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Foreign Correspondence.

LETTERS OF TRAVEL. NUMBER FOURTEEN.

Written expressly for the Banner of Light, BY J. M. PEEBLES.

EDITOR BANNER OF LIGHT-The pen dropped, in a previous letter, while describing Singapore, lying just across the straits that wash the southernmost point of Asla. The word, literally Singapura, from the Sanscrit singa, touching, and pura, city, implies the ancient "touchingcity" for commercial traders between China and the countries west.

Nestling down to within some seventy miles of the equator, one would naturally suppose, though embosomed, in flowers and fadeless foliage, that Americans from the Northern States could not here live; and yet, they do. The green isles, the sea-breezes, the atmospheric moisture from frequent showers, and the financial facilities for traffic, reveal the reasons. There are really no seasons here-not even the wet and dry of California and Asia Minor; but a perpetual summer, with a remarkable equableness of temperature, crowns the year. All this said, nevertheless the climate must be enervat-

NEARING THE CITY.

Approaching Singapore, a little to the northeast we crossed the 180th meridian west from New York, being almost directly opposite our home in New Jersey; and yet, though feet to feet with Americans, we did not fall off into space, nor did the law of gravitation cease to fasten us to Mother Earth. Making into the harbor, the steamer passed between a large island, covered with palms, and a cluster of little islets putting up from coral depths. At gles. Others had been cleared, their sides serried something like potato-fields, and planted with pine-apples.

NATURAL BEAUTY. In these Eastern archipelagos and oceans, Nature puts human language to shame when it attempts a description of her hixuriance. These islands of loveliness, comparable to emeralds set in seas of silver, or gems glittering upon the bosom of hushed waters, their foliage reaching to the shimmering edge, where they dip their broad leaves in heaving waves-these Indies, the lotuslands of the East, considering the geological formations, the oriental vegetation, the magnificent forests, musical with birds of gaudiest plumage, the cocoa nut palm, prince of palms for beauty and nobility, the groves of spices, where one eternal summer gilds hill and dale-all these conspire to constitute the loveliest region on earth. It is not strange that certain theologians, ethnologically inclined, have fixed the Adamic Paradise in the Malay Archipelago. Other islands have their charms, but these bear away the palm. Perfumed isles and aromatic airs are no fabled dreams. Stepping out under brilliant skies in

THE CONTRAST-FLOWERS AND FLEAS. Though the Malay peninsula abounds in bananas, mangos, mangosteens, gambier, nutmeg, pepper, bamboo groves, gutta-percha forests, pine-apple plantations, tapioca uplands, clove and cinnamon gardens-it has its drawbacks in the way of insects, lizards, serpents and tigers! Mosquitoes sing the same bloodthirsty tunes as in America. Though tarrying at the best hotel, our rooms are infested with flies, beetles, fleas and slimy lizards, crawling upon the walls and ceiling. The other morning upon rising and lifting my pillow, out darted from under it a wretchedly ugly lizard! All poesy lands have their prose sides.

evening-time, when the land-breezes were coming

in, I have been literally fanned by soft winds

laden with most delicious perfumes.

EXTENT OF MALAY COUNTRY.

The Malay Archipelago includes the extensive Malay peninsula, the Nicobar islands on the west, the Philippines on the north, and the Solomon islands beyond New Guinea on the east. The great islands are connected by innumerable smaller ones, extending for more than four thousand miles in length from east to west, and nearly fifteen hundred in breadth from north to south. This vast extent includes three islands larger each, according to Mr. Wallace, than Great Britain. The Malays proper inhabit the Malay Peninsula and nearly all the coast regions of Borneo, Sumatra, Celebes, and many of the

THE MALAYS AN OLD RACE.

Though the Malay Peninsula was unknown to Europeans till the arrival of the Portuguese in India about the year 1500, the race for weary ages possessed the knowledge of letters, worked metals, domesticated and utilized animals, cultivated fields, and led the commerce of the Pacific ocean. Their language crops out not only in very remote islands to the east, but, according to the English ethnologist; Mr. Brace, "in Madagasear, three thousand miles distant, the Malay words form one-seventh of the vocabulary of

Dr. Prichard regarded it as settled that there was a Malay-Polynesian race which, at a period before the influx of Hinduism, existed nearly in the state of the present New Zealanders."

Marsden declares that the main portion of the old "Malay is original, and not traceable to any foreign source." Humboldt considered the Malay-Polynesian languages to have been "primitively monesyllabic, with marked resemblances to the Chinese."

says, after speaking of the "immemorable anstiquity of their language," that the art of con-

while excavating in some of these islands, are very ancient Chinese coins.

WHENCE THE MALAY RACE? America, young and ambitious, is not all of the world. Who were the mound-builders of the West? From whence the aboriginal red Indians? Before the American Continent had been pressed by human feet, Asian civilizations had flourished and died. Saying nothing of theories pre-historie, there are solid reasons for believing that the Malays were originally a composite of Central Africans and Mongolians. Infact, both tradition and inscription unite in teaching that long ere the pyramids reared their mighty forms, the Malays were conquered by powerful kings from the north. Twice brought under the yoke of foreign rulers from the north and northeast, they inherited from that nationaland northeast, they inherited from that national—their hair, and take a portion of the scaip from ity now known as the Chinese. Each invasion—the head of the slain enemy as a trophy; and so necessarily left the racial effect upon the posteri-

ans did not originally have thick lips, a flat nose, and short, knotty hair. Cushite history proces this. The color, however, was always very tark or jet black. The New Guineaus, set down by all ethnological writers as Malayaus, have curly, erispy hair; it is also long and bushy, and of it they are very proud. Whenever the negro elelittle islets putting up from coral depths. At the feet of these are glittering white sands, while their summits are crowned with rich green jungles. Others had been cleared, their sides serried diviligations and more recently, some of the Philippine Islands, it melts away much as do wild animals before diviligations. civilization.

HOW CAME THE MALAYS INTO NATIONAL POSI-

Subjective thinkers, as well as geologists, care little for Jewish records, Usher's, or any other theologian's calculations. Ruins, menuments, inscriptions, and lingual roots—these determine eras of civilization and the colonization of races. Eastern traditions state that many, rery many thousands of years since, when a traveler entered a distant country, having a different colored skin, he was supposed by the more superstitions to have been dropped from a star to people a new portion of the earth. And accordingly, the tribe that he visited gave him several wives and sent him adrift to replenish and populate. But to approach the historical, with inferences from monumental raine investigations. mental ruins, inscriptions, and suggestions from attending unseen intelligences, some eight thousand years since the Malay Peninsula and a vast tract of country north of it was the great-half-way halting ground between the Central Africans of the West, and the Chinese or more north-Mongonians of the East. On these rich table lands, abounding in wild grasses, grains and fruits, intercrossing caravans with their merchandize rested and recruited. Settlements commenced, intermarriages followed, villages, then cities, and finally an opulent kingdom was the result. Becoming proud and depradatory, this kingdom warred with and was conquered by Tartar hordes and Mongolians, getting among other cansequences a fervid infusion of Northern blood through the lax social relations then prevailing.

After the lapse of a few hundred years, they were again conquered by the Chinese and their allies, the conquerors in considerable numbers remaining in the country; softening the skin to a light copper and straightening the hair through intermixture in their social relationships. These causes, with various climatic conditions, consti-tuted the Malay race, which about six thousand years ago was in its palmy periods. Their language, ever flexible, shows plainly that it has been acted upon both by the Monosyllabic Chinese and the Sanscrit. The very word, "Maylay," is Sangrit is Sanscrit.

Inheriting Mongolian energy, and naturally, sailors, these Malayans began at a very early period to emigrate, and colonize islands to the south and east. The north-east monsoons would take them first to Sumatra, and then, considering the oceanic currents and prevailing winds, they would gradually drift southward and to the east. Evidently the mound-builders and the descendants of these, the North American Indians, were largely Malayan in origin. This long unsolved problem admits of ethnic demonstration.

THE MALAYANS AMERICA-WARD. While cruising across the Pacific, Capt. Blythen pointed out to us on his North and South Pa-cific charts, sixty islands reported and located by navigators some two hundred years since, that have sank from human sight. Some of these were said to have been inhabited. Cataclysms and convulsions were ever common along the volcanic zones of the tropies. A vast continent—something like the New Atlantis spoken of by Plato—was submerged in the Pacific, save the mountainous peaks, several thousands of years ago. Such of the aborigines as survived upon the mountainsummits and high lands, intermingled maritally with roving eastward-bound Malays. They crossed from island to island in crafts, corresponding somewhat to their present *prahus*. Traversing the island-dotted waters through Polynesia, they reached the western coast of South America. Their continental course during the succeeding centuries was northward through Mexico to the great chain of northern lakes. Ruins, symbols, and the crumbling pottery of the last of the mound-builders and Mexicans, are

almost identical with ruins, carvings, and old roads in Malay-peopled lands.

The acute ethnological writer, D' Eichtal, de-clares that "the Polynesian is an original civilization, and apparently the earliest in the world : that it spread to the East and the West from its focus in Polynesia, or in a continent situated in the same region, but now submerged; that it reached America on the one side and Africa on the other, where it embraced the Pulahs and Conte! He fourther content to the Pulahs and Copts." He further suggests: "that a germ from the Polynesian cradle, falling into the valley of the Nile, originated the ancient Egyptian civilization."

CUSTOMS COMMONITO MALAYS AND INDIANS. The Rev. Mr. Keasbury, thirty years in the East, and one of the best Malay scholars in the

Crawford, who has made the Malays a study, world, has, with another gentleman, a list of ays, after speaking of the "immemorable and worlds found both in the Malay and the original adialects of the American continent. But we have the argument from the riquity of their language," that the art of converting iron into steel has been immemorably known to the more civilized nations of the Malay Archipelago." There are Sauscrit inscriptions in Java, and some of the other Malay-peopled islands. The Malay Annais, a blending of fact and fable, date back nominally to the reign of Alexander the Great. Among relies found, I have seen no Pacific Islanders, no people anywhere, that, in general features, color of skin and hair, carriage in walking, method in sitting, and government by chiefs and sub-chiefs, so elpsely resembling our better Indian-tribes of the West and Southwest.

Traveling out into the country from Jöhore, and also up the Peninsula, (starting in at the

and also up the Peninsula, (starting in at the Wellsley Province, opposite Penang,) where mon-keys and the ruder of the Malays inhabit alike fields and forests, I either observed or learned from others that these degenerate Malays, instead of shaving the beard, pluck it out, as do

the Indians of America. Walking in streets and forest paths, the woman strides along in advance, the man following to ward off beasts of prey. So with the Indians. In this country, by the way, tigers, stealing up behind, pounce upon the yietim, the fore-paw striking the back of the neck. Deaths by figers

are frequent.

The Malays generally bury their dead in a sitting position, interring with them implements of war and food, as do some of our Indian tribes.

The Malay women, back in the mountainous districts, perform all the hard labor, while the men hunt and fish. So with our Indians.

The Malayan-dyaks of Borneo, and others of the more warlike tribes, put showy feathers in

with our Indians.

They wear their black hair loose and long, Do not shrug the shoulders at the mention of Africa. Neither Congo nor Congo negroes constitute all of Africa. And, further, all Ethiopians did not originally have thick lips, a flat nose, and short, knotty hair. Cushite history praces

THE "FALL OF MAN."

Under the droll drapery of Esop's Fables nes-tle lessons sumny with moral beauty; so, con-cented in the Mosale myth—"Adam's fall?"—there is a germ of truth. All through the East are moss-wreathed ruins, telling of golden ages and higher civilizations.
"In the province of Kedu," writes A. R. Wal-

"In the province of Kedu," writes A. R. Wal-lace, "is the great temple of Borobodo. It is built upon a hill, and consists of a central dome and seven ranges of terraced walls covering the slopes of the hills, forming open galleries. Around the magnificent central dome is a triple circle of seventy-two towers, and the whole building is six hundred and twenty feet square, and about one hundred feet high. In the ter-race walls are niches containing four hundred and about one numered feet high. In the terrace walls are niches containing four lundred figures larger than life; and both sides of all the terrace walls are covered with bas-reliefs carved in hard stone, occupying an extent of nearly three miles in length. The great pyramid of Egypt sinks into insignificance, says Mr. Waldace, when compared with this sculptured hill-temple in the interior of Java!" There are other templed ruins and inscriptions, remember, in Malay peopled countries and islands long ante-dating this. Who the projectors?—who the constructors? Ask the Malays—echo! Appeal to history; it is silent as the chambers of death! THE MALAY FEATURES, DRESS AND DISPOSITION.

Standing upon the steamer before landing in Singapore you see a molley crowd dressed in every possible costume, from the simple white hip-rag of the nearly naked Kling, the silken aftire of the well-to-do Malay, and the surfast-ing blue of Chipaman, to the flowing dress of the Mohammedan Hadjee. Wealthy Chinamen dress, however, in fine style, having on these

dress, however, in the style, having on these islands their carriages and scores of servants.

The Chinese cooles carry everything, from pails of water to cook shops, on balancing shoulder sticks; while the Klings, from Madras and the Coromandel coast, and the Malays also, carry their cakes, fruits and wares in trays upon their

The Chinese in these islands are not permitted to be policemen because of their belonging to secret societies among themselves. These coolies are frequently brought into the criminal courts but a Malay seldom appears as a culprit. The Malayan costume consists of a *baju*; or jacket—a pair of short trowsers with a surong - i. e., a piece of silk wide at the top as the bottom, gathered close around the waist. In addition to the sarong the women wear a loose, sash-like gar-ment thrown over the shoulders, called a kabia, which, to say the least, is cool and comfortable. In complexion they are fairer than the men-

a handsome light olive. In married life, they are noted for chastity and the love of the family. Owing to the comeliness of their features, their delicate hands, drooping lashes, fair faces, lustrous eyes and ruby lips, many Europeans are charmed with them; and who, if they do not, ought, by every principle of justice, to marry

Though a degenerate race at present, they are naturally proud, frank, generous, true to their friends, and affectionate in disposition. In physique, they are well-proportioned. They step with an independent gait. They are not industrious. They have no acquisitiveness. In an ungenial clime, among selfish worldlings, they would starve. They exemplify the command, "Take no thought for the morrow." Some of them are endowed with rather a high order of

intellect. Their foreheads, though full, are larger in the perceptive than the reflective range.

The Malay nobility, usually exceedingly wealthy, are called *Rajahs*. These, with the *Maha Rajahs*. a rank higher, are now educating their children in Europe. The Rajah of Johore has eighty in Europe. The Rajah of Johore has eighty thousand subjects. His position is nearly equal to that of a petty king in Continental Europe. THE RELIGION OF THE MALAYS.

In the thirteenth century, Mohammedan misionaries converted the Malays, in the Straits of Malacca to Islamism, using persuasion instead of the sword. Their original religion, however, was entirely different. John Cameron, F. R. G. S. assures us that "such Malays as have embraced none of the more modern religious believe in some Divine Personality, corresponding to God, and a future life, where good men enjoy ecstatic bliss, and the wicked suffer purgatorial punishments." But "their religion," he adds, "is ments." But "their religion, he adds, "Is strangely mixed up with demonology. They believe that every person is attended by a good and bad angel; the latter leading to sickness, danger and sin, while the good angel seeks the individual's health and happiness." In their "lives, they are influenced more by fear than hope." They propiliate the wicked angel and the evil spirits. It is only at death that they ask the especial care of their good angel. They stand in no fear of the transition. Some of their ruins indicate a relationship theologically to the sun and "serpent worshipers."
[Concluded in our next.]

Miterary Depantment.

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TWO COUSINS;

SUNSHINE AND TEMPEST

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

CHAPTER IV. Love and Madness.

I retired to my room, a large and pleasant apartment, overlooking the meadow, the river, and the soft swelling upland prairie beyond. The moon had risen and shed its silver-light, on the apple-orchard, now in full blossom. The white petals trembled in its sheen and fell in tiny showers on the grass beneath. The flowers, drank in the freshness of the dewy night, and the grainfields lay like a great lake in the landscape. For a few moments there was doep silence, and I heard nothing, save now and then the stamp of a restless horse in the long stables in the rear of the building. I could not see them, but I had visited them the day previous, and learned that a large, thriving family lived and labored on the farm attached to the institution. There were six or eight horses, two or three yoke of oxen, one dozen cows. It was a pleasure to look at them, so sleek, so well-fed, and kepten such clean, airy stables, that many a poor man might envy these animals their boarding-house. The stock here was the pride of the State. The Doctor had a fancy that way, and had done much toward the selection and rearing of fine stock. There were fat sheep, too, in the pastures, and in neat little. kennels of their own, near the house, there were two dogs of the St. Bernard breed. As I sat by the windows, I thought of these fields and orchards yielding their harvests in due season, of the animals, growing strong to labor in life, and in death subserving the use of man-of all these living things, obedient to law, fulfilling their destiny and falling into the order of Nature, as the Creator of all designed. But within, under this roof are eight hundred human beings that seem in some strange way to have escaped from their orbits, like wandering stars that know not their appointed times and seasons, or like ships at sea that 'have lost their reckoning and go sailing onward, ignorant of their latitude and longitude, with eyes blinded-to-moon and stars that shine in vain for them. If man is merely an animal, why is he so much more subject to mental aberration than his kindred? Does improvement of form and advancement in intelligence caused by natural selection, make us more subject to mental disorder? The Doctor tells me that the most finely organized brains are the most liable to insanity. If so, pray let us go backward, for those horses and cows in youder stables are far happier than the hundred poor sufferers in the basement rooms of the institution. Here, as I said before, are eight hundred disordered souls to whom life is only a curse, and these are but one-half of the number in this State! I wonder, if there was as much care taken in rearing their bodies physically, and managing them judiciously, as we take with stock on our farms, if there would not be fewer disordered minds? What if we should think more of the body and less of the soul? Don't start, dear reader; I know what the Book of Books says: "Life is a vapor which appeareth for a little time, and then vanisheth away," &c., &c. But in one sense, and a very important one too, your life never vanishes away. As you are, so may your descendants be -the deformity which is a curse to you will deseend to offspring, and the disease of which you die may reappear in your posterity many generations hence. .

My room was in a part of the building distant from the most troublesome patients, so that my sleep was not likely to be disturbed, but I knew there were those beneath that roof to whom no sleep would come that night, and others whose slumbers would be broken by horrid visions, or torturing pain. Why did I come here? I asked myself; of what use can you be to these poor creatures? The very thought of them kept me awake for hours, till at last I fell asleep, saying thus to myself : You came here with a good design. He who orders all our footsteps, will lead you right; pray that you may be a comfort to some poor wanderer in this house. With such a prayer on my lips I fell asleep at last.

The next-morning I began my visit to the different wards. There were eight in this house. The fifth ward was on the same floor with my room, and so convenient of access that I visited it more frequently than those on the other hall. Every morning, after breakfast, I called upon the occupants, and they came to look upon me as regular visitor at that hour; some of them were. always waiting for me at the trellis which separated them from the attendants' room. The anteroom to this ward was neatly furnished, and the one large window was adorned with climbing plants, which were twined over the easement and formed a pretty shade and arbor. This window commanded a view of the courtyard below, and of the windows opposite in the L part or adin which the fifth ward was situated.

. The first person I met when I entered the ward, I man, with nothing of the sheep nor of the wolf

on the morning after I came to the place, was Mrs. Johnson, a lady somewhat jast middle age, with gray hair and keen black eyes. She examined me closely for almost a minute, taking in, with those sharp eyes of hers, my person and dress, from the bow on my morning cap to the kid tip off my cloth gaiter.

"Are you'the new matron?" she asked; "No; I am only visiting here for a few days."

There was a twinkle of, her bright eyes as she said, "Ay! ay! Lunderstand! They always tell that to a new comer. A few days! a few days! You will stay longer, ma'am, see if you don't. And you will find out, too, how hard we work. here, foiling like slaves to take care of women who would n't look lit to be seen if we did n't comb their hair and wash their faces."

Near to Mrs. Johnson, with her face pressed to the grating, was a dark woman in a called dress, her hair plainty parted and drawn back from her forehead. She wore neither collar nor ruffle about her neck, yet was cleanly, and decent in person. She looked at me, as I opened the door, and said, with a voice full of saidness: "I want to go home! I want to go home! They need mothere! I must go home!" She did not try to force herself out, seeming to understand that it would be of no use, having probably seen the experiment tried in vain, but my hearbached and my hand trembled as I turned the key in the lock and shut myself in with them. The slight noise which I made brought another woman to the entrance, who; with a fierce and angry gesture, demanded to be let out. "Why am I shut up here?" she asked, trying to force the key. from me; "I will go out,"

"It is of no use, Mrs. Casey," said a loyely looking woman dressed in white. "You must be patient. By and by, when you are patient and willing to stay here, they will let you out. Walk this way, ma'am," turning fo me and preredling me to the parlor of the ward, a pleasant room, where a number of, patients sat reading or were lying upon the lounges, "We are happy to see visitors," said my guide; "any news from he outer world is pleasant to us. You know, I suppose, that we are poor, weak-minded women

The voice was soft and low, and there was no appearance of Insanity in eyes, manner, or conversation. I stood looking out of the window a she spoke, and replied, rather imprudently as I feared the instant the words escaped my lips: \ "There is one comfort-you must have had sense to lose; the fools do not come here."

Her laugh was a sweet ripple as she said : "You are right; the idiots go there," pointing to the asylum for imbeciles which was seen from the window.

The first painful impression-1-received during this initiatory call was the sadness of the inmates in the consciousness that they were inprisoned under lock and key. To some this feeling, I am confident, operates to deepen the insanity. I wondered if it could be removed; if in any way the restraint could be lessened without. danger to others. Every day Mrs. Johnson met. me with complaints of hard work, and an idler woman could hardly be found in or out of the asylum; and the sad voice of the young mother repeated every morning, "I must go homehome to my children! they need me there; I must go home!" till it seemed as if I must find a way to release her. How'l longed to bear her in my arms to that distant home, and see what the effect would be upon her! The lady in white was Mrs. Ellis; she was uniformly gentle and ladylike, talking of the books which she had read, or directing my attention to the beautiful scenery which lay spread out before us-" My garden of the Lord in its summer beauty," sh said. Now and then she spoke of her Christian faith, and here her ideas seemed to be as rations. al as when she spoke of common things. I had thought perhaps that her disease was religious monomania, but I was surely mistaken. Why, then, was this woman in the asylum? I made up my mind that she was one of those unhappy. yietims of whom we read, sent there by some husband who had wearied of her, or by the connivance of relatives who wanted her money. 1 thought of her as a martyr whom I would rescue. from this death in life. In my zeal I spoke to Dr. Minot of her that evening, and asked him if hé could conscientionsly retain her. He smiled and said :

"Wait a week, Miss Esther. Her friends are coming to see her then."

I waited, but each day confirmed me in my first impression; and I had fully made up my mind that I should take some bold step, when. her husband appeared. I was sure he was a monster of wickedness - a wolf, perhaps, in dition, corresponding to the wing of the building | sheep's clothing; but I would strip off his disguise. He came, at last—a plain, unassuming

she learned that she could not see her child unless she saw her husband also, her tools, and he iffd not notice our entrance. emother-love triansplied, and showent down to

live with you. Leave me my child." had heard such favorable reports of his wife's convalescence, that he hoped this mania had

Ductor.

'No. Doctor I never witt sit at the same table with that man again." Nor would she be induced to after her mind.

Mrs. Ellis was the only chief of parents who Her marriage pleased her parents, and for awhile she seemed very happy; but her harband, whose favorite stimulant-novel reading.

Her imagination was cultivated at the expense day people became distasteful to her, and she at

great lord out of Spain will come to claim his Eady Jane:"

She was brought here in the hope of cure; but the more. I saw of her gase, the more hopeless it seemed. She usually dressed in white, and wore flowers in her hair. . Hour after hour she would sit with folded hands, looking out over the broad prairie for the "knight with silver spurs", who was coming to rescue her. Whenever her husband's name was mentioned, her gentleness forsook her, and she was then a maniae.

'This husband hating madness," said the Doctor, "is becoming fearfully common. Each year adds to the number in our house, and I can account for it only by the fact that there are so few. love marriages. There is an eager desire for \ wealth, and the luxury which wealth can command, that causes women often to marry for money, and find too late that a woman's soul erayes something more. They drink the bitter | world." waters of sorrow, and feed on Dead-Sea apples. Some minds are not strong enough to bear the disappointment, and insanity is the result."

I am sure that Mrs. Curtis was wounded through her love, and not for its lack: She was very beautiful. Her large, dark eyes looked up from beneath their long, silky lashes, and gazed at me for an instant : "I like you, madam." Perhaps she had read by some magnetic power the love at first sight which I had felt for her, Her dark hair was very abundant, and was coiled in along, glossy braid above her forehead. Her face was fair, but colorless, and her hands delicate. and white. She talked of the home of her childhood, and smiled when she described it to me; but when she spoke of her marriage, a shadow fell on her face: "I do n't know where my husband is. I have, not seen him for many years. Will be ever come for me, I wonder?" and as she said it, her eyes filled with tears.

Lovely in person, gentle in manner, dontestie troubles had wrecked her peace. But she will live longer than that poor woman who walks, walks, all day long, looking for her lost child. He was a sailor, and she a widow, with not one else to love. She was looking for him home; but i Wall, I would kill you if I could. I hate such the vessel never came to port, nor have any tidings come from it. It is now ten years since he left her, full of life and hope, promising to earn a home for ther in her old age. She looks for him still full day long, and listens in the night for his footstep.

The day after Mr. Ellis's visit to his wife, one of the ladies in her ward reproved her severely for her makind treatment of her husband. She listened patiently for a few moments, and then replied. "But I hate him! I would rather be shut up in the lowest ward of this house, among the roughest, noisiest patients, than spend one hour with him. I told the Doctor that he might put me in a nest of vipers, if he chose, but he must not ask me to see that man again."

"We will keep you here," said her fellowprisoner, "for a long time until you alter your mind."

"That I shall never do," replied Mr. Ellis: "and I am willing to stay here, because some day he who loves me will conte to my resene. 1 can wait; the faithful heart is patient. He will married. This has no doubt increased the viocome! I am sure of it!"

As she spoke a smile spread over her face, and she looked as if she saw a pleasant vision.

The woman who reproved her tossed her head with an expression of contempt. "I have no but so through fear, I think, of her husband, opinion of such wives: it comes of reading silly books and singing silly songs. This morning she walked the hall, singing-

Oh no. I never mention him-His name is never heard.

I had not been many days in this house before I learned that there are many classes of insanity, each one requiring its peculiar treatment. Our success," said the Doctor, "depends, in a measure, upon our ability to separate classes and administer treatment accordingly. Come with, me," he said, "and see a case of insanity | spirited among them. She was a fearless rider,

about him; a common sense farmer, well-to-do; produced by too close attention to one idea." I and could tame a horse with as much ease as in the world, but evidently a man who labored followed him into the workshop, where we Rarey. with his hands, and had no great ambition begoing an old white haired man, seated at a table

"Good morning, Uncle Fied!" said the Doc them, but only to clasp her child in her arms, tor. The old gentleman turned to respond, but ent for inusic, and resolved to cultivate it. She and says believed in the platform, and when introduced to the audi-You are not my husband, and I will never on the table. "I am finishing my life-work, interested, asked her father for a plane. He ence, he was received with a warmth that be Doctor. Last night I had a vision of all the refused, "Why, father," she replied, "it will cost, spoke unusual interest. In personal appear The poor man was almost heart-broken. He worlds in our solar system as they roll in great ino more than one of the half dozen thoroughparabolic curves. I got so near the sun that I bred cattle which you have lately imported from judged by the typical Briton with whom Ameriknow now that the heat all comes from a lumi- | England." nous atmosphere that envelopes it. I was right, Mrs. Falis, will you dine with your lausband you see, though the wise men of this world disand little daughter at my table toolay?" said the | puted me. There is enough and to spare to melt all the ice about the Northern and the Southern poles, and make the land there fruitful as Eden before the curse came. I shall succeed, and by my machinery draw the heat from the suit and store it away. Bottled calorie !-- no, not in bot-Moved her much but not wisely. She was not they, but in humanse reservoirs like gas tanks; mally gentle, giving them but little trouble; and I will make it dow like water to setten the and they seeing no harm in so doing, let her frozen regions of this earth. I can condense it have her own way in all things. She was fond as gold condenses water, and thus equalize all of reading, and no check was put upon this temperatures, that mankind may bless my name who ministered to his wants. But he did not taste, and no selection of books made for her. to latest ages. The Almighty showed me in this vision the laws which govern the world about West from west to cast - remembly that, Doctor, love amongred to idolatry, followed the ways of, almost all of them move from west to east; the her parents, and included every wish. She had sun turns on its axis from west to east; our leisure for reading, and the house was thouled tearth also from west to east? and all the with modern novels, among which were the pop planets go round the sun from west to east, suns or soft breezes. She brought, however, a ular French novels of the day. She was confined and all the moons revolve from west to east; to her house nearly the whole of one year by an i. I. fell, you it is a great law of Nature, and all injury to her ankle, and suffered for want of ex-? the failure in my machinery is owing to my ercise and air During this year her parents, neglect to make everything turn from west died, and her grief was excessive at the loss of to east. Is understand, now perpetual motion. them, To drown this, she had recourse to her, Didn't I learn if up there where I saw the great worlds, moving round their primaries, and mil- Jemima had an easier task with the man than tions upon millions of suns giving out their light of everyother faculty. Every day life and every-, and heat, royal in their generosity as God himself, if man would only learn how to take the last got this idea fixed in her head -that she had gift? Gleaning sunshine for the polar regions, a husband somewhere, one who fulfilled her ideal, as men gather grapes in the tropies that men and that he would some day appear to claim his who live where no grapes grow may be cheered by wine. A harvest of sunshine, and I the glean-The idea took such full possession of her mind er. But time is precious. I cannot talk with you that she would wander away from her home, ex- to-day, and as for the ladies-excuse me, ma'am, pecting to meet her lord, as she called him-"My, but, when the warrior is fighting the battle he Rochester, "as she sometimes called him, servon, that no time for soft daffiance or pleasant tri-Mr. Ellis," she would add, "can return to your fling. When the victory is won, then woman own wife. You know you have one somewhere—I must crown the victor. Get your wreath ready, a mean-spirited creature, no doubt, whose soul is for I shall wear it. At present Lam absorbed in not above making cheese and butter, while my the apogees and perigees of my parabolic circles, and cannot turn aside. The farmer has much to do before the harvest ripens to his hand; but he reaps in due time. I, too, shall gather in my golden harvest—sunshine! Yes, my legacy to the world will be condensed sunshine-and what will the Rothschild's wealth be to that were He waved his hand and we retired.

"That is a happy man, " said the Doctor but alas! his happiness has been dearly bought, He inherited a fortune, which he wasted in his mechanical experiments, and then he took the fortune which his wife's father left her, and beggared wife and child.

"They died, and he is here, still striving after condensed sunshine. They should have sent him to us many years ago, but as his insanity seemed harmless he was left to go on in his own way till he had wrought much mischlef and wasted the falents which might have blessed the

I called often to see him, but always, after the first call, toward sunset, when he rested from his work. He was a man of vast reading and of great information whenever he was not talking about "condensed sunshine."

When we left him, the Doctor said: "Come now and see what, for want of a better name. call the insanity of passion." Upon a cushloned settee in a lower ward, with her arms pinioned to the arms of the settee, sat a young woman, apparently about twenty-five years of age. Her hair was cut short, her feet were bare, and she wore only a calico wrapper. Her features were sharp, but regular, and her eyes of a dark, piercing gray. She thrust out her feet toward any passer-by in an attempt to do harm. For three days and nights she had raved incessantly, had torn her bed clothing to tatters, and struck furiously at her attendants. She surprised one of her attendants, and fore nearly all the bair from her head. She was not merely violent in temper, but spiteful, sarcastic, noticing any personal defect in any one near her and taunting them with it.

The expression of her face made me shrink from her, "Ha! ha! Afraid of me, are you? meek, happy looking souls as you are. I would like to see all my enemies dead on a battle-field, and go trampling their bones with my good horse Hector! Tread my enquies under my feet! That is what I mean to do, and I'll do it in spite of my jailers." She glared upon us like a wild beast when excited to fury by the sight of blood.

It was terrible to look upon her, and I hurrled iway and went out upon the porch, where the summer breeze fanned my flushed face and the fragrance of the roses brought healing with them. The Doctor joined me in a few minutes and

gave me the history of this poor girl. Her name is Sarah Keen. She comes from a passionate, haughty race, originally, I think, from the north of Ireland. The grandfather came to America many years ago and bought large tracts of land in the West, and had since added farm to farm till they are among our largest land-owners. The original proprietor had several sons, who came with their children; and to keep the land in the family, these cousins have interlence of their passions, and tended to promote insanity. Sarah's father was noted for his avarice and high temper. The daughter inherits the latter: The mother seemed a quiet, timid woman, Her child may have suffered from this very repression, for those passions which are subdued only by fear in the mother may break out with increased strength. Life went smoothly with Sarah till she was about fourteen years of age, for, until then, little occurred to yex her temper or

She used to ride over the large farm on her favorite horses-her father raised some of the finest in the State, and Sarah could manage the highest- | a family inheritance, are against me.

thwart her will,

She was called handsome, while her reputed youd his tarm. He had a good face, which was on which were spread little wheels, cogs, pulleys | wealth, as the only heir of her father's large eskindly in its expression. I was with Mrs. Ellis and tools of various kinds, also a large brass tate, gained her much attention. A town had when informed that her husband was below, in globe, polished till it shone very bright. This sprung up only a few miles from his farm, which the reception poon, and would like to see her. was labeled "The Sun;" another smaller and gratified him, because it raised the value of land; At once her usual conflictors gave way to bitter darker, named "The Earth." There were tubes but it pleased Sarah to see a church and an acadexpressions of degust and late. "Tell him." of brass and lubes of glass, maps of the world, emy built so near to her. It gave her a glimpse she exclaimed, "that I will not so him." I never with all the various climates marked upon them, of the world outside of the farm, and she deterwant to see his tree again. He is no husband of The old man wore a black velvet cap upon his mined to know more of books. Her father remine. I hate him. Thate him." head, and a linen blouse belted round the waist, fused to pay her school bills, and she sold a fine tion and warm applause may serve to grafify a herself.

To her own surprise she soon discovered a tal- but be gratified by his recention.

silly thing," was his reply.

Thwarted in all her plans, Sarah begame desperate, and her poor mother learned that vice, so ommon to slavery; deception: Whenever they could get money unbeknown to the father, they did so, the mother shielding the daughter.

When Sarah was about sixteen years old, the mother died. This was Sarah's first great trouble: The woman faded away like a flower in uncongenial soil. Her husband missed her in his household as he would have, missed any other servant mourn long for her. In less than half a yearfrom her death he married again, a cousin, Miss Jemima Niel, a maiden lady of some forty summers, I was going to say, but "winters" would be more appropriate, for her temper was too sharp eyer to have been softened by summer section of land for her dowry.

Poor Sarah's troubles increased. Hitherto there had been in the house two strong wills with a yielding medium between-two powerful chemical elements with a neutral salt. Now there were three persons striving for the mastery. Mrs. with the young girl. The ascendency which a second wife, obtains over a husband is a commonmystery. We see it often in every-day life. The explanation is not easy; the fact is patent. Sarah hated her consin Jemima with all the energy of her strong nature. She would not leave home, nor would she yield a hair's breadth to the woman who had, in so short a time, taken her mother's place.

The father invariably sided with his wife; in truth he dared not do otherwise; he stood in fear of the tempest which she could raise. He had determined that Sarah should marry her cousin, John Keen, and he did not dream that his daughter could thwart his wishes, for John owned an adjacent farm which, added to the land Sarah's father owned, would make their estate larger than many a principality in Central Europe. John Keen was of course a relative, and was also a favorite of Jemima, but, notwithstanding his wealth, he was a boor, and subject to epileptic attacks. Sarah's som revolted from the union, and she rejected her cousin with needless scorn, and thus increased the ill-will of both her suitor and her step-mother. When her father was informed of her decision he swore a terrible oath and declared that he would "bring her round." He called-her to his room and said:

"Take your choice-marry John Keen and receive fifty thousand dollars for your marriage portion, or I turn you from my house a beggar !" "If I marry him I will murder him on my

wedding-day," said this child of her father. She was pale with passion and desperate from the treatment which slie had received; having never learned self-control, she was unable to ex-

It was during the war. There was a captain in a volunteer regiment who had ventured to by any law of direct descent. He rapidly allud-whisper words of love in her ear. She had given ed to the several occasions on which the claim of him little encouragement, and he had hever ven-tured within side of her home, for he knew her father's design that she should marry John Keen, and was sure that the lamb might as well make a complimentary call upon the lion and expect a complimentary call upon the lion and expect o leave with unbroken bones, as he to call upon old "Squire Jacob," as he was called, and be treated with courtesy. He had gone away without any hope of a return of affection from Sarah. but still with a declaration of his determination to marry no one else.

Sarah left her father's room, as we have said, in anger. Proceeding directly to her own, she penned the following note:

"CAPT. HELMAR-I shall leave for Nashville. to-morrow morning. I bring with me 'Sultan'; you know the horse. My father has driven me from the house because I will not marry that poor fool, my Cousin John. 'I can at least throw way my life in the army. I am sure I can make a good cavalry soldier; you know my skill as a rider. I shall call upon my friend, General II. If you wish to see, me you can get a permit to come there; . Yours truly, SARAH KEEN."

Just at evening she mounted her horse and rode to the post office to mail this letter. As she handed it to the post-master he, in return, gave her the following missive, post-marked Nashville. She opened and read as she was riding

through a piece of woods on her way home: "Miss Keen-It gives me great pain to inform you that my friend Helmar was mortally wounded in the late battle of Five Oaks yesterday. He died at seven o'clock P. M., and his last words were, 'Send my watch to Miss Keen, and tell her that my last thoughts were of her.' We buried him at night, his whole company mourning his loss. I have placed a headstone at his grave, on which I have marked name, age, and place of residence. He was a brave and gallant officer, a true friend, and a good man. (I hope at some future time to remove his remains to his native town. Yours with sympathy and respect,

HENRY WARD. To such temperaments as Miss Keen troubles like this scathe and wither the soul. They do not soften and subdue it. She, who never yielded her will to any human power, was not submissive to the chastening of God. Before that week was out she was a maniac. Her father looked like a stricken, guilty man when he brought her here. She is one of the most violent cases we have had, but these cases are often more hopeful than the more quiet, undemonstrative people. But in this family the consanguinity by marriage and the violent temper, which is

[Continued in our next.]

Charles Bradlaugh in New York.

This celebrated and foremost disciple of the English republican element delivered an address at Steinway Hall-his first before the American public-on the evening of Friday, Oct. 3d. A large audience greeted his appearance, among Whose ranks there were apparently but very few present attracted by idle curiosity. A genuine spirit of earnest sympathy or honest inquiry had evidently brought together the hundreds who filled the hall; and, so far as thoughtful aftencommanded these tributes, Mr. Bradlaugh can

At eight o'clock Mr. Bradlaugh appeared upon ance, Mr. Bradlaugh is thoroughly un-English, cans are prone to compare his countrymen. He "Well, I wouldn't give one of them for the is tall, large-boned and powerful. His head is massive, and well set upon broad shoulders and power and passion: his manner less graceful than thoroughly vigorous, and his expression kindly, yet full of strong purpose. All these give him that appearance of superiority and force so necessary to the popular orator.

On rising to speak, the lecturer announced as his subject "The Republican Movement in England." He said he should attempt to show dur ing his address, first, "the reality" of his subject; second, "its legality;" thirdly, "its utils ity;" and, finally, why he had come to America to address Americans upon it; I come here, said he, to plead for those who have no mouth piece in this land; and it is the desire of enlisting your sympathies in their behalf that forms my excuse for presenting to you views with which I should not otherwise burden your attention. Mr. Bradlaugh alluded to the persistence with which the English press, as well as some of the Ameri-can journals, had misrepresented his position and jecred at his political views: "Your American-edited journals," said he, "appear to be better informed on this subject than your English-edited journals. Whether this is because of the natural obtuseness of any countrymen or not, I cannot pretend to say; but the journal in this city which has thus far the most thoroughly miscepresented these views is, if Lam correctly informed, edited by an English gentleman whose London experi-ence ought to have taught him quite differently."

Mr. Bradlaugh established the reality of the Republican movement in England by a series of arguments, in which he alluded to the formation throughout England, Scotland and Wales, of Re publican clubs, whose meetings, once secret, are now held openly, and the increase of whose mem bers shows the constant growth of the movement Even the press now recognizes this element which it has so long affected to ignore—recognize it in their persistent opposition in some instances but yet in reality. Even the London Times admits its existence, and boldly defends the right of the people to hold public meetings. This move ment has frequently been confounded with Comnunism, but Mr. Bradlaugh denied its similarity with that effort; "It is not a communistic movement," he said, "because while we desire the fullest union, we are practical, and know that we cannot play chess with pieces not on the board, and in this political game of chess we have not to deal with the proper elements for communism. Neither is it an international move tionalism, and simply doubt the practicability of carring out a perfect-fitting political garb for all the nations. In one place it is question of land, in another of labor, and in another of political rights. This movement is, then, not a communrights. This movement is then, not a communistic one, though it encourages cooperation and individual effort, nor is it in international one, though it encourages international peace and alliance. A sympodizes with and learns from the struggles of other people, but does not pretend to fit its political aspirations to all other nations."

Passing to the question of the legality of the Republican movement in England and the charge of unconstitutionality brought against it there, Mr. Bradlaugh placed binself fairly upon the broad assertion that England could not be properly said to possess any constitution other than an unwritten and traditionary one, upon never learned self-control, she was unable to ex-ercise it now. She went out from her father's presence with compressed lips and a stern re-solve in her heart. hereditary one, since the King sits on lifs throne only by the elective will of Parliament, and not teen only had ascended the throne by divine hereditary right, the others having been elected by the will of Parliaments more or less fully expressed by vote.

The lecturer, now thoroughly wrapped up in The lecturer, now moronginy whappen up in the development of the subject and entirely in sympathy with his audience, boldly attacked the theory of divine right, and with all the power of his far-reaching voice and all the vehennence of his earnest oratory denounced it as absurd, and proclaimed the existence of that divine right only hich had animated a Cromwell and a greater still—a Washington—the divine right of genius and truth "There can be no hereditary right," said he, "for, in the words of Jean Jacques said lie, "for, in the words of Jean Jacques Rousseau, 'a nation may elect a chief to administer its will, but can never bequeath future generations to an unborn master." The present reigning family in England has no other right to he English throne than that it derives from its virtues, its goodness, its generosity and its abundant ability to govern." Mr. Bradlaugh spoke of George the Third, whose yoke America had east off, as the "mad king." He was officially mad-not that this made much difference in England, since things there seemed to go on very much the same whether the ruler was sane or in-

Mr. Bradlaugh explained with especial force that the English Republican movement did not look for the accomplishment of its object through other means than Parliamentary action. force, nor by war nor arms, but by the ballot-We have no right to initiate revolution by force, but we have a right to resist illegal force and in that case the right to punish its wrongful users." The lecturer then showed the vast advantages of the legality of the movement in the avoidance of that loss of power which secrecy involved. "No view," said he, in a voice that filled the hall with its volume and electrified his hearers with its earnestness; "no view should be held by any man save one that he may carry hlazoned upon his forehead through the world." He did not doubt the practicability of a republic in England. But though a Republican he did not desire a republic there. He rather feared that it would come sooner than he and his friends wanted it—forced upon them by the wretched condition of the vast majority of the agricultural and laboring classes of England. "One hundred and sixty families own half of England, and a large portion of Wales and Scotland. Twelve families own three-quarters of Scotland, and thus the landed aristocrats lay waste 15,000,000 acres of land—lands which would richly repay cultivation, but which are withdrawn agriculturist only to be desolated with deer parks for the amusement of the wealthy lords." The lecturer asserted that the agicultural pop-

ulation of England was to-day in a worse condition than any in Europe, except perhaps that of Russia. Should this be in rich England! Many

with which the English workhouses are filled, but propagation by mothers whose frames have been weakened by starvation, and fathers whose girility has been sapped by want and toil. The speaker lamented the fact that there is in England no living loyalty. There is there a habit of loyalty which the people have worn quite threadbare, though they yet try to fancy it genuine broadeloth.

In the course of his close and careful argument, showing the utility of this movement, Mr. Bradlaugh said it was not his desire to do away with the Parliament, but to make it indeed a Par-The old man were a black velvet cap upon his head, and a linen blouse belted round the waist. His long, thin hands were very busy with his tools, and he filled the hall; and, so far as thoughtful aften filled the hall; and so far as thoughtful aften filled the hall; and so far as thoughtful aften filled the hall; and so far as thoughtful aften filled the hall; and so far as thoughtful aften filled the hall; and so far as thou ful education. Spain to-day is no republic, though there are noble and patriotic men who have come to the front there. (Here Mr. Bradlaugh paid an eloquent tribute to Emilio Castelar.) France is not a republic now, nor was she in 48, nor yet in 1789. England under Cromwell was not a republic, for a republic is that country where the majority of the citizens perform their political duty as well as enjoy their political rights." As the lecturer entered upon that portion of his subject, in which he dwelt upon the reasons of his visit to this country, and spoke of the reasons which had induced him to full-developed chest. His eye is clear and piere-ing; his voice is deep-toned, and thrilling with oughly cloquent, and was interrupted by cheer after cheer and round after round of applause, 9 I speak to you because we are not alien na-tions. Our poets, our thinkers, our great minds are the same, and I pray that our hope and work in the suture may be the same. I believe in a federation of all English-speaking people; but this can never be accomplished under a monarchy. I am here to speak, not for the English aristocracy nor for the English State Church, When you warred for your independence, these were against you. Nearly a hundred years ago they encouraged a mad king to hire Hessians and Indians and beg a Czarina for Russians todesecrate your homes. For these I may not speak, but I may speak for those men of Lan-cashire, of Yorkshire, and for the laborers in every mine and workshop in England, for the poor, among whom I was born, and for the rough, among whom I have lived. I wish I had the cloquence and trained oratory to do so fit-tingly, but I hope to make you understand that when you cread of this movement in our prejudiced and bitter English journals, and the journal in this city, whose editor ought to know better, if his experience in Printing house square had left any memory for the truth in him, that we are not quite so black as we are painted." With a vigorous and eloquent peroration Mr. Bradlaugh brought his address to a gose amid cheers and enthusiasm such as few speakers, appearing for the first time before a strange audience in a strange land, are able to draw forth." diced and bitter English journals, and the journal

"The England of To-day."

On Tuesday evening, Sept. 30th, Mr. Edward Jenkins, the English politician and writer of the widely-known brochure "Ginx's Baby," inangurated the lecture season in brilliant style at the Music Hall, Boston. Many of the dignitaries of society, among whom were Hon. Chas. Sumner and Gen. N. P. Banks, were present on the occasion, and a large and deeply attentive audience lent car to the views expressed by an author who, (in the words of Mr. Sumner in introducing him) "by his remarkable pen, has drawn attention to the condition of the poor and lowly, awakened for them a widespread sympathy and helped the reign of justice on earth, so that already, though young in years, he is renowned as a public benefactor."

If anything could contribute to make me more diffident on this, the first occasion of my appearing before an American audience, (said the speaker in commencing) it is such an introduction as I have had the honor of receiving from the distinguished and honorable gentleman who has just addressed you. I feel that I should like to draw you down from that height on which he has lifted me, and get you to look at me before I begin as a common mortal. I shall ask you only to regard me as an Englishman, and as an Eng-

lishman I come here to night to address you.

The subject of my lecture is The England of To-day. To the crowds of Americans who land at Liverpool and roam at pleasure over the little island which they promise some day to annex, few, however observant or curious, will be able to say, in the sense in which I use the term, that they have seen the England of to-day. Glanc-ing from car or carriage window over a landscape whose proportions seem to eyes accustomery to be petty and dwarfed, parceled out into what appear to be but garden fields, the traveler may see the romantic aspects of England. Here he may see some old abbey in splendid ruins, the worn-out glory of monasticism, or there a castle towering over delicious valleys, recalling a chiv-alry and a tyranny both and forever gone. Here again he looks upon some noble hall with broad, grand windows and rich facade, surrounded with so much sylvan loveliness as to transport the soul with an envy of those who enjoy beauty this side of heaven, and wonder at the wealth of a nation so many of whom can dwell in real palaces. Or here, once more, is a village the foundations of whose humble homes laid a thousand years ago, with its old church whose gothic tower peeps above the ancient

In these and a thousand other such scenes, may the visitor look upon merry England and 'yet see but little of the England of to-day. While in all these you may, and in some sense do, give an idea of England, it does not show you what makes up that wonderful cosmos of life and action, its social condition and problems of government, which unite to constitute my topic this evening. Not that all is hidden. The traveler often observes in the midst of groups of handsome build-ings in rural districts, or walking in London, the great institutions at the door of which line of tearful men and women, and, God help us, children; and he is told these are the palaces of the poor, where one portion of the population lives at the expense of the remainder; but little can he apprehend all that is mixed up with that serious question, or how its roots run out into every other social, religious and political question. In speaking of the England of to-day, I speak not of its picturesque or romantic aspects, nor of its commercial or statistical phases, nor of its power, wealth or progress. All these are obvious, but I would speak of its inner life and social condition. And how imperative is it that in this inner life

England should be known to America, America to England. The world is getting daily more international, the problems of humanity are reasserting themselves in all States, and the secret more than the secret more states. tives of a nation's life are amongst the most precious of the curiosities which it can proffer to the inspection of a curious world. I claim the right to speak to you frankly as a brother freeman. It has been my lot to live and work in both England and the United States, and I can feel in a peculiar degree the true fraternity of those great nations. I believe their destinies to be inextricably intervoyen. Our problems of to-day may cably interwoven. Our problems of to-day may be yours of to-morrow, and your solutions may be the precursors of ours. The prominent thing which stands out in the condition of England today is the number and power of vested interests. The crown, the aristocracy, the church, the clergy, the liquor-sellers, the army, the navy, the bench and bar, railways, schools, one and all have their vested interests: You cannot legislate in any direction without driving against these obstructive interests. Hence reform in England and America, however alike in principle, is in practice a far different thing. Here society yields more readily to the exigencies of change. practice a far different thing. In Great Britain principles are advanced against tremendous opposition, their adoption is slow, and their adaptation not only laborious but dif-

an English laborer works for eight shillings a week, and never tastes meat from one year's end to another. What produces the pauper idiots dom; and as the action of the majority of the

people is restrained by the privileges of the mi-nority, so is its advancement to a healthy and pure political life imperiled. It is a milistone hunground the neck of society; it is like Sin-bad's old man, which clings round the shoulders of a nation with ever-tightening grasp. Such interests must exist to some extent wherever hu-man societies are, but the aim of wise statesmen and of wise people will be to keep or reduce them to a minimum, and to allow them the very short-est tether. The most formidable of these vested interests in England just now is the Established Church, endowed with \$450,000,000 worth of property, its bishops sitting in the House of Peers, its clergy of every grade scattered over the country, proscribing in rural districts the religion of the people, managing the endowed schools—its graveyards those of the parishes, and therefore graveyards those of the parishes, and therefore closed to all services save its own—its schools the principal media of education in England. It is not only wealthy and politically powerful, but not to belong to it is a disability. This mighty institution is being supported now by another formidable vested interest—the Licensed Victualers. In this crisis of their fate, the clergy and the publican no longer stand apant, but have joined hands, and four elections out of five are won by this unholy alliance. The Established Church has no conscience. Three centuries ago was the ally of a tyrannical monarchy, and throughout its whole history it has been ever on

the side of privilege against equality, of patronage against liberty, and of power against right. Internally it is a conglomerate of irreconcilables. "Within are fightings, and without are fears." In Westminster Abbey you may hear the Dean declare that Father, Son and Holy Ghost are decrare that Father, Son and Holy Ghost are simply names for one and the same person in different developments of humanity; the Canon preaching from the same pulpit the dogmas of the Athanasian creed; while the Bishop descants on the power of the Church and the efficacy of the sacrament. Christ's injunction about the tares and the wheat is strictly followed, and here you may find the shear and the great being hour

you may find the sheep and the goats lying down together.

Such a body, you say, must be on the eve of dissolution; but no, one thing keeps them together; it she vested interest—in other words irreverently designated "loaves and fishes." In many places the yiear of the parish is a magismany places the vicar of the parish is a magistrate as well. Hence those who hear in the church on Sunday that all men are equal in the sight of God, have to hear on the week day from the same lips on the bench of magistrates that the laws of England have introduced important amendments to the Sermon on the Mount in fathese things?—to stir up sectarian bitterness or detract from your admiration of, Episcopacy? I should scorn so to do. But I speak of them that you may have some idea of the policy and the system which, from end to end of England, is fostering unity between wallengty, undestications. tering envy, hatred, malignity, uncharitableness and strife. Even here, I believe, amongst yourselves, are some people who seem to think it ne-cessary that the State, in its laws or Constitu-tion, should indicate the existence of a God. I have often thought that the God whose name is not mentioned in the American Constitution is more revered than the God who in England shaves with Her Majesty the headship of the Church, I be-lieve religion here is more earnest and more self-

lieve religion here is more carnest and more self-sacrificing than in any other Anglo-Saxon community, and I attribute it to the absence of what is called the patronage of the State.

Great also in England is the power of privilege. You would have thought that the last Reform bill would have lessened the power of privilege in the House of Commons; but the present House, elected five years ago, is almost as much representative of land and capital and aristocracy as was the last. Privilege holds every point. As an instance I may mention the fact that recently a bill to enable the Birmingham Town Council to creek a swage farm near the estates Council to creet a sewage turn near the estates of Sir Charles Adderley and Sir Robert Peel, was rejected on the third reading by the friends of those two baronets, although it was of the Birmingham, and had been promoted at an immense cost. The action of Parliament in passing the Criminal Law Amendment Act, which provided penalties for offences supposed to be pe-culiar to trades unions, was another piece of class legislation. So also is the discouragement of the endeavors made since the passing of the Reform Act to get working class representatives into Parliament. From this and other causes has arisen the Republican movement. That movement is important, but not at present dangerous; it may become so at any critical juncture. Mr. Bradlaugh, its principal leader, is an able man and has a very large following. In sympathy with him, though silent, are many

able man and has a very large following. In sympathy with him, though silent, are many men of position. In one or two towns the Republicans control the elections.

The next most noteworthy thing in England, after its vested interests and privileges, is its amazing system of local government, which is a very model of Bumbledom. There are Vestries, and Boards of Guardians, and Mayors and Corporations, and Local Boards, and Boards of Health. The parish beadle is the spirit of the government. The lecturer here severely satirized the beadle as a man whose dignity was the mere dignity of livery, and whose goven was his chief qualification. He would take any onth you like to get office, and break any to keep one. He might rise to become a Cabinet Minister or even Prime Minister or President, but always and everywhere would he carry with him the spirit of the beadle. These local dignities are too powerful for Government to attack. Mr. Gladstone recently made an incaulious threat against the city of London. The whole beyo of battle—be says his prayers and afterwards eats his dinner. Well, the Mayor of London asked all the mayors to dinner, and over turtle soup they pledged themselves to the maintenance of their aneient institutions, and Mr. Gladstone only talked to them mildiy of the need of the amendment of local laws. Local legislation was handed over to incapable men, and the lecturer took an opportunity, at this point, to enforce the necessity of every citizen performing his duty as the necessity of every citizen performing his duty as the many properson of the whole beyong the properson of the whole beyong the properson of the control of the contr necessity of every citizen performing his duty as such, by voting for the wisest men to fill the best places. If this wholesome principle were set to fill the best places. If this wholesome principle were set to fill the best places. places. If this wholesome principle were acted up-on they would hear less about the tyrainy of mapeople a really great nation, supreme, in its liber-ty and its might, instill into your hearts the true, holy pride of patriotism which regards no sacri-

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holy pride of patriotism which regards no sacrifice as too extreme, no gift too rich, no energy, no zeal too extravagant for your country!

I have alluded already to the indications of the vast wealth and riches of England, and now I wish to describe faithfully and without exaggeration the melancholy poverty and degradation which exist beside it. I looked the other day at the pile of buildings at St. Pancras, London, which is being erected on the site of what was once a thickly-populated district, but is now our central railroad station. The population here, eight years ago, was so dense that four thousand five hundred persons lived in one souare alone. central railroad station. The population here, eight years ago, was so dense that four thousand five hundred persons lived in one square alone. Now the railroad contractor has shoved this mass of humanity heartlessly back, and they have had to force themselves further rearwards into districts already overcrowded. Intolerable are the conditions of life in a population packed like this. Amongst them decency becomes fastidiousness, ordinary morality is a shining virtue, and drunkenness is venial. The lecturer enlarged at length on the wretchedness of the London poor, and drew a startling picture of their hardships and privations. Visiting any of the large cities of England, be declared similar scenes were to be encountered; and when you went into the agricultural districts, you found the low, thatched cottage, with its one attic, in which the farm laborer would tell you that he and his wife and nine children had lived for years on two dollars or two dollars and a half per week in summer, and still less in winter. There was, in conclusion, that worst of all skeletons in the closet of their great English home, pauperism. The lecturer traced the history of the poor-laws from their origin in Henry VIII.'s reign, and went on to say that in London now one-third of the population were in receipt of relief as paupers. Noticing that an analogous system was being set up in some of the States firths country, he warned

ruinous. It destroyed all motives for thrift in the workingman, because it ensured him State support when he had spent his own means. There was no outlef, he said, for the workingmen in England save the colonies or the United States, which held out their arms to them to come and win estates for themselvis and their posterity. Emigration, however, had received no aid from Government, because economists, indifferent to everything except present material prosperity, had insisted that labor must be kept cheap at home, come what would.

cheap at home, come what would.

The lecturer finished his discourse with an eloquent and lengthy peroration, concluding thus: Statesmen must have faith, and people must have faith. It is this which binds together in strongest friends, social and temporal benefits alike can only rest upon a people animated by high principles. Whatsoever things are true, whatsoever things are honors, whatsoever things are honors. things are nonest, whatsoever things are home-able, whatsoever things are just, whatsoever things are of good report, these are at once the attributes of the highest citizenship and the no-blest Christianity. The lecturer resumed his seat amidst prolonged and hearty applause.

Spiritualism in England.

THE MEDIUM.

Behold her! Priestess of the dawning light.

(The spirit who communicated the following poem gave the name of "Elizabeth Barrett Browning;" through Catherine Woodforde, of England.)

Anew expanding o'er the meads of Earth— The morning of a glorious day for man. Behold her—in her spiritual garments decked, Cleansed of each earthly taint, of every stain Of flesh: refined, and chastened by the floods Of sufferings keen, encountered in the strife Of spirit with the flesh. Oh, men who hear The words which burn across her lips now touched By heaven's own fire, think not a mortal speaks, But one descended here to reach your hearts Much sooner than by slower process gained Through years of toil and trial as of old. Your angel-brethren, raised to higher life, Still yearn to help you in your upward path— To avert misfortune, pain, and sorrow sore-To heautify, enrich, and purify
The life you draw each day from God on high.
It is their loying angel-work, and by Its exercise they win their heavenly crowns; And brighter ever they shine, as more and more They work to raise you higher. Learn of them; And in your turn extend a helping hand

To brethren struggling in the mire below, The thickets of dense ignorance and woe.

Your priestess-medium stands 'twixt heaven and A crystal clear for God's own light to pierce, In colors various as the prism reflects— The glorious light of angel-minds, through whom The light eternal of the great God-mind Is shed on us. Uplifted from the flesh She stands—transfigured in the sight of those Her angel-guides, who've drilled and disciplined Her soul to take its stand amidst their ranks Of shining armies fighting e'er for futh. Raised up above the flesh she stands and speaks The thoughts of angels clothed in human words— Those grand, electric, thrilling words of might, That like the Organ's swell burst o'er your souls, And bear them with resistless pow'r beyond The Earth, to float in purer ether up. Oh, cherish her, as one but lent to you By God's own gracious love provided for Your higher raising-join your brethren-hands To shield her from misfortune's cruel blast: Provide soul-sustenance, that she may gain Ear high and higher mind-life from above; That from the peace and plenty of the earth-Whereon ye thickly cluster, wanting more Of heaven's higher teachings every day— That spirit-stillness she may gain, and peace; Which form a plane harmonious, whereon stand Her angel-guides, controllers, and divine Uplifters. "T is the still and placid lake Uplifters. "T'is the still and placid lake Alone reflects the scentry of the skies; Within the agitated soul, God's love." Celestial, like the blue o'erarching sky, Distorted images presents to view: Ye would not see his holy beauty there, But fantastic presentments of a form Grotesque, repellant, unsatisfying— So ye, to whom these Priests and Priestesses, So ye, to whom these Priests and Priestesses,
These spirit mediums, are gracious lent,
Should cherish, foster, and protect from all
The cold and bitter blasts of want and woe,
Like Priests of old they should protected be,
To serve before the altar, and draw down
The fire of inspiration for the soul's—
Most high refreshment. Ne'er within their minds
Should fretting cares exist, nor wretchedness
Systemed deav thom from their high purents

To angels as to men; when ye have seen, Have recognized the beauty of his work, And reverent knelt in worship, prizing high And reverent knett in Worship, prizing high. The gracious gift, your souls prepared will gain. New heavenly gifts, and earth a Paradise Will be once more for angels and for men. Your Mediums of their angelhood will taste Ear the great change shall liberate their souls. And men that angel-life shall learn which sole Can bring the God-life to their lower ken.

A LETTER FROM SPIRIT-WORLD.

To the Editor of the London Medium and Day-

DEAR SIR-A well-known Spiritualist has enclosed to me a curious letter. It was written at his house, through the mediumiship of the lady who calls herself Mrs. Woodforde. I send it to you because I have a thoroughgoing conviction that Cora Mowatt gives me permission to print the letter, name and all, as the most likely meth-

the letter, name and an, as the most likely method of serving the end she has in view:

"My Dean Old Friend—A word from the spirit-world, through my own medium, Mrs. Woodforde, formerly known to you as Mrs. —, whom you met at my house in Twickenham. The dear old days of the past-rush back with all their scenes and incidents, pleasurable and otherwise as I judite these lines—the chots we used their scenes and incidents, pleasurable and otherwise, as I indite these lines—the chats we used to have together with your winning, interesting young wife (then about to become a mother) sitting heside us. Since then you have had other little ones added to your domestic circle. May God's blessing descend upon the human buds, unfolding them day by day into newer beauty and the power of usefulness hereafter!

"My friend, a word with you as regards my present mission—the development of a mediumistic mind of a high order—one who was a medi-

istic mind of a high order—one who was a medium when you knew her, but so timid, retiring lation were in receipt of relief as paupers. Noticing that an analogous system was being set up in some of the States fit this country, he warned them to retrace their steps. Its effects were whom I loved much on parth, and them to retrace their steps. Its effects were whom I loved much on parth, and them to retrace their steps. Its effects were whose great love for me has drawn me to her them to retrace their steps.

fulness almost the highest that even a spirit can perform. To aid the weary sons of earth to throw off the tracemels of the flesh, and ascend-into higher mind-life, is a work of infinite pleasure, and even benefit, to us risen ones. We are constantly learning, and the study of souls here on earth unfolds a world of glorious knowledge to a spirit-mind. More on that subject when we meet again here below; for you must come and see my medium as soon as you can, and I almost demand it, as a service due to myself, that you aid her in any way in your power—by advice, by testing, by introduction. Honest, praiseworthy struggler as you are in your most difficult path through life, although it be hard for you to live, you can still help her without putting your hand

into your pocket.

"My love to your dear wife, and my benediction upon your little ones. May they ever be flowers of heavenly fragrance in your earth-par-adise to win your thoughts to heaven—you and

Your ever true friend in the spirit, as formerly in the flesh, . Anna Cona Mowatt."

The gentleman who sends that letter asks me if I recognize the writing. To me it is like as life: I rather think it is Cora Mowatt herself. Also I am much mistaken if others who knew

Also I am much inistated in others who knew her charming, frank-hearted nature will not like-wise recognize the spirit of Cora Mowatt. No doubt but what some clever youth or other will get up a grin at my expense in the press, by way of exposing his own intellectual toothless-ness; or possibly some old greybeard may shake the head at me. But, bless you, I am long past minding either. I am too deeply in for it for

I am too weeps in for it is such things to put me out.

I see you refer in the last number to Mrs.
Woodforde. I was surprised at finding her seeking a home in this world to open the other world. window in ; I did not know her as a medium. The gentleman who sends me the communica-

The gentieman who senus he he communica-tion remarks: "I must say I was very much pleased with the spirit, and not a little with the medium, and promised to do all I could to help in the development and future prespect of so really good a woman. The cause requires a burch higher class of mediums than are at present before the public, and I think Mrs. Woodforde will be a credit to all concerned. She speaks beautifully, and at times plays upon the plane in the most chaste and classical style. She is very sensitive and will for a time require to be only brought out authought Spiritualists, until confidence is felt, as she is conscious of every word uttered through her organism."

sufferer through the American civil war. Any one showing her a kindness on my account, to say nothing of Spiritualism, shall be duly credited with it now, and paid the interest hereafter. With such a means of opening the other-world window, and such a face at the window as Cara Mowatt's, I cannot think Mrs. Woodforde will be leave to folding a diffure house. Mowatt's, I cannot think ...
Iong in finding a fitting home.
Yours, Genald Massey.

The Sporting Gazette has an amusing article on the "John King" number of the Medium, and in a previous issue gave an article, in which the writer said: "It is wonderful how Spiritualism holds its own in spite of all the efforts of selentific men to bring it into ridicule. Private scances are regularly held once or twice a week in many houses that I know of, not merely to gratimany houses that I know of, not merely to gratify enriosity, but to obtain substantial assistance and advice from the spirit-world through the agency of a medium. Dr. Lynn and Messrs. Maskelyne and Cooke profess to expose the humbur of Spiritualism, but it is a significant fact that they have not accepted a challenge offered by an enthusiastic Spiritualist. They do not prove that the feats of mediums are sheer humbur. They normly arrays that some of humbug. They increty prove that some of the phenomena of Spiritualism can be pro-duced by what they assert to be natural means. And those who have witnessed, as I means. And those who have witnessed, as I have, the extraordinary performances of clair-voyants and mediums, will still confess that there is much in Spiritualism which Messrs. Maskelyne and Cooke leave unaccounted for, and which even their skill is unable to reproduce." The conjurces have not "reproduced 2 any one phenomenon of mediumship. No medium professes to get out of a box by the aid of a "faik" in now of the alcohol. It is converted and one in one of the air-holes. It is only those who know nothing of Spiritualism who for a moment suppose that its manifestations can be accomplished by trickery.—Medium and Daybreak for Sept. 12.

A QUAKER MEETING.

BY CARRIE A. SPALDING.

A summer day of quiet peace;
All save the billow's roar,
Where ocean breezes swept the isle, And ocean waves the shore? Sweet Sabbath calm! The cares of life

Hushed in a blest repose. We joined the silent group, whose faith No outward utterance shows. On plain, hard benches sisters sat.

Brothers across the way; No voice escaped from those broad-brims, None from the bonnets gray. We tried in vain to bring our souls

Into a heavenly frame.

Their heads were bowed in silent prayer;
Ours should have been, in shame.

For worldly thoughts came stealing in;
We missed the gathered throng,
The frescoed wall, the organ's peal,
The priest, the prayer, the song! And so unbidden visions came,

Echoes would not be stilled, The "Quaker Poet" and his dreams The vacant places filled. O'er Mary Garvin sunbeams played, And on Maud Muller's brow. A gray-haired matron's placid face Was Barbara Frietchie's now.

Good Parson Avery took his seat.

By Andrew Rykman's side;
While next to Abraham Davenport.
The Barefoot Boy we spied.

"The orchard birds sang sweet and clear,"
"Pines" moaned on "Ramoth Hill,"
The "lilles" wafted from the "pond."
Their "benediction" still.

At length the hour for parting came; Our visions fled in air!
The silent group grasped silent hands,
And left the house of prayer.

And this the lesson that we learned On that sweet Sabbath day;
That loving souls can worship God
Each in his chosen way.

—Christian Union.

On Saturday we asked a friend who attended On Saturday we asked a trient who attended the Portland Convention what was done there, thinking that we might possibly extract something of local interest. He led us gently by the button hole to a retired place, and, bracing himself in an angle of a wall, and still keeping his finger hooked in our button hole, remarked: "They discussed the amphoxious larve, the interesting that homeoforty belongeneral techniques. "They discussed the amphoxious arrya, the intermembral homology, hylomena, eyelopteroids, typifications, psychical perversions, feluriated moluriuses, bifurcated corylobuses——." Here the button hole gave way, and we escaped with our life.—Norwich Bulletin.

The near-sighted hen that ate saw-dust, sup-

PEXNSYLVANIA.

Twenty-first Annual Report Of the Board of the First Association of Spiritunlists of Philadelphia, for the year ending October 1st, 1873, Adopted at the Annual Meet-ing held October 5th, 1873,

Another year, with-its vier-situdes, has passed over us bringing with It IIs Increased weath of experiences and opportunities for nobler fixes. Our Association has been quite successful and harmondous in Its labors. The course quite successful and narmonious in its labous. The course of hertures at Institute Hall was given by the following persons: A. A. Wheelock. In October, 1872, ten hertures; Mrs. Stoddard and her son, in October, 1872, one lectures; Mrs. Mossop. In November, 1872, tour lectures; Mrs. M. S. Townsend, in December, 1872, tour lectures; Mrs. M. S. Townsend, in December, 1872, tour lectures; Jennie Loys, in January, 1873, twelve lectures; Mr. E. V. Wilson, in February, 1873, twelve lectures; Nellie J. T. Brigham, in March, 1873, fifteen lectures; C. Fannie Allyn, in April, 1873. fifteen lectures: Mrs. Sawyer, in May, 1875. two lectures: Miss Estelle Thompson, in May, 1875, two lectules: Dr. 417 P. Parrield, in June, 1873, two bectures; Dr. L. K. Coonley, in August, 1873, 818 lectures; Elder Geo. Albert Lomas, hi August, 1873, two tectures; total, one hundred

Lohas, in August, 1855, two sections, lead, one money, and two lectures.

We held a three-days' meeting in the celebration of the Twenty-fitth Anniversary of Spiritonism, in conjunction with the Annual Meeting of the State Society.

The lease of Institute Hall having expired on the first of

June last, we deemed W better to procure another, and have selected Lincoln-Rath, at the corner of Broad and Fairmount avenue, (formerly Coates street,) and have tented this beautiful and commodious half for one year from the first day of July,

During the summer months we had conferences and lectures. Our Lyceum No. I was revived under the Conductorship of London Engle, with Mrs. S. M. Shumway'as Guardian. At the first meeting there was an attendance of thirty children, which thereased speedily to an average attendance of sixty or sixty-five. The usual Lyceum exercises were adopted, with the addition of A. E. Newton's

attendance of sixty or sixty five. The usual Lyceum exercises were adopted, with the addition of A. E. Newton's 'Lesson's for Children, '! which seemed to be good seed sown. From reports of lecturers, &c., the Lyceum seemed to have recovered its former proficiency in mapching and gymnastic exercises.

During the summer vacation a series of monthly meetings was organized at Fairmonnt Park, where some of the Lyceum register of the first Sunday of October, and wishes the children having a picule, with games, &c., The Lyceum regissembles on the first Sunday of October, and wishes the help and assistance it has had in the past, with such additional help as will make it a nower in the land.

Our arrangement for the coming courses as follows: Mrs. M. S. Towns and, for betolerk and November, 4874, Jenne M. Feebles, for March, 1874, Sollte J. T. Brigham, for April and May, 1871.

During the past year a Social Union has been formed among our members, for the purpose of prometing social intercourse, and for raising funds toward the purchasing or building of a hall for the Association. The Union has held meetings in our halfs the first and third Thursday evenings of each month.

The Beard has also made arrangements for solleiting subscriptions to a joint steek company to refered ong a hall, unifer the following plans:

'The undersigned hereby subscribe the sums set opposite to our names for the purpose of making up a stock capital in shares of ten defairs, to be employeefin purchasing or creeting a hall, to be located between 7th and Eichstriets, and Spruce and Thrown streets, of this city. Said Hall to be deviced to the advancement of menal and theiral whews, furthout prejudice to any sect opecape, and for the consideration of all subjects relating to the wellanged humanity.

thence is left, as she is conscious of every word uttered through her organism."

I can only testify that Mrs. Woodforde is a design, as suon as a sufficient amount is subscribed, to enter upon the work of securing a half. We hope the friends lady known to me as such. She was, I believe, a

	V
In subscriptions and donations, 36	41. (4)
22 collections at meetings	41, 111
Total	10.40.1
And have pald	.1.
Rent of halfs \$1,00	01:0
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Compensation of speakers, 1,68	41, 34
For advertisements and printing 1	15. 16 1
	(1.48)
Board of speakers	2.70
	11, 113
Ed. S. Wheeter, who had been en-	11
gaged to feeture for us, but was pre-	
vented by sickness	(H) (N)
The state of the s	

The term of office of the following members of the Board expires at this time: Ellen M. Child, J. Ress; Beale, Henry T. Child, M. D., S. Munde Stomway and A. Mary Wise.

expires at this time: Eften My Child, J. Recoe Beale, Henry T. Child, M. D., S. Minnie Shamway and A. Mary Wise.

Relieving that the times demand an expression of scirtiment, we submit the following pre-mide and resolutions for the consideration and action of the Association:

Whereas, Modern Spirthnailsm, with its facts and philosophy, by given us a knowledge of those bindamental principles, that man is a spirit, now and here; that that spirit has conditude existence beyond, the change called death; and that under favorable conditions that spirit can and does communicate with those who remain in the form. From these communications with those who remain in the form. From these communications with those who remain in the form. From these communications we have been earlied in the life are influenced by our actions in tols life, and yee know that pointy of life is essential to happiness here and there; therefore,

1st. Recolerd. That the agardage of one man and one woman is of diving-order, and based upon the inherent nature of finis comes the highest happiness and the best development of the individual and the race; and although the almost of the system have resulted—in great suffering, yet the agare not no essarily higherent in the marriage relation.

2d. Resolved. That the doctrine of promisently advocated by some in the name of Spiritualism, is hereby declared to be monstrous in the highest degree, tending to the degradation rather than the elevation of mankind, and merits the strongest demunication that language can express,

3d. Resolved. That the object of this Association is, and ever has been, to disseminate a knowledge of Spiritualism, and to present 45 the world those truths which relate to man is highest and best development, here and hereafter.

"The fonowing presentle and tesolutions, offered by Dr. d. S., Long-hore, vege, after some discussion, adopted:

Whereas. The Chicago Convention of the American Association of Spiritualism is the predominant.

ever in a beautiful the word long of Spirmalium and to prosent the word of the critical with the control of the activation of the control of

meets in the same fall, on the first and third similay, at Jby P. M. D. J. Bates, Conductor and Treasurer; Mrs. Saiali J. Marsh, Guardian; W. C. Morrs, Societary (Slaw Newcomb, Alba P., Smith, dr., Conards.

Privot III, Ways. The spiritualist Association hold meetings in Leyden Hall, "Cornellis Eladical President and Cornespondings" netary Rein, Charlett, Pressurer, Children's Progressive Liveaum meets in same hall every smiday, at 12, P. W. Cornellin Bradisol, Conductor, Benn, F. Lewis, Association dee; Mr., Mary C., Rottdins, Charlettau Wiss, Lancieras Procking, A. Sistant do.; Miss Mary L. Lewis, Literarian Mrs. Lydry Benson, Miss Mary L. Lewis, Literarian Mrs. Lydry Benson, Miss Director.

Stoyengar, Mess, Children's Progres for Lyceum uners at Harmony Hall every Sunday at 1 p. m. E. T. — Whitten Conductor; J. Wellongton, Assistant do; Mrs. Ula R. Merrill, Considering Mrs. Jennie Manning, Assists or defected

and do.

Stal M. MASS. Liberom Hall. The Spirituallyt Society
hold meetingsevery sanday, at 2 g and C.E. M. N. P. Allen. President; S. S. Johnson, Vice President; Abbott
Walker, Frea arer; S. O. Sogners, Secretary.

Spiritual intervention, MASS. Spiritual meetings are held in
Liberty Hallevery Sinday. Spiritual meetings are held in
Liberty Hallevery Sinday. Spiritual meetings are held in
Liberty Hallevery Sinday. Speakerseng used: N. Frank
White during November; Walliam Deuton during December; Mass Jennie Leys during February. Harvey Lyman,
Societary.

NATIC & MASS. The Spiritual Association meet every Sunday in Good Templats Hall, E. H. Mathews, Presi-tent; Mrs. J. Childs, Vice President; M. Washburn and E. Gale, Secretaries; W. Main, Treasurer,

S.E.W. Bi priority, MASS. The Spiritualist Association hold/meetings, Scholav atternoon and evening, at 2% and 7 o'clock. S. R. Bowle, President; Mr. Alackins, Vico President; Mr. Booth, Treasurer; Mrs. Charlotte Wood-idge, Secretary.

MIDDL ROOM: MASS. Meetings are held in Soule's Hall every other Sunday at 12, and 62, 12, M.

MIDDLABORO', MASS. Meetings are held in Soule's Hall every other sunday at F₂ and 6° 2° P. M.

ADRIAN, MICH. Regular meetings are held on Sinday, at 16° A. M. and 7° P. M. at Berry's Hall, opposite Masonic Temple, Manune street. M. Futthe, President. Communications should be addressed to C. H. Cage, Secretary, Box 664, Adrian, Mich.

ANDOYFR. O. Children's Progressive Lycenum merisat Morley's Hall every Sunday at 11° As. M. A. S. Morley, Conductor; Mrs. T. A. Knapp, Gonadian; Mrs. E. T. Coleman, Assistant Guardiae; Harriet Dayton, Secretary, ALLANFA, GA. FIRM Association of Spicitualists, Officers is J. M. Edis, Adanta, President; R. C. Kerg, Mattetta, Win, Colcian, Cutherly, A. Handor, La Giange, Vice Presidents; Win, G. Forsyth, Atlanta, Secretary, Win, Colcian, Cutherly, B. M. Mord, La Giange, Vice Presidents; Win, G. Forsyth, Atlanta, Secretary, M. Battla, Chilar, M. Haffer, M. Sochety of Spiritualists hold meetings at Smart's Haffevery Sunday, at 169 Å. M. and 7°, P. M. A. H. Averill, President; J. V. Spencer, Secretary; William Merritt, Treasures, M. Balland, M. M. Lirie Hell; The "First Spiritualist Cologiegation of Baltimore Spindl meetings on Juntay and Wednesday evenings.

Ligerum Hall, Nove W. Relltimore street. The Harmonial Spiritualist Society Indds neetings in this Dail, Levi Weaver, Precident; Damod C. Stratton, Vace Desident, Samuel T. Ewing, Secretary; George Broom, Treasurer, Children's Progressive Lyceum meets at the Brooklyn Institute, comer Washington and Comords (Preson, Masket Director).

Brookley N. N. Y. The Children's Progressive Lyceum meets at the Brooklyn Institute, comer Washington and Conductor; W. C. Rowen, Assistant do.; D. Bennet, Treasurer; Charles Hard, Labarian, Mas, A. B. Smith, Secretary; Miss Fanne Kemp, Masket Director J. Roppi, Assistant do.; D. Bennet, Treasurer; Charles Hard, Labarian, Mas, A. B. Smith, Secretary; Miss Fanne Kemp, Masket Director J. Roppi, Assistant do.; D. Bennet, Treasurer; Charles Hard, Labarian, Mas, A. B. Smith, Secretary; Miss Fanne Kemp, Mis

Mathias, Finards.

"BAY CITY, MICH. Services are held each Sanday at 103 A.M. and 7 P. M., at Spiritualist Hall, Hon, S. M. Green, President; Mrs. M. S. Knages, Secretary.

CIA (G. C. Progressive Association hold meetings every sunday in Wiffis Hall. Children's Progressive Lycenn moots in Kilme's New Hall at 11 A. M. S. M. Terry, Conductor(S. Dewys, Guardian.

ductor(S. Dewy, Guardian.

CLEVIL(VI), O. Ayceum meets every Sunday at Temperaine Hall, 184 Superior street; at 11 A. M. Conductor, T. Lees; Assistant Goudletor, 1, C. Thacher; Gourdian, Sarah J. Fibe: Assistant Guardian, Thatia M. Dunlan; Musfeal Director, W. H. Pyfer, Jr.; Secretary, W. W. Van Druon.

Musical Director, W. H. Price, Jr., Socretary, W. W. Van Druon.

Clift Map, L.L. Spiritualist meetings are held every Sunday ovening at 181 South Clark Street, S. J. Avery, M. D., President; A. H. Williams, Vice President; E. F. Socnin, Socretary Dr. Ambrose Davis, Treasurer; Mr. Collins Eaton, S. J. Avery, M. D., Col. Cushman, J. L. Hunt, A. H. Williams, Prinsless, Lymante, Howe, regular speaker, Progressive Tycenin meets in same half at 185 F. M. A. Lycenin also uped in troops of permitted Half, 517 West Madison Street, at U. M.

CINCINACTA, O. The Society of Progressive Spiritualists hold meetings every Smolay monthing in Thoms's Half, Central avenue, between the and 3th streets, at P. A. M. The Lycenin meets at 97 A. M. J. A. Pilman, Conductor; Mrs. L. A. Chambler, Guardianc Miss Litzic Kelzer, Treasurer; G. W. Kates, Socretary, Science, Miss Floin Frost, clairov and test medium, and will hold public scances every Sanday at 3 P. M. C. C., Colby, President, S. J. D.TROTT, MICH. The Spiritualists hold moetings Sundaymorang and evening in Homeopythic College Half, Griby, President, S. W. Eggleston, Sciency, Synday is the Spiritualists. Half, at he, A. M. and P. J. M. Webb, President, E. W. Eggleston, Conductor; Mrs. A. P. Fielse, Guardian, Mrs. N. S. Caswell, Corresponding Socrolary, Martin Johnson, Librarian, C. Hammonto, M. Park, A. M. and he Spiritualist Librarian, M. Park, M. M. S. M. S. M. S. M. Park, M. M. M. Park, M. M. S. M. S. M. S. M. Park, M. M. Park, M. M. S. M. S. M. S. M. S. M. Park, M. M. Park, M. M. S. M. S. M. S. M. S. M. Park, M. Park, M. M. S. M. S. M. S. M. Park, M. Park, M. M. S. M. S. M. S. M. Park, M. M. M. S. M. Park, M. M. S. M. S. M. S. M. Park, M. Park, M. M. S. M. S. M. S. M. S. M. Park, M. M. S. M. Park, M. M. S. M. Park, M. M. S. M. S. M. S. M. S. M. Park, M. M. Park, M. M. S. M. S. M. S. M. S. M. Park, M. M. Park, M. M. S. M. S. M. S. M. S. M. Park, M. M. S. M. Park, M. M. S. M. S. M. S. M.

HAMMONTON, N. J. Meetings held every Sunday at 10 g A, M., at the Spiritualist Halt our Third street, M. Park-nurst, President L. L. Platt Secretary, Lycgum at 11 g A, M. James O, Ranson, Conductor: Miss J. Brown, Guardian.

Guardian.

HARRISBURG, P.A., The Spiritualists hold meetings every Sunday at 22. M. in Bart's Hall. H. Brenerman, President, KALMYZOO, MICH. The Spiritualists hold meetings every Sunday in Bandlek Hall, Main street, J. C. Moody, Présideht; Mrs. H. M. Smedly, Scarctary; L. S. Winslow, Treasurer.

Treasurer.

KANSAS CITY, Mo. The Suchety of Progressive Spiritnalists meets regularly Sunday, mornings and evenings in
Mechanics Institute Hall, Mairistreet, between diffahl7th
streets, J. L. Morton, Corresponding Secretary.

Louisythle, Ky. The Young People's Spiritinal Assoclation meet in their Hall, corner of 5th and Walmut streets,
Lectures every Sunday morning and evening at 11 and 73,
o'clock, Children's Progressive Lyceum every Sunday
morning at 9 o'clock. Regular meetings of the Society exery Thursday eventug, at 7; R. V. Snodgrass, President.

Banner Contents.

Banner of Light.

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BOSTON, SATURDAY, OCTOBER 18, 1873.

Office, 9 Montgomery Place.

AGESTS FOR THE RANKERS SEW YORK.

COLBY A RICH. gentlement Axis Phopatelous.

LUTHER COURT AS BUSINESS MANAGER.

Letters and communications appertaining to the antiquat Repartment of this priper small to addressed in active, controlled the specific states to "Isaac, the it, there is an addressed in the property of the interpretation of the interpretatio

Removal.

Since the great November tire, which destroyed our Book and Newspaper Establishment, we have occupied limited quarters at 14 Hanover street. Having leased and just moved into the spacious lie L. Palmer, upon "The Inspiration we Seek Building No. 9 Montgomery Place, leading from for-the Aspiration we hope for." Tromonf street, we are prepared to meet the demands of the foldier, having replenished our Bookstore with a large assortment of Reform and Miscellaneous Literature

We take this occasion to inform our friends | ready secured-as about fifteen hundred dollars and the public generally, who are seeking more than ever to day for facts embodying the paramount truths of immortality as demonstrated through the most cultivated minds of the world, that we are enabled to fill this want . Call | hody of the hall. The following appeal for suband examine the choice works' published by us stantial aid to earry out this project was made the organism by respiration and allimentation, and examine the choice works published by us stantial and to carry our this property was bound the constantly renew the tissues, are replaced by Mrs. Palmer at the conclusion of her address: constantly renew the tissues, are replaced by Mrs. Palmer at the conclusion of her address; constantly renew the tissues, are replaced by and different subjects, which no other Bookstore in the United States can supply. Booksellers ened. I look at Spiritualism as a high mountain made up of grains of sand, small pebbles, great rocks, all combined together, and one of which the usual discount from retail prices. Send for spring thorns and brambles, and also plants and flowers for health and the gratification of our Catalogue.

The New Reformation.

The Old Catholics of Germany sent a communication to the Evangelical Alliance, which gave. unbounded satisfaction and delight. This new Catholic organization, which is spreading more it is to be made of grains of sand-little works, rapidly than Lutheranism ever did in Europe, is Hittle deeds; small pebbles rounded and smoothed you not in the third action—great now only in the third year of its development now only in the third year of its development, rocks, the foundations of verify, till this great and growth. It was established in 1870 at Nut, hody rises before me, mighty in itself, and from remburg by a company of learned scholars of the its giant sides the streams of its influence go down Catholic faith, who protested in a body against lone by one-like the rays of light from the centre the dogula of Papal infallibility, accompanying their protest with a series of historical criticisms truth. of the greatest severity. It is said that they had no idea of founding a new theological party or church; but having once taken their position in opposition to Bonanism, they suddenly found Altemselves excommunicated by a Papal bull, and they were thus forced into a state of ecclesiastical hostility which they had never dreamed of. Their connection with the Church of Rome was severed, and once in the current they had nothing to do but swing with it. The hext year, 1871, the excommunicated bishops held a convocation at Munich, at which Dr. Dollinger so conspictionsly. manifested his ability as a scholar and a divines Against the dogmas of the Pope they creefed the barriers of conscience, claiming for that the exercise of the first rights in guiding human faith and action. A resolution was taken at that as semblage to form-independent religious parishes, to institute a reform in Church government and discipline, and to effect at the earliest moment a close union of the secoding forces. From that day forward the movement-has made rapid progress, until, distancing the Reformation in the speed of its spreading, it has come to include the best part of religious Germany. Professor Kraft, of Bonn University, gave the following account off it to the Evangelical Alliance:

thrologians and canonists; ronowned historians and philosophers, and almost all the Catholic. professors of the German universities, declared their-adherences They were solned in great nummass of the people remained passive from indiflife was nevertheless shown wherever parishes had been formed." So speaks Prof. Kraft. This. Old Catholic party claims all the rights and privfleges of the Catholic church. It resolved to abolish the practice of indulgences, and of the worship of the Virgin and the saints, fees, stipends, scapularies, and the like: but iteling to the Episcopal form of government and election by the clergy and the peoples. The confessional was no longer to have the force of authority. The laity recommended the abolition of the rule of celibacy for priests. And other reforms were hinted of, to be taken in hand just as soon as the Old Catholic Church could be fairly organized. Last September, the third convocation was held at Constance, and that was the body that issued the letters to the Evangelical Alliance from the pen of Bishop Beinkens. It is a Tair exposition of the reasons which led the Old Catholies to separate themselves from the Romish Church. It recommends obedience to the civil government as a religious duty. And that is the real secret of the action of Emperor William in taking the part of the Old Catholic party against the Pope. It is at last a struggle between Rome and Germany for supremacy on German soil.

The real purpose of this reformation in the Catholic Church is summed up in the following

extract from the address of Dr. Reinkens: "In order that the work of the formation of a single church of Christ should become an estab-lished fact, every individual Christian creed must cast off everything which has been introduced by men, and restore that discipline and those rules which rest upon the foundation Christ the Lord laid, and which meet the just requirements of the different nations and of the age. This it is our intention and task to perform for the Catholic Church. We wish to cleanse it from the stains of a depravity which has gradually inereased for more than a thousand years. All of equal that Roman domination has created through or mail.

egotism must be removed. Every institution and justom which has crept in hurtful to true Chris tian vitality must be east out; instead of instifi-cation by works, the justification by faith; instead of hypocritical bigotry, a pure Christian life must be brought into its belief and conduct; the deterioration of the constitution of the Church into an instrument of the hierarchy and of the Roman hishop must be prevented by the intro-dustion of the rules which guarantee to the conprogation their fullest rights, to the lowest as well as to the highest in short, a system of dis-eighte must be introduced in which true Chris-tian carnestness, and Christian morality, united with Christian love, constitute the end, not a bland subjection of the individual or of all to the section of Reverse of Leon, one should still of a class of of a skingle man; in brief, we see that the class of the Church in such a manner that wish to reform the Church in such a manner that C'shall become a fellowship in love, in belief, and in the works of all who believe in Jesus Christ as the Son of God and as the Saviour who done has been and still is our Mediator."

It all indicates the activity of that reform, or within the old Church of the centuries, and is destined to shake it to its foundations. The silent vapidity with which the movement spreads is a striking characteristic of its power. The deliberateness with which new teatures of reform are taken hold of, is another. The reformers intend, to go no faster than they can go and maintain their position. Thus they will go further than they would under any other elreumstances. We gladly accept this new event as one of the oniens of the time in favor of the dawn of new spiritual light upon the Romish Catholic Church, and of the sure tendencies of the times to progress, liberality, and better things than any in the past.

Music Hall Spiritualist Free Meetings

This popular course of lectures was continued on the afternoon of Sunday, Oct. 12th, by an eloquent and masterly address from Mrs. Nels

The Chairman announced that at a meeting of the Committee held the past week it had been decided to continue the course during the coming winter free, it possible. He their urged the necessity of a further inergase of the amount almore were needed to casure a successful continuance of the free meetings-and suggested as the most feasible method of accomplishing so desirable an object, that the friends purchase season tickets, which would secure reserved seats in the

love for the beautiful. From its sides spring little rivulets, each one by itself, going down the stopes, wearing their channels through the rocks, anon meeting and blending into larger streams, and finally finding an open sea with which to

join their waters.
You Spiritualists are to build this mountain of the solar system—wearing their way along its surface to the great deep of eternal wisdom and You Spiritualists have this work to do. Build your structure well; see that every stone not to others to accomplish the labor, but do your work for yourselves. Bend your energy to the work now, and keep at its never contented till you see the completed summit upon which your glorious standard rests—all broad, and beautiful your banner-waxing, the result of your labors, the grand ultimate of your hopes."

Oct. 19th., Professor E. Whipple says.; "Mr. Howe is an orator of the highest order, easy, arnest, commanding, and without ostentation. His voice is silvery, full of compass, and so tender with pathos and rich in spirituality as to raise the tide of feeling to the brim in every anditor. Each thought is grounded in material fact, and given a spiritual setting. He is a speaker who addresses both the intellect and heart."

The Evangelical Alliance. The New York journals treat the meetings of this Alliance of Protestantism generally in a 21-A large number of priests, the most eminent | practical way. | The Sun regards the whole affair as a sort of theological field-day for Profestantism which it had never enjoyed before. It speaks of the sessions of the week as "intellect, ually interesting and practically unimportant, hers by the educated laymen, and although the which is an exceedingly happy phrase. Says the Sun, "the writers and speakers evidently have ferentism or narrow-mindedness, steadily rising much more solicitude about what they and their fellow-men shall believe, than what they shall do. The Alliance itself, in defining its fundamental principles, mentions a long string of dogmas, such as those respecting the frinity, total depravity, justification by faith alone, the resurrection of the body, and the like-but not one word does it say about personal obedience to the divine laws and uprightness of individual conduct. And in the same manner the drift of its labors has been how to establish certain abstract ling to an end, but continues to extend its, paratheological propositions, and not at all how to build up the true kingdom of God." And the same candid speaking journal adds, "in the ment of justice or injustice, of the true or of the meanwhile the world is suffering and groaning under evils of all kinds, which professedly evangelical people aid in perpetuating quite as much as their heretical brethren." It is well said and truthfully. It is not to be disputed that "political and commercial dishonesty, domestic and social wrongs, theft, violence, murder, and all the mischiefs that depraved human nature can imagine and work out, abound on every side, and are not to be overcome by dissertations on 'Dar, winism, refutations of the theory of development, or abuse of the Pope." The Alliance came out on parade merely to show its strength by firing its guns.

A Grand Book.

We take this occasion to especially commend the excellent work just issued from our press entitled "THE BIBLE MARVEL-WORKERS," by Allen Putnam, Esq., of this city, well known as a writer of great ability. This book is destined to have a wide circulation. As it opens up an entirely new version of the Scripture Records, it will undoubtedly be perused by all classes with interest and profit. We also keep for sale other works of equal merit. Orders promptly filled by express

Flammarion's "Stories of Infinity." Messrs, Roberts Brothers, of Boston, have just

published a neat volume of 287 pages, entitled translated from the French by S. R. Creeker." Flammarion is one of the most eminent and former body, which it is reluctant to abandon." learned of contemporary astronomers. He is the author of "The Plurality of Anhabited Worlds," The Atmosphere," and other scientific productions of high reputation. He is a Spiritualist, withal, of the Kardee school, though this fact probably is not generally known. In the presnt work he brings his astronomical knowledge to bear upon the great question of spiritual existence, and imagines the capabilities of disembodied spirits, when they can traverse the universe with a celerity to which that of light is laggard. The charm of the book lies in the harmony of what will seem extravagant speculations with spiritualizing, movement which has got to work othe inductions of science. The author first stuns you with a bewildering assortion or incident in his spiritual romance, and, then shows that it is in perfect accordance with the most advanced scientific discovery.

In the first story, emitted "Lumen," a spirit, who assumes that name, is introduced as in conversation with an inquiring friend, still an inhabitant of the earth. The friend asks Lumen what his sensations were immediately after death; to which inquiry the following is the re-

"One is scarcely inore conscious of this final severance, which seems to you so cruel, than is the new-born child of his birth. We are infants in heavenly life, just as we have been infants in earthly life. Only the soul, not being wrapped in the corporeal swaddling-bands which clothe it here below, acquires far more rapidly a knowledge of its condition and personality. This perceptive faculty varies greatly in different

To the inquiry, "What essential difference distinguishes the soul from the body, since the one dies while the other does not?" Lumen makes the following reply:

"I will not give you a metaphysical answer, like that of Socrates, nor a dogmatic one, like that of the theologians, but a scientific answer; for you, like myself, value nothing except facts determined by positive methods. Now there are in man, as in the universe itself, three quite distinct principles: first, the body; second, the vital force; third, the soul.

"I name them in this order that I may follow the method a posteriore. The body is an aggregation of molecules, themselves formed by groups of atoms. The atoms are inert, passive, unhangeable and indestructible. Th Mrs. Tailing at the words to the solicitar of others, and, thrown on the months the human on for more funds, to which you have just list-body is wholly renewed; in the blood, in the body is wholly renewed. skin, in the brain, and in the bones, there remains not a single one of those atoms which constituted the body a few months before. Through the vast medium of the atmosphere, especially atoms travel incessantly from one body to an other. The molecule of iron is the same, whether it is incorporated in the blood that pulses under the temple of an illustrious man, or is part of a bit of rusty scrap-iron. The molecule of oxygen is the same, whether it gleams in the amorous glance of alover, or, combined with hydrogen, easts. Its flame into one of the thousand lights of the Parisian night, or falls in a drop of water from the boson of the clouds. Bodies actually living are formed of the ashes of the dead, and if the dead should be resuscitated, some of the last comers would lack many fragments belonging to the first. And during life light, many exchanges take place, between enemies as well as between friends: between men, animals, plants, which greatly astonish the eye of the analyzer. What you breathe, what you cat, what you drink, has already been breathed, catten and drunk thousands of times. Such is the body—an assemblage of molecules constantly renewed.

"Vital force, life, is the principle by which these molecules must be grouped in a certain form, and constitute an organism. Force dominates the passive atoms—incapable of self-conduct, inert; it calls them, makes them come, takes them, places them, disposes them by rule, and forms the grand ultimate of your hopes."

Lyman C. Howe.

Of Fredonia, N. Y., who has for fifteen years occupied a prominent position in the lecturing field, will make his first appearance before a Boston audience, in Music Hall, next Sunday afternoon, composed are in him only a few months, at the most, and, besides, are neither old nor young. Analyzed, the constituent elements of the body have no age. What has grown old in him? It is his vital force, enfeebled, used up. Like heat and electricity, life is a force engendered by certain causes. It transmits itself by generation. It keeps the body alive instinctively and unconsciously. It has a beginning and an end. It is the vital principal are monogarious plusiant form. the vital principle, an unconscious physical force, which organizes and sustains the body.

9 The soul is an intellectual being, thinking, umaterial. The world of ideas in which it inimaterial. The world of ideas in which it lives, is not the world of inatter. It has no age, and it does not grow old. It is not changed in a month of two, like the body; for after months, years, decades, we feel that we retain our identity—that our *lgo* remains. Otherwise, if the soul did not exist, and the faculty of thought. were a property of the brain, we could no longer say. We have a body: it would be our body, our brain, that could have us. Moreover, from time to time our consciousness would change, we should no longer be sure or even have a mere feeling of our identity, and we should no longer be responsible for the resolutions secreted by the molecules which passed through our brain months before. The soul is not the vital force, for that is measurable—transmits itself by generation—has no consciousness of itself—is borif, grows, declines and dies—conditions utterly op-posed to those of the soul, which is immaterial, immeasurable, not transullssible, conscious. The development of the vital force maybe represented geometrically by a spindle which swells insensibly as it whirls, to its middle, then diminishes to nothing. In the middle of life the soul-does not reduce itself (if I may employ this comparison) by diminishing like a spindle and combola, darting into infinity. Besides, the soul' false, of the good or of the bade study, mathematics, analysis, synthesis, contemplation, admiration, love, affection or hate, esteem or disesteem—in a word, the occupations of the soul, whatever they may be, belong to an intellectual and moral order that neither atoms nor physical forces can know, and which exists as actually as the physical order.
"We find in the entirety of the universe the

three elements of the human person: first, the atoms—the material worlds, inert, passive: see ond, the physical forces, active, which rule the worlds; third, God, the spirit, eternal and infinite, the intelligent organizer of the mathematical laws which those forces obey - the unknown God, in whom reside the supreme principles of the true, the beautiful and the good

The soul can be attached to the body only by the intermediary vital force. When life is extinet, the soul naturally separates itself from the organism, and ceases to have any immediate re-lation to space and time. It has no density, no weight. After death, the soul remains in that place in the heavens where the Earth is at the moment of the separation. You know that the Earth is a planet of the heavens as well as Venus and Jupiter: The Earth continues to traverse the length of its orbit at the rate of 26,800 leagues per hour, so that one hour after death the soul finds itself at that distance from its body by the mere fact of its emancipation from the laws of matter, and its own immobility in space. Thus the vast public to a we are in the heavens immediately after our spiritual respiration.

death, as, indeed, we have been the whole of our lives. Only we are freed from that weight which fixed us to the planet. I will add, too, that the soul is generally some time in disengag-Steries of Infinity, by Camille Flammarion, ling itself entirely from the nervous organism, and that sometimes it remains several days, sev

lannen was not incorporeal, it seems, for he says; "I felt and saw that a substance constituted me : nevertheless there was no likeness between it and the substances of which earthly bodies are composed. The sight of my soul was incomparably more keen than that of the earthly organism I had just quitted; and, wonderful as it may seem, its power seemed subject to the

The facts of science in regard to the transmission of light, give occasion for some of the most astounding incidents of the romance. For instance, Laimen, shortly after his terrestrial death, finds himself on the star Capella, so distant from Earth, that the light proceeding from the former reaches the latter only at the end of an uninterrupted journey of seventy-one years eight months and twenty-four days: In like manner, light proceeding from Earth to that star occupies the same time in its passage.

What happens consequently to the spirit? Why, when he gets to Capella and turns his regards upon earth, and then upon Paris, he sees that the events of the old French revolution are just transpiring! Leaving Capella and drawing nearer to Earth he comes to a point whence he sees himself as he was when a child; as he was when left by the ray of light that has just reached the place where his spirit now is! The phenomenon, scientifically possible, calls forth the following remarks:

"One thought especially stupefied me. I said to myself: This child is really nevself. He is really living. He grows, and must live sixty six years more. He is truly and unquestionably I. And, on the other hand, I who am here, aged And, on the other hand, I who am here, aged seventy-two terrestrial years, I who think and see these things, this too, is surely I, and 'just'as much I, as that child. There are then two of me. There on earth; here in space. Two persons complete, yet quite distinct. Observers stationed in my-place could see this child in the garden as I see him, and could also see me here. There are two of me. This is indisputable. My soul is in that child; it is also here; it is the same soul, my only soul; yet it animates these two creatures. What a marvelous thing! And I cannot say that I deceive myself, that I am under an illusion, that I am betrayed by an outleaf error. lusion, that I am betrayed by an optical error By nature and by science I see myself at once child and an old man, there and here-there careless and happy, here, thoughtful and agi-

The sublime lesson which Flammarion draws from all these speculations is partially summed up as follows:

"You have been taught, to this day, to worship a God created in man's image, or boldly to deny the existence of an Author of Nature, because he is incomprehensible. Neither the doghas of official theologies nor the negations of infidelity are true.

"God is no more in any part of heaven than on Earth—or more accurately, he is nowhere more visible than here. There is not anywhere in infinity a certain place with pagenients of pearl, on which stands the throne of the Most High. The Empyrean of the middle ages no more exists than does the Olympus of the Greeks. The Paradise of Mahomet never shone saye in the glowing imaginations of the prophet's disci-ples. The sey in heavens of Buddha are no more real, than they are in the grofesque pictures of China and Japan that figure them to you. To Cod face to face is an expression purely sym-lic. The eyes of the most glorified, most angelic body, could not see or admire anywhere that invisible Person. Heaven has no existence. Astronomical space is infinite. God is a pure spirit, or rather, the pure spirit, conscious of itself; and of every infinitesimal part of the universe; personal, but without form; infinite and ternal, that is, without extent or duration; as really present here in the heart of Paris, where I am speaking to you, as in the brightest stars; as active in the operations of terrestrial Nature as in the sublime manifestations of the higher spiritual spheres.

"The infinite Being—Cause of causes, Princi

ple of all that is, virtue and support of the universe, absolute, eternal—is moreover wholly incomprehensible by you and me, and all creatures. His existence is indisputable, for without it it intelligence in the creation, of mathematics (which man did not invent, but discovered), and of intellectual and moral truths. But the Author and Supreme Judge of all things is above our conception. Still we can understand that for Him there is neither time nor space, that he sees all things at once, and astronomy has also taught you that the light proceeding from all the suns and planets carries their past history into space, so that, supposing one's self-placed at a point whither comes to day the luminous ray reflected by the Earth an hundred years ago, one would review the Earth of that time and its people; and so for the whole past of the Earth, that one could see by withdrawing to a sufficient distance, and so for the history of all the worlds, which thus survives perpetual in infinity—in God. Even now we can conceive also that the future as well as the past may be present to Him, for the eyents that are to happen are comprised in the actual state of the universe as the past is in its result. But efforts to comprehend the intrinsic nature and mode of action of the infinite Being would be utterly vain labor."

It will be seen from our extracts that Flammarion handles his theme with the skill of a scienfist as well as with the imaginative daring of a Danté. If some of his speculations may seem fanciful and extravagant, there are others which will be found in accordance with the views of many Spiritualists. The translation by Mr. Crocker is excellent. His rendering of this work and of Figuier's "To-morrow of Death," is sufficent to establish his reputation as a clear and accurate translator.

The book may be had at this office.

"Free Religion." The Evangelical Alliance having completed its

work, whatever it specifically was, the next convention in order is the Free Religionists, who are following up their opponents in the very spot where the former supposed they had overthrown and demolished every vestige of so-called Infidelity. The convention is of course not to be numerically compared with that of the Evangelicals. but it is fully its equal in grasp of intellect, breadth and largeness of view, and liberality of belief and conviction. The men who meet in this assembly are, as the Tribune observes, gentlemen of vigorous and cultivated intelligence, who have made their mark on the literature, the science, and the spiritual development of the time." Among them occur such wellknown names as those of O. B. Frothingham. John Weiss, T. W. Higginson, James Parton, and others of related views and sympathies. Their discussions have the merit of being clear and comprehensive, and, of putting everything extraneous aside that they may go the straighter to the work at which they aim. It is fortunate for the cause of truth that this body succeeds so soon to that of the Alliance, not so much to contest its dogmas, but to clear the atmosphere and assist the vast public to a healthier oxygen, for their

"The Life."

This is the brief but expressive title of a little volume just published by Colby & Rich, whose author is and intends to remain incognito. In that way he will unquestionably increase the influence of his book. It is crammed with nuggets of thought and suggestion. Purporting on its face alone to she the product of one or more disembodied spirits, it is, in fact, practical talk direct from the spirit-land. There are axiomatic truths in this little book enough to last one for years in chewing upon. "What an invisible point is your life, compared to the line through which your soul will go?" exclaims the spiritauthor: "you look around you, and see one or two effects, and imagine their importance. How small a matter in the whole purpose of all things! And yet, on the other hand, that one little mite, that unimportant thing, rolls through eternity, and its effects somehow are never lost. Whilst I woulds tough othe unimportance of temporary things as compared with the eternal, I would not be understood to teach the unimportance of anything in litself." This is a specinien of the blended penetration and comprehensiveness that runs through these pages. Terser statements of , actual truth are not often to be found. Another specimen: "What does it signify to be remembered, except the good there is in it to those who do the remembering? If any one is remembered one hundred years hence, he will be occupied then in other ways, so that he will hardly care to return to see how, when and where he is remembered; but it will be important in the progress of 'The Good,' not that the being who did what little he could shall be remembered, but that the good wrought be remembered. You know not how personal fame grows small and insignificant as you recede from it in The Life. Personal fame is also an element of selfishness."

The real objects taught in this little book are thus enumerated: 1st, that the absolute does not apply to the quality of moral acts; that the best means of testing truth is, that each one for himself measure it by its symmetry to himself, its application to his daily practical life, its application to his further future life; 2d, that belief in dogma is in many cases an impossibility, made so by the constitution and surroundings of the individual conditions, over which he often has no control; 3d, that the demands of life are best met and answered by each one when he does the best he believes-whatever that belief may beand endeavors to cultivate his life and belief, and to make a harmony of them; 4th, that it is better for you, for the world, and for eternity, that you strive to work for an object outside of your-

On the subject of organization, the author says that, as isolation is the evil which follows from too great an exercise of individuality, so injury to the freedom of Individual thought and action is the evil which follows from too great organization. "The danger that follows organization," he declares, "is this: as the organization grows permanent, its tendency is to hamper and restrict individuality; and if its power grows too great, it stifles freedom, until, at length, the lives of the members cease to belives of conviction, and become lives of formula. Guard against the insidious tyranny of organization. Some organization is necessary for any large enterprise; but when organization is effected to accomplish moral purposes, beware that the organization does not come to be regarded with too much reverence. Too intense a disposition for organization causes us to ignore the rights of our opponents, and thus trample upon our dutiesay, and soverturn-our rights also; to make us partizans; to lead us to combine only to succeed with temporary success, that we may exult in . victory over our humillated, vanquished adversaries; to assert a creed of superiority in goodness, that we may be very devils at last."

Gerald Massey.

Now in this country on a lecturing tour, delivered recently in London a very successful series of lectures on Spiritualism. He is the author of a little volume, bearing the title "Concerning Spiritualism," in which, assuming the facts as proven; he deals chiefly with the philosophy of the subject. The following passages in reference. to the Darwinian system, &c., will be read with interest:

"Spiritualism will accept evolution, and carry it out and, make both ends meet in the perfect cifele; with it is the rerus, not on the physical side of the phenomena; without it the doctrine of Mr. Darwin is but a broken link. Complete evolution is the ever-unfolding of the all-pro

evolution is the ever-unfolding of the all-present, all-permeating, creative energy working through all forces and forms.

"Mr. Darwin, as much as any theologian, when he does allude to the Creator, appears to look upon him as operating db extra, and working from without; a mind dwelling apart from matter and ordaining results which are executed to the creators with the creators where the Creators are the creators and the creators are the creators are the creators and the creators are the creators are the creators and the creators are the creators are the creators and the creators are the creat unconsciously in his absence; whereas the Spiritualist apprehends him as the innermost Soul of all existence, the living Will, the spiritual involution that makes the physical crolution—the immediate and personal Causation of dynamic force, no matter by what swift transmutations—the creative Energy in presence penetrating every point of space at each moment of time; effectuating His intentions, and fulfilling His creative being.

"Spiritualism will also destroy that belief in the eternity of punishment which has, for many the eternity of punishment which has, for many mourning souls, filled the whole universe with the horror of blackness, and made God a darkness visible. 'Ah,' said the dear, cheery old Calvinist, 'these people'—the Spiritualists—'believe in a final resitution and the saving of all, but we hope for better things.' Many good people will cry out in an agony of earnestness, as Charles Lamb stammered in his fun, 'But this is doing away with the Devil; don't deprive me of my Deril'.'

"Spiritualism must also destroy the dogma that God has but one method of communicating his love to men, and but one doorway through which he draws' them into his presence. I tell you the God of heaven bends and broods, as loyingly, as divinely, and with a balm as blessed, in the dear, appealing, winsome face of my little child, as He can do in the face of Christ."

We need n't say more to show that Mr. Massey's little tract on Spiritualism is worth reading; but it will require close attention and study in the reading, for he enters into some of the profoundest of questions of life and creation.

We have received reports of the proceednes of Knox County Spiritualist Convention, Ill.; The Society of Spiritualists and Liberals in Toledo, Ohio; The Society of Spiritual Investigators in St. Louis; The Spiritual State Associations of Minnesota and of Iowa, which we intend to print in our next issue.

The Fourth Anniversary Meeting of the Amercan Woman Suffrage Association was com-menced on Monday evening, the 13th, at Cooper Union, New York City, and was continued the 14th in Brooklyn. The chair was taken by Col. Thomas W. Higginson, President of the Associ-

Mrs. Cora L. V. Tappan.

One of the oldest American advocates of the spiritual philosophy, is at present creating the utmost interest in the subject to whose promulgation her whole life has been devoted, by a series of discourses at St. George's Hall, London, which begun September 21st. 'Her, presence called together at her first appearance an audience which exceeded the capacity of the place of meeting, letter on the first page. so that many were unable to obtain admittance. The London Medium and Daybreak for Sept. 26th gives a full report of her first lecture, also of the poem improvised at the close of the address, as is the usual custom of this medium's guides, and says

editorially:

"A greater success could not be desired than that which was won by Mrs. Tappan on Sunday evening. The every respect, the ineeting was of the most grafffying description,

"Mr. Thomas Slater presided. From the moment Mrs. Tappan rose till she finished speaking, a plu might have been heard to drop. Never do we remember witnessing such deep attention such expectant stillness on the part of an andlence. We need not dwell on Mrs. Tappan's style, which has been fully and enlogistically chiaraferized by our contemporarie. She spoke unter deep control, and at the end of the discourse could not have determined whether she had been on her feet an hour or five nomines. As a speaker, she conceals herself behind ber subject. The slender, graceful form; the transfigured, innocent, and heautiful countenance; the gentle and tunefully-modulated volce, alf fade away from the listeners' senies like the fabele of a dream, while there remains instead the subject matter of the oration forcing itself upon the mind, to the evolusion of all other considerations. Mrs. Tappan is for the time covered with he truth she is expounding, which gradually extends itself over her hearers, till they teel that they have been transported to a new readm."

The city dailies—among them the News and

The city dailies-among them the News and Standard-of the next morning gave many flattering, and in some cases extended notices of the speaker and her powers as an orator and reasoner, thus bearing witness-rather unconsciously than otherwise-to the strength of the spiritworld which has sustained, and given her the words she should speak, since her sixteenth year, . in defence of the new "day-dawn" among men. The Hour, a conservative daily, thus reports her:

The Hour, a conservative daily, thus reports her:

"Last evening St. George's Hall was densely crowded by
a number-of balles and gentlemen, assembled to hear an
oration on Spiritualism, delivered under spirit influence,
by Mis. Cota L. V. Tappan, are Scott, an "inspirational
speaker" from the United States. The most prominent
members of the London Spiritualistic world, together with
a number of Transatlantle supporters of the novement,
occupied seats on the platform, the håft being taken by T.
Stater, Esq., supported by T. Emmore Jones, Esq., Mrs.
Tappan having been introduced to the meeting by the last
named gentleman, a hymn from the "Spiritual Lyre" was
same, and the hady then delivered a preliminary parager, the
glist of which was the universal praise offered up by all
things, animate and inanimate, to the Creator. Affer a
second hymn, Mrs. Tappan, who is a lady of pleasing persoral appe arance, and apparently some five and thirty years
of age, began her oration, the subject being "Spiritualism
as a Scipuce, and Spiritualism as a Religion." By her first
proposition she sought to establish the existence of what
she styles a "superscience." the formulasof which have yet
to be ascertained by strict investigation. This investigation the Spiritualists are anxious to have carried out by the
scientist, arguing that feats accomplished by spiritualism
which we now are apt to regard as direct violations of the
laws of nature are really due to the existence of higher,
and, as yet, uninvestigated laws, not "supernatural," but
"supernatural." bu

antimes have left its innuence, and it may be said to form the keystone of the arch between materialism and religion.

The delivery of this oration was, perhaps, its most noteworthy feature. Mrs. Tappan, for upwards of an hour, pourced forth an uninterrupted flow of language, without hesitating for a single Instant; sentences of the most involved character, and abounding in parentheses, being evolved without apparent effort, and every word fitting into its buckers into a child's razzle. Though somewhat devold of clocutionary emphasis, her delivery was clear and telling, and her diction of a very high order. If, as is stated, she is merely a mouthplece of the spirits, the condition of the bellow believe in the spirits and the calculation of the bellow believe in the partition of the bellow believe in the spirits and the effective is a mere effort of memory, its recital is a feat rarely excelled. In an argumentative address, however, the continued utterance of lengthy involved sentences, though startling as a foirt deforce, fails to carry the weight that ran be explicit and the spiritual influence, recited a short poem with a somewhat Swinburnian ring, the last lines of it amounting that

that
Not with trainpets or splendor of gold,
But hushed volces, the story is told—
The bright day-dawn of truth it is come.

Measures, it was then announced, would be taken for a repetition of the performance, and after a vote of thanks to the fair orator, the assembly dispersed,

The Alliance on Infidelity:

Prof. Warren, a D. D. of the Boston Univer--sity, delivered a harangue before the Evangelical Alliance, in New York, on "American Infidelity," and took the pedantic view that it came over to this country pretty much, as the cholera comes, or the yellow fever, instead of obeying a law of mentality which operates with divine regularity on civilized intelligence. He said much of the infidelity of this country had its origin and after the Revolution, and who brought, together with the welcome assistance which they contributed to the young republic, a deal of the frivolity and irreligion with which France was so deeply tainted in those days. He charged especially that three "doubting Thomases" were likewise instrumental in spreading heretical doctrines: Thomas Jefferson, Thomas Cooper and Thomas Paine. And he should have added to his list of dreaded Thomases such worthies as John Adams and Benjamin Franklin, and Washington himself, who, in his later years, fell away from his church-going habits, and inclined decidedly to Liberalism, or what Prof. Warren styles "infidelity." Then came Robert Owen. said the speaker, with his doctrines of materialism, and the disease gradually spread until Spiritualism (oh, dear!) sprang into life. Well, it is something to hear a D.D. admit that there is life in Spiritualism, after having been killed so many limes. "Ere long," said this Professor of Divinity, "America, with her spirit rappings and her necromancy, attracted the attention of the entire world " Yes, and is holding that attention today; which certainly shows that the world is spiritualistic in spite of Boston University.

John Chahmieale.

(The following spirit message was received at the Banner Free Circle on Monday afternoon, Oct. 13th :) I was dead one week-gone one week. I leave a frau and two children. They bees in West Philadelphia; I bees here. I takes fever here [on the lungs]. I sick fifteen days. I die. My name was John Chahmicale. My frau like this one—a 'medium. I goes there. I say to her, "Go to Germany; leave this country." She say, "If you mean so, John, go there in Boston and say so to me." I come; I say so. Go home; better for you there than here. They that bees with you take all you got if you stay here. You better for you there than here. They that with you take all you got if you stay here.

know nothing about how to deal with them. They take all you got, and leaves you nothing Now take it quick, and go away; then you do Publish this in advance, I should like it, because she's doing what she better not—got bad advisers. They tell her this—she not know; they tell her that—she not know. She do everything; she no business to do anything. Thanks, Sir Chairman and the she was to do anything. man. I do much more for you when you come here. Good day. Oct. 13.

WORDS OF APPRECIATION .- A correspondent in the South says: "The Message Department is by far the most interesting feature of the Banner. I read the questions and answers, especially, with great satisfaction. They stir up more effectually the stagnant waters of old theology than anything else. Accounts of physical manifestations are also of deep interest to investiga-

WANTED AT THIS OFFICE. - A copy of the book entitled tile "HEALING OF THE NATIONS," 1st series. Any person having one to spare will. A sick family is a family that is sick, and facoblige by informing us by letter. '

BRIEF PARAGRAPHS.

SHORT SERMON .- Forget not, oh man! that thy station on earth is appointed by the wisdom of the Eternal, who, knoweth thy heart, who seeth the vanity of all thy wishes, and who often, in mercy, denyeth thy requests.

Read Mr. J. M. Peebles's interesting foreign

yellow fever call loudly for aid from all quarters, and our citizens cannot be behindhand in answering this call. Funds sent to the office of the Daily Advertiser or Evening Traveller, of this city, endorsed "Memphis Relief Fund," will be acknowledged in print, and added to the for the accommodation of those who feel disgeneral fund for the relief of the sufferers;

In view of the importance to America and to the world of the event which brought on the American Revolution, we recommend that the evening of Tuesday, the 16th day of December next, the centennial anniversary of the Tea Party, bespent by every family in these United States, as far as possible, in honor of the occasion of which it is the centennial anniversary.

The New York dailies consider Rev. Mr. Morgan's sensational lectures below par.

A. S. Hayward, magnetic physician, has returned from a professional trip through Vermont and New Hampshire. Until he secures rooms, his letters will reach him care of this office.

Rev. Mr. Bates, a Methodist minister of Boston, inquired lately in a sermon: "What but Christianity has made the United States, with 40,000,000 of people, more powerful than China, with 450,000,000?" What but Christianity makes a five foot white many with a Spenger ritte makes a five foot white man with a Spencer rifle stronger than a six-foot Indian with bow and arrows?-Index.

A Spanish column was surprised by one thousand insurgents near Holguin, Cuba, recently, and one hundred and twenty-five were killed, wounded, or captured.

Miss Lottie Fowler has returned to England, and is now in Liverpool.

In the following paragraph the favorite mode of evangelizing non-believers—though now practiced rather in a mental sense than a physicalis set forth by the forcible words of the African

"Dr. Livingstone says that Schele, a famous African chief, said to him, on the occasion of his preaching to his tribe, ? Do you imagine that these people will ever believe by your merely talking to them? I can make them do nothing except by thrashing them; and, if you like, I will call my head men, and, with our whips of rhinoceros hide, we will soon make them all be-lieve together.'" — Dr. Livingstone Lost and

Bro. J. M. Peebles lectured in London, recently, it Goswell Hall. While witnessing a game of base ball out West;

boy was struck on the back of his head, the bawl coming out of his mouth. The first law of gravity-Never laugh at your

own jokes.

"You ought to let me passhere free of charge, considering the benevolent nature of my profes sion," said a physician to a toll-gate keeper "Not so," was the reply, "you send too many dead-heads through here now." The doctor did not stop to argue the point, but paid his toll and

Mexico, it seems, has taken the final step toward stripping the Catholic clergy of their power, Congress having decreed that hereafter Church and State are to be separate, and that Congress cannot make any laws establishing or prohibiting any religion, making matrimony a civil contract, doing away with the religious oath, and suppressing monastic orders. The light has been waged vigorously between the government with the French settlers who came over before and the priesthood, the latter having excommunicated all-persons-recognizing the Constitution and the reforms inaugurated by the g which has retaliated by ordering the Jesuits to leave the country.

> Talent is that which is in a man's power; genius is that in whose power a man is.

> The expansion of Boston is conceded to be a plain necessity. It contains all the elements of a great and powerful municipal city. It is to be the seat of commerce and manufactures. Its harbor is unrivaled. It is a day nearer Europe than New York, and the future railway from Halifax will bring all ocean travelers to Boston

The religious question enters to-day into the political life of almost every nation of Europe. .

These golden autumn days are each a perfect poem, full of vitality and warmth and health. The forests fairly blaze with colors richer than the painter's palette can command, shading from vivid green to palest gold, and thence to flaming searlet and flashing crimson. The air exhilarates like wine, the sky is as clear as a baby's eye, and the sunlight, losing its wilting heat in the decadence of the season, seems to have gathered added brightness to complete the lovely pleture. For the enjoyment of rural scenes and the pure delight of out-door life, nothing equals a bright October day.

Lake Champlain is shown by recent soundings to have water 419 feet in depth.

The Christian Union says an accident befell a certain eminent elergyman in preaching, the other day. His teeth dropped out in the middle of a severe attack on the looseness of Mr. Beech or's theology. er's theology.

There is no substitute for thoroughgoing, ar dent and sincere carriestness.—Dickens.

Women are fast getting their rights in England, and people are as quick in recognizing them as they are in this country. Not only does the Government show a decided disposition for employing female clerks in the public departments, but no fewer than thirty-six young women are performing clerical duties in a large London insurance office on Ludgate Hill.

The Daily Press says the Indians of Bad River are not such a bad lot after all. This year they have raised 3000 bushels of oats, 1000 of corn, 5000 of potatoes, 2000 of rutabagas, and 300 tons of hay. And they have gathered 1600 bushels of eranberries and 2 tons of rice.

him the difference between a fac-simile and a edies for Asthma and Dyspepsia. sick family; but the laugh was on the senior, for the freshman instantly replied: "No difference. I simile means the same."

Music Hall Spiritualist Free Meetings.

Services are held in the elegant and spacious Music Hall, Sunday afternoons, commencing at quarter to three precisely. Lecturers well known for ability and eloquence as expounders of the Philosophy of Spiritualism, will occupy the plattorm. Among those selected and yet to be heard are Lyman C. Howe, Miss Jennie Leys, Prof. E. Whipple, Miss Lizzie Doten, Giles B. Stebbins, Mrs. Nellie J. T. Brigham, Prof. S. B. Brittan, The sufferings of the people of Memphis from J. M. Peebles, Bryan Grant, Esq., Mrs. Emma Hardinge Britten. Other names will be announced in due season.

A quartette of accomplished vocalists will take part in the services.

A number of choice seats have been reserved posed to contribute toward the support of the meetings. Season tickets, which will be sold at prices ranging from \$10, \$5 to \$3, according to location, can be procured at the hall on Sunday, P. M., or of the manager, during the week. Per order Committee.

LEWIS B. WILSON, Manager. No. 9 Montgomery Place, up stairs, room 8.

To Correspondents.

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

J. W. T., LONDON, ENG.-We do not know where the ndividual is located. The medium you alluded to was at he place you named the last we heard of her, Spiritual and Miscellaneous Periodi-cals for Sale, at this Office:

BUITTAN'S JOURNAL of Spiritual Science, Literature, Art and Inspiration. Published in New York. Price 80 cents,
THE LONDÓN 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, Ili, Price Scients,
THE LITTLE BOUQUET, "Published in Chicago, Ill,
Paterson cents."

Price 20 cents. The Chuchre. Price Grents. The Heraldof Health and Jouenal of Physical Culture. Published in New York. Price 5 cents.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the list, and lifteen cents for every subsequent in-

sertion. SPECIAL NOTICES, - Forty cents per line. Minion, efich insertion. Minion, each insertion. BUSINESS CARDS, —Thirty cents per line, Agate, each insertion. Payments in all cases in advance.

"#8" For all Advertisements printed on the 5th page, 20 cents per line for each insertion.

33° Advertisements to be renewed at continued rates must be left at our Office before 12 M, on Monday.

SPECIAL NOTICES.

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

DUMONT C. DAKE, M. D., assisted by Dr. H. I. Hoppins, is now located at 935 Wabash ave-nue, Chicago. Remedies sent to any address.

Temperance Medicines .- If you would Temperance Medicines.—If you would patronize frue Temperance Medicines, scientifically prepared by a skilled physician, and by a process the discovery of his own, wherein not a drop of rum, whiskey, beer or any other alcoholic or fermented liquor enters—use Dr. Pierce's Family Medicines. They do not manufacture drunkards, as do the various "Cordials," "Toncies," "Elixirs" and "Bitters" of the day. Golden Medical Discovery is nutritious, tonic, after attye, or blood-cloansing, and an uncounsed cough ative, or blood-cleansing, and an unconaled cough remedy. Pleasant Purgative Pellets, scarcely larger than mustard seeds, constitute an agreeable and reliable physic: Payorite Prescription— a remedy for debilitated females: while his Dr. Sage's Catarrh Remedy is known the world over as the greatest specific for Catarrh and "Cold in he Head" ever given to the public.

If VEGETINE is taken regularly, according to directions, a certain and speedy cure of Dyspep-sla will follow its use.

CHARLES H. FOSTER, New York, 49 Mrs. EMMA HARDINGE. West 22d st.: Denver City, Nov. 1st, Charpiolis Hotel; 'Salt Lake City,' Nov. 9th, Clift-House; Sacramento, Nov. 23d, Orleans House; San Fran-cisco, Dec. 4st, Grand Hotel; Australia, and Look out for the Foster Pamphlet; will be

out on the 15th. As interesting as the latest novel. Price 50 cents.

THE REPORT OF THE LONDON DIALECTICAL SOCIETY, a volume of intense interest as presenting the spiritual phenonicna 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 HEALERY—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.

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

bium, Clainvoyant and Clainvoy From the very beginning, her's is marked as the most remarkable career of success that has but seldom, if EVER, fallen to the history of any person. No disease seems too insidious to remove,

13w*. Au. 16.

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

SEALED LETTERS ANSWERED by R. W. Flint. 39 West 24th street, New York. Terms \$2 and three stamps. Money refunded if not answered.

A COMPETENT PHYSICIAN.—The best and most efficient healer in Boston is Dr. J. T. Gilman Pike. He compounds his own medicines, is a mesmer-izer, skillfully applies the electro-magnetic battery when required, administers medicines to his patients with his own hands, has had forty years' experience as a physician, and cures nine out of every ten of his patients. His office is in the Pa-vilion, 57 Tremont street, Room C. Au31.

Dr. Slade, now located at 413 Fourth avenue. A facetious senior asked a freshman to tell treatment of disease. Also keeps Specific Rem-

SPIRIT COMMUNION, in answer to sealed letters, given through D. J. STANSBERY, 32 Green street, Newark, N. J. Send stamp for instructions. 1w*.O.18:—

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WASHINGTON BOOK DEPOT. RICHARD ROBERTS, Bookseller, No. 1978 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the BANNER OF ETGIT, and a full apply of the Spiritual and Reform Works published by Colby & Rich.

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ROCHESTER, N. V., HOOK DEPOT, D. M. DEWEY, Bookselber, Arcade Hall, Rochester, N. Y., Keeps for sale the Spiritual and Reform Works, published by Colby & Rich. Give him a carr.

ERIE, PA., BOOK DEPOT, OLIVER SPAFFORD, the veterantookseller and pub-lisher, keeps on sale at his store, 603 Fernich street. Erle, Pa., hearly all of the most popular Spiritumlistic Books of the lines. Also, agent for Hull & Chamberlain's Mag-netic and Electric Powders.

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while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the characteristic of their carth-life to that beyond—whether for good or evil. But those who leave the earth sphere in an undeveloped state, here, faithful to the high trust of spiritual faith eventually progress into a higher condition. that has been laid upon them. Oh, may they wear

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

The Banner of Light Free Circles.

at two wellock; services commence at precisely three welock, at which time the doors will be closed, neither allowing entrance nor exit until the close of the scance. It, incress of necessity, any one desires to leave the room during the ser-vices, the metapost be signified to the Chairman, and permission will be granted to retige 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 influences produce inharmeny, and this our spirit friends particularly entoin men us to avoid, if possible. As these triples are free, we have no possible. As these tricles are free, we have a doubt visitors will acadily sourcount cour rules.

127. The questions answered at these Scancest may angels always find a welcome around his are often propounded by individuals among the fireside, for they shall bring blessings, although audience. Those read to the controlling intelliging the controlling gence by the chairman, are sent in by correspond. Bless, thou him who has taken the place of our ents. Donations of flowers for our Circle-Room

P. M. She gives proprivate sittings.

SEALLD LITTERS—Visitors at our Free Circles filling a mission which have the privilege of placing scaled letters on the table for brief answer by the spirits. First write world, and approbation one or two proper questions, addressing the spirit has done with this life. questiblied by his or her full name; then put them In an envelope, seal it; and write Your, own address on the envelope. At the close of the scance the Chalman will return the letter to the writer.

Re-opening of our Free Public Circles.

Controlling Spinit -I shall Degin the serylees of the hour by reading a poetic welcome to the band of spirits who ar our guests today from the parent planet. I am aware that in making this announcement, I shall be met with a smile of seorn, because 1 know the popular theory is that the sun is not inhabited, but I also know that that theory, like many others; will be exploded as gamee advances. The ancients believed that the earth was that, and was poised upon a furtle's back. Long since you have learned better; by-and-by you will learn better concerning the sun, the moon, and all of your heavenly relatives. This inspired poetic welcome is from the pen of John William Day, the poet of the Banner

POETIC ADDRESS TO THE SPIRITS FROM THE SUN.

Broffiers and sisters from the glorious land Whence speeds the enfranchised daylight's primal ray We bid you welcome to our strongling band Room in our lines to total the corseless fray We wage with Error's banded cohorts strong Ami Superstition's heat and giant wrong.

our purblind eyes no heavenly light can know thing low-tunest ears cap henockiestial strater; And yet we feel, while wandering here below, The trick in armite to the old refrain; 'Alere on a bare and narrow neek of land, Between two broad, any sterious seas we stand;

And one, the Past, spreads out a clouded page, Whiteh gives no cine or guidance to our keh Whether before as joset, priest or sage, tre number to bott we have walked with men. And yet ale sense this carth is familiar chafm. That inplis with nesh the spirit's tireless arm.

And one; the Future: laves its sempling shere And this the soul with longings vague paint strange; We may not pass beyond its thand four-roar Till speeds the mandate of the Angel change: When, as the sea-bird 'scapes the eyelone's breath, We sear triumphant o'er the storm of death?

Here in the Present's beach, with trembling hands, And pile poor petibles on the bleak, cold sands, All damp with marry is death-sweat, blood and tear And pray some gem our nerveloss grasp may fluid Fire matter's self-be strewn along the wind.

V1:

Speak ! ye have brought the sunlight dayour brow ; Our ears shall strive your higher thought to hear : Our antide your deoper wisdom-shafe shall plow. As incatide cent mornstay spierce our sphere. We head in awe the while your purer dips Sound the high blast of God's Apocaly pice.

V11. Aid: for the tempest lowers o'er land and sea ; And trial waves its frame-crossed ensign high: Foes stand where firm kult hosts of friends should be. And histony Auger lifts Its suffure cry, "Not yet is hushed the scornful should of hell That pealed when in the van our Chieftain fell is

The Priestesse stands our vestal altar night Her forehead crossed with thes of care, and pain. Bring to her soul a balin from worlds on high-Ald that she fight not life's dark war in vain. Ofer her dim hours let Truth's shekinah fall. As God!s bright shadow graced old Solma's wall !

One sits before you, gray and faint with age. (2. Like Efforgiting of dark Shiloh's gote, Hearing with pre-sclent ear the battle rage. In him anew ybuth's kindling fire create. And give him strength our RAS SER yearto bear, And years of life to make it still his care.

And when your mission-work with us is done, And from this lowly orb you homeward fly, Tell to Truth's servants in the glowing sun, For right on earth we live for right we die! By toll alone, through all the spiral chain, Heaven's foy our exiled spirits hope to gain!

Invocation.

Oh thou Celestial Presence, unto wifom men have given varying names, whose glory no name can typity, no words can express, thou Spirit of all life, thou Past, Present and Future, we flee to thee for the moment, that we may bask in the sunshine of thy love, that we may be breathed upon by that holy atmosphere that can come alone from thy presence. We know that thy love shields us wherever we are, that, thy holy presence is our protection, and yet in our weakness we pray unto thee for blessings, we beseech ther for favors, and so, this hour, we ask that an especial blessing shall rest upon the souls that are gathered here, the living and the dead. We ask that thou will look in tender mercy, that thou will appoint angels whose special care shall be to watch over the widow and the child of our newly risen brother. Thou who art all love knowest their needs; thou who art all strength

*William White. †Mrs. J. H. Conant. ‡Luther Colby, editor.

Message Department, their soils those influences that shall litt them above the sorrows of time and reveal unto them EACH Message in this Department of the Bans, the joys of elernity. Bless them, our Father, as needs, came to me with flowers and with their whose name it bears through the instrumentality of shour of change shall come, may our brother be baptized, in, that are waiting, waiting, waiting, all without little children." for the faithful; therefore may they he faithful that has been laid upon them. Oh, may they wear it as a gern worthy of keeping.

Look thou in love and tender merey upon the chief editor of the Banner of Light. May strong of a theatre that would cover an area as larger as ministering angels be with him in his hours of labor, and when the enemy opposes him, and the These Public Circles are field at the BANNER of Lie ht. Option, And the Remarky Press. Greened story, every Monroy. Tursday and Thursday Aptionson. The Hall will be open security, that peace, that rest, that can come that inner sanctuary, his own soul, and feel that much thicker than you are packed here, for a alone by communion with theo.

> Bless thou our brother to whom we are indebted for the place in which we speak, whose liberal hand has offered unto us this hall, and dedicated it to the spirit-world Alless him our Fathery and guide him and his through all time, and welcome them to the eternal shore with joy and great rejoicing. May Peace, like a fair white dove, eyer find a resting-place in his household

ascended brother; may that brother's mantle of love and peace rest upon him, filling his soul Mus. Coxast receives no visitors on Mondays, with peace and with love, giving him to feel that Tuesdays or Thursdays, until after six o'clock, he is walking in the way of duty, that he is fulfilling a mission which is God-appointed. May his reward be the smile of loving eyes in yonder world, and approbation from loving lips, when he

Bless thou our scribe, called, as she has been, to minister unto our necessities; lifted, as she was, out of and beyond the pale of human igno-Questioners should not place letters for answer rance with regard to these things, and speedily upon our circle table expecting-lengthy replies, otherwise they will be disappointed.

Lewis D. Willson, Chairman.

Cheffer the labor and the layering the layer and the layer and the layering the layering the layer and the layering the laye Oh! for the labor and the love that she has the consequences. thrown into all that she has done, bless thou her, our Eather! Lead her gently, ye angels, through this life; and welcome her lovingly when this life closes.

> We would remember those little street wanderers, news-boys and boot-blacks, our Father, whose pennies have been given to contribute to the buying of this place. Bless them, our Father, oh bless them. May they, as they sailupon humanity's waves, risk higher and higher, higher and higher, filling positions of honor and trust in the coming future; may every penny given, although unconsciously, bring back its blessing to them; like bread east upon the wafers, may it return unto them, our Father, with its spiritual blessing, in after-life. Upon all who are in need everywhere, thou Infinite Spirit, we implore thy blessing.

> Upon him, the physician, to whom we are indebted for the use of these lips-under God-to whose skill and patience and perseverance we for him we ask a blessing. May flowers of peace, of satisfaction, be strewn in his pathway: may the light of the other kingdom rest upon his brow, and light him over the dark places of this life, and be unto him a Star of Bethlehem, showing him where the infant Jesus lies; and when lie has done with this life, may myriads of angels welcome him to the life that is to come for

him with joy and rejoleing. Bless thou the instrument that, in thy wis dom, thou hast furnished us with-our medium. may angels of love guard her daily, hourly, momently; soothe her sorrows; give her strength to ed, as you would say, as if I had stayed here, and overcome the darkness that may cluster from I am a great deal further advanced in many ways. time to time around her, and may she stand out, than if I had stayed here. I have attended ere long, in the clear simlight of health and schools here where we are taught everything that And unto thee, oh Infinite Life, he all our praises to-day and forevermore. Amen.

Address by Mr. William White.

It is exceedingly difficult for me to give expression to my feelings in human language. Looking around upon this audience, beholding, as I do, familiar faces-those who are near and dear to me-1 am for the moment overshadowed with a desire to be still one amongst, you in the flesh, and yet, when I revert back to the glories wells; that I was called from you in time-in the right time that God the Eather knew best where I could fill toosition that would answer the necessities of humanity at this time. It would seem that the angel knocked at the door of my frail tabernacle at the wrong hour-that I was needed here-but I tell you I was needed there In that life to bring to you even the blessing that you enjoy to-day. God the Father knew it, therefore he said. "William White come high-

I would like to give you a brief picture of since I have left you as a mortal. When I went out from my frail body, I was looking for a place where you could convene for just such purposes to me, "Come higher; you will see clearer there; you will know what to do there; come higher !" I did not comprehend this in my outer life, but my soul did, and therefore it yielded the control of the physical body, and left it in the horse-cars. -a good place to die, just as good as any other

this-that you come first to welcome me?" they came - the beloved Parker, Channing, Pierpont—all the dear ones who had been asso-

rested and slept. On waking, they ministered friends that are gathered here. It is not labor to may aspire to reap a more plentiful harvest. Envy

spirit-land; and the little ones who had gathered around the table, ministering to my spiritual privileged to meet and welcome them, to lead, and I felt, indeed, that, as Mr. Parker has approthem on to the glories that he has already been j priately said, "Heaven would be no heaven at

It would be impossible for me to describe to you the grand receptions 1 have had at various places. There is nothing on earth with which to compare these scenes; they'are grand beyond description. Just imagine, if you can, the stage all of your city, and then an auditorium that, I will wenture to say, is as large as the State of Massachusetts; that place was packed thicker, welcome to me-poor humble me, who had toiled here in this life, hoping only for the approbation of my_own soul-I received such a welcome as that. Wherever I went, I received acclamations from all sides—one general thanksgiving for all that I had done. Those poor, benighted spirits with an hundred fold of this world sgood things, that had been brought up through my justruand much more in the world to come. Guard mentality came by thousands and tens of thousands to welcome me, each one giving me some thing to represent his love.

I said, at the outset, I had no language with which to express what I feel. . I can only hope that each one of you may do all your duty with regard to this life and the life to come; and if. you do, you may be sure of happiness in that natural and beautiful world. There is nothing to fear, if you only do right; but there is everything to fear if you do not, I stand here, sol emuly warning you against wrong doing. I have seen the results of it during my short stay in the spirit-world. Wrong-doing brings its inevitable punishment; you cannot escape it. The spirit ual world has its hell, just as much worse than the Orthodox hell as it is possible to conceive of. Be warned in time. Do your duty; live up to your highest idea of right; lift up the downtrodden; speak peace to the erring comfort the sorrowing. Do your duty in Heaven's name, and nothing will be wanting for you in the other life; but if you fail to do it, then you must take

It may be expected that I shall revert to the unsettled manner in which I left my earthly affairs; but I deem this no place for any such words from me. . I know very well how I left them, and I know very well that the justice of this Commonwealth of Massachusetts is suffielent to untangle the skein and make it all right. It is just as well as if I had placed "William White" at the bottom of my will-just as well. God knew best.

I believe now, as I did before I left this bodythe human body-in the justice and wisdom of God, (that Overruling Power that controls in all things,) who will inevitably bring right out of wrong, light out of darkness, wisdom out of-ignorance. - God bless you all.

Freddie Spalding.

I did n't intend to speak here to-day, Mr. Chairman, but I got too near, so I was obliged to come in to clear myself. Now I am here I may as well are indebted for the salvation of our metitimi-do as others do, I suppose. I was here with many others who came for the same purpose-we were engaged in sketching this place preparatory to making a historical picture of it. Some of the old masters are here, and some who are young in the art thought they would come in and try their hand; so I put in an appearance with the

I left this life when I was too small to remember much about it, but I have kept up such a magnetic correspondence between my parents and the other life, that I have kept the run of all things going on, and I am about as well postt is necessary for us to know—taught everything that we desire to know; where that that is in us is brought out. That's the manner of education in the spirit-world.

Now I am nothing, but a boy, but some of the old masters say I bld fair to make a very good artist, and I'll tell you how it came about. During one of my pleasure trips, such as boys in heaven as well as boys on earth are aut to take. I visited an island situated in one of our beautiful lakes, and this island is owned by a band of spirits, called the "Good Sisters." They have admitted to the Island several artists who have of my new found home, I am satisfied that all is asked for the privilege of erecting studios there; for the purpose, partly, of sketching and painting the beautiful scenery contiguous to the place, and partly because of the magnetic influences that are found there; that are admirably adapted to artistic life.

Well, while I was strolling along there one day, with several other boys, we came to one of these studios. It was occupied by an old Italian. After looking round awhile I picked up one of the brushes, feeling as though I would er!" and I have joined the Royal Arch and hung—like to paint. He watched me, and, after a my hat in the upper kingdom. while he says, "Did you ever paint anything?" "No," I said. "Would you like to paint?" "Yes," some of the scenes that I have participated in I would like to." "Well, take the brush," he says; "here is the canvas, see what you can do." I took the brush, I went to the easel, and I commenced. "Oh," he says, "you make an admiras this, but I found it not, because the angel said lable stroke ! you ought to learn to paint." I said, 'Will you teach me?" "Yes."

So it was agreed I should visit him at stated times, and he was to give me lessons. I kept my appointments; he kept his. The result was, I progressed very fast. Now I have a studio of my own. . I have quite a number of works of art of my own production. One is a representation I first recognized one of my old friends that 1 of a scene on the Hudson, pronounced to be a had not seen for years, and I said: "How is very good thing by those who are critics in that matter. Now, mother, keep still, keep still. "Oh, " he says, "your friends are coming: I [Mrs. S. was in the audience.] Another is a only happened to be near by you!" And so group representing my parents and sisters. Another is a marine view representing the steamship that brought my mother and sisters from clated with me in the Banner of Light, and the Old World a short time since; and I have many, many others. Such a welcome as I got! very many creations of my own composition-Then they escorted me back to look at my old a some that I know would excite a laugh, if they body, and there 4 found friends weeping over it, were hung upon your walls here, and others, some declaring I was not dead, others feeling perhaps, that would excite you to tears. The sife that I was; and I hardly knew, myself, work upon which I shall be engaged for the next whether I was dead or no-whether I was coming ! few days is a representation of this place as it is, back again, or no, to take possession of the old and you all as you are, materially and spiritbody. But presently, one with whom I had been | ually, I shall make two paintings: one repreassociated, the brother of this medium, says to senting you strictly material, another representme, "Come, Mr. White, do n't stand looking at | ing you as strictly spiritual. These will be llisthat body any longer. Come with me; I have toric paintings. If you will call at my studio something I want to show you." I went. I when you get on the other side of life, you will found he wanted to, show me a bed wherein I see not only your own picture-unless you come

art able to sustain them, and to gather around to my necessities with the choicest fruits of the produce these things in the spirit-world, because our facilities are so much better than here. You can produce in an hour's time what, artists tell me, if they were on earth, would take them years to produce. The spirit-world is one of activity. We like to work there; but we do not, in Paris during the spring of 1870, I went expressany of us, like to be overworked, and we are not: because, as my teachers say, there's not the incentive of the greed of gain in our life; when you get enough, you do not want any more. I am, sir, as I was here, Freddie Spal-Oct. 6.

James Murphy.

Goodsday, sir. I've been dead, sir, just nine weeks and two days. I had some kind of knowledge about this thing before I went out. I had a brother who used to come and communicate with me, this way, very often. His name (perhaps you may remember him) was Patrick Murphy. My name is James Murphy. I lived in Dover, N. II. The old Chairman knew my brother well, and

was often in the way of talking with him. He came back here so much, you know; I got a good many messages from him. I called in the priest, and he told me it was the works of the devil. Then, in the house, things was turned upside down half the time. I got the priest to lay the devil, and while he was there, the devil acted worse than when he was away. Then I said to myself, "Now, I don't know about these things. The priest can't lay him, and I'll see if I can lay him myself." So I took the Bible and the ross, and the image of my patron saint, and I locked myself into the room where most of the noises were; and I counted my beads and said my prayers, and I called on our Blessed Lady to intercede, for me with the Father to remove the devil from my house. But while I was praying, things was moving round, and when I opened my eyes, the image of my patron saint was gone; nowhere could I find it! There was no one in the room but myself; the doors were locked, the windows all down, and it was gone. Faith, I looked everywhere; it was not to be found; and, the next morning, when I was going across the field, about a quarter of a mile from the house where I lived, there I found the image in the mud. Now, who took it there? that was what I wanted to know. So I went home, and I prayed, if it was the Lord God Almighty, that it might be made known to me; when, who should come and show himself to me but Pat himself. "Now," says he, "my brother James, it is only me that's making these manifestations—it is

Then he went on to show how it was done, and to give me some instructions about it. What was always puzzling me was, that he would not allow me to leave the church or say a word against the church. I was always to be a good Catholic and believe in the manifestations at the same time. So I did, and I told the priest I should. "Yery well," he said; "so you pay tithes to the church and come to confession, it is all right." And so I did; but I was all the time thinking in my own mind why my brother would n't allow me to come out of the church. . I see about it all now: I would have had more trouble than I did, and it would n't have amounted to anything at all if I had come out of the church, and I done some little good by staying in; it was all right. And now I have this word to send back to the Holy Father, my confessor; it is high time that you looked into this matter for yourself, and when your children under God come to you asking for light about it, have something besides darkness to give them. So sure as you'don't, so sure you will have a reckoning to settle when you get to the other life. that's it. I told him I should come back before a great while, and here Lam-here I am:

I was in my forty seventh year-an Irishman by birth, though I had lived in this country some nineteen years. May the Lord God bless you, and his angels keep watch of you. Good day, Oct. 6.

Peter Van Holm.

I was a cigar manufacturer. I lived in Alba ny, N. Y. My name, Peter Van Holm. I was a believer in these manifestations: I have left a son who is violently opposed to them. I told him, so sure as I lived in the other world and my belief was what I expected it to be-a truth -1 would return, communicating with him. He said if I did, he would prosecute the instrument through which I communicated. I dare him to do it; I send out a challenge, and the first step she takes in that direction will be the key to unlock the door between this life and that, and he comes to me. Now let him take the step if he pleases; I'd just as lief he would as not. He knew me to be a man of my word here; I am no less truthful in the world of souls.

If he desires light on this subject I shall be glad to give it to him; if he don't want anything further upon it, I shan't trouble him any further. I told him I should come, and I am here. And now, John, do what you said you would, at your peril, Remember, I warned you against it; if you take the step, and come to me, don't blame me, just blame yourself. Good day. Oct. G.

Prince Frederick.

I am here to send a message to my mamma Mr. White helps me. Mamma, sit alone in the twilight for one hour, and I will come and get in your lap and put my arms around your neck and kiss you. Prince Frederick of England, to his mamma. Good by, sir. Oct. 6.

Scance conducted by John Pierpont, Theodore Parker and William White.

MESSAGES TO BE PUBLISHED.

Tuesday, Oct. 7.—Ann Metrick, to George Blssel, of Gloversyllie, N. Y.; George, to his master, Thomas Middleton, of Louislana; Betsey Moore, of Boston, to her daughter; John Henry Steper, of Bellows Falls, Vt.; Frances Adelable Knights, of Cherry Valley, N. Y. Thorsday, Oct. 9.—Stephen Ferguson, of Portsmouth, N. H.; Gen. Robert McCook, to friends; Charlie Williams, of Salem, Mass.; Thomas Cohort, of Sidney, New South Wales; Condita, to Barbanseta, chief of the Navahoes.

J. M. Peebles.

Messes, Colby & Rich-Dear Friends: I was most agreeably surprised by the visit of the "Pilgrim." Bro, Peebles landed in this port Monday on his return from Australia, China, India and Egypt: he intends to be home before the end of next month. Notwithstanding the many hardships of his long journey, I found him enjoying good health and excellent spirits. -With his newly acquired experience, he will bring you a precious treasure; his lectures will be sought with was to rest-yes, a veritable bed; and there I within a few days-but representations of the even more eagerness than before; no other sower

has no hold to tarnish the brightness of such a

I saw Bro. Peebles for the first time in Florence on his return from Trebizond, and such was my sympathetic impression for him, that being ly to London to bid him farewell before his departure for America. From that time, the Banner of Light, the American Spiritualist, Human Nature, Spiritual Magazine, and the Medium were sent to me regularly. Not being a subscriber, I thought that you and Mr. Burns disposed of your important publications gratis in the spirit I do with my poor ones, and most heartily I thanked them, but at the end of last winter I was all at once deprived of these periodicals, which, by the information given to me, enabled me to write my "Appeals." I then judged that the cause of the stoppage might be the want of funds. I could not with certainty know who paid for me, but I guessed it was the "Pilgrim." Almost reluctantly, being pressed by me, he now avowed the fact. Such a proceeding, so delicately performed, speaks volumes for the true Spiritualist. My guides knew my need, and well read in the heart of him who should yield to their insinu-

1 am fraternally yours, G. PARISI. 26 Via Valdiriro, Trieste, Sept. 25th, 1873. G. PARISI.

Banner Correspondence.

RAVENNA.-Thomas Cook writes, Sept. 30, as follows: As I journey to the eastward I behold the clouds of war thickening, and the clang and clanger increasing. The late Chicago Convention of Spiritualists seized the bugle of Mr. Jamieson and blew a blast over the fertile prairies of Illinois that has gone on reverberating and echoing throughout the United States and the Mr. Jamieson no doubt feels renewed estremath to hear so large and respectable a body of American citizens echoing his bugle blast that "the American clergy are a source of dan-ger to the American republic." Its truth also serves to give tension to his nerves and brain, and impels him irresistibly onward in his onslaught of the American clergy. That Conven-tion has also said that, as Spiritualists, they will not peacefully submit to the encroachments of the evangelical powers, and recommend the organization of leagues for military preparation, which has enlarged the cloud to the size of at

least two hands.

The great and long-expected evangelical gathering in New York City is looked upon with increased, interest. Its course can searcely be 'creased: interest. Its course can scarcely be doubted. Too well they know that either they must go under or infidelity be put down. Hence we behold another "irrepressible conflict." War is inevitable, and it will be about the difference between tweedledee and tweedledum. "Whom the gods would destroy they first make mad!" It will be the Gog and Magog of the force-principle matring to destroy itself to make way for the ple meeting to destroy itself to make way for the Golden Age of Isaiah, the Kingdom of Heaven on earth of Jesus, and the Harmonial Era of A. J. Davis. For the singels of the Lord have come to weigh men and their institutions, and all on which they shall find written, mene, mene, tokel upharsin, they shall cast into the heap of the rubbish of the ages which shall be consumed with an unquenchable fire. And amid all-this earthly strife where are those who, with the angels, can stand for peace on earth and good will to all men? Any one can cry peace when all is peaceable, but it is the hour of trial that tries men's souls and shows the true metal or base alloy of their natures. And as the poet has said:

"Say, shall we disciples of Jesus remain, Or go with Ward Agecher to slay and be slain?" The sun of righteousness and truth has risen The sun of righteousness and truth has risen to set no more. The angels have come to depart no more, but to stay and establish the kingdom of heaven on earth. Then they who are with the Lord of love and his angelic workers should come forth and declare for such a Spiritualism. For such I watch and pray, wait and work. I am progressing gradually to the eastward. Sunday I spoke in Cleveland to a few earnest souls, and hope I left some seed on good soil that may take root and produce an hundred-fold. My address is, till further notice. Berlin

My address is, till further notice, Berlin Heights, Ohio, care A. F. Page.

As ever yours for love and truth.

BELLEFONTAINE .- James Cooper! M. D. writes, Sept. 30th: Mrs. Lucia II. Cowles, of Clyde, Ohio, will start for California, on a lecturing tour, some time in October. I have known her a number of years, and can recommend her as an excellent semi-conscious trance speaker, as well as a lady of culture, whose so-ciety will be an addition to any family. She is possessed of good mediumistic powers, and, at times, gives excellent tests. She expects to stop over at Salt Lake City a few days, and the friends at Ogden and the city would do well to correspond with her with reference to lectures. [Religio-Philosophical Journal please copy.]

Vermont.

WEST BURKE.—J.S. Kimball says: I thought perhaps a line from this Northern region on spir-itual matters would not be unacceptable to your readers. There are a few true believers here, who have to bear the most bitter opposition from the churches of all denominations; but we have been very much cheered, the past summer, by the labors of Mrs. Jennett J. Clark, of Boston, who spent a few weeks with us, and delivered who spent a 1ew weeks with us, and derivered seven or eight lectures to good audiences; and we think the seed sown by this lady will in time produce an abundant her rest. We desire to give her our sincere thanks for her labor here, and hope to see her here again. We would recommend all spiritual societies who can, to hear Mrs.

Clark.
The Banner is our welcome visitor every Saturday night, and we hope soon to be able to add to the numbers of your subscribers.

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Yearly Meeting at Richmond, Ind. The Yearly Meeting at Richmond, Ind.
The Yearly Meeting of the Friends of Progress, and the
Semi-Amanal Meeting of the Indiana State Association of
Spiritualists, will be held at Hichmond, Ind., commenting
Friday 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 particularly to those of the State we would say do not fail to be
present. Dit. SAMUEL MAXWELL, President.
J. R. BUELL, Secretary.

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

Per order of the Committee.

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We open the hearts of others when we open

HOTE AMID STOOM.

The night is mother of the day, the winter of the And ever upon old decay the greenest mosse

eling. Behind the cloud the starlight links, through

showers the simboams fall.

For God, who loveth all his works, has left his hope with all.

Whattier.

Every process in Nature is the going-forth of the Everlasting on his messages of love; and any event in our experience is a message of love ful-filled.

AUTUMN.

Yellow, mellow, riperied days, Sheltered in a golden coating; O'er the dreamy, distless haze, White and dainty cloudlets floating Winking at the blushing trees.

And the sombre, furrowed fallow Smiling at the airy ease Of the southward flying swallow. Sweet and smiling are thy ways, Beauteous, golden Autumn days?

There is beauty all around our paths if but our witchful eyes can trace it amidst familiar things and through their lowly guise.—Mrs. Hemouse

The Rostrum, WHAT RELIGION HAVE WE?

A Lecture Delivered at the Opening of the ings, at Music Hall, Boston, by Mrs. Nellie L.

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

INVOCATION.

Thou Father Almighty, thou who dost reign. above us, beneathers, about its; who hast written thy life upon all things, and who dost speak through all Nature Ethrough all the universe of animated life; thou who dost live in heaven and upon the earth alike, thou dost know no higher abiding place than the human soul, no more exalted life than that which thou hast poured outupon the great family of humanity; thou dost know no more of beauty than thou hast unfolded. and developed in all things a thou dost know no more of divinity than thou hast written upon all. things. Through all of these thou art Law, and nothing is higher than thee. We have not to ask (and which brings no good to him. Our religion that thouswill bless us, but we have to ask that we may realize the profit of communion with ourselves and communion with that God who is within our selves. Our Father, we behold thee within ourselves.

in one another, in all things, in Nature's realm. Thou hast written thy life and light in the re-'vealment of that spirit which is constantly affording new revelations for all times to come; we behold no person so high as thou art, no kingdom more extended than thine, no. life more divine than thine; and, as we behold thee in the in the spirit of kindness, in the spirit of sympa-highest divinity of thy nature, teach us to word thy, in the spirit of patriotism. And all these ship thee understandingly, teach us to worship are component parts of our religion, all these be thee spiritually, teach us to worship thee in all things, because we recognize thy presence everywhere. And may our worship enter into our-lives, live in our deeds, and give a glory to every act and duty of our existence, that we may feel that we are only preparing ourselves for a bright setornity in the inture. Kind angels, in whom He lives and breathes, through whom He moves the masses of mind-angels in the body on earth. angels in the body in heaven, we invoke your esence at this hour, and ask that we may eat of the bread of holy inspiration and be made Strong-that we may each become more divine, more true in and to all things which are God's, and all which are God's are man's lalso a that which belongs to heaven belongs to earth alike, and may we establish that link which shall never be broken ; may we be strong in spirit, pure in mind, exalted in duty, earnest in worship; in this vineyard may we all become more faithful workers, and thus perform thy will, oh, God, as then hast established the necessity in thy chil-dren; and as we plead for light, and in this light acknowledge thy mercy, so may we give to one another, and so may we constantly diffuse the dawning of this new day for the sake of humanifor the sake of truth, for the sake of all things that are pure and good now and hereafter. Amen.

ADDRESS.

We have chosen for our subject this afternoon one which we trust all Spiritualists may thorsoughly apprehend, appreciate and apply to them-selves; "What Religion Have We?" In all ages there has ever been an established form of worship that has taken upon itself the name of religion, and has ever been considered a step beyond, or one higher than, the life or aspirations of our every day existence. There has ever been, now is, and ever shall be, a reaching out of the soul. beyond the present, asking for some revelation concerning the future. This has been considered religious aspiration of the human mind, and has therefore been set apart from earthly concerns. A sharply marked dividing line has been drawn between religion and duty; the spiritual and the practical life have been separated, one from the other, the spiritual or intellectual being held as a something to be distinctly wor-shiped—a something before which man must throw himself in a posture of submission, think-ing it belonged to his soil, and not to his whole body. The spiritual life has been one thing, and the practical life considered as belonging to a different department of experience; mere mental attainments and the avocations of business have been considered as upon one side, and the other on the other; and man could accept that which he chose-that which he desired to seek

most thoroughly could be receive unto himself.

The religion of the Christian Church has been one of belief and unquestioning faith: God Almighty has written all his religion upon tables of stone—whose contents have been translated to you by different individuals and through varying clouds of prejudice, and the clergy have doled them to you morsel after morsel, as they deemed fittest for their temporal and your spiritual benefit; and beyond their guidance the great mass of humanity have not dared to stray. But our reli-gion is, Believe nothing, and ask for all things; believe in no one dogma or form of worship; separate yourselves from nothing, but try all. things. Receive nothing as finality, nothing without the application of the closest dest of, your reason and judgment. Receive nothing save in obedience to the demands of that inherent necessity that is the individual mind which lives

trate its mystery—to look into it, and see what mental or physical nature. You tell me that there is within its depths. You have no right to soul has a temple of its own. Yes—it is your k of God that you may understand His laws. Why? Simply because they are too divine for When you look upon the house of your friend as blers.

your comprehension; and yet you must render implicit obedience to these laws, which you cannot recognize or receive any benefit from. Our religion gives you an entirely different idea or theory; and that is, that whatever comes to you must be weighed by you; that you are to decide whether it be that which you are asking for, whether it be that for which you are hungering.

one Christian Church divides religion from morality, declaring that the latter has no "saving grace!" that if you are redeemed through a well-formed intention to had a pure life you can receive the benefit of the life of Jesus, the richness of his grace; and the influence thereof can be exerted without any further effort of your own. Some one will say I am wrong in this por Fraim return the thirstian teners, and call to mind the fact that the church still holds to the words of its great founder—" Watch and Pray!" written the law of God, which is of himself, and But our religion teaches us that watching and von cannot, if you will, separate him from this words of its great founder—"Watch and Pray!" suppose than man, for in man you find But our religion teaches us that watching and von cannot, if you will, separate him from this prayer; in themselves considered, amount to existence which is now living and—shall live nothing; that there is more need of activity than a through all time. er: that exertion is of more necessity than sup-

cf. that excition is of more necessity man sup-plication to demonstrate the usefulness of any-thing among men. Again, our religion is a ne-ligion of growth—an indication of what has been going on through all time, and that we are not the recipients of the results of others' labors, or the beneficiaries of others' lives, so much as we are the manifestations of that spirit of out-growth and expansion—the results of that power of divinity that has been through all ages devel

oping itself in the nature of man.
Religion itself is nothing new Forms, creeds, theologic lines may change as men may determine for themselves, but the great central fact fremains the same. But if I ask - What religion have we?--how does it differ from-that of our brother? I answer first, Because we have a re-ligion of growth (a religion of progress) a religion which belongs not alone to the spiritual, but to the physical nature of man; a fellgion which belongs to every moment of his existence; a re-ligion which lives within him; a religion which manifests itself in and through his life; a religion which is determining for him his individual responsibility both now and for the future. We have a religion which gives to no man a Saylour, save in himself: a religion which offers him no "redeeming grace" save that which is in his own soul; a religion which establishes a divine responsibility for man, for God, for angels, and

by step, partakes of one more truth spiritual be-longing to the tree of life, ascends one grade after another, and appropriates each only as his spiritual nature has developed to a degree which enables him to comprehend it. He believes nothing which carries him beyond himself—receives no truth which surpasses his understanding, no wisdom which is beyond the reach of his own mental grasp. You may tell him there is a law higher than he, and he may receive the as-surance because you say so, but it is of no good to him, because he cannot apprehend the fran-scendent qualities which belong to the divine. Power are he can perceive its existence—other—sities of your being to find Deity; no right the any religion that shall lift you from the necessities a something which, to his conception, and nature. [Appliance 1] first fit him for the recognition of that Higher carries him further and further from himself. does not lead us to seek a God beyond the sky— it is not that which records upon the tablets of life an arbitrary edict to which we shall become subject in our every act, in our entirety of belief— a law that shall of itself carry us beyond our own comprehension. We have nothing which can lift us beyond a veil whose hidden light we

can by no means see.

This very tendency of development in growth

or in grace if you choose to call it so—is the

origid's religion, lifting the infant-from the darkress of mere physical wants and displaying to it the higher parts of its nature—but its nature still—that are shown in the spirit of uprightness,

We consider again the division between "your, religion and "my" religion. You have religionsome of you to a certain degree—a religion which von believe, because some one else has told i you; it is merely established upon the belief of some man whom you believe capable to form judgment for you. But our religion leads us to judgment for you. But our religion leads us to look at our individual necessities; and in these necessities lives our responsibility, and in our responsibility lives our individuality. There is nothing save himself, which can remove from the shoulders of any man the hurden which his her here. nothing save himself, which can remove from the shoulders of any man the burden which he has made forhimself. You may tell me that brotherly kindness can assist to bear the load, and that you may thus help your fellowman; I answer that our religion is that which not only discovers the necessity of sympathy for others, but for ourselves, and in it we find, too, that which leads us to worship what is pure belonging to others.

to others,

The religion of Christianity leads you to worship a life in which there is no improvement, a life where you have east aside yourselves at death's portal and entered a garden of perfect bilss; it is a religion which directs your atten-tion to a life of peace, and in that peace you find only that which is good. Our religion gives you only that which is good. Our religion gives you no such heaven as that, but a heaven such as each has made for himself—such a heaven as he merits. Each will be met at the door of death by that angel of eternal justice who will direct him to the place that he is fitted to-lill, and from which he can only go when he has developed beyond its power to retain him longer. But you will have a few receives a feath as the will tell me one often receives a truth, an idea, a theory that he does not need. I reply he may not have expressed the want, but the need exists, unconsciously, it may be to him, and manifests is being by the return which comes in answer to its call according to the provisions of the law

of demand and supply. Theour, religion we cannot, believe in a unitary God; we cannot believe in that conception only as we believe in one eternal, spirit whose highest, point that has been revealed to us is the human soil with all its grand possibilities and powers. We have no higher conception pertaining to his life, no higher understanding of this spiritual existence, than that which he has traced in infimanity. But one asks me: What are you to do with the Bible, within which he has written

Religion in growth not only brings to man a preparation for the future, but for the present. Our miligion has nothing to do with death, nothing to do with preparing any man to die-it every individual, a necessity that he shall die that he may live forever! [Applause.] If we were to live on eternally in this condition of life, what Would be the result? Lanswer, not much advance for the human soul. No; death is but the consequence of physical growth, one of the elements of progress; one of the fundamental save in obedience to the demands of that inherent necessity that is the individual mind which lives within your own being, and whose action you cannot put aside if you will.

The Christian Church has also said you must not reason upon divine things. You must receive this wisdom as He has given it to you, and you have no right to sift it—to attempt to penetrate its mystery—to look into it, and see what principles of your existence. Death ! wity, it is

body, which is the natural temple of your soul,

it lies in ruins from some conflagration, you feel that the warm heart that welcomed you therein has still a habitation-somewhere among men; so when you look at your friend whom the hand of sickness rests heavily upon, and whose spirit-ual nature is gradually reaching out for a future. Spiritualism tells you, that in that future your whether it be that so which you are asking for, whether it be that for which you are hungering. Twhether it be adapted to your necessities, and it not, you have as givine a right to reject it as the God of heaven has to give it.

The Christian Church divides religion from morality, declaring that the latter has no "saving grace;" that if you are redeemed through a doors which this age has been privileged above all others to possess; spirits can return establishing the fact that even as they exist beyond the charge of the doors which this age has been privileged above all others to possess; spirits can return establishing the fact that even as they exist beyond the charge of the doors which this age has been privileged above. the change called death, so each one is responsible for every act of life. It is that which can prove the fact of immortality beyond all cavil to any honest investigator; that which can bring back to you not only the fruth of the immortali-

> necessary to possess any religion over whose pre-scribed boundaries we dare not break, but tells you to prove all things by the most severe tests. You are now individually responsible to the laws of the land for your acts, and this religion which Spiritualism reveals demonstrates that you are also individually responsible to the laws of nature for your lives. Spiritualism, as it exhibits to you the huportance of the future, and the certainty of still retaining individuality, through that fu-Ture, must give to you new incentives to an earnest life, inspire you with renewed energy, send you out into the world living that which you believe, and teach you that that which belongs to your soul belongs to you everywhere and any-where. Spiritualism not only demonstrates the certainty of a future, but that in it you receive what is your due; that you have no need for a Christ or a Redeemer, no need for a salvation that shall come through the sufferings of another man, but you do have the need for that eternal justice which demands a sufficient fire of suffering by which the dross of your nature can be burned away and the pure gold refined. [Ap-

Spiritualism teaches that you have no right to any religion that every law of your nature cannot verify; no right-to any religion whose deepest meaning you cannot apprehend by the close ap-plication of scientific truth; no right to any reresponsionly for man, for con, for angels, and pheation of scientific truth; no right to any refrom which we cannot escape either in this life ligion that you cannot comprehend; no right to or in the life to come; if you have earned it it suby religion that makes demands upon you and syours, and you have not the power, divine or you cannot understand them and yet all set your-human, to cast it aside. you cannot understand them and yet all set your selves to work to supply them; no right to any The child in its growth learns its lesson step religion that shall place you spiritually upon the systep, partakes of one more truth spiritual beground of declared inherent evil, and still propaging to the tree of life, ascends one grade claim that you are to accept this as divine law and be benefited thereby—no right to any religion which so wrongs, the highest aspirations of humatity; no right to any religion which another man has made for you, and which you receive because he has so formed it; no right to any religion that shall set up a creed, declaring that "thus far shall thou come, and no further;" no right to any religion which shall say to any life and the living spirit that belongs to it "I am the only law, and there is none other than me;" you have no right to any religion that shall take you away from humanity to find Deity; no righ

> fear, unfolds an idea of eyil which is the direct outgrowth of the Pagan hells; but our religion teaches that whether it be presented to our own understanding or not there is in the manifestations of every form of life something of good, something of value, something akin, though per haps far removed, to the great sum of excellence. Spiritualism, however, develops to a greater extent the truth which lives in the Christian sys The religion of Spiritualism belongs to every other religion that exists, to all forms of freedom of thought, all life, all action, all justice it gives to every man the tight-to-think as he pleases, to live as he pleases provided he does not injure others, and if he does it gives him the right to receive the punishment his deeds have merited. The Spiritualist, it he be a Spiritualist, shuts himself up in no closet to ask of God to give to his "unworthy" soul more light; he abases not himself in his aspirations for better things by pro-

claiming that he asks for that of which he is no worthy, which God shall come and give him. No no! his religion teaches him that by the great fin of divine law he receives that only which is in accordance with his worthiness-anything beyond

neither to your aspirations, for they are free. It cannot say to you, "I believe thus and so, and you must;" it does not say to this man or this woman, "I believe I have seen my falher, or mother, or brother, or sister; I believe they can mother, or brother, or sister; I believe they cancome back, and therefore you must believe it
also." No: it teaches that you must believe it
also." No: it teaches that you must examine
these things for yourselves; that you must not
receive them on the "say so" of any one. That
blind fatuity of belief springs from the Christian training; it is not the spirit of Spiritualism.
It teaches, if a man has seen, your eyes are as
good as his, your necessities are as great as his,
and you have the right to go out and see, hear
and know, as well as he has; and, moreover, that
you have no right to believe till you do so see,
hear and know. Thus it is that this relicion of hear and know. Thus it is that this religion of Spiritualism, demanding that the belief of its spirinansin, demanding that the benef of its followers shall be based upon individual experience and investigation, naturally displays the fact that man is not only responsible for this life, but also for the future. You receive what comes to you by that law, whatever your belief may teach you. Redemption comes through the development of the mental and spiritual nature of man-just as redemption from matter comes as the consequence of physical growth—and through that alone can you find saving grace; through the growth of the soul can you alone find the rethe growth of the soul can you alone and the re-demption which shall save you from sin and pain. Ay, Spiritualism is a good thing, a God-like thing—a belief that firmly establishes itself upon a pock—that no time shall destroy, but which must live on forever and forever, through that limitless future which gives to each one that

which he has earned. Justice is our religion: justice for you, justice for me, justice on earth, justice in heaven, justice which lives foreyer, and exercises its laws for all time. It is not that which you can shirk through the acceptance of any belief or theory, but that his sacred law? and I reply that that Bible is surpassed ten to one by the inspiration which comes to us to day; the human soul has gone beyond it and demands more light, more food for its vast desires, and it has come in answer! [Apis the religion that lives in your free schools, your systems of expanded thought; it lives in the nobility of the soul, and its highest medium is human morality. You may tell me that morality does not save the soul. A man may believe in the doctrine of any form of worship, but our religion teacher that after all his salvation fund. treats of life, life, glorious unending life! But here comes upshe objection: You are afraid of death: it is the fear that appals you, a something that you do not understand that brings you that mortal terrors of the future; and you consider that there is within your, soul a necessity for its preparation. No death is but the consequence of growth—it is but the necessity that rests upon stance to benevolent institutions even; but if, behind all this, there is immorality, what profit hath he? The abode that he makes for himself when he has passed the veil of change, he will receive. If he lives a pure and pious and upright tife, a glorious dwelling awaits him in the future's golden land. It is his; he has carned it—he has paid its price, and the King of Justice will give it to him. You are, each one of you, guests having on a wedding garment; your soul is that king, and that ruler it is that establishes the kingdom of your individual life. [Applause.]

> The worst enemies to the prosperity of busi ness enterprises-Banks that lend funds to rings for the purpose of locking up greenbacks, so as to affect prices in the interest of the stock gam-

The Holy Evangelical Alliance.

BY WARREN CHASE.

It is a matter of curiosity and surprise to see, n an age and country of general intelligence like this, an assembly of such dignified bigots, with great names and sounding titles, and but little else, as we find convened in New York, under the Evangelical Alliance, in which all churches are admitted to representation that hold to the following absurd tenets:

1st, "The divine inspiration, authority, and sufficiency of the Holy Scripture," as consecrated and made holy by the authority of the Roman Catholic Church, which sorted it from the scripts that were equally holy and much more numerous and marvelous (especially of the New Testament) before the sorting. If the chapters of of the Supernatural "is a standard text-book in Leviticus and Numbers and Solomon's Songs are connection with the history of spiritual phenomof this character, we must have an inspiring that Mr. Benjamin Coleman, and a few of his

their interpretation." This of course justifies the Mormon and New Light and all Protestant who call themselves Evangelical.

is like Vishnu-has three heads or faces on one with a good response. set of shoulders. Three faces give one to watch the Christians, one the heathen, and one the devil and his infidel followers. The people, who have common, sense, have arithmetic enough to know that it cannot be one person and three persons in the same object, therefore it is wise to put the trinity in the head only.

4th, "The utter depravity of human nature in consequence of the full." This of course means the devilish fall, by which the race became possessed of knowledge of good and evil, and with out which we should all have been (if we had been at all) like the beasts, knowing no right and wrong, and of course had no sin, "In Adam's fall we sinned all." If there is one person of good sense who believes this old fable to be true, such person ought to be sent to China to be educated.

5th, "Justification by faith." We suppose that means the kind of faith which the "grain of mustard seed" had, and which has built up the churches: "the substance of things hoped for!" -whether they exist or not. We knew of a man who had faith in his ability to hold his horses; but they ran away with him. We knew a man who had faith in a cloud that it would rain-and it did not, and we have no doubt that our Christian's faith will fail as much, -

6th, "The influence of the Holy Spirit." Leave the "Holy" off, and call it spirits, and it is all right; or interpret it to mean the Holy Spirit that blossoms in the flowers, creeps and flies in the insects, sings in the birds, howls in the beasts, . swears in the pirate, and prays in the Christian, and fills out the sentence, "In God we live, move, and have our being," and we can see some sense in it; but none in the way they use it.

7th, "The immortality of the soul." This comes in the faith article, unless we can take such testimony as the man gave of the duration of cedar posts, which he said would last a lifetime, for he had tried it out and out. That we live after death is by Spiritualists now fully proven, but immortality of any organic form is not; and as the soul is such, there is yet an openquestion; but it may be a consistent matter of belief.

8th, "The resurrection of the body." Of all the impossible absurdities, this is the greatest, since not even a miracle could make it possible; and since science has completely set it aside as impossible, it can only be received in faith, and believed against reason and good sense, as well as science.

oth, "Pho final judgment." This will do very well, since every one can fix the time and place for it. We accept it with the here and noto attached, and hold every one to it, without any atonement or forgiveness.

Joth, "The Divine institution of the Christian ministry." What ministry? The Roman Catholic is of course the oldest and best of Christian ministry; but they do not mean that; and if they mean any other, or all others, we object, since they are not as good, on the average, as other professions, and none of them, in the aggregate, as good as the farmers and mechanics, or at least not as moral. If God established the ministry as he did the government of his chosen people, both are alike failures.

It is about time this evangelical nonsense was dispensed with in our schools, and more especially in academies and colleges. It is about talked out of the intelligent family circles, and yet many of them allow their children to go to Sunday schools and learn it there, and have to counteract it at home.

We see by the press that the French delegation was welcomed with the hope that France would soon exhibit the blessings of general education and morality. Our richest and most popular and fashionable Christian families visit France to reach the top of refined social life and fashionable society, and it is a shame to throw such slurs at the people who give church fashion its proudest robes and manners.

Movements of Lecturers and Mediums.

Emma Hardinge-Britten-lectures at Plymonth the two last Smidays of October, and Lynn, Mass., during November, Address 155 West Brookline street, Boston,

Susie Willis-Fletcher speaks in Manchester, Sundays, Oct. 19th and 25th; Nov. 2d. in Marlborough; Nov. 9th, in South Easton; Nov. 16th, in North Scituate; Nov. 23d, in Leominster; Dec. 7th, in Plymouth, Mass.; Dec. 14th, in South Easton. Correspondents please address at West-ford, Middleset Co., Mass. Miss Nellie L. Davis's address during October will b

Bay City, Mich.; permanent address, North Billerica.

Daniel W. Hull, who has been seriously ill of late, is able to resume business again, and would like to make engage ments to lecture this month.

Mis, E. T. Trego will receive calls to lecture and give tests in Eastern Pennsylvania, New Jersey. Delaware and Eastern New York during the months of October, November and December. Address her No. 1326, Spring Garden street, Philadelphia, Pa.

Mrs. Sarah A. Byrnes will speak at Plymouth, Mass. Nov. 2d and 9th; at Salem, Nov. 16th, 23d and 30th. Would like to make engagements for the winter. Address Wol-

R. Hoyt Winslow will lecture in Detroit, Mich., the four Sabbaths in October; will answer calls to lecture in the vichilty during the week.

Mrs. Nellie J. T. Brigham will lecture during October November and December in Troy, N. Y.: January, in Glen's Falls, N. Y.: in Boston, last two Sundays in Feb-ruary: April and May, in Philadelphia, Pa.

Remaining ugliness in Christians, according to the Baptist Union, makes the road to union among Christians long and difficult.

Late English Items.

THE BRITISH ASSOCIATION AT BRADFORD.— The meeting at Bradford, Yorkshire, of the British Association for the Advancement of Science, came to a close Sept. 25th. No attempt was made to bring Spiritualism before any of the secmade to bring Spiritualism before any of the sections, but one or two subjects connected with psychology came under the notice of one of the Biological departments. Several persons interested in Spiritualism, either as its supporters, its opponents, or yindicators of the reality of the phenomena, were present at the meeting, including Mr. William Crookes, Dr. Huggins, Dr. Carpenter, Dr. Tyndall, Mr. J. T. Taylor, Mr. Andrew Leighton, Mr. Humphreys, Mr. Joseph Shepard, Mr. and Mrs. Guppy, Mr. Moneure D. Conway, and Mr. Harrison.

TESTIMONIAL TO MR. AND MRS. HOWITT.—The

TESTIMONIAL TO MR. AND MRS. HOWITT.—The good work which Mr. and Mrs. William Howitt have done for Spiritualism, is so well known as to require no comment. Mr. Howitt's "History

TESTIMONIAL TO JUDGE EDMONDS.-Mr. Ben jamin Coleman is working actively in the matter sects, and makes all equally sacred, but gives the pride and popularity to those in majority tor. The work Judge Edmonds has done for the who call themselves Evangelical.

3d, "The Unity and Trinity of the Godhead." benefit of Spiritualism is so great, that it is to be hoped that the suggestion of a graceful little. This means, in common parlance, that their God tribute from this side of the Atlantic will meet

ARRIVAL OF MR. PEEBLES IN ENGLAND.-Mr. J. M. Peebles and Dr. Dunn have just arrived in England, after a tour round the world to collect and disseminate information about Spiritualism. Last night they met a few friends at Mr. Burns's Last night they met a few friends at Mr. Burns's place of business, 15 Southampton Row, Holborn, W. C., where they narrated many of their experiences. They only remain in England about a week longer. Mr. Peebles, we are sorry to say, seems fatigued and somewhat worn out by his travels, but will, no doubt, quickly recover his usual health and spirits soon after his return home.—London Spiritualist, Oct. 4.

Spiritualist Lectures and Lyceums.

Boston.-The Nassau Hall Spiritualist meetings were interesting and profitable on Sunday, the 11th inst. The platform was occupied in the morning by Mrs. Ireland and Mrs. McDonald, both giving very satisfactory spirit communications, which were highly prized by those receiving them. The meeting in the afternoon was applied to interest the deliberate the reset to nig them. The incernig is the action was peculiarly interesting, the children taking part by giving recitations, which were well appreciated by the audience. Dr. McLellan and Horace Seaver, Esq., also made short speeches, and Mrs. Kendall gave the children a very interesting address.

The Boston Spiritualists' Union and the Ladies' Aid Society connected therewith have rented the New Fraternity Hall, in the Parker Memorial Building, corner of Appleton and Berkeley streets, for one year. All Spiritualists and friends of Liberalism are cordially invited to attend. ADMITTANCE FREE.

SCITUATE.—Jenkins's Hall.—On the evening of October 13th the twenty-fifth anniversary of the marriage of Mr. and Mrs. Charles N. Bradford was celebrated at this place by their many friends; both resident in town and other locality. ties, including Boston, Chelsea, etc. The ball was tastefully decorated with banners, evergreen and bouquets of flowers, the same being arranged under supervision of Dr. G. L. Newcoffo, President of the Spiritual Society and Conductive of the Lording At about the Colook President of the Lording At about the Colonia Colo ductor of the Lyceum: At about ten o'clock P. with great interest the silver wedding services, which were performed after the manner peculiar to the Order, by Charles W. Sullivan, of Boston, chaplain of the "Sons and Daughters of Joshua," assisted by James S. Dodge, of Chelsea, and Dr. John H. Currier, of Boston, officers thereof. Music was furnished by the Lyceum orchestra. The exercises closed with dancing until twelve o'clock. Mr. and Mrs. Bradford are working members for Spiritualism in Scituate, both as to Lyceum and Association interests, and it is pleasant to record this friendly testimonial to their

The First Spiritualist Society of Salem holds its meetings at Lyceum Hall, at 234 and 714 o'clock P. M. cach Sunday. Officers: N. P. Allen, President; S. S. Johnson, Vice President ; H. O. Sommers, Secretary ; Abbot Walker, Treasurer

worth.

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