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BOSTON, SATURDAY, OCTOBER 11, 1873.

Written for the Banner of Light. IMMORTALITY.

BY MRS. ELIZA M. HICKOK.

Spirit, thy race is run, Thou near'st the shore; Thine earthly work is done, Thy conflicts o'er. Spirit, no care or pain

Crosseth thee now-Never shall mar again Thy pale, still brow. No more life's surges beat

On mortal shore;

All, all is o'er. Spirit, in realms afar Thou hast found rest; All strife and suffering o'er, Thou must be blest.

No more dark tempests meet;

Spirit, thine earthly one Loved thee so well, This heart its loneliness Never can tell. Spirit, my requiem Reacheth thee not; Sadly my heart inquires Am I forgot?

Hark !- for soft tones I hear; Low, and so sweet! . Yet they are strangely near; Now they repeat : "Oh; earth one, I loved thee Never as now !

Oft, oft I caress thee, Kiss thy sad brow. "I only cast aside Mortal that even ;

I crossed no flowing tide, Reached no far heaven. Still thou wilt draw me near By thy love given, And where thou art, my dear. There is my heaven.

"So thy sad requiem . Was not in vain; Spirit, who loves thee well; Cometh again. Now, banish all thy gloom, Like shades of night; Think not of lonely tomb, All is so bright.

No shades in summer-land, No griefs divide : Those who have truly loved Still blest abide. Soon I shall meet thee, dear, Just ere life's even;

Then, when I greet thee here, This will be heaven."

THE ELEVENTH HOUR.

BY ANNA L. RUTH.

Whist, sir! Would ye plaze to speak aisy, .
And sit ye down there by the dure?
She sleeps, sir, so light and so restless, — She hears every step on the flure. What alls her? God knows. She's been weakly For months, and the heat dhrives her wild; The summer has wasted and worn her Till she's only the ghost of a child.

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LAWS

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All I have? Yes, she is, and God help me! I'd three little darlints beside, As purty as iver ye see, sir,
But wan by wan dhrooped like, and died.
What was it that tuk them, ye're asking?
Why poverty, sure, and no doubt!
They perished for food and fresh air, sir,

Like flowers dhried up in a drought. It was dreadful to lose them ? Ah, was it! It was dreading to lose them? An, was it?
It seemed like my heart-strings would break,
But there 's days when wid want and wid sorrow
I'm thankful they 're gone—for their sake!
Their father? Well, sir; saints forgive me!
It 's a foul tongue that lowers its own!
But what wid the sthrikes and the liquor,

I'd betther be sthrugglin' alone! Do I want to kape this wan? The darlint,
The last and the dearest of all!
Shure you're niver a father yourself, sir,
Or you wouldn't be askin' at all!
What is that? Milk and food for the baby! A docther and medicine free!

You're huntin' out all the sick children, An' poor toilin' mothers, like me! God bless you! an' thim that have sent you!

A new life you've given me, so.
Shure, sir, axon't you look in the cradle
At the collect you've saved, 'fore you go! Oh mother o' mercies! have pity!
Oh darlint, why could n't you wait!
Dead! dead! an' the help in the dureway!
Too late! Oh my baby! Too late!

SCANDAL. - The story is told of a woman who freely used her tongue to the scandal of others, and made confession to the priest of what she had done. He gave her a ripe thistle top, and told her to go out in various directions and scatter the seeds one by one. Wondering at the penance, she obeyed, and then returned, and told her confessor. To her amazement, he bade her go back and gather the scattered seeds; and when she objected that it would be impossible, he replied that it would be still more difficult to gather up and destroy all evil reports which she had circulated about others. Any thoughtless, careless child can scatter a handful of thistle seed before the wind in a moment, but the strongest and wisest men cannot gather them

"The Presque Isle (Me.) Sunrise" newspaper contains the following item: "In consequence of the circus being here next Saturday, Sept. 12th, the dedication of the Baptist Church is postponed until Sunday afternoon at 2 o'clock."

Spiritualism Abroad.

BELLICOSE CHRISTIANITY IN NEW ZEALAND.

In our issue of July 5th, Bro. J. M. Peebles (in "Letters of Travel" Number Eight) gives an account of the trouble of soul which the labors of himself and Dr. E. C. Dunn caused among the good Presbyterian Christians wherever they went, and in a marked degree at Dunedin, New Zealand. Mr. John Logan, a deacon in the Knox Church, that city, a most exemplary man, and one occupying a high social position, was made at the time a test case upon which to exhibit the biting-power of church bigotry, as evidenced by the following letter:

"DUNEDIN, March 19th, 1873. Mr. John Logan—Dear Sir: I am directed to summon you to appear before the session at a meeting to be held in the front vestry of the church on Monday, the 10th instant, at half-past seven (7:30) in the evening, to answer the followseven (4:30) in the evening, to answer the follow-ing charges made against you, viz., That you ap-peared on the platform of the Theatre at a public lecture delivered by Mr. Peebles on the evening of the Lord's day, 2d February last, when cer-tain doctrines were propounded, as reported in the papers, contrary to the doctrines of this church

That being waited on by a committee appointed That being waited on by a committee appointed by the session to remonstrate with you and express its strong disapproval of your conduct, you avowed your right to appear where you did on Saturday or Sunday, and refused to abstain from such conduct in the future.

I am, etc., John Bovie, Session Clerk, Knox Charch.

Mr. Peebles and Dr. Dunn went their way on their mission of duty, to open to other eyes the man-scaled volume of heavenly inspiration, but the Knox Church people sharpened their claws and teeth and howled around the unfortunate (?) Mr. Logan, scarcely able to await the assembly of the Presbytery of Danedin. Finally, however, on Wednesday, June 4th, that august body was convened in the First Church, there being present the Rev. Mr. Blake (Moderator), Rev. Drs. Stuart and Copland, Rev. Messrs. Will and Gow, and Messrs. Rennie, Duncan, Wales, Miller, and Souness, Elders.

And the very first peace of business transacted by that body exhibits (as given in a four column: report in the Otago Daily Times) the weakness of the church cause in the Colony. The Rev. Mr. Davidson desired to tender his resignation as pastor of the North Taleri Church congregation, stating that "the money had been dwindling down year by year, and he felt it his duty to himself and the Church to resign:"

The stricken brother was comforted at once by having his resignation accepted, and his being put "on probation under similar circumstances to ministers brought out from home," in other words provided for out of the general church fund till he should get another place of employment. Some skirmishing concerning the importance of sending a missionary to China then ensued, in the course of which Rev. Mr. Gow made the astonishing statement that he thought it would be better to send to Chira for a missionary than to send a missionary there.

-A-slight disturbance concerning a nice little bit of land claimed in some manner and at the same time by the Church and the Trustees, and arrangements for a further provision of funds to establish scholarships for students desiring to enter the pulpit, and for the support of aged and infirm ministers, consumed the afternoon session, and at 7 o'clock P. M. the Presbytery, refreshed by its evening meal, reassembled to "settle" the case of the arch rebel, Mr. Logan.

Rev. Dr. Stuart, pastor of Knox Church, spoke of Mr. L. as being his warm personal friend, as well as parishioner and deacon, and regretted that the necessities of the case made it incumbent upon them to consider the matter publicly. He had hoped Mr. L. would listen to his desires and recant, but such he would not do.

"He (Dr. Stuart) knew that Mr. Logan had been a student of Spiritualism for some years past. For a time his study of this subject did not appear to interfere with his Christian life and conduct; and from conversations which he had had with Mr. Logan during that time upon the subject, he thought that Spiritualism was a mere revival of the old ghost stories of his native hills. He found no fault with Mr. Logan for studying the subject, for he thought it was well for all men to look into such subjects and ascer-tain their character. It was important that Christian men should make themselves acquainted with all subjects occupying public attention, that they might know for themselves what to think about them and form an opinion regarding

them. * * * However, Messrs. Peebles and Dunn came, and Mr. Logan was credited with being the chief agent in bringing them here. While they were here he followed them to the full extent of a decided adherent to the views advocated by them. He (Dr. Stuart) thought that the doctrines taught and upheld by these men were very damaging to the Christian faith. They were, indeed, blas-phemous. Mr. Logan's attendance at the lectures of these men was regular, and at last he went on the platform with them. * * *

It was a fact patent to all, that, in some of these lectures, there were passages directly op-posed to the doctrines of the Church; and the fact that Mr. Logan had countenanced these in the manner he had done was sufficient to justify the Presbytery in expelling him from the office

Hereupon arose a sudden wind of discussion as to whether the case should not be tried in secret session-a step much more in accordance with the desires of the ministers and elders, who evidently did not relish the idea of being reported by the papers, but had rather do their work in the dark-or before the public. But, it being finally decided that Dr. Stuart had virtually read the indictment against Mr. L. publicly, the case was continued with open doors. ..

The various divines then proceeded to surround Mr. L., and ply him with questions the most abstruse, and theological puzzles the most braintorturing-one of the ministers remarking (as if to apologize to his own reason for his course,) in defense of and concerning the beliefs held by the Church: "There are many things in Nature which we believe, but of which we cannot 'say we are perfectly acquainted; in fact, which we cannot comprehend."

In answer to the following questions: "1st, Do you believe the scriptures of the Old and New Testaments to be the word of God and the only rule of life and manners? 2d, Do you sincerely own and declare the Confession of Faith-approved by the General Assembly of this Church to be the confession of your faith, and do you believe the doctrines, therein contained to be the true doctrine which you will constantly adhere to?" Mr. Logan made the manly reply that he had heard many sermons from Presbyterian ministers very much diluted-yes, even from some of those who were now before him; that he had learned to be even more liberal than they; and, in conclusion, gave this sentence, worthy of reproduction in lefters of gold : "What I believe to be a Christian is a man who does well."

The matter then ended, as far as the Presbyery was concerned, by the presentation, by Rev. Mr. Gillies; of the following resolution, which was adopted at once :

Mr. Gillies; of the following resolution, which was adopted at once:

"The Prosbytery, having considered the reference, find that Mr. Logan, Deacon of Knox Church, by the public and private countenance—he gave to Messrs. Peebles and Dunn, on the occasion of their Sabbath evening lectures in the Queen's Theatre, at which doctrines were promulgated antagonistic to-the Christian faith, thereby eausing a grievous scandal, to the injury of religion generally, and the Presbyterian Church in particular; and, further, having considered the written statement given to the Session by Mr. Logan, expressing his conviction that Messrs. Peebles and Dunn were doing a great Christian work, and laboring hard and disinterestedly, with God's help, to elevate mankind, and again declaring them to be eminently Christian men; further, that it is duly given, by the evidence contained in the documents sent up by the Session, that Messrs. Peebles and Dunn but at their lectures promulgated doctrines dir. Siy antagonistic to the Christian faith and the doctrines of the Presbyterian Church; and whereas, in answer to questions put to him by members of the Presbytery, Mr. Logan expressed his inability to distinguish between the divinity of Christ and that of Moses-or other men, thereby has given evidence of unsoundness in the faith as believed and taught in this Church, and set forth in the standards thereof; this Presbytery resolves to depose, as they hereby do depose, Mr. Logan from the deaconship; and further suspend him from Church privileges, until rependance is shown satisfactory to the Session."

'Upon his being called to the bar of the court to receive its decision, Mr. Logan grove notices of

Upon his being called to the bar of the court o receive its decision, Mr. Logan gave notice of his determination to appeal to the Synod. He was then cited to appear before that body at its next meeting, in January, 1874, and was informed that the decision of the Presbytery would have effect until that time.

It is too late for the Church to endeavor, even in remote New Zealand, to stay the oncoming of truth. It may expel its disciples, and socially persecute, to the extent of its influence, every person, who dares to give in adherence to be tero-doxy; but the tide is fast rising, and the old-landmarks of bigotry must inevitably disappear. Mr. Logan's brave endeavors to fight out the question of individual right to free conscience the church can, of course, have but one result—his final expulsion from the fold; but he will bear away with him the endorsement of his own manhood, which will be higher and more satisfactory than the "flattering unction" which the Church strives to lay to the restive souls who yet within its ranks are chafing in the barness, under the repeated spur of aroused reason.

Reasons for Believing in Spiritualism.

To the Editor of the Boston Globe: SIR: In the Globe of August 11, after rather an unflattering notice of a little book, entitled "Eleven Days at Moravia," wherein I narrated, without exaggeration, some phenomena, that occurred in the presence of Mrs. Mary. Andrews, a so-called "spirit medium," and quite a number o other persons besides myself, you proceed to make ironical remarks regarding the costume in which the "glorified soul," as you express it, of an Indian maiden presented itself. In the criticism that follows, I perceive that you have fallen into the very common error of supposing that the costume in which it is said a human apparition presents itself to material vision necessarily implies that such is held by Spiritualists to be its clothing in the unseen world or condition. Permit me the use of your columns, merely to remark that it was not my intention to convey any such idea in the words I used in the narrative. For the last seventeen years I have been a diligent inves-tigator of the alleged spirit phenomena, during which my leisure, as well as inclination, has prompted me to hold converse, through the agency of the many scores of those sensitive and pecu-liarly organized persons called "spirit mediums," with what I deem to be spirits of the so-called dead, and of the many hundreds or thousands with whom I have in this way communicated—all that have referred to the subject—alike testify that there is a spiritual form involved in every human body that not only retains its natural life and iden tity on passing to the higher life, but is clothed in vesture more orless resplendent and beautiful, or otherwise, in accordance with its moral attain-ments or degrees of innocence or guilt, that atments or degrees of innocence or guit, that at-tached to it at the period it passed from earth, or has since acquired in spirit-life. With like una-nimity returning "spirits" allege that under me-diumistic conditions they have, with the aid of some occult alchemy unexplainable to material senses, the power to extract elements from the surroundings wherewith they are enabled to pre-sent themselves in an exact resemblance to their earth bodies, (together with itselothing and peculiarities,) and thus enable their earth friends to identify them, and, in many instances, respond to their loving advances more readily than they otherwise would. Absurd as this seems to some, and once seemed to me, of the fact I have now no doubt: nor, with the many and varied experiences I have had, can I believe that anything will ever shake my belief and acceptance of it.

"Vducluse, R. I. THOMAS R. HAZARD.

Vaucluse, R. I.

Miterary Department.

[Entered, according to Act of Congress, in the year 1873, by Cubby & Rich, in the Office of the Librarian of Congress at Washington,

TWO COUSINS;

SUNSHINE AND TEMPEST.

Written Expressly for the Banner of Light,

BY MRS. A. E. PORTER.

CHAPTER III. The Doctor and his Guest.

Near one of the most beautiful cities of the West stands a large and imposing building. I architecture it is a compromise between the castellated mansions of the Elizabethian era and the red brick dormitorles or college buildings of our own country. The house stands on elevated ground, and commands a fine view of the neighboring city and of the rich lands of the Valley-a valley as fruitful in milk and wine as the Canaan of Abraham's vision.

The lawn and garden in front of the building

are laid out with great care and taste. Nature and art have combined to render the place attractive, and to the eye of the passing traveler it seems a quiet resting-place for the weary in body and the faint of heart. More than forty species of roses give their beauty and perfume in sweet wastefulness, twining over arbors, running along hedges, and climbing the sides of the house to peep in at the windows, as if craving the love which they so richly deserve.

Groups of trees are scattered here and there, and are so arranged as to hide from view no part of the pleasant prospect beyond the grounds. In the rear of the building is a large orchard filled with choice fruit trees; white atrawberry heds stretch away, like little prairies, hiding their wealth of glowing berries beneath their green leaves. There are two wings to the building, and a fine portal to the main entrance.

It was a pleasant June evening when a lady, somewhat past middle age, came; out to watch the sunset from one of the rosy arbors near the front of the house. The gorgeous tints of the western sky vied in beauty with the flowers of the garden, and, turning from one to the other, she sat musing upon the wondrous beauty of color and the magic power of light. There was little in her appearance to harmonize with the seene. Her dress was black, and the hair, which was parted plainly upon her forehead, was thickly sprinkled with white, while her pale face were an expression of sadness;

As she sat there Dr. Minot came out to breathed the fresh evening air and to smoke his cigar. He, upon. The plead again and again her solemn saw the lady, and, coming toward her, said, half in jest, half in earnest:

A handful of penules for your thought as you turned from the sunset to the windows of the left wing!"

She raised her finger as if do ask silence for a moment, when a voice from one of the ironframed windows of the left wingerung out, clear and sharp, cutting the air like an arrow from an archer's bow :

"Yes, yes, yes, Paradise without, Hell with

The voice came from a pale, cadaverous-look ing man with black hair and eyes, whose hands wore thrust through the open spaces between the bars of the window.

"Truth!" said the Doctor sententiously, tak ing his eigar from his, mouth and as quickly re placing it, apparently afraid he should say more

The lady looked at the Doctor with her search ing gray eyes for a moment, and then turned to the window, from whence again came the words, "Yes, yes, yes, Paradise without, Hell with-

"Doctor," said the lady, "I want to talk." The Doctor seated himself at once in a rustic chair opposite the lady, and, again removing his cigar, said ;

"You have been our guest for a week, and during that time have used eyes and cars, while the tongue has been comparatively silent. Thave been waiting for the spirit to move. 'I hope it is stirring the nerves of speech to action."

"When the dam is removed from pent-up waters the stream sometimes flows too freely, Doctor."

"I have another eigar, madam, and I am aware that Havanas do not annoy you," and he continued to smoke, assuming meanwhile a very

comfortable position. "Doctor," said the lady, "thoughts shut up stagnate for want of air. We must give them vent by tongue or pen. That has been said before, I believe, but no matter; I should say it now if no one else had ever thought of it. Thirty-five years ago, when I was a little girl, I rode out into the country with some playmates to spend the day. In the afternoon the children of the family we visited took me over to a farmhouse in the vicinity. Near this house was an out-building, not as comfortable or as clean as you give your pigs, and in this building a sort of wooden cage with iron bars, not large enough for a grown person to lie at full laugth, though one of medium height could stand erect in it. Within this cage was a woman, a delicate-looking woman, clad in a single garment made of stout, home spun cloth. She watched us very leagerly and begged us to let her out. She was

thin and pale, with dark eyes and seanty gray hair. I shrank away from her and asked my companions :

"Why do they shut her up there?" Has she done something awful wicked?"

"'No, no," was the answer; "she is erazy. She grew crazy when her four little children died with searlet fever, all In one summer. She took all the care of them herself, and for two weeks she did not get any sleep; and father says that, if people do not sleep, they become crazy." " What is crazy?' I asked."

"'I know-I know; said a little girl; 'it is being possessed with devils. I learned that of my teacher in the Sunday school. 1 wish Jesus; Christ was here, and then he would send the devils away." "I could not bear to look at the woman, and

ran back to the house where I was spending the day; but for many weeks afterwards, whenever I went to bed at night, I could see that poor woman, and hear her ask to belet out of that eage. If puzzled me very much that God, who is so

good, should let the devils trouble that poor woman after her little children died. Lused to count a thousand as fast as I could to get to sleep and stop thinking about it. "In a few months, another incident occurred.

which excited, me very much, and confirmed my belief in what the little girl had told me- that devils made people crazy.

"There flyed next door to us a very beautiful woman. She was the second wife of her busband. I did not know then, but I learned afterwards, when I was older, that she was engaged to be married to awoung man whom she loved very much, when her married sister, with whom she lived, died. The wife, on her death-bed, made her sister promise that she would marry her husband, and be a mother to her three little children.

"It was very hard for her to give up her young lover and marry this mass so much older than herself, and whom she did not love. She would not have yielded if his love for her had not been He worshiped the ground she trod so great. promise at the death-bed of her sister, and, overcome at last by his incessant pleading, she yielded.

"How beautiful she was I remember her stately form, the fine, rich volor in her cheeks, the large, lustrous eyes, and the hair that reached almost to her feet. "One day, about a year after her marriage, I

was taking care of my baby brother while the. family were at breakfast, and, to amuse him, had placed him in a chair by the window, that he might see the milk and bread carts that made the streets so lively at that time of day with their bells. Suddenly a strange sight appeared. Mrs. Marden, our neighbor, rushed by the window in a white wrapper, her hair hanging loose, and her eyes glowing fiercely.

Oh, the devils-the devils! The devils-inmy hair!'

"On she came to our door. A seized the baby, and ran trembling to my mother! Mrs. Marden was just behind, and reached the dining rook almost at the same instant. "'Oh, the devils-the devils in my hair!'-

flinging back with both hands the heavy mass of hair which had fallen over her face. "My father spoke soothingly to her, and per-

suaded her after a while to go into another room and lie down. When he came back, as I stood. pale and trembling, by his side, he laid his hand upon my shoulder, and said : ... " Poor Mrs. Marden is crazy,

"If she should cut off her beautiful hair, would the devils go away, papa ?" Lasked.

"He smiled as he said, 'I fear not, my child." "Had be known what theory of insanity I had been taught, he would have answered me differently.

"From that time till her death, Mrs. Marden. was more or less insane. She tried the patience. and love of her husband beyond my power to describe. She hated him with her whole heart. and was ingenious in inventing ways to torment him. In her semi-lucid intervals, she hought rich clothing, only to cut in pieces or throw. away. She was gentle and kind to the children, but like a tiger in dierceness whenever her husband came near her.

"His tenderness, toward her was beautiful to look upon, for it never failed. He would not allow her to be confined, but hired nurses to watch and guard her. He never seemed afraid when she threatened to kill him, and some persons said that he would be willing to die by her hand. But he grew old and bent and gray long beforehe was an old man in years.

"The neighbors were all glad when she diedglad for the beautiful woman, whose last words were, 'I shall be all right in heaven'-glad fo

the husband, who had suffered so much for his fatal mistake, and had borne his burden with such loving strength. · The Doctor, had finished his eigar, but maintained the atti-

tude of a patient listener.

"Take the other eigar, Doctor: I have not finished." The Doctor smiled, lighted a fresh eigar, and said, "I am

"About a year after Mrs Maiden's hasty morning call at our house, I went with my mother to visit an uncle in Charles and cried so much after they were all taken from her, is n't mont, Mass. He was a minister - a gentle, good man, who I thought must resemble St. John. He won me to his side by his kindness of manner, and in some way made me feel that abused her. Wicked! poor, dear soul! she was a loving, af-

gentle as his master. We rode ten miles to visit a neighbor-

ing minister, at whose house we dired. "While at dinner, I beard a strange noise, which reminded me of the growl of a lion which I had heard when the menageric came to our place, and was exhibited in the Mall, about. a quarter of a mile from the house. All night I heard the Hones This noise made me think of that distant roar, but it was a sharper sound, and seemed very near.

and talked the big words of the catechism- election, 'predestination, voriginal sin, etc. They were associated in my mind with hard study and lears. The minister's daughter was not at home. His wife was dead, and there was only a pale, thin, saddooking woman about the house, who gave me some nuts, and told me I might play in the yard, under the great butterned tree. I went out there; but I soon discovered father was ambitious for him to stand high in college. He a brood of young chickens, and went into the barnyard to pressed him too hard before he went, making him study six feed them with the gook is which Thad brought for a luncheon, or eight hours a day, without much exercise or recreation. but had forgotten to eat.

While I was scattering the crumbs and watching the littlelive dumplings. I heard the same noise which had excited my curiosity while at dinner. I thought I would find from whence If came, and, walking on to the Side of the house, I saw a small room which seemed to have been added to the house. after the dather was completed. The door stood ajar, but I now heard, the sound very distinctly. Perhaps it is a dog. I said to myself: but, if so, he must be chained.

"I listened: but I was sure, after awhile, that if could not hea dog, for I could now and then eaten a worlk and I knew no dog could talk. I became more curious, and ventured to ready to run if I saw danger.

"Oh dear!" I exclaimed to myself, "it is an animal and he does talk, for Theard the words; kill him; kill him; kill him; In this room was an iron cage, like those in which wild animals are confined in a menagerie; but it was not large enough for a man to lie down in or stand upright comfortably.

long black hair and beard, with hands all crooked and bent, bones and bread was on the floor of the cage, but no knife, fork, or spoon, only I tin cup of water beside the plate. The poor creature was dressed in trowsers of tow-cloth and a calico shirt. There was an old, ragged blanket in the cage, which was all the bed he had, when he cronched down, as he must do to Sleep. When he saw me he made that noise, which sounded, now that I was near, like that which I have heard an angry dog make when beaten by another. The creature sawane, and stretching his bent hands between the bars cried out, ! Come on! I can kill you in two minutes and cat you up, bones and all!

24 ran away as fast, as my legs could carry me, nor did stop till I found myself at my uncle's side, whispering in his ear, 'Please, let us yo home. Are n't you most ready, uncle?' "Yes, child," he said : "I am glad you came in, for I must

flannel she has been weaving for our winter's wear! "Mr. Godard was a tall, dark-complexioned, stern-looking man. His eyes were set-deeply in his head, and his heavy eyebrows met, making a thick set, rusty black hedge for the

stop on the way home at the Widow Whitman's, to get the

lower boundary of his forehead. "And, so this is Charles's child! he said, laying his hand on my liead.

"Yes, "said my nucle; 'you can see his face in her's. I hope she may resemble him in disposition also. I never knew Charles to do a wrong act. The seemed to have no share in the spectators may forget the corruption below in the beauty the common depravity of our nature,2

'Ay, ay! They are all gone astray; there is none that doeth good-no, not pro. See in my own family what human nature is, left without restraint-forsaken of God, given up to the powers of evil !!

"I pressed close to my uncle, and put my hand in his.

You and I. Brother Godard, may differ upon that ject, saidany uncle. 'I wish to send you a book to read; "I that wonderful organ -the human brain."

Mr. Godard, with a frown which made his face look as if he stood in the shadows of a thunder cloud.

so low and tender, a heart must be very hard that could resist these institutions. I am aware that the most culpable of all it. if. I tell you plainly that gentler treatment and a more; wrongs are done in the name of humanity, but before we cencomfortable place to eat and sleep might help to bring the sure too severely, let us seek a better way. Stay with us afflicted one back to reason."

"Darker grew the cloud on Mr. Godard's brow, and an angry gleam shot from his brown eyes, as he replied:

'It is easy for you, who know nothing of such trouble; to give advice. I tell you when the devil takes possession of a human sonl, you must not deal with him as if he were an anwave of his large, dark hand.

"Theard my uncle sigh as he turned away, saying, ! Well, good by, Brother Godard; the Lord bless you and give you give you the result of hearly thirty years devoted to the care grace to bear this trial."

"The horse and chaise were at the door, and I was glad to get in and nestle close to my uncle, and felt an immense relief when the horse's head was turned away from the house,

"Uncle was silent for some minutes, and then begun to sing : There is a land of pure delight, Where saluts immortal reign; Infinite day excludes the night, And pleasures banish pain.

"Come, Dalsy, sing the next verse with me. I tried; my voice faltered some, but he sung soft and low to keep me com-

There eyerlasting spring abides.
And never-withering flowers;
Death like a narrow sea divides.
That heavenly land from ours. "There, Daisy, now I feel better; that hymn cheers me like good wine when I sing it. I love this world better, and

we must pass through this to get to the other, We are marching through Emanuel's ground To farer worlds on high. "But all his, Daisy. This is not the Devil's world, say

what they will." "He stopped the horse a moment, for we were on the top of a very high hill, and the prospect was beautiful. We sawthe river bordefed with fields of grain almost sready for the harvest, the distant mountains with great purple helifets on their heads, looking strong and brave, while all around us were scattered little farm-houses with their shade trees and orchards, and in the distance a beautiful town nestling at the foot of Holyoke Mountain.

Oh. Lord, how manifold are thy works." In wisdom hast thou made them all, The whole earth is full of thy riches!

However, I was not so brave but that my voice trembled when I said :

.... Uncle, if we should pray to God wouldn't he make the devils come out of erazy folks now, just as Jesus did when he lived in this world?

"Why, Daisy dear, it does not follow because folks are crazy that they are possessed by devils. Listen, now, Daisy, and I will tell you: craziness is a disease-just as much a disease as measles, or scarlet fever. You had the scarlet fever once, I believe.

" Yes, uncle, and they said I was out of my head all one night.

"Well, that was crazy. The fever went to your brain. The brain, child, is the organ through which your mind acts. ORIGIN AND PROGRESS OF THE MOVEMENT FOR and when it is sick it cannot do its work well, any more than you can sew well when you have a lame hand."

* Then, uncle, poor Mrs. Cole, who became crazy because she did n't sleep any for weeks before her little children died, so very wicked?

" Wicked, child? no. Those only are wicked who have Enever intruded when I was in the study. He took me to fectionate mother; better by far than those who have had the ride one glay, in his old chaise, drawn by a white horse as care of her. That is one of the cases I have on my mind, Now, Daisy, I will tell you, for I think you will be interested: Our wisest and best men are building a beautiful home be great freedom of access and immediate answers granted to for all these crazy people, where they can be treated kindly, have nice rooms to sleep in, murses to watch over them, doctors to cure them if possible, and everything to make life pleasant to them. I think it is the spirit of Jesus Christ wrought out by our statesmen-the blossoming out of Christianity. I am so interested in the work that I am going to "Uncle and Mr. Godard lighted their pipes after dinner, persuade Mr. Godard to send his son as soon as the house is completed, and that poor Mrs. Cole shall have a home there if I walk to Boston to ask the Governor myself."

'Oh, uncle, I saw Mr. Godard's son!

" Tam sorry, Daisy. It is too sad a sight for your eyes." " What made him crazy, uncle?"

"Conly hard study. He is Mr. Godard's only son, and his or eight hours a day, without much exercise or recreation.

Then he did not have good, nourishing food in college—ministers sons, you know, are poor—but studied hard. He won
the valedictory, but six weeks after he graduated he became

"This Republic is not an atheistic or socialistic Utothe valedictory, but six weeks after he graduated he became deranged, and has been growing worse, till he is what you

" Uncle, when will they build this beautiful building?" months I will show you a picture of it when I get home. I pigned it up in my study, and every time that I look at it I

seem to hear Jesus Christ saying: Come and be healed. "I cannot tell you, Doctor, what a load was lifted from my heart as uncle talked. He was wise and good, and I trusted push the door open a little further, standing outside, myself, him: I would not be afraid of crazy people any more, and I would go to sleep thinking of the home that was building for all such persons as Mrs. Cole and Mr. Godard's son.

"' Unele, I said to him, 'I guess the new building is like the Palace Beautiful in the Pilgrim's Progress.'

"Uncle smiled. "The three sisters-Faith, Hope and Charity-will be there, Daisy,"

"We were very happy, uncle and I, that day-two children "Between curiosity and fear I was fixed to the spot, but it was some minutes before I could believe the evidence of my largether—and when we stopped a few minutes before sundown senses-that I was looking upon a human being-a man-with at Widow Whitman's for our flannel, uncle said, as he lifted me from the carriage: 'Why, Daisy dear, you must ride every and body distorted by continement in the cage. A plate of day. You look better than when you came to us -your eyes are brighter, and there is actually color in your cheeks!

"I kissed the dear old gentleman and said, "I would like to

"I did not need to count a thousand that night to put myself to sleep-the thought of the Palace Beautiful proved a good opiate. Then it was such a great relief to know that said: these poor creatures were sick, not possessed with devils.

"I visited the asylum when completed, and from that day to this have not ceased to interest myself in the management. of the insane. But, Doctor, as these institutions have increased. -each new one built on a larger scale, till one roof covers peotile enough for a village-and reports, with a broad basis of truth, of unnecessary coercion and cruelty, have peached the public mind, my heart sickens again as in my childhood over the condition of the insane.

"The Governor and legislators of our States point with pride to the massive buildings, fine farms, and beautiful gardens which the public have provided for these unfortunate beings, ignoring entirely the question, 'Are the sick healed?'

"The object seems to be to hide the dead souls in massive mansoleums over which vines and flowers are twined, that above. Insanity is increasing in our country at a fearful rate, notwithstanding the efforts of science and philanthropy to check its progress. In New England we have talked too much about 'saving souls' and too little about saying bodies. Women overwork themselves and 'go to meeting' for recreation. Men thill more of making money than of rearing healthy, happy offspring."

The lady paused. The Doctor had finished his second eigar, think it will give you some instruction upon the structure of but was still a patient listener. The lady rose. It must go Don Quixotic, scarcely meriting a serious thought, much less that wonderful organ, the human basis. into the house, but I must thank you for your patience in lis-My Bible is the only guide I want upon that subject, said tening to me. Talking has relieved me, as it does most women, I believe, when they have anything upon their minds.".

The Doctor arose also, "Madam, I thank you." Let us-re-" Be not angry with me, brother, said my nucle, in a voice member, however, that noble men and good women planned awhile: visit the wards of the women; move freely about among them at any hours you choose. You will find nearly three hundred women of various ages, from all conditions in life, and in divers stages of insanity. There are materials there for tragedles that would move an audience to tears, if told in the simplicity of truth, more than the best acting of Ristori. gel of light. Let us dismiss the subject, he added, with a Like yourself, I was a mere child when I begun to study the condition of the insane and the best methods of cure. When you have spent a week longer in examining the wards, I will of souls unstrung and out of tune.'

[Continued in our next.]

The Coming Telescope.

Spiritualism, being an advanced and progressive system, based upon the three long recognized departments-science, philosophy and religion-must, therefore, receive direct benefit from every advance made therein. - Especially is this true with astronomy, a science in which we have received, from The celestial world, teachings at variance with the present revelations of the telescope. Foremost among these differences is the question: What is the character of our moon? is it inhabited? Scientists affirm it is a dead world, devoid of atmosphere, water and life, while our spirit-friends assure us it possesses all these, and races who have made considerable feel heaven nearer. They are only parts of one whole, Daisy; progress in civilization. Evidently the solution of this ques-

tion will either take from or give to us an important point. Spiritualists, for these reasons, should take special interest in the projected great telescope, whose extraordinary power will settle this and numerous other questions. A large percent; of the inventors of the country being in our ranks, we believe they will take special interest in the enterprise.

From correspondence published in scientific journals, we learn the "coming telescope" will have an object-glass of five feet, or upward, in diameter. It will be located on some elevated point in the "far West," where the clearness of the atmosphere is favorable to its use. Its estimated cost is about one million dollars, and hence it is known as "the million dollar telescope." It is thought this instrument will enable us to clearly discern, upon the moon, an object smaller than "The singing and uncle's way of talking gave me courage, i ordinary dwellings; and, though it might not show us a single person, it would show a group, such as a company of soldiers.

Respecting the organization of a company to build the instrument, various plans are proposed; but it will probably be done by a private corporation, and Government will undoubtedly grant proper aid in locating and guarding the instrument. The difficulties to be overcome differ only in magnitude from those already accomplished. The necessary money can be obtained; it only requires a proper organization efficiently conducted. It remains to be seen what person, company, city, state, or country shall secure the prize.

Free Chought.

THE RECOGNITION OF THE CHRISTIAN GOD, JESUS CHRIST AND THE BIBLE IN THE UNITED STATES CONSTITUTION.

NUMBER THIRTEEN.

BY W. F. JAMIESON.

1873. Nine National Christian-Amendment Conventions flave been held since the Movement was born in Xenia, Ohio, in 1863, when "the numerous tongues from eleven denominations of Christians were blended in earnest wrestlings at the common Throne of divine grace, and there appeared to the prayers offered-and the soul-inspiring songs of praise and thanksgiving, which mingled so largely in the services, produced an effect so sublime and elevating as never to be forgotten by those who were engaged in them."

There are very few persons Who believe we shall have a Religious struggle. There were not many a short time before the firing upon Sumter who thought we would have a bloody rebellion. The incorporation of the name of God in the United States Constitution will inaugurate a Religious war on this continent. At nearly allof these Christian Conventions, and especially at the one lately held in New York ity, a great deal of sanguinary talk has been indulged in. It is only a few months' since the Rev. A. D. Mayo, a Unitarian, in a public meeting in Cincinnati, employed the following language :

Pins but is a practical government, made by practical men who believe in Almighty God, (?) who have the wisdom to maintain, and, if need be, the strong arms to defend it. We sent five hundred thousand soldiers to heaven, and sunk un-"They are building it now, Daisy; it will be done in three hount of they are building it now, Daisy; it will be done in three hount of the pianed it up in my study, and every time that I look at it I

This is a specimen of the way Christians make their "de-

mands.' Said Prof. J. R. W. Sloane, D. D.; in the Cincinnati Convention:

"The weapons of our warfare are not carnal, but they are mighty through God, to the pulling down of the strongholds of sin and Satan. We do not forget, however, that Christ has said that he came not to send peace on earth, but a sword. A nation, like an individual, reaches its goal through conflict, through agonies of war and strife. If she is to come forth triumphant, her garments will be red as are those treading in the wine press.

treading in the wine press.

"Mr. Chairman, I believe we have held no Convention on this subject without hearing the roaring of some wild beast, threatening blood. Well, sir, we are the followers of the Prince of Peace. We propose to carry forward this discussion in the arena of fair argument; but, sir, we have heard such threats before and we have seen them but in execution.

"I kissed the dear old gentleman and said, "I would like to ride whenever he could take me."
"Bless your heart, child! Old Jenny goes every day, and whenever you want to ride say so." [Jenny was the white horse, a strong, patient creature, and a great favorite in the family.]
"I have the dear old gentleman and said, "I would like to such threats before, and we have seen them put in execution, and the result is before the world.
"We follow peace—but those who make these threats may as well know that they cannot intimidate or drive us from our firm purpose. If they attempt to carry them into execution, they will be met by a resolution as determined as their own, and by a heroism that no system of unbellef ever institute."

Mr. Abbot, in his Remonstrance at the same Convention,

"Now I urge you to consider well the temerity of your proposed usurpation of political power. I warn you against the peril of instigating the Christian part of our population to attempt this usurpation. I caution you against the folly of supposing that the majority of the people will finally consent to this subversion of their common liberties. I beg you to count the cost of this agilation before you carry it further. It is a wild and insane defusion to expect that the great body of freedom layers will ever submit yountarily or can be made of freedom lovers will ever submit voluntarily, or can be mad to submit by force, to any such outrageous oppression, whether in the name of God or man. I make no threat whatever but I state a truth fixed as the hills when I say that, before n can carry this measure and trample on the freedom o yon can carry this, measure and trample on the freedom of the people, you will have to wade through seas of blood. Every man who favors it votes to precipitate the most frightful war of modern times; and it is simply preposterous for any of your number to speak of the liberals as 'threatening war.' You threaten war when you avow a purpose to destroy the equality of religious rights now guaranteed by the Constitution to all American citizens. On the assailant in this struggle be all responsibility of its results!"

A single decade has witnessed the progress of this polition.

A single decade has witnessed the progress of this politico religious party, a progress unparalleled in the history of our country, with the single exception of Modern Spiritualism. It has grown into a body of immense proportions. It has increased in power while the people have quietly slumbered. Their fears, if they had any, have been quieted by a press which has sought to belittle and sneer at the whole affair as an earnest protest. This is the principal reason, perhaps, why the people have not been aroused to action. Another is their insane trust in the liberality of the masses. But, as if the lessons of history were all forgotten, the Spiritualists have accepted the secular press's estimate of the movement, and straightway concluded there was no cause for alarm. Their decision has been based mainly upon the daily newspaper reports, which they know misrepresented their own cause, and strove to render it insignificant for the first twenty years of its existence. And some of the most stupid of these papers are not aware yet that Spiritualism is wide-spread while many of their least-informed readers imagine that it died long ago. The press follows, does not lead public senti-

ment-February 26th and 27th, 1873, the Ninth National Convention of Amendment-Christians assembled at Cooper Institute, New York City. Four hundred and seventy members took seats in the Convention. Three hundred and sixty three of these bore certificates of their appointment as delegates from public meetings, auxiliary societies, churches, and other bodies. Nineteen States and one Territory were thus represented. Who will estimate the constituency behind that delegation? The attendance, notwithstanding an incessant snow-storm on the second day, was undiminished till the end. The audience at the evening sessions numbered fully fifteen hundred persons. It is claimed, in the official report, that this large audience remained until a late hour with "evident interest and delight." Those who have supposed there could be no danger to the nation from the action of such Conventions, because Protestants, they allege, could not agree among themselves, will sometime see their error. Witness the Young Men's Christian Association; witness the "Bond of Unity" among Protestants, for the accomplishment of a common ob-

ject. Says the Christian Statesman: "A delightful feature of this, as of all previous Conven-tions, was the harmony with which the representatives of the various denominations of Christians were able to deliberate and act together, in the interests of their common Christianity.- Not a trace of denominational self-assertion or of secta-rian jealousy was visible birough the whole course of the proceedings. In fact, sectarian diversities sunk out of sight in the unity of feeling and purpose which pervaded the as-sembly, and the question, 'Of what church is he?' was sel-dom asked. To every one who deplores the divisions of the thurch, our work has great moral value, as it makes visible the underlying unity and essential agreement of all Christian sects, and brings them together in a holy fellowship which greatly promotes mutual acquaintance and esteem.

This was the largest Convention held since the Movement began. \$5,359,06 were subscribed to the treasury of the National Association to carry forward the work during the year. Several gentlemen united in the subscription of sums varying from one hundred to five hundred dollars. "Every pulse was quickened by the ringing speech of Mr. Walter T. Miller, of New York, naming twenty thousand dollars as the amount which can and ought to be raised, and offering to give the twentieth part of all the receipts of the treasury during the year; and the profoundest impression was produced by the calm earnestness and faith which breathe in the following paper, presented to the Convention by Mr. John Alexander, of Philadelphia:"

'By the grace and providence of God enabling me, I will | time comes.

contribute to the treasury of the National Association for securing the amendment of the Constitution of the United States, the sum of Fire Hundred Dollars annually, until an amendment (in substance such as at present proposed by this Association) shall be made to the Constitution of the United

acs.
"If this amendment is not made during my lifetime, I shall hope to continue the aforesaid annual payments through

the agency of the legal representatives of my estate.
"I can do all things through Christ which strengtheneth JOHN ALEXANDER. " Philadelphia, Feb. 26, 1873."

This is a specimen of the earnestness of the men engaged. Can anything be gained by misrepresenting and belittling such a Movement? Are not the papers which do it treacherous sentinels crying out "All's well-!" when they see the enemies of liberty assaulting openly the Constitution which guarantees us freedom? But what can we expect of the ordinary daily, when such professedly high-toned papers as the New York Independent will stoop to misrepresentation as follows?

"The convention of the believers in constitutional Christianity was a tame affair. But a small number of delegates were present, and the venerable Drs. Tyng and McIlvaine were the only divines of distinction who appeared upon the platform. The arguments presented were of a very hazy and inconclusive variety, and the effect of the meeting upon pubthe opinion was exactly the reverse of what the managers intended. After two or three more conventions of this sort, the project of turning this republic into a theoracy will be very dead indeed."—New York Independent, March 6.

That is the way the majority of papers have treated the Movement from the first. And still it grows.

The gross unfairness of the press generally of New York City has been justly rebuked by Mr. Tilton in the Golden

"Disagreeing totally with the object of the Convention, we have no sympathy with those journalistic and other critics who last week succeed at its proceedings. Nor has the New Who has tweek sheered at its proceedings. Not has the New York press honored itself by reporting these, as it did, with such indifferent brevity and (in some cases) with such unjustifiable flippaney. The able men, from all parts of the country, who came as delegates to this annual occasion, had a right to a courteous hearing. They have a positive idea; they believe in it; they are devoted to it; and they are to be removed for president. they believe in it; they are devoted to it; and they are to be respected for pressing it. True, it is an unpopular idea; it is a bigoted idea; but all good and strong men are apt to be bigoted about some idea. Heaven grant us a positive earnestness even for the narrowest of notions, rather than a lackadaisical and languid liberality which is catholic toward alteroforms simply because it is earnest for none. When such men as Felix R. Brunot, Dr. Stephen H. Tyng, Prof. J. R. W. Sloane, of Pittsburg, Rev. D. McAllister, of New York, Pres. A. A. Miner, Rev. Jonathan Edwards (clarum et venerable) homen by of Peoria III.—when such then sneak, as they did nomen!), of Peoria, III.—when such then speak, as they did last week, they should have the healing ear and the candid judgment of their thoughtful countrymen.

"It gives us pleasure, therefore, to make a respectful chron-icle in the Golden Age of a movement which we heartily condemn and shall strenuously oppose."

The whole Movement is being pushed forward by the Christians with an energy unequaled in any former year. Each member appears to be a worker. Each seems to act out the resolve of the Baptist clergyman who said, "For my part, I am to be counted on the side of this cause in body, soul, time, influence and pocket-book." The women, too, are cooperat-

The Executive Committee "recommend the general circulation, during the next year, of petitions to Congress in behalf of the Amendment," to be submitted for its consideration when next it assembles. It proposes to have the Tenth National Convention appoint a delegation to present them. Lecturers are to be regularly employed to travel, preach, organze societies, procure signers for the petition praying Congress for the amendment, and to obtain funds. The large amounts of money hitherto donated to convert the heathen into Christians will, instead, be contributed to convert the United States Constitution into a Christian creed. Missionaries will be found nearer home than heretofore.

The advocates of the amendment, when presenting it before the people, will state the issue in the most popular form: Christianity against Infidelity; for Christ, or against him. It will be our easy task to prove that Infidelity has, in all ages; been the synonym of Liberty. We must clearly show that their Movement means union of Church and State. This they deny. We must show that the religious spirit is invariably despotic. They will endeavor to prove that it has always been benign. Liberalists must not shun the anti-Christ charge-rather hall it. We should make no compromise with ecclesiasticism, but move forward in one body, organized upon the "Demands of Liberalism," which were published by F. E. Abbot, in January, 1873.

Four months have passed (at this writing, May 1) since it vas proposed to organize "Liberal Leagues," The freethinking classes do not yet see the necessity for such organized effort. A few of those who have seen and thotoughly understand that the existence of our American republic is threatened by the Christian religion, have organized, and arc deserving of great credit.

To understand fully the causes which led to this modern Movement, an acquaintance with the progress of religion in America since its earliest settlement by the Spaniards, by the Hollanders, by the French, by the English, is necessary; and specially from the time of the landing of the Puritans; also, knowledge of the French Revolutionary history, which reyeals the close bond of sympathy which existed between French Infidels and our leading statesmen; the direct influence of French principles in molding our Magna Charta, which resulted in the omission of the name of God in that locument in 1787. LIBERTY, not God nor religion, was the demand of the framers of our noble Constitution. Let us all be on the watch to preserve Liberty against Religion.

A WARNING.

BY WARREN CHASE,

All persons are hereby cautioned against the Christian religion, in and under which so many people are made crazy and commit crimes. Mr. G. G. Lyon, of Chicago, ran purposely under a train of cars near the city on Monday, Sept. 22d, and his body was torn to pieces and his spirit in suffering and agony went where his religion, according to his own ! teaching, could not save him from misery, and where our religion could only, by slow degrees, develop him out of his errors and give him a chance to return and undo some of the mistakes of his false system of religion. Mr. Lyon was the editor of the National Sunday School Teacher, and author or originator of the national series of Sunday school lessons now so popular with the churches. All this valuable service for the Lord and the church, and an exemplary life of modest and retiring habits, could not save him from the fatal effects of so much mental agony as could lead him to do what endangered or wholly destroyed his future happiness, if his religious belief was true. We are most happy to assure his friends that his religious teachings are false in philosophy and in fact, and that a better fate awaits him in due time than such doctrines teach as the result of his crime. His business connection with a publishing house in Chicago and his position as editor preclude any excuse of insanity, and we attribute the terrible event to the horrible doctrine he taught the children, involving the character of the most wicked and bloodthirsty God as given in the Bible, and a most corrupt system of morals as there taught in the examples of Moses, Solomon, David, and Peter, who was called Satan by Jesus.

It is astonishing, even to us to see what erimes modern Christians can commit. In our government and in public capacity the most prominent rogues and rascals are almost invariably covered with religious pretences that serve to give the deceived people confidence until they get the position to swindle the public, and then the fact appears that their religion had no restraint upon their conduct. It sometimes seems to us as if Christians are trying to prove that human nature is totally depraved, and that their "change of heart" does not supersede the depravity.

There is but one remedy for all this and all these evils, and that is a thorough knowledge of the spiritual philosophy, in which, if adopted, all may live happy and die happy when the

BOGUS MEDIUMS.

DEAR BANNER-Reluctantly I take the liberty to criticise, in a friendly spirit, the communication of Bro, J. B. Hall, in the Banner of Sept. 20th, entitled "T. Warren, or T. Warren Lincoln." Among other strong yet justifiable statements concerning this pretender, who advertises himself to be "the best medium in the world," Bro. Hall says, "The séance was a bald humbug and total failure, and, as Mr. Lincoln is traveling through the country, I would caution your readers not to be deceived." But he also adds, 'If he would simply advertise cabinet séanceswhich are really good-he would receive the countenance of intelligent Spiritualists." As this last quotation is calculated to deceive, or rather opens the way for honest Spiritualists to be deceived, I have felt it to be my duty to send this note of warning to your many readers. As it stands, Bro. Hall has unintentionally encouraged one to continue his attempts in "deceiving the public by false representations and highsounding promises," wherever he goes. I know whereof I affirm, and I here declare and am willing to stake any amount, that T. W. Lincoln is ing to stake any amount, that T. W. Lincoln is not a physical medium for even the simplest phase of spirit-phenomena, unless lifting a table with hooks fastened to the wrists of himself and his material. The first life offers the same joys as hooks fastened to the wrists of himself and his confederates is spirit-phenomena; or the tying together of the ropes as tight and hard as a strong man can tie them, and then winding the ropes two or three times around the legs, above the knees, where the other-ends are tied together. and then twisting the wrists in under the first knot over the knees, whereby he can be apparently tied secure in two seconds, after using his hands, by simply spreading the knees; or if slipping a watch-spring under the catch of a common ratchet handcuff, and taking it and his coat off and replacing the handcuff, constitute spirit-phenomena. If doing these things in the way I have indicated, is understood to mean physical manifestations, in the sense that Spiritualists employ the term, then is Mr, T. W. Lincoln a physical medium; otherwise he is a humbug and a base pretender: Nay, Bro. Hall, this " probably a fair physical medium, as yet but partially developed," who "utterly failed to produce any manifestation in the light, excepting that once two or three hands were seen at the aperture of the cabinet," &c.; this trickster, whose séance, "so far as fulfilling the promises made to the public is concerned, was a bald humbug and total failure," is not worth; of the least encouragement from you or any other honest Spiritualist in the land. There is no guesswork in this. I know the man and his modus operandi. My experience fully qualifies me to distinguish the false from the true in physical manifesta-

I visited Springfield, Mass., Sept. 20th, and found posted on every available corner, T. Warren's, alias Lincoln's, posters, announcing "Spirit power seen in the light by the best medium in the world," at Haynes's Opera House, Monday night, Sept. 22d, 1873.

At the close of the lecture at the Spiritualists' Hall on Sunday afternoon, a stranger entertained the audience by a recital of the wonders he witnessed at the Warren or Lincoln scance in Worcester; after which, by permission, I told what I knew about it, and at the evening meeting I was boldly denounced by said Warren's agent, who soon learned that arrangements had been made to give him a fair and impartial, yet thoroughly critical trial. Knowing that he could not stand a single searchingly honest test, Mr. T. Warren (alias Lincoln) and his agent failed to come to time, and an anxious few discussed spirit matters at the Opera House on the advertised Monday evening, undisturbed by "Samoset or his powerful medium." But an elderly lady brought a communication from a Prof. Marvin, who, she said, knew me—when 16! said Marvin turned out to be A. M. Mace, so recently exposed in your columns, and who, with his reputed wife, have been trying to palm them—the services of the speaker to be heard. Fully five hundred and fifty were within the hall, and many of them were obliged to stand during the entire service. cussed spirit matters at the Opera House on the selves off as wonderful mediums, but with very the entire service.

The singing by Mrs. H. W. Thomas and the coss. On Tuesday officer Blair was after them with a warrant, but I believe they both made a safe though hasty retreat. Although my communication is somewhat lengthy, I could not well make it otherwise.

Yours for truth and justice, Boston, Sept. 28th, 1873. J. W. CADWELL.

CAHAGNET'S "CELESTIAL TELE-GRAPH" vs. RE-INCARNATION.

EDITOR BANNER OF LIGHT-I desire to cite the teachings of an exalted departed spirit on the subject of re-incarnation, which has of late occupled so much space in your columns. The views I shall transcribe may be found in a work bearing the following title : "The Celestial Telegraph. or, Secrets of the Life to Come, revealed through Magnetism; Wherein the Existence, the Form, and the Occupations of the Soul after its Separa tion from the Body are Proved by Many Years' Experiments, by the Means of Eight Ecstatic Somnambulists, who had Eighty Perceptions of Thirty-six Deceased Persons of - Various Conditions: A Description of Them, their Conversation, Etc., with Proofs of their Existence in the Spiritual World. By L. Alph Cahagnet." The book should be extensively read by the American spiritualistic public, as much matter of interest is therein put forth. On the 111th page Cahagnet presents the following questions to Swedenborg (in spirit), who returns the accompanying answers:

Ques .- You are convinced that we never more appear on earth; to be again materialized? Ans .- We are born and die but once : when we are in heaven it is for eternity.

Q.—Do we well recollect our earthly existence?
A.—Yes, and our anterior one also.
Q.—What anterior existence? Have we then already existed on any globe, before appearing on earth?

A.—Before appearing on earth, man lived in a spiritual world similar to the one in which he lives on quitting the earth. Each awaits his turn in this world to appear on earth, an appearance necessary; a life of trials, none can escape

"Adele (the somnambule) observes to me," (says Cahagnet,) "that her brother had already told her so much; that she gave no credit to it, but was glad to hear Mr. Swedenborg say the

out was grad to hear Mr. Swedenborg say the same thing.

"I was shown," said she, "a little girl, who was one day to be born, and who is still in this spiritual world: this is extraordinary. As it seemed to me a very fine child, I would have taken it in my arms and kissed it; I was unable to do so, however, and asking my brother the cause, he tall we that he hering of the start was the same and the same and the same are also said to the same are said to the same are also said to th told me that, having not yet appeared on earth; no earthly spirit could feel or touch her. I have taken down a description of this child, and should be much pleased to see it, when born."

On page 112, Cahagnet says: Mr. Swedenborg, you told me that we had already lived on another globe, before appearing on earth. Could you furnish me with any information respecting this existence?

-They are names unknown on earth Q.—Did we exist there in the human form?

Q.—What did we do on these globes? did we marry there? had we a family, a form of worship?

usages?

A.—The life anterior, which we have all passed through, was, so to speak, a life of nothingness, of child-birth, of happiness, like that which we enjoy on our exit from the earth; but this happiness. ness cannot be comprehended, because it is not accompanied with actions and sensations to prove its sweet and true reality, wherefore God has deemed fit that we should pass through three successive lives: the first life on the globes of which I speak to you, not unlike the one depicted to you through Adam, a life unknown, a life of beatitude, devoid of sensation: the second is the one you enjoy, a life-of-action, sensation, affection, a painful life placed between the two, to demonstrate through its contrast the sweetness of the third, and to delineate the wants, joys and troubles, which establish, as you perceive, this necessary contrast, in order that we may become acquainted with good and evil, for without evil in this troublesome life we should not be able to appreciate the happy state reserved for us. 'Q.—You have just told me that the future life

the future one; but I observed to you, that we could appreciate them only through the comparison of the material life, which it was necessary to have lived in order to be conscious of this happy state, and to delineate actions and affec-

Q.—On these globes are we in families? A.—No, we are pell-mell, all friends: it is only on earth where families, societies, pleasures and pains are delineated. DR. D. M. FUNK.

Carinie, Ill., Sept. 23d, 1873.

Banner Correspondence.

Memorial Services.

EDITOR BANNER OF LIGHT—Will you allow me sufficient space in your valuable columns to give a somewhat detailed account of a Memorial Service held in this village, occasioned by the de-parture of Bro. Newton Kinney, the 17th of March last, to a higher sphere of existence. Mr. Kinney had long been. Secretary of the Waverly Progressive Association, and was the brave work Progressive Association, and was the brave working man of the Society. The peculiar circumstances of his departure, and the burial of his remains in the night time, rendered any funeral services at the time impossible; but Mrs. Dr. C. M. Patnam, of Flint, Mich., formerly Mrs. Mossop, who was a warm personal friend of Mr. K., and a favorite of the Spiritualists of Waverly, reductioned to come and delivered discourse and and a invorte of the Spiritualists of Waverly, volunthered to come and deliver a discourse appropriate to the occasion. That promise was fulfilled on Sunday evening Sept. 21. The Spiritualists decorated the hall in accordance with their ideas of the proprieties of the occasion. Evergreens and flowers were festioned tastefully and artistically in cover part of the half choice. and artistically in every part of the hall, choice pictures were hung upon the walls, and about the stand rich and elegant bouquets were arranged in great profusion; and when the speaker ap-peared on the stand to deliver her discourse, she seemed in a forest of evergreens and flowers. The scene was a beautiful one, and will be long remembered by all present, especially by those unaccustomed to associate the beautiful and the lovely with such occasions. We have long been lovely with such occasions. We have long been taught to surround what we call death with all that is dark, gloomy and forbidding; and when a funeral occasion called for some special display, the churches and public places were draped with unlimited quantities of black crape and muslin. The contrast in these two modes of decoration is no greater than in the Ideas of death as entertained by the respective parties. In fact they are representative, and may be regarded as the crystallization or outgrowth of the inner sentiments—the one "sorrowing as those who have no hope," the one "sorrowing as those who have no hope," the other happy in knowing that "death is but a kind and gentle servant that, with noiseless hand, unlocks life's flower-encircled door to show us

three Mullock brothers, was an interesting fea-ture of the occasion. They are all magnificent singers, and the brothers, who are members of Orthodox churches, deserve much credit for their moral courage in singing in a Spiritualist meet-ing, and many thanks for the services rendered

on the occasion. Mrs. Putnam, who is a trance speaker, took her text in 1st Peter, iv: 12—"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing had happened unto you." The discourse was somewhat local in its character, as the Spiritualists of Waverly have been tried by fiery ordeals as perhaps no other society in the country has ever been tried; and the loss of our brave and efficient brother was by no means the least of those trials. Just how his departure affected our society, and how our enemies took advantage of it in their efforts to crush us out, I cannot explain in this brief

The prominent and distinctive idea of the discourse, however, was to show that there is no death; that we should not think of it as a strange death; that we should not think of it as a strange, thing which is to happen unto us; that it is but a natural event, in perfect accord with God's-immutable law underlying our very existence; but a transfer or projection of life from this world into the next; a groxing of the spiritual man out of the grosser earthly life into a higher and purer life, there to be clothed upon with a more ethereal and spiritual bedown the condition of the bidder. and spiritual body: the condition of that higher life depending, at the outset, upon the develop-ment of the true manhood in this rudimental state. This of course is but a very general and superficial outline of the subject-matter of the

liscourse.

Mrs. Dr. Putnam is one of the most eloquent, inspiring, and finished speakers known to our order. On this occasion the audience, packed as it was almost to suffocation, many compelled to stand for the hour and thirty-five minutes of the delivery of the discourse, became so absorbed in the subject—so charmed with the beauty and grandeur of its delivery—that the most profound quiet prevailed throughout. Her clear, musical voice, not for one moment failed. The sentiments of lover sympathy and charity, poured forth unabated to the last, and she closed without any apparent exhaustion of thought or weariness of mind. It was beautiful as it was spiritual, and truthful as it was beautiful.

The widow and family of the departed brother. and other relatives, were present, and to them it must have been the occasion which "wipes the tears from off all faces"—a full realization of what Christ said: "I came to heal the broken-hearted." May such, and such only, be the character of the services when occasion calls for the

departure of thine, fraternally, O. H. P. KINNEY, Pres't W. P. A. Warerly, N. Y., Sept. 27, 1873.

A Faithful and Sincere Worker.

"By their works ye shall know them," How beautiful and truthful is this biblical saying! beautiful and truthful is this biblical saying!
And I fully realized its significance as I lately journeyed among the hills of New Hampshire; on my annual vacation: there, at a quiet little village called Alstead, lives Dr. Shepard, a healing medium, a very unassuming gentleman and a vortexen in the ranks of Suirington.

A.—What kind of information do you desire? swerving faith in the power and potency of in-Q.—Could you tell me the names of these visible intelligences, has gradually worked by visible intelligences, has gradually worked his way, until to-day he has patients in nearly every And thus we find through the working of this one sincerg soul hundreds are brought to the realization that there is a world beyond this, and that Spiritualism is the true light that will guide them safely over the river, where they will be met by friends they so dearly loved. C.

Free Thought Association.

Pursuant to adjournment the Free Thought Association of Clearfield County met and organ-ized by electing Samuel Widemire President protem., and H. Hoover, Secretary. The Committee on Permanent Organization reported a Platform and Constitution. On motion, the Ar-ticles were read separately, discussed and finally adopted as reported.

After signing the platform and constitution the following gentlemen were elected to fill the respective offices named for the term of one year, xiz.: President, Samuel Widemire: Vice President, J. C. Richards, M. D.; Secretary, Harry Hoover; Treasurer, George Thorn; Executive Committee, G. W. Caldwell, M. D., David Smith and Thomas Wall; Committee on By-Laws, J. B. Walters, A. G. Hoyt and George Thorn. The Association discussed the estab-Thorn. The Association discussed the establishment of a Free Thought Library, and raised funds for its purchase. The Treasurer was requested to act as Librarian, with power to choose assistants in making the selections so as to represent the materialistic, spiritual and scientific phases of thought in the Society.

On motion of George Thorn, Esq., it was or-dered that the proceedings of this meeting be sent to the Boston Investigator, Banner of Light and Index for publication.

Approved: Samuel Widemire, Pros. Harry Hoover, See'y.
Clearfield, Pa., Sept. 22d, 1873.

A"New Foe to Superstition.

The opening of Champion Cure and Liberal Institute at Carversyille, Bucks Co., Pa., signalizes the beginning of an organized resistance to the tyranny of superstition. The Institute— opened Sept. 15th, with a full corps of teachers, and pupils enough to exercise all their abilities bids fair to accomplish its design, a liberal edu-cation in some better sense than commonly obtains. The Cure opens well, having some pa-tients already secured, and daily receiving applications for circulars from sick people in various States of the Union. S. N. WALKER, See'y.

Massachusetts.

LEVERETT .- Mrs. F. Lee Smith writes: In renewing our subscription for the Banner, we would express ourselves more than ever pleased would express ourselves more than ever pleased with its editorial management. We would not place a straw in the way of any needed reform or reformer, however different our own views on the subject in question. But we do decidedly object that the beautiful child Spiritualism—born of the necessities of the hour, a gift to our greatest soul needs-should be shorn of her charming early freshness and sweetness, to be weighed down with all the hobbies and crotchets of this hot house age of the world. We thank you, Mr-Editor, and all others who have spoken out against the suicidal course of those who would crush the smiling infant ere it can stand alone. We repudiate the charge that "free-lovism," as an ism, has any connection with Spiritualism. Let it stand or fall by its own merits. It is no corner-stone in the monumental structure of the ministry of angels.

BOSTON.—A correspondent in this city writes, "The scances given by Miss Nickerson, at her rooms, 33 Dover street, are well worth attending." The tests given are, in most cases, very remarkable, and at times satisfactory. The names of spirit-friends are given with great accuracy, and messages from the spirit-land readily recognized. Miss Nickerson is undoubtedly one of the best test mediums in the city, as the great demandmade upon her for private sittings and the large audiences that attended her public scances testi-

fy. The writef, a few evenings since, at one of her scances, received a message, the nature of which rendered it utterly impossible that it could come from any other than a spirit-friend. It was as startling in its character as it was unexpected. Intellectually and spiritually, time is profitably spent at these sittings and scances."

Pennsylvania.

SCRANTON.—J. Burns Walker writes: The table still moves! A successful opposer has not yet appeared. The scientific and intelligent are earnestly invited to prove or disprove the spirithal theory of the manifestations. Every oppor-tunity is given to investigators to behold a common pine table talking in the English language and walking on two feet like a child; and child though it is, with its table-ways, it is more than man—it is man's instructor; and those who heed; its simple lessons are the better for it. There are more Spiritualists in Scranton now than there were six months ago; and while that table is permitted to move, the number will not be apt to diminish. The Banner of Light is the favorite paper here. The newsdealers never have a supply sufficient to meet—the demand. What hungry wretches people are when they once taste a good thing! It almost approaches delight to see starving Christians gorging themselves on our spiritual food. In the mildest spirit of charity, we have not the least inclination to prevent them from obtaining the very fullness of satisfaction. Nothing like milk for babies—even scientific babies!

New Hampshire.

MANCHESTER .- Wm. C. Davidson writes: The first month of our meetings has passed, and we enter upon a new month with a list of speakers selected from the best talent in the country.

Mrs. Emma Hardinge-Britten spoke for us the first two Sablaths of September, and her lectures inst two Sabatins of September, and her lectures called forth a good number who were interested in her able and inspiring discourses. She was followed by the talented and carnest speaker, J. William Fletcher, whose lectures were filled with thought and power. His last lecture, on the "Philosophy of Good and Evil," was the very best he has given here, and was much admired by all. - Mrs. Britten speaks for us the first Sabby all. - Airs. Britten speaks for us the first sab-bath of October, to be followed by J. Frank Baxter, the test medium — and the third and fourth Sundays Mrs. Susie Willis-Fletcher, of Westford, who is considered one of the best speakers in the ranks. She has never spoken for us, and we are anticipating a rich treat. So the cause goes rolling on, and we feel sure of suc-

PORTLAND .- W. E. Smith writes : Incalmost every village and hamlet in the State of Maine may be found those who have accepted the facts of our spiritual philosophy, and rejoice in the blessed ministry of their departed loved ones. In many of these localities, where the numbers are small, they still sustain their organization, and, in spite of the uncertain light from some of the great luminaries in our spiritual hemisphere, the cause is still gaining ground, and the true light still shines in many of the remote corners of the Pine-Tree State. The weekly advent of the Banner is bailed as a constant benediction to the hungry and thirsty soul, and every true Spiritualist rejoices at the noble and carnest stand it has taken in the cause of truth, virtue stand it has taken in the cause of truth, virtue and morality, and the just denunciation of those who would be as blind guides to lead us into the pit. This is the voice that rings with, clarion clearness from the rural districts of Maine, and these are they that will uphold the Banner when its folds are inscribed with truth.

Indiana.

medium, a very unassuming gentleman and a veteran in the ranks of Spiritualism. Dr. S., like all mediums, has passed through that fiery ordeal of public derision while developing; but by living a spotless life, and exercising an un-

warm friends, and aroused good feeling for more lectures on Spiritualism. We hope to improve by the lessons he gave us.

BOONVILLE, WARWICK CO.—J. A. Newton writes thus: We much desire a good test medium here, one that can give inhibitional tests. If we can get one that can materialize, all the better. Any reasonable amount of money can be raised here for the purpose of getting such a medium to rish this wife. dium to visit this place. Please give me the name or names of such, and I will correspond

Kansas.

OLATHE.-W. A. Griffin writes, Sept. 20th: The Spiritualists and other Liberals of our town have enjoyed during the past week the rare privilege of a course of lectures by our highly gitted and cloquent brother, R. G. Eccles, of Kansas City, the effect of which seems to have been "to awaken the aspirations of our souls," to mick as the course of an amick as the second course of the sec to quicken the energies of our minds, and to re-veal more clearly to our skeptical friends their great want of opportunities to investigate for

The course consisted of five lectures. He hegan on Thursday evening with a small audience, which gradually increased in numbers and intert, until Sunday evening he had a well-tilled hall of eager listeners, who, at the close, manifested their interest in his discourse by propounding their interest in his discourse by propounding many pertinent onestions to the speaker, to all of which he refurred courteous and convincing replies, proving him of a most able expounder of our divinely bountiff philosophy.

In the account be gase of his visit at Dr. Slade's, he excited so deep an interest in the audience, that at the close, liberal offers were made

to any medium who would give in Olathe such convincing tests of spirif intercourse (one gen-tleman alone offering to pay the medium's ex-penses from New York to Olathe and back again, in which offer the Spiritualists of this place most heartily concur. And I am authorized to say to any test mediums traveling West, that they will find warm friends at Olathe, who will liberally entertain them and send them on their way rejoicing.

Missouri.

BROWNSVILLE. - W. H. Peterson writes: There are several here, besides myself, who are anxious to investigate the truly strange phenomena of Spiritualism. We would like to have some good speaker and test medium visit us. could not pay much—say, twenty-five dollars; but that amount could be raised, and perhaps more.

LIST, OF LECTURERS.

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

A. MADISON ALLEN, East Bridgewater, Mass, MARY A. AMPHLETT, Inspirational, care-Dr. C. Bank-

MARY A. AMPHLETT. Hisphalional, care-Dr. C. Plank-ley, Daylon, O.
MRS, N. J.; ANDROSS, france speaker, Defton, WIS, C. FANNIE ALLYN Speaks in San José, Cal., Oct. 12, 49 and 20, and Nov. 2. Address San José, Cal., "STEPHEN PLARL ANDREWS, 75 West 54th St., New York, MRS, M. A. ADAMS, trance speaker, Brattleboro, VI, MRS, EMMA HARDINGE BRITTEN. will, bettire in Plymouth, Mass., Javo Sundays of October, Address, 155 West Brookling street, Boston, Mass., REV, J. O. BARRETT, Battle Creek, Mich. REV, JOHN B. BEAUTH, Brieksburg, N. J. MRS, SARAH A. BYRNES, Wollaston, Helghits, Mass., Joy 87.

Mus. Nellite J. T. Buignan, Elm-Grove, Colerain.

MIS, NELLIE J. T. BRIGHAM, Elm-Grove, Colerain, Mass, «
PROC. S. B. BRITTAN, Newark, N. J.,
WILLIAM BRYAN, box M. Camden P. O., Mich,
REV. DR. BARNARD, Hattle Creek, Micha
Mrs. E. T. BOOTHE, Millord, N. H.
Mis, FRISCHLA DOTY BRADDUSRY, Augusta, Me,
DR. H. H. BROWN, Hispirational speaker on splittual
and reformatory topics, 35 West Madison st., Chicaga IB,
Mis, EMMAF, JAY BULLENE, 15 W. 12th M., N. York,
Mis, A. P. BROWN, SL Johnsbury Centre, VI.
REV. WILLIAM BRUNTON will speak in Washington,
D. C., during November: in Troy, N. Y. during February and March. Address 3 Ditson-place, Lumber street,
Albany, N. Y.
Mis, ABBY N. RUNGRAM, Inspirational speaker,
Charlestown, Mass.
Mas, E. Burde, inspirational, hoy 7, Southford, Ct.
DR. JAMES K. BALLEY, Chicago, Ill., care of ReligioPhilosophical Journal.

ADDIE L. BALLOU, inspirational speaker, Chicago, Ill., ADDIE L. BALLOU, inspirational speaker, Chicago, Ill., are R. P. Journal, San Diego Co., San Diego Co., WLIBERT E. CARPINTER, Boston, Mass., care Banner of Light.
ANNIE DENTON CRIDGE, Wellesley, Mass., care Wil-

WARREN CHASE, Lawrence, Kansas, Ill further notice, DR, DEAN CLARRE, San Francisco, Cal., care Herman

MRS: AMELIA II. COLBY, trance, 137 Harrison avenue, Boston, Mass. Boston, Mass. A. B. Child, West Fairlee, Vt. ANNE LORD CHAMBERTAYN, 66 Warren avc., Chicago, JAMES M. CHOATE, Inspirational, 5 Poplar place, Bos-

JAMES M. CHOATE, Inspirational, o 1 Spanton, Mass, ton, Mass, MRS, MATTIE L. CLARKE, 90 Merrimae street, Manchester, N. H. CRASCIANTINE, lecturor, Thornton, N. H.

JAMES M. CHOATE, Inspirational, 5 Poplar place, Boston, Mass.

MRS. MATTIE L. CLARRE, 90 Merrimae street, Manchester, N. H.

DR. THOS, C. CONSTANTINE, bechirer, Thornton N. H.
GEORGE W. CAMPENDER, clairvoyant and Inspirational Speaker, Kendaliville, Ind.

MRS. LORAS C. CRAIG. Epper Palls, VI.

LEWIS F. CUMMINGS, Inspirational, Chicago, Ill., care Religio-Philosophical Journal.

M. C. CONNELLY, Louisyille, Ky., Inspirational speaker, Williamswer calls to fecture.

M. C. CONNELLY, Louisyille, Ky., Inspirational speaker, will answer calls to fecture.

MRS. MATIETTA F. CROSS, trance, W. Hampstead, N. H.

MRS. M. J. COLLURS, Champlin, Hennephi Co., Minn. DRSUI, H. CHANDALL, P. USBON ERS, Bridgeport Conn.,

IRAJI, CURTIS, Hariford, Conn.

MRS. LCCLA H. COWLES, Clyde, O.

MRS. BELLE A. CHAMBERLAIN, Eureka, Cal.

MRS. BELLE A. CHAMBERLAIN, Eureka, Cal.

MRS. BELLE A. CHAMBERLAIN, Eureka, Cal.

MRS. JENNETT J. CLARK, Hartford, Cl.

JR. JAMES COOPER, Bellefontaine, O., will feeture and take subscriptiops for the Bander of Light.

DR. J. R. POTY, Covingion, La.

WR. DENTON, Wellesley, Mass.

MISS ALIZAE DOTEN, Pavilion, 57 Tremont 81, Boston, DR. E. C. DEUNS, Rockford, Ill.

ANDREW JACKSON DAYIS, Orange, N. J.

J. HAMJEN DEWEY, M. D., will answer calls for Sunday bertures on the selentific phases of Spiritualism and reform 25 Address, Morth Billerlea, Mass.

MISS ADDIE F. DAXIS, Whitehall, Greene Co., Ill.

MISS S. E. DICKSON, Inspirational, Pickimer Co., N. Y.

and ylentity, Address, Hon, Herkimer Co., N. Y.

MRS, L. E., DRAKE, normal speaker, Plainwell, Mich., AL, E., Dory Will attend funcasis in Herkimer County, N. A.

A. E., Dory will attend funcasis in Herkimer Co., N. Y.

MRS, L. E., DANIELS, B. Chalpinan street, Boston, Mass.

A. B., Darke, Mass.

MIS, ANDE T., DAVIS, B. Chalpinan street, Boston, Mass.

A. B., Darke, Mass.

MIS, ANDE T., DAVIS, B. Chalpinan street, Boston, Mass.

MIS, ANDE T., DAVIS, B. Chalpinan street, Boston, Mass.

MIS, ANDE T., DAVIS, B. Chalpinan street, Boston, Mass.

MIS, ANDER T., DAVIS, B

ISIN, the Woman Question and Health Reform, P. O. address, Chintono, Mass.

Mus, "Anne T. Dwyer, 35; Washington street, Memphis, Tenn.

Du, D. D. Dayts, Inspirational, 64 Leverett st., Boston, R. G. Eccles, Kansas Chy, Mo.

Mus, Emily Deamons, Ewen, Inspirational speaker, 762 Broadway, New York.

JOHN W. Evants, Inspirational speaker, Centralla, Ill. James Fonan, M. D., Bygean Home, Florence, N. Y. Anniew T. Foss, Manchester, N. H.

J. G. Fish, Avon Springs, N. Y.

Mus, Strie A. Williss-Fluttien will speak in South Easton the segond Sunday of each month during 1573. Address Westford, Mass.

THOMAS GALES-FORSTER, 315 West Uffist, New York, 4Mis, Clana A. Field, Newport, Me.

CHARLES D. PARLIN, inspirational, Deerfield, Mich. Mary L. FHENCH, Townsend Harbor, Mass.

GEORGE A. FULLTA, inspirational, Natlek, Mass.

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

Dir. H. P. Hanch, Townsend Harbor, Mass.

Oct. E. Address, Ancora, N. J. Middlesex Co., Mass., Oct. E. Address, Ancora, N. J.

Mis, M. H. FULLER, Elk River, Minne

A. R. FRENCH, Clyde, O.,

RIVAN GRANT, 131 East 112th street, New York, KERSEY GRAVES, Richmond Street, Boston, Mass, MR. J., FRENCH, Clyde, O.,

RIVAN GRANT, 131 East 112th street, New York, KERSEY GRAVES, Richmond Street, Boston, Mass, MR. J. G. GHLES, EAT, Towelffelds, S. J.

ISAAC P. GREEN, RICHMOND STREET, Boston, Mass, MR. J. G. GHLEST, Lavide Baston, Mass, MR. J. G. GHLEST, English and speaker, Berlin, Mich. Miss, AGNES M. HALL, Rock Botton, Mass, MR. J. G. GHLEST, English and Speaker, Berlin, Mich. Miss, AGNES M. HALL, Rock Botton, Mass, MR. J. G. GHLES, Princeton, Mo.

MISS, HETTIE CLARG-HARDEN G. Trance speaker, 24 Dover street, Boston, Mass, Mos. Hettie, Vincland, N. J., or Miss, Edwing Charles, Boston, Miss, Edwinson, Mass, Mos. Holland, N. J., or Miller, Mich. Miss, Agnes M. Hall, Rock Botton, Mass, Mos. Holland, N. J., or Miller, Miss, M. J. Holland, N. J., or Miller, Miss, M. J. Holland, N. J., or Miller, Miss, M. J. Holland, N. J., or Mill

Waterly, S. 1. Galvestoh, Tex.
MRS, S. A. HORTON, Galvestoh, Tex.
E. AXNIE HINMAN, West Winsted, Conn.
CHARLES HOLT, Warren, Warren Co., Pa.
MRS, L. S. HESCLTINE, trance, IS DIX place, Respon.

MRS, L. S. HESELTINE, Trance, IS DIV place, Rosjon, Mass.
MRS, M. A. C. HESELTINE, Trance, IS DIV place, Rosjon, Mass.
MRS, M. A. C. HESELTINE, Gormerly Brown) will answer calls to becupe and attein/Timerals, Address, Bothel, VI.
JAMESH, HARRES, box 99, Abangton, Mass.
W.M. A. D. HEME, West Side P. O. Cheveland, O.
R. W. HEME, Hunter's Point, L. L. N. Y., will lecture on the reforms connected with Spiritualism;
ZELLAS, HASTINGS, Inspirational, East Whately, Mass.
REV. J. H. HARTER, Auburn, N. Y.
DI, E. R. HOLDEN, Inspirational, McClarcadon, VI.
DI, J. N. HODGES, trance, 2 Henry St., E. Hoston, Mass.
MRS, A. L. HAGAR, Inspirational, Mr. Ciemens, Mich.
MRS, F. O. HYZER, 323 E. Baltimore, St., Baltimore, Md.
MRS, L. HETCHISON, Inspirational, Onconscille, Cal.
DR, ADELIA HULL, 522 Plue street, Philadelphia, Pa.
DR, P. T. JOHNSON, lecturer, Vysilanti, Mich.

MISS SUSIE M. JOHNSON, 64 Grand River street, Destroit, Mich.

W. E. JAMII SON, 172 and 174 Clark street, Chicago, Ill.
W. Lindsey JAA & M. D., Hoyerty, N. J.
S. S. JONES, Evo., Chicago, Ill.
HARVY A. JONES, P. J., Cathore astonally speak on Sunday for the triends in the vicinity of Scanfore, Ill., on the spiritual Philosophy and retour movements of the day.
Adrial A. J. M. J. S. Picheanty, ill., Arrived Co., Ill.
Miss, S. A. J. Sund, Lecture, Rendefly Co., Ill.
Miss, S. A. J. Sund, Lecture, Rendefly Co., Ill.
Miss, S. A., Voryviter Kryneyer, traine and insplicational, Sacketty Sharbord, Evo. Charles, Ill.
Miss, S. A., Voryviter Kryneyer, traine and insplicational, Sacketty Sharbord, Evo. Proc. Miss.
Miss, M. J. Kutt, Toosty vick, Lake, Mich.
Miss, P. RAVANIA, M. D., St. Charles, Ill.
Miss, P. RAVANIA, Evo.
Miss, M. J. Kutt, Toosty vick, Lake, Mich.
Miss, P. RAVANIA, Charles, Lebanom N. H.
Miss, P. RAVA Sharbord, Evo. Trainboil, Validabla Co., O.
Miss, R. G. Kimervely Lebanom N. H.
Miss, P. RAVA Sharbord, Evo.
Miss, J. Katter, S. Spiringfield, Mo.,
J. W. Kyenyon, Deansylle, Dane Co., Wiss,
Joseph R. L. Iws, Insplicational, will be dure in Vineland during October: in Roston during November: In
Philadelphia during Pecender: Howay on Washington dursing March, in Promout Tempor, Rectom.
Wester, Anna during Pecender: Messon
Away V. Loury, H. West, Sharbord, New York City, Icetureson Anchord and Modeling Personal Mapples, Mich.
CHARLES, M. M. M. New York Street, New York City, Icetureson Anchord and Medical Revelations.
Dis. October: The English Medical
CHARLES, M. M. M. New York Street, New York City, IceCHORLES, M. A. M. Wester, Jecture, Niles, Mich., Care of
A. Metching.
Miss, Anna M. M. Hiller, M. 10., will become in Hilmola'
and Missonth. Address boy 90. Hanatey, Ill.
Mess, Nature Commence, Inc.

MRS, ANNAM, MEDITER, W. P., will become in Hillingle M. S. Smith, Mrs. May A. Mitte Heet, M. D., will become in Hillingle M. S. Missonth, Address, boy 90. Hombey, H. Mass Martan, Address, boy 90. Hombey, H. Mass N. Meller, and Followski, Brooklyn, N. Y. Mrs. Martan, S. Martan, M. F. Martan, M. Followski, Brooklyn, N. Y. Mrs. M. Masson, South Bond, Ind.
Mrs. E. H. Elleren McKalley, San Francisco, Cal. Phote, R. M. McCourt, Centralla, H. Enville, M. Martin, hisphartonal, Elimingham, Mich. F. H. Masson, hisphartonal photenal, Hinningham, Mich. F. H. Masson, hisphartonal photenal, Massian, Mich. Mrs. Erzzff, Man H. Stille, Stoneham, Mass. L. E. Maltan, Lance speaker, Charlestown, Portago. Co., O., Carre of M. F. Colton.
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Free Religious Convention in New York. A Convention of the Free Religious Association is to be held in New York City, at the fluit of the Cooper Institute, on the 15th and 16th of October, with sessions at 10 A. M. Continuing till 2 P. M.) and at 7 P. M. An opening session, if a suitable place can be found, will also be held on the evening of the 4th.

WM. J. POTTER, Secretary F. R. A.

terfiel at a gestebilieb.

Banner of Light.

BOSTON, SATURDAY, OCTOBER 11, 1873.

Office 11 Hanover street, Up Stairs.

AGENTS FOR THE BANNERS NEW YORK THE AMERICAN NIASCOMEANY, IN NASSAUST

COLBY & RICH,

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Isaac B. Ruch. RESINESS MANAGER.

Letters and communications apportaining to the Editorial Department of this paper should be addressed in LITTHER COUNTY and ATHERISES LETTERS to "TAY WE BERFOLD HANNER OF LIGHT PURESHING HOUST, BOSTON, MASS."

The Bookstore

Of Colley & Rich will be removed from 14 Hames . ver street to No. 9 Montgomery Place "Tremont. street, between School and Bromfield-Boston; the gross in on-Friday, Oct. 17th.

Privileged Property.

Dur attention has been called to a timely article in the Index on the exemption of church property from taxation. No better proof of the persistency with which errors in legislation are kept up, especially when they are backed by credal and religious influence, can be half than that we find in this protection given by the State to long since the old Summerstreet church was certain exempted property.

This phivileged property, be it ilemembered. receives the protection of our laws vet contributes nothing toward defraving the expenses of l sustaining and enforcing them. It includes property devoted to charitable and ecclesiastical pur- How long will the public submit to being hoposes. The total value of crelesiastical property: cused and swindled under the cloak of religionin the United States, exempted from taxation, of the wants of the church? If the church cans was in 1870, according to the census report, \$3548, 700, switch that modeled by multic subsidies 483,581

Take, for instance, the city of Brooklyn. There are here no church edities, valued are see 600,000 and the annual taxation on this property twould, amount to \$338,600. There are also 60 elergymen's residences, each of which is exempt: the aggregate of revenue thus lost to the city of Brooklyn is \$5,150. Churches and elergyments residences together, the sum of \$341,750 is thus annually donated by the city of Brooklyn to the Christian Church, the whole of it being raised by taxation from the community at large. For what ever is remitted to this churches must be paid by somebody; and thus, by insisting on their own amjust privilege of exemption, the churches con-trive to make every tax-payer, whether Christian or Jew or unbeliever," pay his, money annually to their own support, and thereby defeat the provision contained in most of our State Constitu-tions that no one shall be obliged to support any forin of public worship involuntarily,

The Index well remarks that "it is marvelous that the Liberals of this bountry should be so inattentive or blind to the rapidly multiplying proofs of a spirit of encroselment which manifests itself on the part of the Church in an increasingly menacing manner." It calls our attention to the following act of Congress of Jame 17, 1870, which seems to have been smuggled THE-CONSTITUTION SCHEME, The Governor authorizes us to state emphatically that he does not

Char. exxxi.—An Act rempting from Tarescertain Property in the District of Columbia, and forms within What to provide for the creation of Corporations on the District of Columbia by speeced Law.

B. it quarted by the Senate and House of Alegra-sentatives of the United States of America by Con-gressess whiled. That from and after the passage of this act all churches and schoolhouses, and of this act; air chineses and schemouses, and all buildings, grounds, and property appurishant thereto, and used, affeommeetion therewith in the District of Columbia, shall be exempt from any and all taxes or assessments, national, numerical, or county. Seek 2. And he it further county. That sayings banks may be organized within the District of Columbia under the provisions of seetion four of an act "to provide for the creation of corporations in the District of Columbia by general law," and the limitation of twenty years provided for in said section for the existence of corporations created under and by virtue of the provisions of said section shall not apply to cororations formed only for the purpose of life in-

Approved, June 17, 1870,

Considerable opportunity offered to hypocrifical speculators in these privileged exemptions. A body of men club together to establish a church. They buy a tract of land; the law does not limit them to one aere or to two. We will suppose they are shrewd and long-headed enough to buy five or ten acres on the outskirts of a growing city. This land is exempted from all taxation for twenty, forty, sixty years; at the end of which time the heirs of the proprietors come together, vote to break up the church and sell the property, which, from being worth five thousand dollars, has perhaps risen to be worth five hundred thousand.

There is no condition, it will be seen, in the Congressional law, providing that the properly shall always be used for church purposes, or that any profits that may accrue from the sale shall go to the public. The owners may self whenever they may elect. Under this law the Catholie/Church has, it is said, grasped an immense amount of real estate in the District of Columbia. Having to pay no taxes, how can it invest its funds better! Are the people of this country fools, that they submit to such palpable swindles on the part of the clergy and the Pope? Why haven't theatrical proprietors as much right to demand that theatrical property shall be exempt, as the getters-up of churches have to claim exemption from theirs? It may turn out a mere pecuniary speculation in the latter case as well as in the former.

If you reply that the church is a school of morality, the freethinker has a perfect right to retort, "So I think the theatre is a school of morality, and the State is as much bound to legislate for my views on moral subjects as to legislate for yours - especially now that the freethinkers are probably a large majority of the

. Such a retort would be unanswerable. The Hickey, and "The They are in New Zenand." "Beas, as to tacts on this subject of church exemption which may not be known to our readers generally:

when that every liberal paper will copy this act with appropriate comments, and thus help to give the widest publicity to a dangerous amovation upon the most precious principle of our religious liberty - namely, the complete sep-aration of Church and state. There could be no greater peril to the perpetuity of this Republic than to see Catholic influence as powerful in the holds at Washington as it has been for years in the heart of New York pointes. Let it be prompt ly rebuked at the next session of Congress by the unconditional repeal of the obnoxious act. and let the States all imitate the example thus; set by retu-ing any longer to permit any species of privileged projectly to shirk its fair share of the public burdens

Cheering signs of an awakening to the necessary of action in this matter, on the part of the public, are to be noted here and there. The Boston Liberal League recently voted to 'devote its energies for the present toward a repeal of the law exempting church property from taxation." In this enterprise we extend to the League

our most cordial sympathy and whatever aid it may be in our power to render.

Gov. Woodson, of Missouri, recommended, in his annual message, that church property, which is taxed in that State, should be exempted, saying that the supposed none but heathen would oppose the recommendation; but the measure tailed to receive sufficient support even

to be referred for a popular vote.

to be referred for a popular vote.

"In the Penisylvania legislature a church tax bill was recently under debate; and although pionopt action was taken by the Presbyterian ministers of Philadelphia, who appointed a special committee to present their protest to the legislature, and declared that 'such taxation would be income the process may be directly and in would grievously oppress many churches, and in all cases require such an increase of pew rental as to make it impossible for many, worshipers to continue in possession of their seats, it is said that the cause of justice is likely to triumph next

winter.

9 In Wisconsin the same agitation has been in progress for some time; and in other places it is a system that the people are becoming aware of the gross inequality of taxation to which they have submitted so long. It is a subject to which they we expect to recur often, until there shall be not Hudson, Esq.; of Boston—the one representing such thing as privileged property.

"a view on the Shenandoah Valley, Windmill

It is a little mortifying to see Missouri ahead of Massachusetts in doing away with this old and injunitous abuse of the exemption of church aburbs great speculations in real estate have this absurd law, or, rather, absence of law: Not? ly for the pecuniary benefit of shrewd individunot sustain itself, unnided by public subsidies and privileges, it is a good and sufficient proof that the church is an effect and superfluous in--for something vital enough to be self-sustain-

Give Him His Due!

The precious lot of theologic bigots who have taken in hand the job of coopering the United States Constitution, and have, Chinaman-like; investigators might come in. Among those who put tertain persons high in authority tuside to ed by dolorous cries for escape from the afore-kind friends, also to the others who donated bousaid inside passengers. A year ago they were quets, and whose names we have not at our comobliged to let out Gov. Jewell, of Connecticut, who washed his hands of all Vice Presidentship in the movement, and now Gov. Washburn, of est men whose eyes are not blinded by creedof discountenancing the God in the Constitution Defroit, Mich., who gave \$1,00 for the same puridea. Hear what, the Franklin County Times pose, (Greenfield, Mass.), of Oct. 3d, says on the sub-

"GOV, WASHBURN OPPOSED TO THE GOD-INintrove of the project President of the organization with his consent; requested them to take his name off; that he has always refused to attend their meetings; that Associations everywhere who are endeavoring to force this question upon the country—will understand that, he condemns in tota the whole project, and does not propose to lend his official or private said from to the mischievous scheme. We are heartily glad to learn all this, and would advise the papers in the Eastern part of the The famous Chicago medium, is doing a great State to take notice of this emphatic rejection of work in this vicinity at present his boso of a pernicious movement, and that hereafter no person will misrepresent Gov. Washburn by a repetition of the false statements which have been going the rounds of the papers in reference to his position on this question."

Mr. Samuel Johnson, in his excellent account of Oriental Religious, remarks: "Until very recently it was the most confident commonplace of in immortality came into the world with Jesus. And it is still repeated, as a fact beyond all question, that no other religion besides Christianity ever taught men to bear each other's burdens, or preached a gospel to the poor." The truth is that all the highest forms of religion seem to have come to us from the spirit-world through seers and mediums. Schlegel tells us that the belief in immortality was probably held far more as a certainty in ancient times than it is now, But modern Spiritualists must be excepted in qualification of this remark. To say that the world is indebted to Christianity for its belief in immortality, is to utter what every unprejudiced scholar knows to be an untruth.

"Church and State."

Francis Ellingwood Abbot, editor of the Index, delivered a discourse upon this subject, before the Music Hall Society (formerly Mr. Alger's), on the morning of Sunday, Oct. 5th, wherein occurred this sentence (as reported), which is worthy of being printed and circulated broadcast over the land: "Secular this nation was and is, and secular it must remain or die. Here the government is of the people, by the people and for the people, and the Christian Church remains only as an institution."

1-9 We have received from the publishers, Messrs. Roberts Brothers, Boston-and offer for | dred dollars was willed us to be expended for the sale, as per advertisement-a fine work entitled purpose of promoting the cause of Spiritualism. "Stories of Infinity," by Camille Flammarion, "It should have read, "given in trust to be exauthor of "The Atmosphere, " "The Plurality pended toward the support of free spiritual of Inhabited Worlds," &c., translated from the smeetings in Boston." This is more explicit, and

Free Public Circles.

and immediately before the jucdium, was suspended a white dove, bearing in its beak the

MARKATER AND SECTION OF THE PROPERTY OF THE PR GOOD WILL FROM HI AVEN." 0 ***###########**

Just behind the medium's chair, and along the end of the room, three pictures were suspended, around which clustered many solemn and instructive memories. The centre one was a fine likeness of William White, now ascended in spirit to test for himself the reality of that faith of which he was for so many years the unwearying-exemplar; the picture was finely festooned with flowers. On the left side of this picture was a large photograph of the rains of the Banner of Light Office, 158 Washington street, as they appeared after the great fire of November last, and on the right was suspended a photograph of the rich cross of flowers (the gift of L. B. Rich) which had adorned the casket of Mr. White at the time of his funeral, and which bore the motto so characteristic of the translated brother:

TRUTH

Point, near the residence of Gen. Early," and the other one in "the Bay of Fundy," off Digby, introducing the "Hen and Chickens Rocks"property. It is notorious that in Boston and its , were suspended in the room; also "The Orphans' Rescue" and "The Dawning Light," been made by individuals taking advantage of both the gift of the publisher, R. H. Curran, Esq., 28 School-street Block, Boston; the frame of the latter picture was surmounted by a small sold. Who got the benefit? Other instances stuffed bird of elegant plumage, which held in rise up where the exemption has worked direct- its beak a card, bearing the metto, "Glad Tidings." E. Howard Doane, the artist who proals, and not at all for that of the public. How a duced that fine and well-known picture, "The long shall these gross abuses be suffered to exist? Spirit-Bride, " contributed a crayon sketch of a spirit friend to add grace to the walls; and portraits of Mrs. J. H. Conant and William

Berry were also arranged in appropriate places, Long before the hour, the fast-accumulating crowd in front of the building gave warning that the room would prove insufficient to contain them stitution. Let it make way for something better all, which fact was ocularly demonstrated when the doors were opened-not more than a third present being able to find entrance. To the ereillt of some of the old Spiritualists of our city, be it said that, noticing the great preponderance of strangers on the outside; they voluntarily gave up their places and went out, that the would-be were unable to obtain admission were many hold up the head while they drive down the who bore floral offerings, which they found it hoops, are now and then astonished and dismay-limpossible to convey to the Chairman. To these

mand, we return our deepest thanks. In this connection we wish also to return our thanks to Mrs. II. Walmsley, who donated \$47 for Massachusetts, sees the wisdom-as do all hone the aid of our Free Circles (in addition to \$3 for her subscription to our paper), also to F. Byron,

The impressive services—an account of which Econsisted of opening remarks by the Chairman, L. B. Wilson, addresses by spirits Theodore Parker, Father Pierpont, William White, and others, it as you hold to God. Look not backward, but and the reading of a poetic address of welcome That, when he heard the association had placed to the invisibles, written by John W. Day. Spe-his name among the list of vice presidents, he cial interest attaches to the remarks of Bro. cial interest attaches to the remarks of Bro. White, in view of his late transition. The Circles the Constitution is well enough as it is, and had hopes the let alone in this particular; and he hopes the public everywhere, and in Boston particularly, and that the Young Men's Christian Thursday of each week. The public are cordially invited to attend and apply to the transfer. Thursday of each week. The public are cordially invited to attend, and apply to the teachings given therein the test of individual, unbiased

Peter West.

work in this vicinity at present-his base of operations being No. 40 Russell street; Charles town. We were favored with a call from him at our office recently, during which he gave many remarkable exhibitions of his powers as a psychometrist. The mail for the morning having Assumptions of Christian Teachers. just arrived, we submitted several letters-before opening them-to the mediumistic powers of Mr. W., and, after listening to his delineations of the characters of the writers and their plans, desires, New England preaching that all positive belief etc., as referring to us, we cut them from their envelopes, and, upon reading them, found that he was correct in his statements in every instance save one. What becomes of the theory that psychometry is only mind-reading, when neither Mr. West nor our elf were aware of the contents of the letters till they were opened?

Bible Marvel-Workers.

The above entitled work by Allen Putnam attracts attention. It opens the eye to a correct perception of Bible miracles, so called. Alfred E. Giles, of this city, in a notice of the book, will record and put in a new light, in No. 4 of the present volume, a certain prominent. Bible personage. Spiritualists, Unitarians, our friends of the Investigator, and Orthodox churches generally, will find in Mr. Giles's paper matter for interesting and instructive thought.

The execution of Capt. Jack and his party is over, and justice has been appeased. Read Sagoyewatha's speech on our sixth page, in allusion to the late troubles with the Modocs. He says Capt, Jack was two-thirds white man, and remarks with much good common sense that if bud Indians are to be hung, why do n't the Government hang white men when they murder In-

i-? We noticed in brief the fact in a recent issue of this paper that a floration of five hunwe are pleased to make the correction.

Auspicious Re-inauguration of our . Music Hall Free Spiritualist Meetings.

On Sunday afternoon, Oct. 5th, the regular On Monday afternoon, Oct. 6th, after an hia-course of meetings which has so profitably winter tus of six months, the Banner of Light Free after winter called together the Spiritualists of Circles were commenced at its new-office, No. 9 | Boston and vicinity at this fine hall, was com-Montgomery Place, Boston. The half had been | menced, under the management of a Committee -previously to the admission of those who could , of Arrangements, the details being executed, as be accommodated-finely decorated by the friends in years before, by Lewis B. Wilson, Director, with garlands of flowers, and various fine engray. Notwithstanding the threatening aspect of the ings and paintings, the gitts of kind well-wishers, weather, an excellent audience assembled at an adorned the walls. From the pendant chandes, early hour, and the cheering music of the old falier which hung above the table on the platform, miliar choir awoke a responsive chord in all

Before introducing the regular speaker, Mr. Wilson in a few words, briefly adverted to the past history of the meetings, and the pride which centered around the fact that in so popular a hall, and in so staid a locality in Boston, a free course of Spiritualist gatherings had been found practireable; but he also gave notice that while the present course would be carried through according to agreement by the Committee; as regarded duration, the fact as to whether it would remain a free one, largely depended upon the manner—1873, has been reexamined purely upon its marks. and rapidity with which financial aid was contributed to its support, although it was hoped that no exigency would arise which would hereafter make it necessary to fix a price at the door.

Mrs Nellie L. Palmer, of Portland, was then presented, and proceeded to entertain the people for an hour upon the subject: "What Religion Have We?" As we shall give a full report of her discourse in our next issue, we will make no synopsis, but confine our citations to her closing remarks. As is well known, this lady is an utterly unconscious trance speaker, and when her guide had attained the end of the intended lecture, the influence changed (the act being clearly perceptible to the audience) and the following was uttered by the new comer:

"I desire to say a few words to you concerning a promise, if you please, or a prophecy, if you will. Not that I would give an arbitrary prophecy concerning your future, but merely to afford what comes to me as an impression according with our judgment on Life's spirit side, and that is, that the Society before me must prepare for a short but fierce struggle which is closely upon it —not a struggle for light—not an effort so much to still further dispet the shades of those theologic forms of thought which were put out of existence many years ago, but a struggle for the means by which you are to come together in this place This struggle will be not only one of finance, but one of opinion also among yourselves. Over this continent of America you stand rather as the figure-head of the religion which you cherish— as an example to others; hence the necessity of standing firm to the rock upon which you have built your temple. Stand firm upon principle. It becomes a duty for you to individualize liberty. Unless you do so continue to discuss and climinate thought matched with sturdy action, a condition of idleness will come to you, the prelude of certain decay; if you do so labor individually, you will succeed, and will build up an organization which shall not only encourage the growth among men of moral truth, but also which shall not only encourage.

place you before all other societies, giving by your example satisfaction and cheer to them. You have been in the past as an encouraging spirit, to the despondent, as a source of interior strength to the weak, of satisfying food to the hungry, in many societies about you, and you can be so in the future if you will. And, to do this, each one must not only believe, but praetice, and face unwaveringly the necessity that he or she must labor to support these meetings and this movement in a financial sense. But this up holding of the project in a financial degree is, at the same time, the least that you can do—the heast important item in the schedule of your duty: you are to wake by your labors a glorious light that shall quicken into new life other peoples, other societies, that belong, with you, to the one great, grand church of the universe. I by no means believe that, because you do not be-long to any formulated religious organization, Jong to any formulated religious organization, you are therefore homeless in a congregational sense, for the underlying principle, the spirit of Spiritualism, runs-through all churches—it will not do to say that great, inherent truth is the spirit of Christianity—and you are not only to ask of all others, but you are to demand of them by your lives and practices what you desire, and The impressive services—an account of which will be found on the sixth page of our next issue unust ultimate in a removal of any barriers which ever steadfastly before. Believe in the God you desire to, and proclaim the principle that, as far as you yourselves are concerned, every other man shall have the privilege of doing the same."

At the conclusion of her remarks, the choir called the attention of the andience to the the phenomena are, more or less often, produced financial side of the meeting-problem, and, after by imposture, or else that this is the real source of them all, without exception. financial side of the meeting-problem, and, after a banediction, full of the spirit of brotherly and sisterly kindness, from Mrs. Palmer, the audience dispersed. . .

Mrs. Palmer will lecture in the same hall next Sunday afternoon, Oct. 12th.

John B. Gough.

This distinguished advocate of the temperance mestion lectured in Tremont Temple, Boston, last Saturday afternoon, to a fair-sized and very interested audience. His subject, "The Lights and Shadows of London Life," consisted of a series of graphic pictures of metropolitan life, illustrated with all his well known dramatic power. He still wields the same wonderful influence over in audience that he did so many years ago, though, on this occasion, he was suffering considerably from hoarseness which lessened the effect of his fluent speech. While he often violates the proprieties of recognized platform excellence, he never fails to highly entertain his auditors, touch their sympathies, or create the liveliest enthusiasm. His great success in these particulars, like the mantle of charity, covers the faults of his speaking and practically disarms the justice of the criticism. He is doing a great amount of good.

We are in receipt of a pamphlet-valuable to all who have interest in controversial Spiritualism - which gives the recapitulatory speeches delivered by Messrs, R. G. Eccles (in affirmative), and F. W. Evans (negative), at the close of a six days' debate upon the question: 'Does the Bible Sustain Modern Spiritualism?' -said debate occurring in the Methodist Episco pal Church at Eddyville, Iowa. The arguments of both disputants are eminently worthy of perusal. The Ottumwa (Iowa.) Democrat says of

"These gentlemen are each of them able and classical scholars; and there ensued a théological tussle of considerable interest. It is due, however, to the Spiritualist, to say that he rather got the better of his antagonist, yet we presume Methodism will go on just the same, while Spiritualists will rejoice over their victory.

The work may be procured at the Bookstore of Colby & Rich, No. 9 Montgomery Place, Boston.

147 It will be seen by reference to the reports of meetings in Boston and vicinity-to be found in another column-that the Boston Spiritualist Union has secured the new Fraternity Hall, corner Berkeley and Appleton streets, for one year. issue. These letters are highly entertaining.

The Patent Office vs. Spiritualism. An interesting controversy-of interest particularly because demonstrating how far the church element is overslaughing all departments of our government-has been going on for some time between the officers of the United States Patent Office and F. J. Lippitt, Esq., inventor of the "Psychic Stand," and applicant for a patent therefor. We have given the facts to our readers in detail, as fast as they have transpired. Below will be found the progress reached in the case:

U. S. Patent Office, Washington, D. C., Sept. 24, 1873, S. Francis J. Lippitt, Cambridge, Middleser Co.,

Mass.:
Please find below a communication from the Please find below a communication from the Examiner in charge of your application for a patent for a "Psychic Stand," filed June 23, 1873.

Very respectfully, M. D. Legoett,

--- Commissioner. (ROOM NO. 5.)

and without reference to its objectionable phraseology. This reexamination confirms the belief expressed in the Office letter of the 15th inst, as to the non-patentability of the invention for want of utility, and furthermore, considering the following-named references, mentioned merely as cumulative evidence in addition to those pre-viously cited, not alone on the ground of lack of utility, but as having a tendency to the produc-tion of injurious results in society, under any aspect in which the device might be presented. See the rejected cases of I. T. Pease, filed Dec. 21, 1853, and H. L. Lattimer, filed Sept. 28, 1868,

Dr'gs in Toys.

It is proper to state, by way of information, that the last action of the Examiner, being of an adverse character as to the merits and patenta-bility of the alleged invention, and not consisting simply of a decision upon an intermediate question or a réfusal to act, is not deemed ap-

question or a refusal to act, is not deemed appealable under the Rule.

For these reasons, therefore, and in view of all the references furnished, a patent is hereby refused a second fime upon the same claim, and the case accordingly placed in proper condition for appeal to the Board of "Examiners in Chief."

IN THE MATTER OF THE PSYCHIC STAND AND,

DETECTOR. Cambridge, Sept. 29th, 1873. To the Hon. M. D. Leggett, Commissioner of Pat-

cuts: SIR-Your letter of the 24th inst., accompany-

ing the Examiners' final refusal of a patent, is received. I now appeal from his decision to the Board of Examiners in Chief, and herewith enclose the fee of ten dollars required by law in

such cases.

The grounds of my appeal are contained in my letters of Sept. 10th and Sept. 19th, and in the following considerations; all of which I respectfully request you to lay before the Board :

1. On the question of utility. This term may be used in either of two senses. First, it may he used in either of two senses. First, it may mean the utility of the instrument itself in accomplishing the particular object in view. As to this, nothing is better settled by judicial decision than that the Patent Office has nothing to do with the degree of this utility, and that, provided it may possibly be useful in any degree whatever, the patent must issue. If the utility be but slight, the patent itself will be of little pogniery value and of this the patente takes pecuniary value, and of this the patentee takes the risk. Moreover, as to the instrument now in question, it has not been, neither can it be object-ed that it is wanting in utility in this sense.

II. The other sense in which an invention must be useful is in respect to the subject matter of its employment. As to this, the law is settled by numerous decisions that the utility reequired is only that the purpose of the employ-ment be innocent, that is, not, pernicious to the community; and this is the only ground that has been stated or intimated for the refusal of

my patent. On this point it ought to suffice to say that the object of my invention is to throw light upon the source of certain physical facts, the actual occurrence of which the Patent Office does not and cannot deny. Will the Office officially declare that an inquiry after truth in relation to any subject whatever is "pernicious to the com-

111. But suppose the Examiner to honestly entertain such an opinion, it does not follow that he can legally refuse a patent. If he were one of those persons who believe war to be immoral and wrong, would this authorize him to refuse a pa-tent for an improvement in cannon?

Such a principle would require a judge holding the same opinion as to this investigation as that xpressed by the Examiner to deny all legal redress to Robert Dale Owen for a pirating of his Debatable Land; or, if he be a Calvinist in creed, to judicially refuse legal protection to the conv-

right of a volume of Universalist sermons.

IV. As to the Examiner's objection of "imgave another musical selection, Mr. Wilson again "posture and delusion," he must mean either that

On the first supposition 1, make two remarks: First, the liability to abuse of an invention constitutes no legal objection to its being patented. Could the Office refuse to patent an improvement in the making of pistols on the ground that it would be availed of in some instances for the purpose of murder?

Secondly, even if this were so, the objection are the availed to the instrument I have in

cannot be applied to the instrument I have invented, because it cannot possibly be used for the purpose of imposture, but, on the contrary, its use will tend to detect it.

V. If the Examiner takes the ground that all

the phenomena in question are produced by imposture, the reply is obvious that it is no more within the scope of his judicial power to decide this than it would be to decide that the mysterious phenomena often attending hysteria are in all cases caused by the conscious volition of the patient, or that the aurora borealis is only the effect of optical illusion.

Respectfully submitted, FRANCIS J. LIPPITT.

Charles Bradlaigh,

The celebrated English Republican, made his first appearance as an orator before an American audience, at Steinway Hall, New York City, on Friday evening, Oct. 3d. We shall give in our next issue copious extracts from his address.

Is Just issued from the press of Colby & Rich, booksellers, No. 9 Montgomery place, a new work; entitled "THE LIFE." The advertisement in another column will give the reader the price of this singular volume of sixty-eight pages and an idea of its contents. The "Unknown" writer and his associates simply inform us that it is not necessary to the purposes of the book that the authorship should be known to the inhabitants of earth. That it is a purely spiritual production we have not the least doubt. We shall in future make several extracts, in order to give the reader some definite idea of the work, especially the author's allusion to "organization," which Spiritualists have for so many years been unable to oring about.

The National Association to secure the Christian amendment to the United States Constitution will hold their next National Convention in Pittsburgh, Pa., on the 15th and 16th days of January, 1874. Then will come the "bugle blast.'

Another foreign letter from the graphic pen of Bro. J. M. Peebles will appear in our next

Woman.

The University of Vermont, which has extended equal rights to women, opened on the 18th of September last.

About fifteen young ladies entered Cornell University last year, and their conduct has in no respect called for criticism, while their rank as students is highly honorable.

The friends of Woman Suffrage in Missouri will make a vigorous effort to extend their work during the coming year. A State organization has been in existence for six years. Local societies have also been organized in various parts of the State. It is now the intention to form auxiliary societies in every county where there are as many as two or three persons who favor the cause. Address, for information, 2644 Olive street, St. Louis, Mo., Mrs. W. T. Hazard, President, or Mrs. George D. Hall, Secretary of the Woman Suffrage Association of Mo.

The annual meeting of the Woman's Centennary Association of Connecticut Universalists was held in Meriden, Ct., last month. Brief åddresses were made by Mrs. Mary C. Webster, Mrs. Lucy M. Creemer, Miss Bartlett, Mrs. Conner and Rev. Mrs. Hanaford of New Haven, Ct., Mrs. Owen of Stamford, Ct., Mrs. Hibbard of Scotland, Ct., and other ladies.

"The highest encomium which John Stuart Mill now receives," says a cotemporary, "that which he would most value-is that every noble woman's heart in Europe is this day comfortless beside his grave."

Arrival of Gerald Massey.

It will be seen by the following announcement that Gerald Massey, distinguished as a poet and man of letters, and a Spiritualist withal, was among the recent arrivals at New York. He is engaged as a lecturer in several of the winter courses, and we hope that our friends will see that he josyell cared for:

Gerald Massey, the English poet, who has just arrived in this country, was born in May, 1828, and is therefore forty-five. He was the son of a and is therefore forty five. He was the son of a poor canal boatman, and after hard toil in a silk-mill as a boy tender, at fifteen went to London and found work as an errand boy. His is another example of the power of genius to make itself known despite all repression of circumstance. He has published some five volumes of poetry—"Poems and Chansons," "The Baliad of Babe Christabel, and other Lyric Poems," "War Waits," "Craigcook Castle," and latest of all, "A Tale of Elernity, and Other Poems." The latter is a ghostly and strange work. Massey's strength has been in his lyrics, which have won for him the admiration of the English common folk.

Acknowledgment.

A correspondent in Germany sends us the following letter, enclosing a donation, and good wishes, for which we are greatly obliged:

Mr. Epiron-Enclosed please find my donation, \$1,00, to help on our noble Janner, and, Ill., has come to hand for October. Like the pre-through it, all those great reforms in which it is engaged. Although not yet out of my student years, I have learned to cherish it as a near and dear friend, always inciting one to purer and higher motives in life. Praying that the time will speedily come when I can do more, I am, will speedify conv.
with heart and hand,
Yours,

"WEIMAR."

The Brooklyn, N. Y., Children's Progressive Lyceum

Meets at the Brooklyn Institute, corner of Wash ington and Concord streets, every Sunday, at 1014 A. M. A. G. Kipp, Conductor; W. C. Bowen, Assistant Conductor; Mrs. Briesler, Guardian; Mrs. P. Conklin, Assistant Guardian; D. Bennet, Treasurer; Charles Hardy, Librarian; Mrs. A. B. Smith, Secretary; Miss Fannie Kemp, Musical Director; J. Rupp, Assistant Musical Director; D. Bennet, Henry Smith, J. Ashwell, R. Mathias, Guards.

"YOUNG FOLKS' RURAL .- This entertaining paper for the little ones is issued by H. N. F. Lewis, of the Western Rural, Chicago, Ill., of whom it may be procured. The subject matter of its contents covers a wide field, and articles and stories met with all along its pages.

It is \$1,50 per year, including a pair of exquisite little landscape chromos of most lovely Western American scenery, "Morning on the Mississippi," American scenery, "Morning on the Mississippi," In the country, and an able exponent of the spirand "Sunset on the Sierras," which are mounted itual philosophy of the nineteenth century, well and varnished without extra charge, and sent by first mail, postage paid, to every subscriber. The originals of these pictures of American scenery were executed under spirit influence by the artist, __ II. A. Streight.

Bro. Davis don't like our notice of the last work written by him during that furlough he was recently allowed by his spirit friends. He evidently used his "Stellar Key" to unlock the vast "Arabula" with, in order to obtain the "Magic Staff" wherewith to make "Memoranda" of his." Divine Revelations." in regard to the "Approaching Crisis" of "The Diakka"!!! The latter book goes off like hot cakes, which is proof that the Diakka are yet on earth!

We have received and placed on file for publication the "Twenty-first Annual Report of the Board of the First Association of Spiritualists of Philadelphia."

We shall publish in our next a condensed report of Mr. Edward Jenkins's lecture on "The England of To-day" at Music Hall, Boston, Sept. 30th.

Read the message of Prof. Alexander M. Fisher, which we print upon the sixth page of this issue of the Banner.

Movements of Lecturers and Mediums.

Cephas B. Lynn has returned from a lecturing tour to Sturgis, Mich. He is ready for new engagements.

Dr. F. A. Palmer, lecturer, 23 West 27th street, New Mary L. French will lecture for the present in Groton;

during the next two months in Pepperell, Townsend, Mass., and Mason Centre, and New Ipswich, N. H. Will receive engagements for the winter.

Lucia H. Cowles writes ! "Please allow me to say through you to my friends and the world, that I propose going to California this fall by the way of Rock Island and Pacific Railroad. Any one living on the route wishing to engage me to lecture can correspond with me at Clyde, O. Expect now that I shall reach Eureka, Humboldt Co., Cal., before the middle of November, where I expect to labor for a

A correspondent at the West writes as follows: "Cephas B. Lynn has grown this past summer into a powerful and very interesting speaker. He is a young man of decided talent, and possessed of a good heart."

.Geo, A. Fuller speaks in Gloucester, Mass., to-morrow Sanday, Oct. 12th. Emma Hardinge Britten lectured there Sept. 21st, and gave great satisfaction. Agnes Davis Hall speke there in her usual Interesting style on the 28th. We e 3 ad to learn that our Gloucester friends are wide awake. and hope they will keep their meetings going permanently.

BRIEF PARAGRAPHS.

A SHORT SERMON .- The thoughtless man bridleth not his tongue. He speaketh at random, and is entangled in the foolishness of his own words.

A woman at the south part of this city weighs four hundred and eight pounds.

The vote on the annexation of Charlestown, West Roxbury, Brighton and Brookline was strongly affirmative in all places except the last. That went "no" by a majority of four hundred. Boston voted to receive them all.

Ah, do not shut your eyes, and seal their sight So blindly against God's revealing light, Lest the flerre lightning flash upon you where With lidless vision you as blindly stare, (Gerald Massey,

The old Catholic Bishop Reinkens, who was recently recognized by the Emperor as a Catholie bishop, took the oath of allegiance to the German Empire, in Berlin, on the 17th inst.

A citizen has donated to the Concord, N. H., Public Library the book, "Nature's Laws in Human Life," an exposition of Spiritualism.—The (Concord) Daily Monitor.

And it was accepted; which is a sure sign that bigotry is dying out—at least in New Hampshire.

Scene in court : Judge-" Have you anything to offer to the court before sentence is passed up-on you?" Prisoner-"No, Judge; I had a ten dollar note, but my lawyers took that."

CALLED HOME IN A SINGULAR MANNER.-Rey. Samuel H. Merrill, who died in Scarboro'; Me., Friday week, at the age of sixty-eight years, was, during the war, the chaplain of the 1st Maine Cavalry. On Sunday, Aug. 31st, he entered his pulpit, and, after the introductory services, arose and announced his text: "There is but a step between me and death." In a moment he stopped, sat down upon the sofa, and was carried to his room, which he never left

There is an apology for a newspaper in New York called the "Golden Age." A far more appropriate title for that sheet would be the Tilt-on

"We are at peace with all the world, and the rest of mankind," as President Taylor said in his inaugural-which simply means the people of earth and the residents of the spirit-world. So the old war-horse wasn't so much out of the way in his speech, after all.

The reader's attention is called to a well-written article by Warren Chase, headed "THE FI-NANCIAL QUESTION." It is opportune and to the point.

LITTLE BOUQUET .- This standard monthly for young readers, put forth by Mr. S. S., Jones, Religio-Philosophical Publishing House, Chicago, ceding numbers, the pages of this issue teem with interesting and taking articles in prose and verse, admirably set off by illustrations. For sale by Colby & Rich.

"There!" said Jones, as he wrathfully pushed away the pie which his landlady had just served him, "that stuff is n't fit for a pig to eat, and I aint going to eat it!"

At a hotel table, one boarder remarked to his neighbor, "This must be a healthy place for chickens," "Why?" asked the other. "Because I never see any dead ones hereabouts."

A Melbourne despatch reports that anarchy prevails in the Feejee Islands. Many of the white settlers refuse to pay their taxes, and have taken up arms to resist their collection.

Dr. Brown-Sequard says that he has seen fifteen cases where drawing on the great toe has had a serious effect upon the brain. No doubt. During the administration of the Spanish Inquisition the drawing out of the toe-nails of "hereties' produced a very "serious effect upon the brain."

Prominent among the liberal and progressive amusing and instructive, and at the same time fur-nishing appropriate vehicles for conveying good. Spiritualistic friends. They occupy a field pecuimpressions to the minds of the young, may be is beautiful in character and which we ardently hope is true. At the same time they are zealous workers in the cause of humanity, Free Thought

and advanced liberal views.
The Banner of Light, the oldest paper of the kind deserves the liberal patronage it receives. - Truth

The Infinite and Eternal are words without meaning till grief interprets them.—II. W. Beech-

Our readers are referred to the card of the Mercantile Savings Institution, of Boston, in another column.

It is rather rough for such a staid and excel-lent paper as the Watshman and Reflector to say of a minister of its denomination, "It is a pity he cannot spare the denomination such exhibitions of himself"-to accuse him of giving an "utterly false impression" by recent statements published by him, and to accuse him of being brave "to hardihood and rashness—and to the injury of himself and the cause he sought to -and yet this is the verdict it pronounces upon the late paster of the Trement Temple Church.—Boston Journal.

We don't wonder the Watchman and Reflector newspaper is ashamed of the "minister" it refers to. He would be a disgrace to any denomination under the sun.

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 that name, we give below the form in which such a bequest should be worded in order to stand the test of law:

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

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

Art and inspiration. The state of the cents.

The London Spiritual Magazine. Price 30 cents.

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

The Religio-Philosophical Journal: Devoted to Spiritualism. Published in Chicago, III. Price 8 cents,

The Little Bouquet. Published in Chicago, III. Price 20 cents.

The Critible. Price 6 cents.

THE LITTLE BOTQUET. Published in Chicago, and Price 26 cents.

THE CRECIBLE. Price 6 cents.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published in New York. Price 15 cents.

MESSAGES. TO BE PUBLISHED.

Monday, Oct. 6.—Poem; Invocation; Address by William White: Freddle Spaulding, of Boston; James Murphy, of Dover, N. H.: Peter Van Holm, of Mhany, N. Y., to Il's son; Prince Frederick, of Engla; d, to his mother,

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first, and differencents for every subsequent insertion.

SPECIAL NOTICES. Forty cents per line, Minton, each insertion.

BUSINESS CARDS. Thirty cents per line, "A Novelty among Novelties!"

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What 2,000 Editors Say.

BANNER OF LIGHT.

55° For all Advertisements printed on the 5th page, 20 cents per line for each insertion.

As Advertisements to be renewed at continued rates must be left at our Office before 12 M, on Monday.

SPECIAL NOTICES. -

So successful has Dr. Pierce's Golden Medical Discovery proven, as a constitutional treatment for Catarrh, when coupled with the use of Dr. Sage's Catarrh Remedy, applied locally by the use of Dr. Pierce's Nasal Douche (the only method of reaching the upper and back cavities & the head) that the proprietor of these medicines has long offered a standing reward of \$500 for a cers of Catarrh which he enund the property. The two case of Catarrh which he cannot cure. The two medicines, with instrument, for \$2, by all Drug-

Happy now are the children whose thoughtful parents have bought for them "Avilude, or Game of Birds." They gather around the table with bright eyes and smiling faces as it's announced "we are to have a game of Avilude." A whole winter of enjoyment combined with instruction for secenty-five cents. Sent post-paid on receipt of price, by West & Lee, Worcester, Mass. 2w.O.11.

For CATABRE the only substantial benefit can be obtained through the blood. A EGETINE is the great blood purifier.

CHARLES H. FOSTER, New York, 19 West 22d st.; Denver City, Nov. 1st; Salt Lake City, Nov. 9th; Sacramento, Nov. 23d; San Fran-Dec. 1st, and around the world,

Look out for the FOSTER PAMPHLET; will be out on the 15th: As interesting as the latest novel. Price 50 cents.

One year, hielading the chromos, for \$3.

Magnificent premiums given for clubs of subscribers for either paper, or for both counted together.

Magnificent paper, or for both counted together.

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Magnificent paper, or for both counted together.

Premium list, giving full particulars of over 100 premiums, (almost given away.) sent on request.

SPIRIT COMMUNION, in answer to sealed letters, given through D. J. STANSBERY, 32 Green street, Newark, N. J. Send stamp for instructions.

DUMONT C. DAKE, M. D., assisted by DR. H. I. HOPPINS, is now located at 935 Wabash avenue, Chicago: Remedies sent to any address.

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, 9 Montgomery place, Boston, Mass.

, Messages from the Departed, through Mrs. J. H. Foster, 515 Washington avenue, corner of Fulton, Brooklyn, N. Y. 4w.S.20.

THE WONDERFUL HEALER!-MRS. C. M. Morrison. — Within the past year this celebrated Medium has been developed for Healing. She is the instrument or organism used by the Invisibles for the benefit of Humanity, Of herself she claims no knowledge of the healing art. The placing of her name before the Public is by the request of her Controlling Band. They are now prepared, through her organism, to treat ALL DISEASES AND GUARANTEE A CURE IN every instance where the vital organs necessary to continue life are not already destroyed.

Mrs. Morrison is an unconscious TRANCE ME-

DIUM, CLAIRVOYANT AND CLAIRAUDIENT. Medical Band use vegetable remedies, (which they magnetize,) combined with a scientific application of the Magnetic healing power. From the very beginning, her's is marked as the most remarkable career of success that has but seldom, if Even, fallen to the history of any person. No disease seems' too insidious to remove, nor Patients too far gone to be restored.

81,00 for examinations by lock of hair. Give age and sex. "Healing Rooms" No. 175 East Fourth street, Oswego, N. Y.: Post Office Box 13w*. Au. 16.

J. V. Mansfield, Test Medium, answers sealed letters, at 361 Sixth av., New York. Terms, \$5 and four 3-cent stamps.

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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.

at two effects services commence at precisely three o clock, at which time the doors will be and permission will be granted to retire after the expiration of five minutes. But it is to be hoped that visitors will remain throughout the session, as every Spiritualist knows that disturbing influchees, produce inharmony, and this our spirit friends particularly enjoin upon, us to avoid, if possible. As these Circles are free, we have no doubt visitors will readily conform to our rules?

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SEALED LETTERS. -Visitors at our Free Circles table for brief answer by the spirits. First, write the smallest papoose. When the white man one or two proper questions, addressing the spirit came here and found this land inhabited, he had no right bases seal it and write constitutions, he had no right bases. In an envelope, seal it, and write your own address on the envelope. At the close of the scance the Chairman will return the letter to the writer.

The came in great numbers; the waters Questioners should not place letters for answer upon our circle table expecting lengthy replies, otherwise they will be disappointed. Lewis B. Wilson, Chairman.

Invocation.

Nearer, my God, to thee, nearer to thee, by every step in life, by every thought, by every deed, from flowers blooming on the sod, through Nature up to Nature's God, we seek to go. Oh. dian is up for consideration. The white man our Father and our Mother, there is darkness wants of his red brothers all that will minister that it may do good. Joshua Pike. April 16, eyet on earth so dense that hean be felt, that the senses of thy mortal children are clogged by it. Left the white man don't care for the Indian Oh, give them something more of the clear light can have it. Sagoyewatha would remind the of thine eternity. Give us the power, oh, Infi- great talking chief of all the wrongs that good nite Spirit, in whom dwelleth the all of love and white men have written down in books, that had wisdom and truth and power, to unfold to thy white men have committed against their red children here those grand, immortal truths that shall sweep away the darkness and show their aneps, fling in the Indians', bad deeds on the the light of the kingdom. Father, Mother, thy other side, and then test the question, Good blessing is with us, and our praises go out to the in unison with our prayers. Amen. April 15.

Charlotte Woods.

My name was Charlotte Woods. I was twenty-three years old. My home is in Peekskill, on the Hudson. I died in Dresden, Germany. 1 was traveling in Europe, hoping to get well; butyesterday morning Heff the body and entered that is a necessity to the soul's perfect happiness, upon the new life. These things were not en-so that we may thus dwell with thee and in tirely new or strange to me. I had friends in Heaven: April 16. Dresden who were firm believers, and they said tome, Oh, if it is possible, go to the Banner Circle, in Boston, and give us some word of cheerfrom your new home! I did n't suffer in passing away, as you suppose I did. My vision was opened to the things of the new life, and I was so absorbed in them I forgot my suffering. Pursne your investigations. Seek, and the victory k April 15. is yours.

Philip Crossman.

some half crazy friends who exacted a promise science discovered by Anthony Mesmer-the exof me to come back if I could, I am in duty ereise of the power of mind upon matter. Psyyou do or not."

to get back here, and there's always been somed terms for the same power. thing up, or in the way. [Your_perseverance is commendable.] Well, it was when I was here. I no point of distinction between mesmerism and started out toldo business, with two shillings in apsychology? my pocket, and died a rich, man, for which I am very sorry. If I had made the money and dist tributed it to poor cusses who did n't know how thing; but I did n't do it, you see. I made it, and I kept it, and I am not so very happy. [You'll have to persevere some time longer in.] order to distribute it. | Yes, but there's a good many difficulties to be overcome in doing it this way, you see; 't aint quite so easy distributing what you can't get hold of only under certain conditions. You've got first to learn what those conditions are before you can take a step in the fight direction; then you've got to fight your way, inch by inch. Well, I'll do it, and I hopethe next time I come here I'll be happier than I am now-can't tell. Philip Crossman, of Lon-: April 15. don, England. Good day.

Lucy Warrington.

[How do you do?] I am pretty well now. I was sick; that's why I had to be taken away from my mother-I got so sick. I aint learnt to write yet, so I want you to write a letter for me to my mother, and tell her I am living with Aunt Lucy. I should like ever so much, only She said little girls didn't have boats-mother said so; but I've got one now, and I row it myself, too. [On what stream?] Oh, it's water close by our house, where I live with Aunt Lucy.

I think Edgar had better be a good boy, and not trouble father so much. He'd better not havoe with the lady medium; but, never mind: smoke. If father knew he did, he'd catch it, I'll take away all my old clothes that might be This will tell him, won't it? Well, I do n't care: fan incumbrance if I left 'em behind. And now He's no business to do it. He knows father a word to the friends I have left, who differ with would n't like it : mother would n't, either. He me in this religious faith. I live, and because 1 must n't do it he must be a good boy. He's live, after you have passed through the change L rise and fall of this spiritual tide. I have seen away'at school, and I think father had better have you will live also.

nice. Do you want to know what my name is? member my promise, which was this: If I went [Yes; your mother won't get your message un- away first, I would give you this watchword-"I dealing most unjustly with yourselves. It is less you give your name. Oh, yes; sure still live," which belongs as much to me as to your soul, oh man of science, that demands to enough. Well, my name is Lucy Warrington, Damel Webster. and I was seven years old. [What place did] To my nearer and dearer friends: It is all right that demand, there can be no escaping the pen-

April 15.

Sagoyewatha.

the Great Father's council at Washington has Salled upon the Indian to come here and tell him [To the Chairman.] And now go on with your who have so cruelly murdered some of his brethe, and infantry combined, arrays himself against ren. He tells Sagoyewatha that "the peace you, you say, "Step a little behind, Satan, beleave the earth-sphere in an undeveloped state, policy" - it Sagoyewatha can remember his cause I am going ahead." words -" has played out." It never has been played in. Sagoyewatha comy, not to your coult-These Public Uncles are held at the BANNER ing willing to give his own in return. No Indian I couldn't believe when I was here. I have sons of Light Circles are held at the BANNER ing willing to give his own in return. No Indian I couldn't believe when I was here. I have sons of Light Circles are held at the BANNER ing willing to give his own in return. No Indian I couldn't believe when I was here. I have sons of the country Monday. The Bay and take white man's life without being will—and daughters who, I suppose, will be just as the country Monday. The Hall will be open ing to give his own. The great talking chief rigid, the most of 'em—not all, but the most of 'em. the close of the scance. It, it case of negessity, any one desires to leave the room during theser. The white or the Indian? Hard to tell, the scale, in proof of the truth of this best of all vices, the fact must be signified to the Chairman. Sageye watharthinks a but the done very wrong, religious that God Almighty ever gave the world. own life; it is the best he can'do.

The great talking chief at Washington perhaps forgets how his white brothers have done the same thing-how they have called Indians tos gether in peace councils, made prisoners of them all, and shot them. So, if Captain Jack is bad, he is not alone.

The great talking chief should remember, too, that Indians have not the advantage of books that the white man has, or of schools that the white man has. The white man has been his enemy ever since the white man first planted his foot upon this great land, The Indian knows it. There is not one that do'n't know it, from the chief of every tribe down to were full of his canoes, and he came, and came, and came, until every seat was occupied-until his wigwams were as thick as the forest trees.

The great, talking chief should remember that there are bad white men as well as bad Indians. Bad Indians should be punished if they do wrong-bad white men should be punished if they do wrong; but 't is hard for the white man to see what justice is when the cause of the Into his avariee and greed. If there's anything brothers. Take them all, put them into the balmoon. Sagovewatha has done. April 15.

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

Invocation.

Let thy light shine upon us, oh Infinite Soul of Truth; let thy:wisdom guide us, oh Infinite Soul of Wisdom; and may we ever feel that security

Questions and Answers.

CONTROLLING SPIRIT.-Mr. Chairman, I am ready to hear your questions. QUES .- Magnetic, mesmeric and psychological influences-are they one and the same thing?

Ass.-Scarcely. Magnetic influences are replanet and all others. Magnetism is the positive principle governing atoms and worlds. Mesmer-These things are so new and novel to me I ism is akin to it, inasmuch as it is dependent upon hardly know how to proceed; but, as I have, it for its existence. Mesmerism is that power or bound to keep the promise. I say "half crazy;" chology may be called the twin brother of mes-they will understand it; it is no matter whether merism; indeed, unless we observe very closely,

we can scarcely discern any difference between I have been trying for about eighteen months the two. To, my mind, they are only different Q .- Then are we to understand that there is

> A .- If I should wish to psychologize you, I my thought or mind to act upon your body and mind also. In psychology-mind you-I should only act upon the mental; in mesmerism I should act upon the mental and physical. This is all the

difference there, can be: Q.-Intuition and spirit impression are often used as terms with different meanings. Are they, not in reality the same thing?

A .- No. Intuition is a natural faculty of the soul, by which it perceives things that have been, that are, and that are to come. It is the methodthrough which the soul receives its education. Q.-What in regard to impression?

A.—I may be impressed by this table, by this audience, by any object that I may see or handle. I may be impressed by the mind of some other spirit. Impressions are received from all things, from the highest thought in the realm of mind down to the lowest atom in the stratum of matter. You are living in a world that is all alive, and you are connected with every particle of matter and mind that exists in that world. Think you mother is n't here. And tell her I've a boat. I that there are no telegraphic dispatches being ica and of the world—have so long ignored this row it moself. I wanted one when I was here. this great universe? You would be inert if it the work, manfully and truthfully unveiling it. were otherwise. April 16.

Henry C. Clayton.

Tam here all right. I scame near making said

look after him a little-'t would be just as well. | To my friend II. T. F.-I am not allowed to

Tell mother I aint dead, at all; that 'll coinfort rather a hasty summons-yet it couldn't have been better. I had a successful passage and a good welcome-a better welcome than a fellow like me deserved. When next 1 come, I shan't have to Good moon, white man. Big talking chief in struggle through so much of my old troubles, and consequently shall do better. Henry C. Clayton.

what he thinks should be done with the band good work. If the devil, with all his artiflery April 16.

Joshua Pike.

cil to defend bad Indians - If they take the life ! I hardly know what to say, I've so much to say of their white brothers, they should give their; and so little time to say it in; but I find I cannot own in return; that is justice-that is right. No feel exactly right here in this new life without white man should take Indian's life without be 1 coming back in this way to defend a faith which ing to give his own. The great talking chief rigid, the most of 'em-not all, but the most of 'em, says "the chief of the Modoes has proved him, in their unbelief as I was; probably more so. self-very bad." Well, he's two-thirds white. "But that's nothing to me., My business is to come, He killed his friend. For it, he should give his I was buried on my ninety-third birthday. On my ninety-third birthday I was buried, so you see I had a good long experience with this world, but not a very varied one, because I didn't go from home much. I fived-well, I hardly know where to say I lived. Some would say Exeter, some would say Hampton, some Hampton Falls, and some between the two; so you can take your

Now there 's one thing certain, and that is this: If my children fail to be warned by my coming back, they will regret it when they get where I am. I want them all to inform themselvesthose who have n't-some of them have-and know a good deal more about these things than I do. Some of 'em do; but to those that don't linew ! have to say, inform yourselves; if you don't you will be sorry; and don't cry out against the thing until you know whether it is good or bad. There's been a good deal of talk about this Spiritualism dying out. Well, I looked, in my day here, to see it die out; but it grew, and it grew, and it grew, and now from the spirit-world-I can see what a mighty thing it is, and it is destined to cover the whole earth. The prophecy of Isaiah, with reference to this very thing, tells the whole story, and of Ezekiel, too-tells the whole story. There you have it. Talk about these things dying out! You might as well talk about blotting out the sun: I've returned. I've thrown my feeble testimony in the scale, and my prayer is

Alice Stevens.

[llow do you do?] I am very well. I was sick, but I am well, now. My name, Alice Stevens: I am from Bridgeport, Conn. I was ten years old. My mother died when I was very small. I say died; that's a harsh word to use, My mother changed her home-that would be better-when I was very small. I did n't remember her, only Lused to see her in my dreams; but when I came to the new life I knew her at once. I knew her at once. There was a group of ladies standing, seemingly waiting for somebody. I went right up to one of them, and says I, " Mother, I've come." "Darling," said she, "Lymited to see if you'd know me." Oh, was n't we happy then, and have n't we been happy ever since! But poor father-that's the trouble. You see he don't know much about any hereafter, any way, that's the trouble. [Perhaps you can teach him.] Well, if I only could! but you see it is pretty hard work. But, father, don't you remember the last things you gave me-those two orangesand I didn't eat 'em, and you 've kept 'em, and they're hard at rocks. I don't think anybody else but you and me knows about your keeping 'em. Now solve the problem, if you can, and tell who told you that story. It'll be a harder ceived from Nature at large are gathered in from one than any of Euclid's, 1 tell you, unless you the great reservoir of Nature as it exists on this solve it in the right way, unless you go to Spiritnalism to solve it; then it'll be easy enough. Just go to some good medium, father, and see if I don't come and tell you lots of things-and mother, too. Good-day, sir. April 16.

> Scance conducted by John Pierpont; letters answered by "Vashti."

Invocation.

Oh thou who hath power to change the bitterness of each individual life into exquisite sweet ness, to thee we pray, asking for strength, ask ing for light, asking for that wisdom which shall lead us into all fruth, and praising thee for what of wisdom we have obtained, though it has been should act upon your thought, your mind. I gathered up amid tears and many, many groans; should bring your mind into subjection to mine; praising thee for life, with all its bitterness and praising thee for life, with all its bitterness and to make it, why, that would have been the right but if I wish to mesmerize you, L should bring all its sweetness, with all its joy and all its sorrow, and asking thee, oh Infinite One, that we may be strong to do thy work, that we may be wise enough to do it well, and to faithfully represent thy cause on earth, even as it is represented in heaven. Amen. April 17.

Prof. Alexander M. Fisher.

The student who obtains the most knowledge is always ready to receive from all sources from which knowledge can be obtained; never ignores the pebble because it is under his feet, or the scorpion because it stings, but studies every thing, and so becomes familiar with God's great book of Nature. Now, it seems to me that this Spiritualism is the science of all sciences. It embraces all. It is the most important of all and therefore it should be studied by the investigator without stint or measure. There should be no laying it on the shelf until it becomes a popular idea, but the student should grapple with it the very hour it is presented to him. It is amazing to me that the scientific men of Amer-If it is nothing but a dead statue, find it out; if it is a living principle, find it out: class it somewhere. If it is of no use, then preach it down; but if it is of use, in Heaven's name give it to the world; but by no manner of means say it is of no use, until a thorough, candiff, unprejudiced examination has been made.

I am told by some that it has been made-this examination; I deny it. I have watched the occasionally a scientific head upon the crest of some wave, but immediately it disappears, before Mother must n't ery about me, because I am give the full name, it did I should offend-I red it has had a chance to look even at the stars that beam above it. Now, this is unfair, and it is dealing most unjustly with yourselves. It is your soul, oh man of science, that demands to know of these things, and if you fail to answer that demand, there can be no escaping the pepalty. I am told that certain scientific men from alty. I am told that certain scientific men from wife, when I we been "reconciled a to the chair, till my head spins round like a top!" "Jess so, alty. I am told that certain scientific men from course I remember. I lived in New York City. although I went out a little unexpectedly—got ancient Harvard came to the rescue some years the atmosphere!"

ago to investigate; but, in answer, I reply that these scientific men first threw their stumblings blocks in the way of investigation, and then said, "Now, come on with your chariot of fire;" first barred the door, and rolled the stone of big otry against it, and then said, "If thou be indeed the Son of God, come down from the cross and save thyself."

Now, it is a monstrons shame that, in these lays of enlightenment, when reason is crowned with wisdom, that such things should be; that truth should be trampled under foot; that the voice of God should be stifled by the voice of bigotry. I say it is a shame. They who have committed this error will regret it-if not here, certainly hereafter. They who are the teachers of the people should make themselves acquainted with this grand science—for such it is. If it is and no impulse of beautiful obligation is forgotten. Therefore I am as warm and affectionate not, prove it. That's your business. It is mine, with others, as a spirit, to offer it-to-declare it to be what it is. If you take the negative side, prove it. We have proven our side, years ago, to thousands upon thousands of answering souls. Mr. Chairman, I was known here as Prof. Alexander M. Fisher, professor at Yale. I was lost in the Albion, in 1822, on the 16th of April. April 17.

Margaret Stillman.

I have been gone three weeks. My name was Margaret Stillman. I was thirty-seven years oldthirty-seven years and ten days. I have a mother living in Moultonboro', N. H. I want her to know of my death. She has n't heard from me for fourteen years. Say to her it is well with me, and, when her hour of change comes, I shall meet her and will then explain all. April 17.

Clark Brewer.

One of my friends met me at a circle in a distant part of the city, a week ago last night, and he asked me a question which he desired that I' would come to this place and answer. The question was, "Would you advise me to press forward in my present business undertaking, or had I better abandon it?" Saddle the load, and carry it, man-fashion; do n't ask anybody to be your donkey. That's my answer. Clark Brewer, of Boston: Good-flay. April 17....

Daniel McCann.

Good-day, sir. I got two brothers in this counry. I got three in the old country, and I have an old mother there, that I want to send some kind of a falk to. I was in this country but just three weeks when I got your infernal small-pox and went out with it. . The first thing I want to say is to my brother James: "Don't come to this country-stay where you are." Faith, I never was so hoaxed in my life as I was when I got here, and found I had such hard scraping, and then got your small pox-what you have round here, peddling it out. Faith, it was one of your policemen asked me to help him along with somebody to a cart, and I did, and the man himself had the small pox, and I got it. Well, it is about as well, if I'd got to stay here and scrub round the way I did the three weeks I was here. Faith, it is big stories they tell, Jim! Don't come; stay where you are, My father was a man of some property. at home. He had a good patch of ground, a very good house, got along very well; we all make a good living. Mike and Pat they came to this country, some time ago. They had the chance forninst 'em; and I want 'em to write to Jim not to come, and tell him Dan's come back-that's my name-and he's not to come. He's thinking about it, when the weather gets warmer, and some of the work's done up there. He'd better stay where he is-make himself contented with what he can get there-not be coming here, running after the wind-that's it. There's more here now than is good. McCann's my name, sir-Daniel McCann. I'm much obliged to you for the way you have to come back. I aint obliged to you for the way you have of going out, at all. [That don't belong to us.] : Faith, I think it does here in America, more than anywhere else. [It's only stopping here for a rest.] Faith, I the other side of the water.] Oh, yes, there's some; but then it's all I heard about when I got here. Good-day, sir. May the Lord bless ye, and take care of ye. April 17.

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

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"Is This Murder?"

The bungling execution of a criminal at Liverpool, recently, affords fresh evidence that the veteran English executioner, Calcraft, is getting old; and there is reason to believe that the Government will soon remove him from the proud position he has so long occupied. The prisoner in this case was one James Connor, who was sentenced to death for the brutal murder of a fellowlaborer. Connor bore himself with singular firmness, and nodded and smiled to two of the warders even carelessly. But when the drop fell, the man was seen still standing on the platform, with an apparently broken rope dangling over his head. Some of the officials immediately attended upon the unfortunate man, but a pair of steps had to be procured before he could be got out of his position and placed on to the upper part of the scaffold. The poor man uttered exclamations of pain; and on being got to the upper platform of 'the scaffold, the white cap was drawn above his eyes, and he was placed on a chair. Calcraft was much distressed at the accident, and as he moved about the scaffold, holding the broken rope and examining it, he trembled and was apparently greatly agitated. When again taken hold of, Connor said, "What do you call this? Is this murder?" And when the priest exhorted him to keep up, he said, in piteous accents; "I stood it like a brick the first time; I think I should get off now." It was eight minutes before the second drop could be got ready, and the poor wretch was finally strangled. And this in a Christian community!

you live in? Do you remember?] Yes; of with me. My Spiritualism has proved true, and alty. I am told that certain scientific men from wife, where I 've been," responded he; "it's in

(From an Occasional Correspondent.)

"The Love of the Angels." Extract, from a written spirit communication, given through the mediumship of Mrs. J. T. Burton, No. 114 West 19th street, New York.

" * * * I welcome the minute in which I may come to you, and heaven is not wide enough inay come to you, and neaven is not wide enough for me unless I am assured that you can come in spirit to me and occupy some of its kingdoms. I am not so narrowed to any such imaginary celestialism since my spirit birth as some old sectarians try to prace—as that my affections are stultified or my desires suspended. I am the same woman, changed only in locality and physical re-duction. The clay which fastened my, soul to earth was not intensified and vitalized alone, and the lever which worked behind the scenes is yet propelled and still holds the arbitration of mind in its mechanism. I am as alive as ever to every as ever, and as capable of soliciting all the sweet amenities from you and mine. I help you to an understanding of myself, that you may feel assured of my presence in conversation with me. Though 1 can occupy a space many times less than a material woman, and am so rarefied in person that I can substitute any fluid which may e condensed from the aura about a medium for standing ground or atmosphere, still I am in every respect an exact epitome of your own dear wife. I claim to have the power of sending my spirit to you when its incorporated form is milspirit to you when its incorporated form is infi-lions of miles away. I ain thus often and often a thought of your mind, a suggestion or a warn-ing, through the agency of impression or psycho-logical control when my individual body is reposing at home in its spirit sphere. * * * *
(Signed)

Passed to Spirit-Life:

From Osseo, Minn., Aug. 31st, David B. Thayer, in the ilst year of his age.

Our departed brother was a veteran in the Spiritual ranks. Nineteen years ago, in company with others of like faith, he removed from Michigan to Minneson, and settled on Bottheau Prairle. Here he soon became widely known and highly appreciated for his mediumistic gifts. The slek sought his advice, the bereaved, through him, talked with their departed friends, and multiludes listened with delight to his discourses. Consumption had long preyed upon his system, and his last few years were spent in retiement. He leaves a wife and four children to cherish the rememberance of his many virtues.

The writer gave the funeral discourse to a large and deeptinterested audience. At the grave the ascended one controlled sister Lepper and gave a characteristic message to each member of his family.

From Osseo, Minn., Sept. 1st, Inez Handy, only child of Mrs. Lucha Handy, lately deceased, and only grandchild of Brother and Sister Ellsworth, aged 3 years and 4 months, This child and mother meet after a few weeks' separation. MARY J. COLBURN.

From Northfield, Vt., Sept. 25th, Elizabeth A., wife of

F. W. Steele, aged 22 years.

Mrs. Steele, whose maiden name was Cram, was no stranger to the doctrines of Spiritualism. She was herself a medium, and realized that the change which must separate her, in our sense, and for a time from her dear earthly friends, would usher her into a better and purer life. The disease which forced her spirit from its earthly tenement was consumption.

disease which forced her spirit from its cartiny considering was consumption.

Words richly laden with the sweetest consolation were spoken to the mourning circle and the sympathizing friends by Mrs. Lizzle Manchester, of Randolph, Vt. While list-oring to the speaker's words, which must have fallen like baim upon the hearts of sorrowing friends, the writer could not help contrasting this, the first Spiritual funeral in this section, with the common order of funerals. The gave was indeed robbed of its deepest shade of glodin.

Northfield, Vt.; Sept. 28th, 1873. (D. T. AVERILL).

From Jefferson, Iowa, June 1st. Mr. S. J. Newcomb,

aged 52 years 10 months and 19 days. aged 52 years 10 months and 19 days.

Deceased was formerly a member of the Board of Supervisors and Chairman of the same. He was a firm believer in Spiritualism, and passed to spirit-life calmly and peacefully as a Christian man. He was universally respected by all, and his death will be regretted by many. The funeral occurred in Jefferson, the interment being in the new cemetery.

M. LINN.

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New Yooks.

CLOCK STRUCK ONE,

AND Christian Spiritualist.

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BY THE REV. SAMUEL WATSON, Of the Methodist Episcopal Church. "Truth is mighty, and will mevall "

O'PHE CLOCK STRICK ONE' Is an intensely Interesting work, to which given additional intenset is given from the high standing of its author in the Methodist Episcopal Church, in which he has been a bright and shining light for Church, in which he has been a bright and shining light for a quarier of a century, and is personally given to nearly all the clergy of the South and to a white circle in the North, and whetever known is held in the highest-festeem. These circumstancys cause the book to be eagerly sought for. This desire is greatly increased by the action of the Methodist Conference, of which the author is a member, in all challing him for publishing the book, thus attracting the attention of thousands of all seets who are anylous to read it and judge for themselves of its mentis.

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This pamphlet is a chardy-painfied issue of some one hundred pages, and is devoted the roughly to the subject-matter indicated by its fills-page painted above. It is compactly written, and contains not a single phrase which is not to the point. It deserves to be made a quinpaign tract, and toggether with its predecessor. The Clock Struck-line, and together with its predecessor. The Clock Struck-line, which it so addy defends, should be circulated throughout the camp of Orthodoxy.

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A PRAYER AND VISION.

(Giren by Assas Clera Monatt, through Catherine ... Woodfarde, in design)

Oh, angel-friends before us gone, not passed Beyond cur call, but lingering foudly near, To eatch each taintest whisper, every thought Or shadow of a thought transd up to these Bright realms of bliss wherein ye cluster e'er; Dear ones, who bend above our skies like bows Of promise newly given, who strive to teach Our hearts each day with some device of love To raise us to a higher state of biss: Dear, blessed ones, who threnging come to us

With offis of broditest beauty from on high, Gifts shining from a spirapai hight, as shine Our gorgeous things of earth, but purer far, a Our gorgeous things of earth, but purer lar, a And wath, adaptive heavenly meanings filled; Ye seraphy Telthod with light eternal, born Or Infinite Wisdom, gather closer now! Your arget arras blend with ours of earth; Let your divined communitions fill.
Our sours it inpirit them from the grosser sense. our sons a upon them from the glasser sense Of this material plane whereon wellive. May we breathe in the sweetest chlumes of Your bigher soul-lives may our hearts be thinked.

With love supernal for our fellow-man; That love more pure than earthly altars e er Before were lighted with the angel-love That brings you down to lift us up; that bears, With ever-growing sweetness, all our weak, Infirm and earthly thwaitings of your work. Oh, friends "methinks I hear the rustlings of Your heavenly garments: that my soul is bathed in pertuines of your higher spheres: The breaths Of Paradisha blooms refresh my life. The soft, delicious cestasy of love Thriffs through my very being, and I float Above the earth, borne up by loying arms, A mild and gentle radiance fills my brain-A light which holds within itself the warmth love, its sweetness and its purity Within this light I read pure angel thoughts, The tender breathings of that its divine With which their souls harmonious vibrate e'er, As harps. Folian vibrate to the wind— The God-life flowing through them free, un-

Their gentle faces, lit with joyous smiles, Beam forth the very essence of pure love; Their robes are glist uing from the light each one Sheds forth from his divine, interior life; The higher emanations of their souls ? Surround them With pure, Incid atmospheres Bright beaming with the various color d lights Which indicates the different grades of loves All interblended, one harmonious whole— The holy mingling of translucent spheres Of angelsheing. A gentle rapture tills. And bears me up, and with them I inhale And bears-ine up, and with them I inhale Celestial air a brief and blessed space. And now within a tiny boat I lie, Slow gliffing-on a sunny streamlet's breast: A shining sheet of golden light its wayes; Calm flowing 'twixt it's flower-covered sants. Liffes perfumed dip down their snowy heads And kiss the glist ning wavelets as they pass; The congentrated sweatness of all flowers. he come ntrated sweetness of all flow'rs I've loved within my native forests dear-Is breathed abroad after the dancing air. Reclining calluly in the beat I lie. And watelethe changing, flower-cushioned banks, And note that if in thought I sink to earth. The heatlet rocks and quivers, and the waves Are crisfed and grayer grown, and all the flow'rs Are tinged with sadder bues, and droop their

So quick I turn me to the higher themes Of angel-thoughts my friends would give to me Once more the wavelets gleam, the flowers lift? Their beauteous blooms, and heaven shines

Oli, could I thus be borne forever on, Upon the golden stream of life above! But down again to earth I shortly pass, Far better for the vision and the prayer.
The lesson learned, that man himself can raise By prayer and by close watching o'er his thoughts, That naught of evil nor of sordid care— Shall send discordant thrills athwart the harp— Melodious of his mind attuned with God's. London, May 16, 1873.

The Evangelical Alliance.

Which is now in full blast in New York City, gets handled without gloves by many fearless souls who refuse to "bow the knee unto Baal." and among them none is more prominent than Rev. John Weiss, who, on Sunday morning, Qet. 5th, devoted his sermon - at the new Parker Memorial Meeting-House, corner Appleton and Berkeley streets, Boston - to the subject of (Exangelical Alliances" in the abstract, mingled with much in detail which was calculated to make the wars of the priesthood assembled at Manhattan tingle with a sensation of truthfulness but seldom communicated to their dull auricular nerves:

This subject, he said, included Christian union; Christianity and its antagonists, prayer, revivals, the pulpit, Protestantism and Romanism, Sunday laws and logislation, support of the ministry, Christian Missions, and finally, at the very end of the formidable catalogue, social cvils. As regard for authority was supreme in the Evangelical churches, he said that he had considered from what quarter the mould and tradition of these subjects must have been derived, and he found it at length in the tavern-bill which Prince Henry discovered in Falstan's pocket: "Items. -A capon, 2s. 2d.; sauce, 4d.; sack, two gallons, 5s. sd.; anchovies and sack after supper, 2s. 5d.; Dread, 4.d., Monstrous Indeed? the preacher exclaimed, but one half-penny worth of ocial evil to that intolerable quantity of theolog-

At a time, he continued, when the most press ing need is that men of all nations should conspire against intemperance and pauperism; should consult upon the question of marriage; of cooperation; should labor to introduce the principle of arbitration, to solve all international difficulties—nine days, are gonsumed in discuss. ing subjects which do not touch these terrible vital questions at a single point, and which contain no scientific and organic capacity to solve them. These men, he-said, ought to rally in general alarm, and with the earnestness of a cru-sade to light the fire all along the line, which shoots, like powder up the sturdiest tree, and roars through the humble reeds and meadow grass, the wasting fever of modern immorality, which ruges in polities and, speculation, makes the panie-stricken, destroys the honor of young men, and parches up the health of society. The men; and parches up the health of society. The signs were prominent enough for men the most addicted to dogma to perceive and take alarm at. The common people set up a great cry; not for any adjustment of doctrines or a basis of Christian union; not for paying a Christian ministry or organizing prayer-meetings and revivals, but to be saved from a degraded politics, a mischleyous gambling in world's property, a criminal creation of fictitions values. Monopoly and competition, he said, are making inveterate haters out of men who would learn love in cooperation, and poisoning the source of religion in their hearts for if a man cannot love his brother, whom he has seen, how can be love an unseen God?

When these religious men gather in council, they ought to say in union, "Behold, we bring you good tidings of great-joy, which shall be to all people." for we assemble to help save a people from their sins, without a tract, with minds emptied of dogma and sectarian zeal, to make room of the thoughts. room for the thoughts inspired by fraternity, to match the evils of mankind with the united in-telligence of every land. Instead of this, it is made plainer than ever that the theory of saving men by fundamental dogma is essentially antag onistic to the theory that salvation depends upon obedience to fundamental law. The primary desire of the churches was to fraternize in the spirit of dogma, They sought to array a solid front against the anti-dogmatists and the scientific men who were accused of infidelity, because

lief in a scheine of salvation. Their own preachers, however humane and cloquent, passed under a cloud of dislike and suspicion as soon as their themes popularized immediate exigencies. These men could not comprehend the breadth of pirit which made Beecher say of Dr. Furness, whose theology he frankly disayowed as being meonpetent against sin, "It is admirable to see how much more a mair can do with a jack-knife than so many of the others who have a whole

As to the anti-dogmatists, he said that they claimed that human nature has never been overthrown. No incidents of eyif were alarming enough to destroy that conviction, or frighten them into recoiling from their method of appealing to tendencies that were still latent, connected vitally with their sources of nourishment, not shriveled away from God

Man, the speaker characterized not as a fallen-being who had offended God, but as a creature of various inheritances, and a perpetual member of the divine household by successive births, to be trained, developed, domesticated, and grafted with culture just where he stood.

After dwelling at length upon the consciousness of right and wrong in connection with nat ness of right and wrong in connection with pat-ural laws, the subject of Pronestantism was taken up. Protestantism, he said, has done in America, the best that it could do. The air of the republic clamored from thousands of steeples the hours, of conference and service. The thriving people-gathered in sumptuous ediffers, whose collective st would appal the builders of cathedrals. The Bible, whose themes are purity and righteons, ness, lay on every desk. There was hardly a a copy, as if the faithin were made to spend a night from home without it. The doctors of the Church, he said, draw up their paper schemes and give to their patient, saying, "Take that;" and, like the man who took his doctor literally, and Swallowed a prescription to find that it was no beffer, than any other piece of paper, the pathent does not find the faint of Adam is expelled. Who were the sinners? How many infidels, atheists and free thinkers were implicated in the scandalous transactions which furnish the promineut news items of the day? Very few and scattering are the undognatic sinners, was the reply, "With rare exceptions the swindling in this country was contracted for by professors of Orthodox religion; who brand the liberal think-ers as dangerous men, and expend part of their commons profits to endow seminaries of the cology. The great defaulters, embezzlers and gamblers were brought up in Presbyterian, Meth-odist and Episcopalian pews. There they saf, responding to illamics of penitonec and confession trembling all the time as if an officer was expected to tap them on the shoulder, to tell them that their financial shifts and villanies were discovered. There unite in prayer the men who sport in property, who speculate with poor men's deposits, who cripple noble charities. The way these men make their grabs was as invisible to the eye of men as their freekled hearts were to The minister who exhorted them every Sunday to come to Jesus and be washed in the blood of the Lamb. The evangelical scheme was nothing but paper at the moment of a pinch. The adventurous speculators jumped through it like a circus-rider through his hoops, and left it daugling. But an Eyangelical Alliance shiftly provided an-other, for the next snan who is expert at riding

the two horses, God and Mammon.
In concluding the speaker entreated the Christian churches to call the world's morality into an alliance that shall have no doctrine but rightcourness, no form of worship but the fair humanities and the fine arts which corresponded, no, adorable object but the framer of morals and beauty, the infinite cause of conscience and brotherhood. Let this alliance of thinkers, entific nien and philanthropists occupy itself with the laws of Nature and of man, to create a religion by observing and inferpreting a Godto make facts their comment instead of 'textual' fancies. Let the word be neutrality; let the method be knowledge, natural opportunities, so-cial and sanitary legislation: let the emphasis be made by sympathy and cooperation; let the great scheme of atonement be mutual redemption. When Tyndall devoted the balance of his lectur-ing profits to the United States. Through will" to give our people the benefit of knowledge, he put-consecrated oil on his head and became a prophiet of peace and good will to man. Expecting to get no grace from God by prayer, but applying the grace he had by nature, he did a gracious and religious act, and helped to make two na-tions more than kin. This was alliance.

The Financial Question.

BY WARRES CHASE. Every writer and speaker must have an opin-

ion- for the public on the crisis, its causes and cures, and we have ours. For thirty years we have watched the financial changes of our counry and its government, and have been gratified at the constant tendency toward a correct andpermanent system of currency and banking. The first and greatest obstacle to a true system. was the National Bank, which monster was removed by Gen. Jackson. The next most formidable obstacle was State Banks; and these, with the private and incorporated banks of issue, were finally cleared out of the way by the war. They had lost the confidence of the people by the constant failures in which the people were repeatedly cheated in the entire loss or depreciation of their paper issues. We have at last reached the point where the circulating paper turrency is safe, and the bill-holders are secure against loss or depreciation (save in 4th exchanges for gold); but this could only be accomplished by the National Government holding securities for all issues of incorporated banks, and furnishing them the notes; but these notes can never he better than the direct issues of the government (greenbacks). Can any honest man give a reason why they should not entirely supersede the national currency, and be issued to replace it, and take up the national debt bonds on which we pay interest to the banks that borrow the notes of the government on this security, and then loan them at profit, while they draw interest out of us on the securities? Since we have to be responsible for the notes, and hold the security, and the notes both %. There was a necessity during the war that no doubt justified the Treasurer (Chase), with authority from Congress, in making the umfavorable bargain with bankers, and giving them this hold on the people for usury but that necessity exists no longer, neither does any obligation exist to continue it. It is now kept up only by the enormous power of the incorporated money monopolies, which no politician dares attack who has influence enough to effect a change-or no party, at least. The failure of Jay Cooke & Co. is no injury to the country and its producing classes. A score or more of the leading monopolies can be spared to advantage, and all will tend to bring about sooner the necessary change toward which we have been tending, and which can only be hastened by financial crises and panics, such as those of '37 '57 and '73. What is needed, and what we shall have, is, first, all paper currency national currency, issued directly by the government, as greenbacks are; second, national savings-banks-

of deposit, where all the people can safely de-

posit their earnings and receive a small interest.

on deposits, that will consequently always be

hence no runs or fear will cause them to be hastily withdrawn; third, these deposits can capily be invested (over suitable reserves) in the best secured and interest paying bonds and mortgages, and thus the government lose nothing by paying interest on deposits. The whole ystem is simple, natural, and easily adopted when the interested speculators and swindlers can be overcome by honest people; but the industrial classes of this country have not yet taken action nor wise comisel on the financial business of the country. The whole business has been left to bankers, brokers, stock speciusel sought and relied upon in every financial crisis: and yet we have gained some point at each great commercial revolution.

The trouble at this time is not that the notes in the people's pockets are worthless or damaged, even though the national banks fail, but it is that the people having surplus money, have, with a promise of great interest, been induced to deposit their little sums and savings in the sayity banks, which, being private and incorporated companies, were not safe, and as these institutions, to make up the interest they paid on deposits had to speculate in stocks and bonds, of course they became shaky and insolvent in many cases. What we now want is the same security room in any hotel which was not provided with for deposits that we have for currency, viz., the a copy, as if the faithful were unable to spend a Government, and our present post-office money-Government, and our present post-office moneyorder department shadows it forth. In small towns the post-office could be made use of for the purpose, and in large ones sub-treasuries and deposit banks."

There is a new and pernicious movement now started in favor of free banking, on bond security, to get more currency into circulation. It is a bad move, because it will increase the amount of circulation that we have to pay interest on, while all increase in the currency should be greenbacks, on which we not only pay no interest, but actually gain from two to three per cent, in the loss, by accidents, by fire, &c., &c. When the people are ready to look at this subject, and to listen to wise counsel, they can and will adopt the true policy of securing themselves not only against worthless currency notes, but against swindling institutions that get their earnings on deposit and fail to return them. The people are the Government, and are always security to the individual.

The financial question and the land question are the two great questions to be settled, and the Jabor movement will be involved in them, and

soon adjust itself when these are properly settled. We see an easy solution and settlement of the financial question, if any political party could take hold of it for the people. Following this, but not preceding it, the transportation question can also be adjusted; and if the government does not take any of the great railroad routes now built, it can make new roads for transportation of freight by using deposits for that purpose, and hold these, as it does the navigable rivers, for general use, subject to toll-rates and regulations necessary for repairs and protection. Three or four great trunk freight roads would soon be built across the country that would open the whole world for markets at cheap rates of transport from the great grain fields of the West.

There is a glorious future for our country, if we do not avert it by bad legislation and narrow policy on different subjects; but the policy must be such as to meet the great wants, of the age inall directions-and the present is a crisis in all directions—and the present is a crisis in in the name of the Lyceum, as a slight token of finance, and a good time to move one point its appreciation of her faithful labors as Guardahead and secure the right currency and securiv for surplus funds of individuals.

Social, religious and political tyranny go hand in hand, and so must the progressive minds. If we now had some strong and leading intellects in political life who would take hold of the subject and push forward the interests of the subject and push forward the interests of the people in securing the above changes in the linancial policy, an important step could be gained easily, as all the land and labor reformgained easily, as all the land and la lior reformers would join in it, for it is greatly for their interest, and they would see it at once. But there is a mighty power-of bankers, brokers, jobbers and exchangers-that runs (and rains often) the finances of this country, which would oppose any system that would put a stop to speculating on and in the money borrowed in small-sums from the confiding and often cheated. people. These bankers and brokers want more chances to speculate, and want more currency based on interest-bearing bonds, &c.

A Mirror of "Christian" Justice.

Looking over the account of the execution of the unfortunate Modoes in last night's paper, Mr. Editor, I came upon the following, which I copy rerbotim: "As the drop fell, * * * wails of deep and bitter angusa were the stockade, where the wives and children of the poor fellows had a fair view of the shocking delivered at the morning service, which forms the basis for discussion the remainder of the day. wails of deep and bitter anguish went up from the poor wretches, who, after all, were only fighting for existence; but I question whether the civilized world ever exhibited so hideous a spectacle as the leading out of women and children to witness the execution of husbands and fathers! It seems too infamous to be believed. Yet this is a Christian nation. The Evangelical Alliance is in session in New York, and the holy fathers, when they can spare any time from that occupied in mutual admiration, are prophesying the spread of Christianity over the whole world, and generally agree that civilization owes its existence to Christianity. I commend to the leaders of the Evangelical Alliance this conclusion, which is drawn from innumerable dismal but undeniable facts': that the so-called civilized Christian nations, in their treatment of the weaker races, are as brutal, ferocious and relentless as the savages themselves; and that, if civilization is an outgrowth of Christianity, then Christianity is directly-responsible for the outrages committed by civilized nations. A few facts in support of this conclusion:

1. The outrage on the Modoc women and children noted above.

2. The Sand Creek massacre in Colorado, where Col. Chivington,* with five hundred Colorado volunteers, surprised and in cold blood murdered eight hundred Cheyennes, men, women and children, not sparing even infants, these Indians being-invited to a "talk" by government officers, and suspecting no harm.

3. The extermination of the California Indians, many of them being murdered on their reserva-

4. The treatment of the Chinese in California, whereby Chinamen are murdered in open_day, in the streets of San Francisco, without the possibility of obtaining a jury to convict or a witness

to testify against the murderer. they preferred faith in a system of nature to be- safe, as the government will be responsible, and long the Methodist denomination before he

5. The massacre of negroes in Louisiana a few months ago. 6. The slaughter of men and women, and the

burning of orphan asylums in New York City during the war.

7. The frauds on the government by men standing high in the church.

8. The disgrae Cul disclosures of the doings of a Christian minister in a New York female or phan asylum.

9. The putting down of the rebellion in India, where the foremost Christian government of the earth blew away from the mouths of cannon hunlators and interested politicians, and their coun-, dreds of unhappy Hindoos. The papers of the day were filled with pictures of these acts. The details-of the air being filled with blood and flying fragments of flesh-were simply sickening.

10. The slave trade carried on to-day by English vessels among the Pacific, islands-a more potent horror than the African slave trade.

11. The extermination of the natives of Australia, New Zealand and the Pacific islands, either complete or in progress.

12. The ferocity of the warfare which the most Christian nation, Spain, now wages in Cuba. The nearly equal ferocity of the Spanish Carlist rebellion at home.

13. The outrages of the Dutch upon the Achen-

14. The message of his most Christian Majesty, William of Prussia, to his Queen, ordering a Te Deum and praises to God that fifty thousand men made in His image lay stark and stiff on the field of Sedan.

15. The horrid slaughter of the Communists in Paris, and after, on the plains of Sartory-men, women and children-by the Christian government of France.

I commend these things to the Evangelical Alliance, lest the people begin to think; and Christianity be put upon its trial at the bar of Common Sense and Justice, and be judged by it's Z. A. W.

Boston, Oct. 5, 1873.

Spiritualist Lectures and Lyceums.

BOSTON. -John A. Andrew Hall. - Wedding of Miss Mary A. Sanborn. - The morning of Sunday, Oct. 5th-with its mingled streaks of sunshine and sheets of rain—will long be remem-bered by the pupils and friends of the Children's Progressive Lyceum No. 1, as an occasion sancti-fied to recollection by the union in marriage of their faithful Guardian, Miss. Mary A. Sanborn, with Mr. George W. Lang, of this city.

The platform was finely decorated for the occa-sion with wreaths of autumn leaves and flowers, Mrs. Maria Adams superintending the work. Mrs. S. A. Floyd, Mrs. Flanders and Hattie E. Robinson also contributed floral offerings. On a stand near the front of the stage, two beautiful bouquets were placed, at a little distance, in vases, and connected by an intertwining of green trailing vine—typical of the service about to be inaugurated. A large audience filled the hall to overflowing, and the Lyceum turned out with full ranks. Assistant Conductor Danforth called the meeting to order, and carried out the regular services, of the school, aided by Mrs. Stone as Acting-Assistant Guardian, and Willie S. French as leader in wing movements. Songs, recitations, instrumental music and readings were participated in by Mrs. Emma Fessenden Brackett, Alice Cayvan, Lizzie Thompson, Mrs. Annie Barlow, Maria Adams and Miss Higgins, Master Barlow, Maria Adams and Miss Higgins, Master. Geo. Dodge, Ella Carr, the Misses Saunders, Cora Stone and others; after which, the exercises closed by singing, and the wedding was inaugurated by music from a full orchestra, under direction of T. M. Carter. Rev. Mr. Barnard, of Charlestown, performed the ceremony, at the conclusion of which, a fine water-set in silver was presented to Mrs. Lang by Willia S. Espach. was presented to Mrs. Lang by Willie S. French, ian for the last six years. The meeting then adjourned, and congratulations were the order of the day, all parties wishing happiness and success

to the newly united.
... Mrs. Sarah A. Flöyd spoke as usual on the af-

ternoon and evening of the same day. The Boston Spiritualists Union and the La-dies' Aid Society connected therewith have rentevening meetings in their new and convenient hall, on Sunday evening next, Oct. 12th, at 71% o'clock. Question for conference: "What can be done to secure harmony and concert of action among Spiritualists." All Spiritualists and friends of Liberalism are cordially invited to attend. ADMITTANCE FREE. H. F. GARDNER, Pres.

The Ludies Aid Society will meet on Thursday, Oct. 16th, at 214 o'clock, in New Fraternity Hall, Parker Memorial Building, corner of Berkeley and Appleton streets. General sociable in the ing. The ladies invite all their friends to evening. The ladies invite an their received to visit them in their newand commodifus quarters. Speeches, readings, music and dancing will make the evening sociable one of unusual interest. All are freely and cordially invited.

Louise F. Kitthedge, See'n. The Religio-Scientific meetings held at Caledonian Hall, 289 Washington street, are increasing in interest as well as in numbers. The object of the meeting is to discuss religion from a scien-

On Sunday, Sept. 28th, the address was delivered by Dr. Hodgdon on the subject of Moral and Physical Inheritance—followed by remarks from Mr. Asa Fitz, Dr. Brown, Dr. Dewey, Dr. II. B. Storer, Dr. Thompson and others. subject proved to be one of so much importance

subject proved to be one of so much importance that Dr. Brannen (who presided the following Sunday) delivered an address in continuation, or one of similar import.

The object of the meeting, as stated, is to gain knowledge by an exchange of opinion, each speaker bringing into the discussion as much of truth as he may have been able to gather. All could be a supplied from the discussion of the continuation of the continuat rambling remarks on outside issues are checked, and the speakers are requested to confine themselves to the subject under discussion.

The Nassau Hall Meetings were well attended and interesting on Sunday, 5th inst. Mrs. Litch and Mrs. Ireland gave many very excellent tests from the platform in the morning. Mr. Stiles also gave an inspirational poem. The platform was occupied in the afternoon by Mrs. C. F. Taber and Mr. Stiles. Several poems were given under inspiration by the latter; also an excel-lent address by Mrs. Taber: Mrs. Gray also made a short address. Next Sabbath afternoon will be devoted principally to the interest of the children. Seats free. The demonstrations of spirit power at the above-named half on the evening of the 5th, through the mediumship of Mrs. R. K. Stoddard and her son, Master Hough, were of such convincing nature that the committee chosen by the audience to examine the cabinet and tie the medium were completely confounded.

Yearly Meeting at Richmond, Ind. The Yearly Meeting at Richmond, Ind.

The Yearly Meeting of the Friends of Progress, and the
Semi-Annual Meeting of the Indiana State Association of
Spiritualists, will be held at Richmond, Ind., commencing
Filday evening, Oct. 31st, and continuing over Saturday
and Sunday, Nov. 1st and 2d. A cordial invitation is extended to all friends of free thought to come, and particulaily to those of the State we would say do not fall to be
present.

DR. SAMUEL MANWELL, President,
J. R. BUELL, Secretary.

New Hainpshire Spiritualist Association. The Friends of Progress are requested to meet in Annual Convention at Bradford. Town Hall, on Friday, Saturday and Sunday, Oct. 31st, and Nov. 1st and 2d. H. P. Falffeld is engaged for the meeting. All speakers and free thinkers are couldally invited. Come one and all.

Per order of the Committee.

ALBERT STORY, Secretary, G. S. MORGAN, President,

ALBERT STORY, Secretary,

JUST PUBLISHED, A LARGE EDITION OF

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