'Song and Chorus—words by the late Catharine A, V. B. Adams, music by Henry Tucker. . .

Movements of Lecturers and Mediums.

J. II, Randall has returned to his home in Clyde, Ohio, He writes: ' '' I am full to overflowing with the work of the spirit, and propose to keep doing, for I believe that a divine Spiritualism is the only hope of a consistent, natural and rational religion. Lam now prepared to enter into en-gagements, for the winter months. Those desirous of dotaining my services, should write me soon. My permanent address is here until further notice."

Lyman C. Howe will speak in McLean, Tompkins Co., N. Y., Oct. 12th; in Boston Oct. 19th and 26th; in Waverly, Y., during November.

Dr. Dean Clarke salls for California to-day from New York. He is an earnest soul. Keep him at work. His address for October and November will be care of Herman Snow, San Francisco.

N. Frank White will lecture in Stafford, Conn., the Sun days of October; in Springfield, Mass., the Sundays of No vember. Calls for week evening lectures should be made as far in advance as possible, and will be promptly respond-ed to. Address to those places in order.

A. F. Carpenter Is at present lecturing in Maine. Should any Society desire his services, he can be addressed as usual care of Banner of Light. Mrs. A. P. Brown will speak in Lynn, Masse, Oct. 12th

and 19th. Would like to make further engagements in that section: Address in care of Capt. Isanc Frazier, West Lynn, till Oct. 19th. D. Howland Hamilton is en route for California on a lec-

turing tour. Address for October at 22 Lasalle street, Chicago, care of F. A. Woodbury, Esq.
A. James, the medium, is at work for a company sinking an oil well in Clarion Co., Pa., under spirit instruction. Is now 1910 feet deep; and he and the managers are very sanguine of the fulfillment of the prophecies in regard to it.

It is far away from other oil regions,

The Coming Conflict.

Having had prepared, at great expense, mammoth symbolic paintings, which most aptly illustrate the approaching struggle between sectarian Christianity and Spiritualism and Liberalism, I am ready to correspond with those desiring one or more lectures upon the above subject. Where engagement is made for one or more Sundays in a month, would like to fill up the time for evening lectures during the week, in reasonable distance from Sunday engagements. A. A. Wheelork.

239 Pleasant street, Worcester, Mass.

A Book Lost.

A very valuable scrap book containing many important statistics on Spiritualism, theology, and other subjects, was lost in or near Paines-ville, Ohjo, by the subscriber, several month ago. If some business or clairyoyant medium will aid in finding it "verily they shall have their re-ward." To the cause of truth it is of great K. GRAVES.

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which the one before us is a sample, "From Barner of Light, Sept. 13, 1873.

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It is often supposed by those to whom the absurdities claiming the name of Spiritualism oxprehadow the better parts of it that its believers endorse equally all its manifestations. The little pamphlet now before us is a sensible and worthy refutation of this idea," From Boston Commonwealth, Sept. 13, 1873.

"The Diakka are a class of objectionable spirits whose whole existence is passed in playing practical jokes. It is said to learn how utterly regardless of truth the average Diakka is, He will pain off the most ridiculous stories upon an innocent medium, and thence leak to the Summer-Land and laugh over his conds. With other Diakka, in the most heartless and brutat way. Frequently he will announce himself as the spirit of some great man, and bring the medium into no end of trouble by the imposture. The presence of a Diakka in a Spiritualist circle can, however, be easily detected, "From Doily Graphic, N. T., Sept. 18, 1873.

18, 1873.

"This pamphlet may be interesting to Spiritualists, but it is probably too ethereal for our material comprehension. It seems that a Diakka is a spirit "with an occuli temperament," and one of them, while cruising about, came to Boston not long ago. The describes what he saw, and some of his hits are so well made that we are led to think he was a verifiable. Bostonian in the flesh instead of a Diakka out of it, "From Boston Investigator, Sept. 17, 1873. or 11. ***From nonon investigator, Sept. 14, 1873.

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-Religio-Philosophical Journal, Chicago, III., Oct. 1, 1873.

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