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Foreign Correspondence.

LETTERS OF TRAVEL.

NUMBER FOURTEEN.

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

OVER THE STRAITS.

Just across from the isle of Singapore lies the little kingdom of Johore. We went to see his majesty, the Maha-Rajah, who, if he does not sit High on a throne of royal state, which far Outshone the wealth of Ormus and of Ind,

has a fine palatial mansion, constructed in truly Oriental style. His "royalty" was absent, which left the Secretary to do the etiquette of the palace. The drive across the island, with the exception of the poor vicious horses, was splendid. The Britains are famous in all foreign lands for excellent thoroughfares and an effective police. The Dutch are too rigid in their measures.

This excellent road above referred to; is dotted and lined with bungalos; plantations laid; out in exquisite taste, bamboo-hedges, and fan-palms, quite as useful as ornamental, called "the traveler's fountain." The out-jutting stems of these ! broad palm-leaves, collecting the night-dews, tender their cups of crystal water the following day to the weary thirsting traveler. Surely, God's living providence is everywhere manifest.

JOHORE.

Reaching this city of five thousand, we became the guests of James Meldrum, many years in the country, and owner of the largest steam saw-mills in Asia, employing five hundred men. His bungalo, situated upon a shady eminence, spans an extensive arc of enchanting scenery. "Bungalos," by the way, a term applied to all kinds of Eastern dwelling houses, having lofty ceilings and broad verandalis, are built with reference-to ventilation and coolness.

Mr. Meldrum saws the famous teak, as well as cedars, mahoganies, maraboos, kranjees, chungals, rosewood, sandal-woods, camphor-woods, A report before me says:

"The Johore forests cover an extent of about ten thousand square miles, and contain upwards of one hundred different kinds of timber trees. These forests are being opened up by His Highness the Maha-Rajah of Johore, K. C. S. I., K. C. C. L., &c., who is constructing a wooden railway into the interpor. It will pass through dense virgin forests abounding in all-the various kinds of timber trees known in the Straits."

The Mahay Maha-Rajah of Johore being-a-

The Malay Maha-Rajah of Johore, being-a strict Mahometan, uses no wines, no liquors of any kind, and further, he will permit the existence of no "house of ill-fame" in his dominion. Just previous to our arrival, he had broken up a den of prostitution established in New Johore by some Catholic Chinamen. Justi missionaries had converted these Chinese from Confucianism Confucianism of the chinament of the chi think Christians very immoral?

The Malays of these regions never-no, never drink intoxicating liquors of any kind. Such practices are forbidden by the Koran. Would not an infusion of Islamism into Christianity improve it, at least practically? The Arabian prophet taught no scape-goat atonement, no salvation through another's merits! Neither do Mahometans in their mosques have," infidels " to fan them while they worship. Not so with Christians. In the Singapore English Church, built by convict labor, sixteen "heathen" natives stand out under a scoreling noon-day sun on the, "Lord's day," pulling punkus to fan these ritualistic English Christians, while they drawlingly stic English Christians, while they drawlingly the eggs. The nests resemble in shape those of worship God," saying, very sensibly, "Have the chimney-swallows in America." The finest mercy upon us, miserable sinners."

During this trip over to Johore, we saw monkeys leaping on trees, birds of rich plumage, a young elephant, a large slimy boa-constrictor just killed by the wayside, and the fresh skin of a tiger, which, while covering the ravenous brute, had concealed the remnants of many a man. In his stomach was found part of a breastbone and several human hands. Government pays a handsome bounty upon tiger-killing.

A JUNGLE-TIGERS.

BY

S.

I.BY

What American has not read of the East India jungles? Permit my pen to paint one. A jungle is a heavy forest of gigantic trees with a compact foliage of dark green leaves. Under these grow up another tribe of trees, shorter, more umbrageous, and loaded with such wild fruit as mangosteens, mangos, and jumbus. Beneath, and around these again, there 's a prolific growth never seen outside the tropies-palms, ratans, ferns, and indescribable plants, literally woven together, like the "lawyer-hedges" of New Zealand, by a net-work of creepers and parasites. Such a forest is a jungle, the home of the tiger! I never passed one without thinking of tigers and boa-constrictors. Serpents-cold, slimy; treacherous and poisonous - I loathe and despise. Eden's fable has nothing to do with this inborn dislike to crawling things. Men that tame and handle serpents, and women that pet poodle-dogs, reveal what they might as well conceal!

It was estimated a few years since that one man a day fell a victim to the crushing stroke of the tiger in Singapore, an island of about two hundred square miles. These tigers swim across the straits from Johore to the island. The distance is about two miles. The tiger stealthily strikes and seizes the person by the back of the neck. Like other wild beasts, he is too cowardly neck. Like other wild beasts, he is too cowardly to face a man. The Malays have the saying, "If you will only speak to a tiger, and tell him he can get better food in the jungle, he will spare." In the harbor hardly a ripple dances can get better food in the jungle, he will spare

others of this nature, might be interesting. Let a brief sketch of the nutmeg-tree suffice. Handsomely formed, and beautiful in proportion, it latitudes, is peopled with Malays, Chinese, Klings and other Hindu derivatives. The town a brief sketch of the nutmeg-tree suffice. Handgrows from twenty-five to thirty feet high, and is thickly covered with polished dark green leaves, which continue fresh the year round. The fragrant blossoms are thick, wavy bells, resembling the hyacinth or lily of the valley. When the fruit is ripening, it might be mistaken, say the old cultivators, for the peach, bating the pink or yellow cheek. When the nut inside is ripe, the fruit splits down, remaining half open., If not now picked, it soon falls. On the same branchas with the orange-may be seen the bud, blossom, and ripening fruitage. Nutting-fields in the Singapore region have nearly gone to decay. A curcless blight has rendered their spice-gardens unprofitable.

Want of energy in the Malay Islands and other portions of the East has become a proyerb. There is little inducement to labor where Nature is so unsparing. All individuals are about as lazy as they can afford to be! Two hours of daylight in the Malay peninsula is enough for a native to build a decent "shanty," and thatch it. Beggars are unknown away from scaports and wities. They have but to lift the hand, to pluck plenty of fruit. Most delicious pine apples sell for fifty cents a hundred in the Singapore market.

VOLCANOES AND MINERALS. One of the great volcanie belts of the globe stretches along across these Malayan Islands, The breadth of the belt is about fifty miles. Java alone has over forty active volcanoes. Borneo and New Guinea-are just outside of this volcanic zone, Peru and South American coasts faintly compare with these islands in terrible lava upheavals. The Javanese cruption occurring at Mount Gallinggong, in 1822, destroyed twenty thousand inhabitants. A gentleman just from Batavia informs me that there has recently been another serious convulsion upon the island. Instead of liquid lava, as at Vesuvius, heated sands, stones, and red-hot ashes were thrown up in great violence. " "Why," is it asked, "do Europeans live upon these islands?" The love of money, is the only answer. Gold in this century is god!

A granitic mountain chain runs the whole. length of the Malay pentusula. It has thermal springs, but no active volcanoes. The mountains are not over a third as high as those in Sumatra and Java. This region is famous for mineralsiron, copper, tin and gold. Malacea and Slam are said to be the greatest tin countries in the

Linet, several times, Charles Allen, the (then) young man who accompanied Mr. Wallace during his explorations in the East Indies. He had say. "Oh for Americ exclaimed Mr. Allen.

exclaimed Mr. Allen.
What interested memore than the quartz specimen he exhibited, was the description of an ancient, yet substantially built road during some important excavations. It lies embedded deep under a modern thoroughfare, yet revealing an entirely different kind of constructive conception. Who—what people built it? Echoing ages are

BIRDS'-NEST SOUPS-THE UPAS.

As turtle-soup is a great dainty with English epleures, so are birds nest soups among Chinamen. The Indian Archipelago and adjacent rocky isles are the harvest-fields for these delicacies. The nests—a sort of gluey, gelatinous sub-stance, seen in China markets—are found along the rocks, in deep and damp caves, and are the choicest if gathered before the birds have laid qualities of nests are when they are clear and white as wax; the poorest are those gathered after the young birds have flown away.

That terrible Gaera Upas—the valley of pol-

son—written about many years ago by a Dutch surgeon at Batayla, and afterwards by others, without inspecting the locality, proved to be a hoax. True, there is a valley, grim, bare, and as destitute of vegetable as animal life, caused by the deadly nature of the carbonic and sulthe deady nature of the earnoine and sur-phurous acid gases that continually escape from the creyices and soils in this volcanic region. There are numerous plants and shrubs more poi-sonous than the Upas. Geographies, as well as bibles, need revising.

FIRE-FLY JEWELRY.

The lower races and tribes are fond of pearls, precious stones, jewelry — *display* of all kinds. The Malays, unable to purchase diamonds, have a little eage-like fixture, in which they imprison a lire-fly. This, excited, continues to give out a life-fly. This, excited, continues to give out perpetual flashes, excelling in brilliancy the dia-mond itself. The natives are sufficiently-humane to set them free when the evening party is over. The poor things are not, as some writers over. The poor things are not, as some writers have said, impaled on golden needles, that, by increasing the agony, the glitter of the flash may be intensified. The flash has more the appearance of electricity than phosphorescence. But what an idea!—imprisoning harmless insects to attract attention and minister to human vanity! OFF TO CALCUTTA, VIA PENANG.

Left Singapore June 27th, on the steamer, "The Statesman," under the command of Capt. Valiant. This line, running between China and Calcutta—is engaged in the opium trade. The accommodations are excellent—both the captain and his interesting lady, Mrs. Valiant, striving to their utmost to make the voyage pleasant and

ome-like. Penang, a nearly circular island, off from the Malacca coast, contains some seventy thousand acres, and its history is the history of the "British East India Company" in its efforts to get a foothold in the Malay Peninsula. The island, laying high claims to beauty of scenery, seems a mass of hills, rising like cones from the water's on get better food in the jungle, he will spare ou."

SPICY GROVES—BEGGARS.

Descriptions of cinnamon-trees, clove-trees, and

proves. In the harbor hardly a ripple dances upon the glassy waters. Crossing it to visit Mr. Hewick over in the Wellsley Province of Malacca, the phosphorescent flames (when returning) flashing up at the dipping of the natives' oars,

covers about one square mile. The approach to it through emerald isles was magnificent.

BETEL-NUT-GUTTA-PERCHA-COCOA-NUT GROVES.

The bewitching betel-nut, used by and so staining the lips and teeth of the natives, is com-mon in Cochin-China, Sumatra Java and trop-ical Indies. Its exhibitanting foscination is said to excel even tobacco. Penang is the more com-mon name of the nut, accordingly Pulo-Penang signifies betel-nut island. While growing on the signines neter intersaint. With growing on the graceful and slightly tapering trees, they look something like nutunegs. When ripe and broken into small pieces, the natives prepare them with the siri-leaf and the unslacked lime of shells. Though producing a dreamy, stimulating effect, it must necessarily injure the membranous surfaces of the mouth.

Gutto-Percha abounds in both Singapore and

Penang. The Malays term the tree tiban. It grows large, has a smooth bark and wide-spreadgrows rarge, mis a smooth back and wine-spread-ing branches. The tree is not only tapped to get the juice, but often literally girdled, destroying the tree itself. This forest wandalism is now forbidden. The juice—life-blood of the tree—is. caught in cocoa-nut shelfs, poured into pitchers made from the joints of large bamboos; and then conveyed to cauldrons for boiling and the further preparations for sale.

ther preparations for sale, Cocae and groves, being planted in horizontal lines, present a most beautiful appearance. These trees, running up some forty feet, unbroken by leaf or branch; are roofed with deep green foliage. The nuts grow in clusters between the roots of the leaves and branches at the top. If not picked when ripe, they drop and arc broken. Planters of large groves tell me that the noise of falling auts in night-time breaks the silence with sounds "weird and ghostly." Falling upon the skulls of the natives, they some times break them. When the olf is sought they, are allowed to ripen. The nuts sell for a penny each. The watery milk within them is considered as cooling and healthy as nutritious.

MALAY HOSPITALITY-THE "ORANG-UTAN." 4"The higher classes of Malays," writes Mr. Wallace, "are exceedingly polite and have all the quiet ease of the best-bred Europeans." To this, I will add, they are very kind, warm-heart-ed and hospitable. Calling at a Malacca-Malay's palm-thatched dwelling, we were at once treat-ed to tea, fruit, cocoa-nut milk and durians. This latter fruit is quite generally considered the choicest and most hiscious fruit in the world, and yet, like tomatoes, one must cultivate a taste for it. The odor of the shell is truly dis-

climate is comfortable, the custom is quite too. These Mahometan Malays circumcise Adamic. These Mahometan Marays circumerse between the years of twelve and sixteen, and cid and young strictly abstain from opinm and liquors of all kinds. Mr. Hewick, Chief of Police in the Wellsky Provinces, accompanying us into the country to see Malay life, amused us, when returning, by sending a baboon, species of the monkey up a smooth, limbless, cocon-nut tree to

pick some fruit. The ingenious method the cunning brute devised to twist the nuts from the tree showed a striking intelligence.

In the Malay language "method" is the term for monkey; "kirra" for baboon, and "oring" for man. "Orang-lant" iniplies sea-people, or sea-faring men. "Orang-lant" inipli races under the name of "mins." How easily words mislead!

MOUNT OPHIR.

Rounding the most southern point of land in Asia, and lrugging the Malacca coast toward Burmah and India, we had a fine view of Mount the biblical Ophir or not is unimportant; but who honey-combed the mountain with shafts? who here searched for gold in the distant past? This is an interesting inquiry. Of the location of the scriptural Ophic nothing is known that carried on a lucrative trade in the time of Solotraded with Ophir must have been the "navy of Tarshish," and this Tarshish must have been a Tyrian port on the Red Sca-the part known perhaps as the Gulf of Sucz. The celebrated German Orientalist, Lassen,

places Ophir somewhere about the debouche-ment of the river Indus. His theory is founded upon resemblances between the Hebrew and Sanserit names of the commodities brought from Ophir. There is no resemblance, however, be-tween the ancient method of working the Ophirmines and the copper mines bondering Lake Su-perior—worked by whom?

BAY OF BENGAL.

July 4th, our country's natal day. The repub-lie that is to come will be founded in justice,

equality and peace: questions. what is we have spent the day in rolling and tossing lied you to them?" upon the Bay of Bengal. I shall spell-it here-after Bengall, emphasizing the last syllable. It deserves the bitter epithet. For three full days we endured a terrible simoon storm. It was a cyclone, save the rotary motion usually attending these hurricanes. The frightened Jews aboard rushed for Moses and the prophets, and began to intone the psalms in Hebrew. The wind, increasing, came in maddened gusts; the waves surged and heaved; the lightnings flashed; the rain fell in sheets; the fore-stay-sail struggled in tatters; trunks, tables, upset, the dishes jingled in scattered fragments; the fates and the furies seemed, in fact, to have let loose the very artiflery of the hells! [9h, if was fearful?] The following day we passed a wreck. What became of the crew—what? Our ship, under the command of Capt. Valiant, behaved valignable. It was a relief to reach the Hoodley. valiantly. It was a relief to reach the Hoogley, one: of the river mouths through which the Gauges empties into the ocean. Farewell, Bay of Bengall I. We reached Calcutta yesterday. It is intolerably hot.

Calcutto, India, July 8, 1873.

Niterary Department

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two cousins;

SUNSILINE AND TEMPEST

Wifetten Expressly for the Banner of Light, BX MRS. A. E. PÖRTER.

CHAPTER-Y.

Dreams and Presentiments.

"Doctor, do you believe in presentiments?" I asked, one evening, as he came with his wife to join me in the summer-house, my usual resort for a short time at sunset.

"No, not at all," was his reply. " Nor in dreams?"

"I have no faith in them." "Nor in ghosts?"

"Worse still; the bodily eyes cannot see

"Have you no faith in intercourse with the spirifual world?"

I believe the spiritual world to be a shourne from whence no traveler returns,"

"Wilhout stopping to argue your misinterpre-tation of the great dramatist," I said, "allow me to ask if you believe in a world beyond this-in the immortality of the soul?". "As surely as I believe this world to be full of

mystery, apparent injustice, and -1 speak it reverently-a great blunder, unless there is a supplementary state."

His wife, smiling, turned forme: "Would you believe it?-the Doctor always turns in a position to see the new moon over his right shoulder; I never knew him to go on a journey of a Eriday, and his favorite play is 'Hamiet;' and-1 will speak it in a whisper-heddld go to see Foster, the celebrated medium,"

taste for it. The odor of the shell is truly disgusting. The catable substance is of a yellowish, creamy consistence, tasting like a mixture of mashed beech nuts, banamas, onions, strawberries, pumpkin seeds and sweet apples.

The children, three, five, as is wen years of age, playing about, perfectly nute, were quite shy of us. Though absolute makedness in this shy of us. Though absolute makedness in this shy of us. Confortable, the custom is omite too. of God at all than such an opinion as is unworthy of him, for one is unbelief, the other is contumely: and, certainly, superstition is the reproach of the Deity. The master of superstition is the people; and in all superstition, wise men follow fools: "
"You jump at conclusions, Doctor, You

pick some fruit. The ingenious method the cunfirst prove that a belief in present ments, ghosts,

and nothing interested me more in boyhood than stories of ghosts, haunted houses, etc., but when Lebecame a physician to diseased intellects, I suppressed this taste as much as possible, and tried to look upon my patients as physical beings Ophir-four thousand feet high. Whether this jonly, finding, by experience, that, to minister to a mind diseased, I must first put the machine in order. It is difficult to compare physical with spiritual; perhaps the best illustration which I can give is that of a musical instrument. We will positively fix the geographical position. It know that there is no musical sound without vi-was a place with which the Jews and Tyrians brations of air. The difference between noise brations of air. . The difference between noise mon, twenty-eight hundred years since. At this and music is, that, in noise, the waves strike the period the Jews were unacquainted with iron, car irregularly; while, in music, they are regularly bronze, silver and gold. Their lar, and so rapid as to blend together. In tuning bronze they received from the Tyrians. Half barbarous, they had no commerce till David consequences, they had no commerce till David consequences. ear irregularly; while, in music, they are reguquered Edom (or Idumea), giving them some ocean whose waves afone bring harmony of disconst on the Red Sea. The Jewish crafts, that my bent wires and broken keys, and then the waves of air bent against them in regular succession) making sweet harmony in place of discord, I seldom talk with my patients about their illusions or delusions, their wondrous dreams or morbid fancies. I look to the fiver and the lungs, the pulse and the skin, the spinal cord and the aching head. It is very prosale and oftentimes very revolting work, or would be so, if we did not look to the result of the labor. I assure you, my delight is great when I can thus re-tune the broken lute, and hear the harmony which succeeds to confusion. But, to return to your questions. What have you seen to day which

"No one thing in particular; but I had a strange dream the first night that I slept under this roof."

"No dream could be very strange which comes to you here, with your interest in the patients and sympathy with them."

"But my dream came before I had seen a patient." "You felt, however, that eight hundred were

under the same roof." "Please tell the dream, Miss Esther," said tation thereof."

Help me, dear lady! I am sure you can. I am little stick to free the corners from all collections in the power of an evil spirit, and your love can, of dust. She scrubbed away as if her life dedeliver me.' It was only a voice at first-a very pended on the work. "There, child," she said gentle, sweet voice. I had not thought much of to the attendant, "I hope we will keep clean for theidream till it was repeated the second night; one day," as she washed out her lowels and

and then, when I saw Mrs. Ellis, I thought perhaps I was sent here to deliver her. "

The Doctor smiled and shook his head: "The only help for Mrs. Ellis is in some hard, sharp trial, that, like a consuming tire, shall burn the dross of this silly romance-reading out of her."

"Yes, I think so ; and as I do not hold the threads of her destiny in my hands: bean do her liftle good. But the dream was repeated the third time; and on this occasion, I saw a writed figure-evidently a Jady, by the voice- and the folds of a soft bridal yeit, which fell over her head and shoulders, reaching to her feet. Help me, dear lady! I am in the power of an exil spirit, and your love can deliver me."

"This was the third time these words had been repeated to me, near midnight each time. When I received your invitation to visit here, a voice segmed to say to me, 'Go; there is work for you there; you are needed,""

"" There is nothing strange in that, Miss Esther," said Mrs. Minot. "We did need you here, and your presence has done us good already. The Doctor is another man since you came. Talking over the days of his childhood, with you and revisiting the scenes of hig European travel has refreshed him wonderfully. He is so devoted to his, work that, before he is aware, it depresses and wearies. There is a terrible strain upon mind and body to one who fills such a post conscientionsly."

"Yes, Miss Esther, Mary is right : you havildone is good already! I think it must be my wife who appeared to you.".

"In a bridal veil?" said, the somewhat portly but still comely middle-aged woman.

"Yes, why not?" said her linsband. "I remember that I thought never mortal woman looked so levely as you once appeared in one, Miss Esther, I hope the vision will appear to mg." There is no sign for you but the old philosopher, Bacon, with his day essay on superstition, which you think better than any romance," said his wife; "and, sir, I have no evil spirit to be

."Yes, you have; I can't fell you how the blue, devils besieged me and were formenting my soul' when I wrote that letter to Miss Esther. I am another man already. So we will conclude that you appeared to our friend, and that she has heeded your call." I was not quite satisfied with the furn which

the conversation bad taken, but I believed it would banish the vision, and when I closed my eyes to sleep, I said to myself, "It is high time, ... Esther Cobb, for you to be done with such silly fancies. I am ashamed of you for repeating your dreitms. The Doctor thinks you weak in the head evidently a now shut your eyes and go to sleep, and tell your dream's no more." But our wisest plans are sometimes thwarted. The vision did appear to me that night, and the sweet, pleading voice of the veiled lady touched my heart, but I kept my resolution not to tell it, and made another—that I would see every lady pastient in that house. I had keys which would open all the female wards, so, instead of spending much time with my, favorite, Fifth, I passed from there into a passage way which I had never entered before. My key unlocked another door, when I suckenly found myself among patients ocean whose waves alone bring harmony of distalling had been described to me as more seriously affected than those with whom I had become familiar. A young woman with a pleasant face and manner said : . .

d Walk in, madain; the ladles are very gulet .. this morning, and will be glad to see you!"

As I walked in, a tall woman in a black dress, with gray hair; cap and spectacles, sat writing in the attendant's room. The attendant introduced her as Miss Brown, the lady who had the superintendence of two rooms. Miss Brown looked at me dosely through her spectacles an instant, and then sald to my companion. "Susan, walk with the lady through the rooms. ..

Tam going to take two or three to ride." I was sitting as she passed out of the room.

A stately old hady, "I thought, as I watched her retreating figure, while something in the polse of the head and the easy movement of the body seemed familiar to me, and I tried to recall some one with that step and manner. She passed on through the long room, taking-two or three of the patients with her. The first person who attracted my attention, after these left, was an old woman with homely features, but, withal, a pleasant face. Her dress of some gray stuff was looped up over a stout woolen petticoat, her sleeves rolled above the elbows, and a plaided Mrs. Minot, "and let us try to give the interpre- cotton handkerchief tied over her head. She was wiping the painted walls with a damp cloth, "I dreamed that one of the patients called, leaving not a speek or stain behind, and using ac

off her head kerchief and washed her face and smoothed her hair. I not sed that the beds were

work. Auntie, have you been heading the beds " "Yes, child. I had to do it. They were so bads main here." lyanabe that I could a 't-bear the sight of them.'

She seemed possessed with the spirit of cleanlis hair and spectacles?" ness and good-nature. Her strong features, brown and wrinkled visage, and stout, bare arms Ltook any interest. The other women in the ward were very ordinary in look and manner, the common types of insafety prevailing - a mondy silence of a feeligh loquacity. One was walking back and forth; one with her hair dressed in the latest fashion, and wearing all the jewelry at her command -cabelings, brouch, tinger rings, bracelets, and two or three chains. She bowed, smiled, and looked as happy as a belle promenading Broadway, bowing and smiling as treat Auntic Dick unkindly." she passed along, as it a thousand admiring eyes were fixed upon her. Another woman was reading, but more than one-half were sitting listlessly about, interested in nothing. I queried whether er some employment, even if forced upon them for a little while, would not aid in their restoration, and that thought reminding of a halv in the that day and instruction in a new grochet stitch, Pleft the room, intending to call again. I had takema fairey to Auntie Dick, as they called her -a shortening of her true name, which was

After some time spent with my friends of the Fifth, I walked to the workshop, hoping to get a glimpse, of Uncle Fred. I found him at his work, so absorbed that he headed no one. His did not wish to bring one into this room. There globes and charts were before him, and now and plans and wrote. While I was there, he said to, while it keeps peace among the assistants, the overseer of the shop;

**Bake me to my room; I am very weary, I have written directions for the completion of my work. that, in case any accident should destroy my machine, the World would not suffer for the loss. To morrow, I hope to complete my life work, and show the world how the waste places may blossom as the rose, and the frozen regions bear the grains and fruits of the tropies. Sunshine! sunshine! concentrated sunshine! Heating to the sick; civilization to the polar regions; life to the world, when the from shall be exhausted and the coal mines refuse to discount." As he furned to go out he saw me.

"Ay; madam, you will come and crown me! You promised! Crown me as they did the heroes of old Greece & Good menning IV and he passed out with a feeble step, a few locks of his silvery white hair falling from under his black velvet

Some singular association, perhaps the whitehess of that bair in the sunlight as the door was opened, recalled my dream of the lady in the bridal, voil. I could not help smiling? Auntie Dick and this philosopher were all who could, inany way, excite my sympathy that day .. The idea still haunted me that I was needed for a special purpose, and time would reveal it if 1 waited patiently. That night the dream came again, but it assumed the form of Auntie Dick. She stood before me in her homely garb, her arms and hands bare and rough, her large features thrown into bold relief by the moonlight, her gray hair drawn back from her forehead, and twisted into a little knot on the back of her land and confined by a small from comb, while in her, hand she held a white linen cloth, as if just going to her daily morning work of scrubbing the walls. She seemed about to speak, but as I waited for her words, show became, suddenly translig-ured before mustathe gray have changed to flowing locks of glossy brown, and fell like a cloud a mutual understanding between them. about her almost to her feet; arms and hands became plump and fair, and the rough-face beautiful in the freshipss of youth-the white touch you may show us what you can do." expanded into wings, and an angel stood before me. The words of Leigh Hunt must have oc-

ing them—

North six within the mostlight in my room,
Making it rich and like a lily in bloom r

for the last words were lingering on my lips

sent to make the rest of her life happier. She, two miles. I selected the worsteds, and then ought not to be here (I will rescue her, and if no Tecollected that I must go to the shoemaker's. I other suitable home can be found she shall go to asked John to drive me to one. .. my own: 'I thought of her while I dressed, and of his wife's sympathy with me.

fancy the worst thing you could do for Auntie, ted with the slippers I wished to purchase, and Dick would be to remove her from this place. It, when the package was handed to me, the shophas been tried again and again, and she re- man produced the gaiters for which John had lapses into such melancholy as would soon end, come. They were dainty little things, number her lifes. She has no near kin living; but friends, twos, made, of satin, with tiny tips of softest who knew her in former days and esteemed her French kid. Koenig, who was in the shop, looked For her thorough goodness of heart, keep her, at them admiringly, held one on his fingers a mohere at their own expense because she is so un- ment and said, "That's the best work done in

neither a Joseph-or a Daniel-yet appears to interpret your dream !!'

You believe then that Pharaoh and Nebuchadnezzar dreamed, and that their dreams came to pass ?" I asked a little petfishly.

the tone of my voice, but adding at once,
"Auntic Dick has taken a great interest in one of the patients of the ward, and this has drawn her outside of herself, and will aid in keeping her mind right. I must tell you about it, but I am' going immediately after breakfast to see Uncle Fred. He has had a bad night, and my assistant says that he has something special to which had rung in my ears for so many days. I communicate to me. This evening I will tell you about Auntie Dick and her protige."

While I took my usual walk in the garden after breakfast, I resolved that I would make the tour of the whole house that day, and throw off, if possible, the feeling that some one wanted me, and was calling for help. As I have said, the building was long, with two additions running back and standing visa cis. This formed a quadrangular court in the rear, with suites of rooms facing each other, one side occupied by the men, quet of heliotrope and rose-buds. the other by women. Miss Love-the kind little woman who had charge of the fifth wardhad decorated her antegeom, with its one large and give me a view of the country." window, with flowering plants and trailing vines, ill it was quite a bower of beauty. She had a smooth, level road, bordered by hedge rows?

rooms, and the Doctor gave me permission to re-

"Yes, madam; and I am frank to fell you would make a good subject for a Flemish paints dence in her. I think there is something wrong er. She was the only one by the room in whom about her, and that she exerts an undue restraint over some in her department. There is a feeling of honor as it is called among the assistants, which prevents them from giving any information to the Doctor of abuse of power, or mismanagement. I did venture to ask him to question Auntie Dick, but he said that would never do, for there was no reliance to be placed upon testimony of patients.

"No one," I said, "could have the heart to

" No, ma'am, and if they did she would make no complaint; but there is a lady patient in that ward to whom she has taken a great fancy. This patient watches every opportunity to escape, and would no doubt destroy herself If she did, and Auntie Dick watches over her as a mother over her babe. This displeases Miss Brown and rouses Fifth to whom I had promised some worsteds her jealousy, and the consequence is, that Auntle is contrary at times and difficult to manage. The Doctor proposed bringing her into this room, and I begged permission for her proline to come with her, but the Doctor said that Miss Brown Flad so much firmness and presence of, mind that he wished the patient to remain with her. It was a case in which he felt a personal interest, and suicidal patients gave blin great anxiety. He. are some facts about Miss Brown which I mean dien he stopped work on his, machine, and drew to tell him even if I disregard the sense of honor, may be of great injury to a patient. Miss Phelps, the assistant of Miss Brown, is beloved by the patients under her care, but she stands in mortal fear of Miss Brown. I cannot explain the firthience which she has in some way acquired over her. It will all comoright in time, for the Dogtor cannot be deceived long. I pray God there may be no harm done before that time.

Opposite Miss Love's window, looking into the court, was the room of John Stott, who had formerly been a patient, and since his recovery chiployed as a coachinan. He, too, was very fond of flowers, as was evident from his window, in which bloomed rare and beautiful plants. As I looked across, I could see roses, heliotropes, tuberoses in full bloom. I noticed also of Miss Love's little table the counterparts of these flowers in vases. I made some remark of Mr. Stott's love of flowers, as I stooped to juhale the fragrance of these! As I spoke, a blush suffused the pleasant face of Miss Love, when the thought rose in my heart, "Have we here, as in the outer, world, the by-play of love?" Why not? And yet somehow I was taken by surprise.

I am not an exception to old maids in general, who never fail to interest themselves in the love affairs of the young, and thus, all at once, John Stott divided my attention with other inmates the house of whose history I had caught a glimpse.

It was a beautiful June day, and after dinner as I passed the large windows of the central hall, I saw the carriage "under the porte cochere, and John standing near, ready to take any one to the city, which is about two miles from the institution. I donned bonnet and gloyes quickly, for I wished to purchase some bright colored worsteds for my friends of the fifth ward.

John was a model driver. He had a good-humored face, a stout figure, a broad chest, and looked well on the box. Then he and his horses were always on good terms. There seemed to be

"Now, Jenny, be quiet! Stand still a m We are not quite ready. When the time comes,

The handsome creature, so well-groomed by John, turned her ears to catch every word which curred to me in my dream, for I awoke repeat- he spoke, and then stood like a statue till I was seafed.

Now, Jennie, you may go, and, Billy, don't be lazy." Without whip or further urging, they trotted over the smooth road, turning now and then their ears a little to catch a word of approv-2 The blessed old woman? I said; "I am all from John. We were not long in making the

"I always go to Koenig's, ma'am, for the la at breakfase I ventured to tell my dream, risk-dies. Miss Brown of the sixth ward sent a pair ing the Doctor's mirthful repartees under cover, of gaiters there last week to be altered, and wished me to call and get them to-day."

The Doctor laughed long and merrily, "I "I will go there then," I said. I was soon fithappy away from its our line. Notway can beat it. There is only one That she will become a beautious angel, I place in this country where they can be bought, our line. Notwely can beat it. There is only one have no doubt, when mortal puts on immortalls, and that is Gautier's on Broadway. It takes a

· I took the boots in my hand. They were pretty things. On the lining of heavy white silk, a "I dare not deny it," he said, not noticing spectacles were those shoes; they no doubt belonged to some one under Miss Brown's care. Oh, woman's curiosity! I puzzled my head for full five minutes in wondering to which of the patients in that room these gaiters could belong, ory of continued and universal progression, I smiled when I thought of Auntie Dick's stubbed | shoes, and of the worn slippers of many others. Those gaiters diverted my mind from the voice was trying to guess my riddle when John Stott's facts, pointing our feet in wrong paths," &c., &c. found good-natured face turned to me, and he said, "Would you be pleased to go back by the river road, ma'am. It is a good deal longer, but

> more woodsy, ma'am." There was a little precision in his manner, which corresponded to his dress. He wore a linen coat, ironed to a glossy smoothness, a white! vest, in the button-hole of which was a tiny bou-

the Doctor said maybe you would like It; it is

" By the river-road by all means, John, and as the day is so fine, throw back the carriage-top

The horses struck into a brisk trot on the

made up with great regularity, each one as smooth over them. She had lately been removed from distant grain-fields, and saw the wide farm-doors vate life." and nice as a blick-load, I spoke of it to the at-, the sixth to the fifth, and knew Auntic, Dick opened to receive the fragrant hay. Now and How to account for the fact that this immense Miss Brown was placed in charge of the two pay, and came at last where the road run through puzzle to the most astate progressionists. a piece of woods, or "timber" as John called "Is Miss Brown the tall woman with gray questions, showing a good knowledge of the held accountable for so much of the deceptions, that I think the Doctor places too much confi- of his life, in which the reader may feel some selves mediums? and if, as believed by many

[Continued in our mest.]

Free Chaught.

THE DIAKKA AND THEIR VICTIMS.

BY JOHN HARDY.

From the fame and experiences of the author, s well as by its promising table of contents, I sat down to the perusal of this publication with exalted expectations. Now, surely, we shall receive some little light on the many vexed questions puzzling the souls of the candid investigators in their researches connected with the crudities of mediumship in its varied phases, more specially at the present juneture, when mediums on the right hand and on the left-mediums of good and of evil report, some late in the field. and some of two decades, from Gordon down to the Eddys, are said to have been thoroughly exposed (and by "good" Spiritualists) in the most contemptible and nefarious work of rank imposture, gross deception and charlatanism; and this more especially in attempted materializations, from Gordon's "holy altar" to-dark circles, cabinets, closets, and behind screens and shawls where mediums, thus isolated from the gaze of the audience, after long apparent success in materialization, have, been, one after another, discovered in palming off for genuine spirit materializations their own hands and faces, thereby most cruelly playing upon the heart-strings of the bereaved, and also tending to throw disrepute upon one of the most genuine and important, but fare phases of mediumship.

Am I expecting too much from our author, in this connection, when he most complacently and without a smile tells us that "Then smilingly stood before me my faithful young friend, former ly an occasional associate during his residence upon earth-James Victor Wilson. * " * Just one month after this, as I was returning from a protracted walk, a telegram from Victor said, Meet me on the evening of the 18th in your place, and, according to appointment, about eleven o'clock at night a loud rapping was heard on the door. On my opening, it Victor entered, and together we proceeded into the room; he stood by my side as I sat by the table, and thus we enjoyed a protracted conversation."

Hero certainly is something real, tangible, a veritable spirit who makes an appointment by telegram, confes at the time appointed, knocks at the door (for Bro. Davis's spirits are so tangible they cannot penetrate through solid substances.) enters, and engages in a long conversation, and for the express purpose of showing how mediums are victimized by spirits. And now what the result? what new light? what light at all? It may be my spiritual obliquity or logical dullness, but I am compelled to say that I finished a reperusal of the Diakka with a deep, feeling of disappointment and regret, finding scarcely anything there but what has been reiterated by Spirisualists on the platform and through the press for the last twenty yours; household words, even among all Spiritualists laying claim to even semi-intelligence, viz., that we pass from this state into the next morally and mentally unchanged; that there, as here, like attracts like: that the undeveloped or, as our author terms them, "the morally deficient," together, in a state not fixed but probationary, finally taking their exedus therefrom, through the laws of progression and experiences, to more exalted homes. Also, that the citizens of this vast country can and do return to their former homes, with the same facility as those of higher advancement; and, when they do so return and influence mediums or others, will unavoidably act out their own characteristics. What more than this does the Diakka teach us?

He says, "The country of the Diakka is a Garden of Eden (to use no harsher term) where the morally deficient and the affectionally unclean enter upon a strange, probationary life.".

Again: "A Diakka is an unhallowed, not an evil person, whose influence can be overcome by any person of ordinary judgment, with will enough to draw a pail of water, or to walk a mile up hill." So, after all, this outlandish character is but one of the undeveloped ones; no stranger. to be feared, but from among our friends just over the border, that Spiritualists have, recognized exacte and talked of from the beginning. And such are the Diakka.

Well, pray how many of us will escape a brief visit at least to this dreaded country? Where are the fortunate ones not in any degree "morally deficient ?" . Who among us is "affectionally clean," perfectly rounded and polished; needing no probationary schooling? Will all such rise ty, for she is like a shag-bark, walnut, that bath bandsome foot to wear that, ma'am, high instep, and stand till counted? That our author him a sweet meat under a rough exterior, Alas: narrow sole." seN-deems the number small, is evident from the fact of his assigning such a vast area of territory name had be named to the same had be named and three thousand and that I could make out only the letter Land ways, "It would require not less than one milthat I could make out only the letter Land ways," It would require not less than one milthat I could make out only the letter Land ways were the could be carried to measure the tohis Diakka, for, reverting to its magnitude, he twenty-six diameters of the earth to measure the extent of this celestial wilderness."

True, our author seems to invest this immense throng of our brothers and sisters with attributes when he says: "A Diakka is one who takes insane delight in playing parts, in juggling tricks, * * secretly tormenting mediums, causing them to exaggerate in speech, and to falsify by And as we are left to infer that this is the char-

acter of the Diakka in mass, one would prefer the present state, with all its incongruities and imperfections, for, relieved of the almost unavoidable inducements necessarily connected with our present modes of life (as the Diakka are), the number who would be found thus deceiving and tormenting from pure "cussedness" would be very few.

But not content with thus clothing our friends of the next sphere with viciousness, our author is laught by "Victor" that "a Diakka is 'a boundless disbeliever, who thinks that all pri-

A pamphlet just issued by Andrew Jackson Davis.

it, that skirted the river. John answered all my on these unfortunate spirits, that they should be country. These questions, slight though they humbuggeries, incongruities and nonsense given were, led on gradually to his giving me a sketch of forth to the world by hundreds calling themtrue Spiritualists (and the many recent expoums for materializations are arrant frauds, willful deceivers-what, pray, has the Diakka to do drifting? and what the effect of this belief? with it? Are the Diakka not here among us, clothed in flesh? How long are Spiritualists to make scapegoats of our friends on the other side,

Was the appearance of James Victor Wilson to Davis, a case of materialization? Has Bro. Davis ever seen a real, tangible materialization of a spirit, or by a spirit, that could be seen by others at the same time, where the conditions precluded the possibility of fraud? Is not "Victor" a Diakka, playing his pranks upon Bro. Davis? Should a spirit approach me and declare that all the hosts of spirits inhabiting the horder country were atheists, I think I should be nelined to say, "Get behind me, Diakka!"

One case of materialization at Moravia is menioned-that of an old woman, with the remark that "such representations are nothing but-artistic fabrications, by skillful Diakka." Had our author visited Gordon previous to his exposé, would be have called the "Spirit-Bride" a killful fabrication of the Diakka, or a gross fraud of the medium?

There are genuine materializations now take ng place in this country and Europe, under conlitions absolutely precluding all fraud, of sufficient occurrence to warrant the Spiritualists in exposing publicly every medium, real or pretended, caught in the act of deceiving. These frauds have been palmed off upon spirits most too often : no true medium will fear the ordeal.

As to materializations-or, in other words, the almost instantaneous creation of a face or hand, presented under such circumstances that there can be no false interpretation, no possibility of. fraud - they are phenomena astonishing, astounding, and well worthy if not demanding the attention of our learned savans, who devote so much of their time in the investigations of the bones of men and animals found in caves, or the flint instruments of our forefathers; and the hope was widely indulged; on the announcement of this last work of Bro. Davis, with its startling title, that he would throw some light upon the pathway of our investigations of these momentous phenomena, the use of which, in the hands of advanced spirits, is not to be lightly passed over, and possibly may be inseparably connected with the germination of the "Tree of Life," which is to be for the healing of the nations preparatory to the time when Death shall be swallowed up in victory!

BY THEIR FRUITS SHALL YE KNOW

In these days of the abuse of Modern Spiritualism, and an ofter misconception of cause and effect as connected with, the promulgation of its doctrines, how much are needed advocates of honor and uprightings—men and women whose flyes are irreproachable, who act openly and consistently in the fear and love of God before the world, whose inner record angels can read without a blush, whose conscience is void of offence before God. As was written in the olden time, "These offences must needs come, but woe unto them through whom they come." They are preparing a fearful-retribution for themselves; literally laying up wrath for a day of judgment-ajudgment their own souls shall decree. When realizing, as, they must, the great and glorious truths they have ignored, and the mean and unworthy themes they have advanced before the world, both visible and invisible, how will they be rebuked and confounded. Many weak, unstable minds, confused and influenced by them, will rise like spectres, pointing to their ruined hopes and blasted affections, as so many monitors of their shame.

Our God is a God of Justice as well as mercy. I will demand a lealous account of the talents committed to their care." It is no excuse, that, because evil is in the world, greater wrong should become the ascendant; that, if the sacredness of love is abused, license and wantonness should prevail, and the loved name of home, father and mother be trampled in the dust.

The American heart was roused to indignation when the emblem of freedom was assailed; but how much more the sanctuary of the heart is invaded, when her holiest altars are defamed, her cherished idols dethroned by passion, envy and lust. Disappointed ambition, betrayed confidence, in fact, the prevalence of the worst, most debasing desires, could alone tolerate or sanction such tunholy converse, such unblushing-avowal of crime and debauchery. And all this under the sacred name of Spiritualism—a name and faith which should be enshrined in the holiest, purest aspirations of the soul; and thank God it is a beacon-light of truth and love to so many, leading onward to the shores of eternal blessed-

What connection the communion of spirits,

whether in the form or out of it, should have with the lowest and vilest fancies of an overwrought brain," stimulated by passion and galled by disappointment, is an anomaly hard to be understood, either by spirits or mortals, other than that some disguise is necessary to cover such glaring deformities. Unfortunately, Spiritualism was chosen-or rather, I might say, fortunately for it has the strength and power of God to sustain it, and will overcome the traducers of his holy ordinances with shame and confusion of face. Already the tide of indignation is rising; the good and pure are putting on the garments of war. Soon throughout the land will come the deliverer, and this truth, captured for unholy purposes, will come forth in triumphant glory Think not for a moment that the advocates and workers in this glerious cause are unmindful, or sleeping upon the post of duty. They are watch-

Is it not enough that we have the skepticism, the unbelief of the world to contend with, the opposition of long-established faiths to surmount? Lo, it is nothing to the treachery of friends, the selfish demands of those who arrogantly assume

ful and vigilant, and the works of iniquity shall

pleasant voice and a kind heart, two good quali- which enclosed broad fields where the sleek, well- vate life will end in the all-consuming love of to carry the ark of the Lord with unholy power, fications for her work. The ladies of her charge led battle stood ankle-deep in grass and clover. God, * * self being the whole of private livliked her, and she possessed a good Influence. We heard the mowing-machines at-work in the ing, and exalted annihilation the end of all pri-He has given his angels charge concerning it, and is revealing himself in new and various ways well. "I proposed leaving," she said, "when then we rode by orchards, full of promises to throng have become annihilationists, will be a to the children of earth; and though they rebel, he will yet strive with them, that they enter the - On the whole, is not our author rather severe gates of the beautiful city wherein dwelleth righteousness.

We regret these asseverations, of ignorance, these ebullitions of anger; but even these may be of use. The open avowal of such principles, concealed beneath the garb of spiritual instruction and intercourse, will arouse the indolent. sures point strongly that way), that at least and awake the unthinking to review and critiseven out of every ten calling themselves medi- cise their faith. They would know upon what it. is founded; what does it teach? whither are they Is every sacred and holy thing to be cast aside?

As the mother clasps to her aching heart her babe, God's minister of life and love, at will for the rascalities committed solely by so-called teach her, in his own way, his will; will enforce chastity, patience and love, to preserve forever inviolate the family altar. We need not fear while so many evidences of himself are constantly breathed upon the inner soul, of fidelity and truth. They are a shield and defence around and about us-the very element of life, purity and bliss; and how shallow the teachings of humanity, compared with the unchangeable wisdom of God. He hath made the human parent a type of himself, and the earthly home a faint picture of the heavenly one, to which we all aspire. Let, then, the hand beware and the heart weary that would attack this holy temple of his appointment. Rather let them clothe with sackcloth and ashes their own sorrows and disappointments, and rebuild therefrom a new edifice of repentance and hope, than seek to demolish for others what they have destroyed for themselves. The errors, and mistakes of life are many, but not irreparable. The beginning may be cloudy and dark; but God's Providence is over all, and there are ways and means to meet the greatest emergency, if the soul will only look out of itself to claim as its own what he has ordained for it-life, enjoyment, rest. But these are attainable only through strict obedience to the laws which originate and govern existence, Every violation, whether physical, mental or spiritual, involves its own penalty—a penalty which must and will be enforced. The further we wander in the paths of sin, the greater the suffering." "In the day thou eatest thereof, thou shalt surely die," is just as binding now as when these prophetic notes first broke the silence of time; the same chord vibrates to the touch of evil and good. He is no respected of persons, and His perfect law must be obeyed. This law teaches the love of God, the brotherhood of man the divine unity of spirit and mortal life-both emanating and tending unto Him, their parent source; their communion and influence upon each other, and the final reunion of all in the perfectness of that law; that good shall overcome all evil; the weak and erring brought into the fold of righteousnes and peace; that our angels do always behold the face of the Father. while they teach, guide and direct us, and finally will present us as trophies of their faithfulness, with robes unspotted and clean, ready to enter the enjoyment and sonship of our inheritance in his everlasting kingdom. This is Spiritualism. Boston Highlands. ABBY T. HALL.

> Written for the Banner of Light. THE PARTING FROM HIS BOOKS. In Memory of Watter Starbuck.

> > BY WILLIAM BRUNTON.

His books to him were surely dear-As dear as friends for many a year; How could he part without a tear? The joy of scholar old had be In this, his well-filled library, And equal pain to parted be No more may he, in gracious mood,

Retire to their sweet solltude, From worldly jars and noises rude. No more may he peruse each page-The golden gift of youth and age;

No more with them his griefs assuage. A higher call he hears to-day; The angel, Death, bath come his way, And he its mandates must obey.

Yet death to him bath no such dread As faithless faith doth on it shed; By it to fuller peace he 's led!

And now he leaves the near and kind. The loving heart and noble mind, And ties of home that closely bind: He leaves-in hope to meet once more.

Upon that fair, celestial shore Where separation none deplore. But books that he has stored with care, And choicely chosen everywhere,

The present hour denies to spare. It may be that, in regions new,

To these fond helps he bids adieu, And feeds on fruits earth never grew.

It may be that immortals drink. From depths to which we cannot sink, And soar to heights we cannot think.

And thus we may in life improve; Yet hard it is to leave the groove In which we long have walked with love.

'T is hard to leave at once behind These dearest relics of mankind-The elder worth of manful mind.

And so each book he takes with care, And clasps in love and tender prayer,

And makes his bosom friend its heir. He opes the leaves with touching grace, And looks at them-like some sweet face.

And, looking, tears have welcome place. A burning kiss he gives to all-The books he loved ere death did call-

The books he loves now death doth fall. A dearer kiss to friends on earth,

And then to heaven his soul had birth, Its blest companionship and worth.

A kindred love shall rule him there, And he shall know the good and fair, And bask in science rich and rare.

The love of books shall bear its seed, And lives of love his soul shall read, And grow to such high faith and deed.

And blessings new shall gird him round, And knowledge spring from holy ground, ' And Paradise in light be found! Troy, N. Y., Oct., 1873.

Banner Correspondence.

Pennsylvania.

PHILADELPHIA. — After many years' absence I expect to be in Connecticut during the month of October. It was in Southington, and on the grand old mountains between that place and Waterburg arthur 15 of the place. and Waterbury, where I first began my public work as a medium and lecturer. Doubtless there are some of the friends still living in that vicinity, who will remember the pleasant times we used to enjoy many years ago in circles and meetings, held from time to time to investigate the abstraction of Spiritualism. Such insuirathe phenomena of Spiritualism. Such inspira-tions and visions as we received upon those oc-casions have seldom been given to mortals. It seemed as if the very heavens had bowed them-selves and come down, and that the angels walkserves and come down, and that the angels wanted among men. But those days: of inspiration and of heavenly vision passed away, and we found that the state of illumination which gave us an insight into the glories of the higher spiritus an insight into the giories of the higher spirit-ual world was like the view from a high moun-tain top—we could see the promised land, but could not remain in it until we had passed over the intervening distance, and which could only world, and that however good and beautiful the ball, and had to go away unfed. The Iowathese communings may be, they are but as the State Register, one of the best papers in the State, arch of rainbows, the banners of light, under which we are to fight the battles of humanity. Separtualism. State Convention or towa Separtualism. The human race has entered upon an era of glo-rious action—a time in which all persons who have at heart the love of truth and righteous-ness, and are in favor of law and order, will be called upon to unite their forces against the in-coming tide of sensuality and lust, which are seeking to gain the ascendency over the divine

nature in humanity.

It seems to me that the present confusion which exists among reformers arises from the expressed opinions at various stages of growth and perception of individuals, who speak from this standpoint, having only partially solved the great problems of reform. In a transition peri-od-like the present, in which individuals and na-tions and, we might say, the whole world, are passing out of old conditions into new, it requires men and women who have been purified and re-generated in the heart as well as in the intellect, and whose lives are in accordance with the higher precepts which have come to them through Spiritualism. Christiana Robbins.
1114 Callochill street, Philadelphia.

Ohio.

The Toledo Spiritualists,—P. H. Bateson writes, Oct. 2d.: Asper vote of the Society of Spiritualists and Liberals, I enclose the resolutions passed at its meeting last Sunday evening, and request that you publish the same. After listening to the report of the delegates sent to the National Convention recently held at Chicago, the following resolutions were unanimously adopted, which are a rejection by this Society of Mrs. Woodhull's plan to fasten her doctrines upon the Spiritualists of the country: upon the Spiritualists of, the country:

upon the Spiritualists of, the country:

Whereor, The foth Annual Convention of the American
Association of Spiritualists, held at Chicago, September
16th, 17th and 18th, 1873, adopted the following declaration
of principles and plan of organization: They are too long
to print here again, having already appeared by those columns, but they helde, amongst other things which they
require members to subscribe to, articles endorsing Mrs.
Woodbull's social freedom doctions, 1. And,
Whereor, This plan is before the various hodies of Spiritnalist fliroughout the country for acceptance or rejection:
therefore,

therefore.

Resolved. That this Society condemn and reject said plan of organization and declaration of principles, for these, reasons.

Resource, that this Society contomin and reject said plan of organization and declaration of principles, for these reasons:

1. The principles are de facto a creed, and the demand that every person must subscribe to them before he can become a member in the organization, it an attempt to infringe the individual right to freedom of thought, and is therefore contrary to the gendus of Spiritualism.

2. They embrace statements which are not cardinal doctrines of Spiritualism, and their adoption would exclude from our Society all those Spiritualists who could not conscientionsly subscribe to such outside principles.

3. The plan of organization is impracticable and wholly inadequate to organize the Spiritualists into a compact and powerful body, which shall include all the Spiritualists of the country, because, in addition to a belief in spirit communication, it demands that the members shall subscribe to numerous propositions theiraling an affirmation of the social freedom theory), many of, which are unimportant, and none of them fundamental principles of Spiritualism.

Resolved, That this Society will cooperate, as far as it can, with any other organization having for its objects the promotion of Spiritualism, ree though and therein decade the person of society.

Resolved, That a copy of these resolutions be furnished person or Society.

Resolved, That a copy of these resolutions for furnished each of the city papers and the Spiritualist papers, with a request to publish the same.

HOLLINSBURY.-W. Holliman writes, Oct.

ofth: On last-Saturday night, Sunday morning and Sunday evening, our citizens were highly entertained by lectures and songs from J. B. Lewis-of Cedarville, Green County, O., and Dr. J. L. Braffett of New Paris, Preble County, O. Both are gentlemen of high culture and great ability as speakers. The Doctor is a fine reasoner, and one of the finest convergational speakers. er, and one of the finest conversational speakers. Lewis combines both the brilliant orator and the sound reasoner; has a voice like a trumpet under the most perfect command. We had three masterly discourses from Lewis, and two from the Doctor, which were well received and highly appreciated by their entire large audiences, and by the following-named gentlemen in particular, all anxious to hear more: A. J. Downing, William McDonal, Henry Spencer, John Mikesell, William Spencer, William Henry Harrison.

Vermont.

DANBY .- Wm. Pierce, in renewing his subscription, says: I have taken the glorious old Banner of Light for ten years, and cannot think of getting along without it. I have been a Spir-itualist from the confinencement of this modern movement, having graduated, through Hicksite Quakerism, into a doubt of man's immortality, several years before the Rochester Knockings, but was not bigoted in my skepticism, but was free to prove all things and hold fast to that which was read. I was not satisfied with my skeptical condition and position: I thought they did not account for all the facts of man's existence, hence I seized every opportunity to investigate the spiritual philosophy and phenomena, and became early convinced of their reality, and can say I have not had a serious doubt of their truth for the last twenty years. Our glorious cause is constantly spreading and deepening in this community. We have several mediums; chief among them is a Mrs. Maynard, of our adjoining town of Dorset, an excellent rapping medium, and to some extent for other physical manifestations; and our friend and townsman, A. S. Baker, a trance medium, who speaks very ably in circles, frequently calls for a subject, and handles it in a manner that would interest any audience, however intelligent. He has not consented yet to go before the public as a speaker.

Maryland.

CAMBRIDGE.—C. B., in a business note, says: "Spiritualism is dead!" so says the Rev. Mr. Williams, of this place. There has been a medium here giving tests, and many were very satisfactory to the parties receiving them, and i has so aroused the ire of some of the Methodists here, that the reverend gentleman gave it its "death blow" and buried it in a sermon, a few Sundays ago, so deep that he and many of his hearers think it will never be seen, or show its head again. But I see the Banner still lives and the world still revolves on its axis, the sun rises and sets, the moon and stars still keep their places, and perhaps Spiritualism will survive the cheeks and still work for the benefit of linearity. shock, and still work for the benefit of humanity, regardless of the reverend gentleman's vituperations and ignorant calumnies. The medium I rallude to is Mrs. E. E. Buker. She has few superiors, and is making quite a number of converts

---- Massachusetts.

HAVERHILL.—J. M. P. writes, Oct. 14th, as follows: On Monday evening, the 13th instant, Mr. William Heyder, of Grass Valley, Cal., and Mrs. Sarah A. Rogers, of this city, were united in the bonds of matrimony, the ceremony being performed by Rev. Calvin Damon, pastor of the

ent believer in the spiritual philosophy, has resided, in California for the past twenty-four years, and made the acquaintance of Mrs. Rogers, who is a fine test, as well as one of the best psychometrical mediums in the spiritual ranks, through a correspondence for psychometrical readings, which he procured through her medi-

umship.

Mrs. Heyder has been in the field as a lecturer and medium for some years past, several of which she has spent in the West, where she gave some excellent tests of spirit identity, as well as many owenerit tests of spirit identity, as well as many most astonishing psychometrical readings, affording great satisfaction to those who applied to her. She has been gived most of the time since her return from the West, a year or two since, but is better now, and hopes soon to resume her work. She will probably make this place her headquarters for the present.

1011/1.

State Convention.

October 3d, in the Spiritualists' Hall in Des Moines, Iowa, assembled about two hundred delegates from different parts of the State, who were be gained by experimental education. It is a at stated lecture sessions during the Convention truth which many have realized for a long time reinforced from the city to the utmost capacity of -that Spiritualism does not all consist in receiving tests and communications from the other the hall, and had to go away unfed. The lowa-

the hall, and had to go away unfed. The lowar State Regigger, one of the best papers in the State, says of the proceedings:

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It the afternoon session, the first business was the election of officers for the coming year, and the following selections were made:

President, Edwin Cates, of Anita: Vice President, Mrs. E. P. Higgins, Iowa Falls; 2d Vice President, Mrs. Jane Blakesley, Anita: Treasurer, W. W. Skinner, Des Moiner; Secretary, Mrs. J. Swaine, Dodge; Trustee, Mrs. Otis Briggs, Anita:

The missionary work and its needs were then discussed, Keening Session.—The President again read the resolu-

The infesionary work and its needs were then discussed. Ecentry Session.—The President again read the resolutions adopted at the day session. He then readaletter from Eddyville, signed by a number of persons, asking that the Convention repudiate Victoria C. Woodhull and her doctrines. He said that the Convention had already done that in the resolutions. If she is a pure woman, let her alone; if she is not, they would not admit her.

Warren Chase, of St. Louis, was then presented, who addressed the densely crowded audlence at length, arguing that when Spiritualism is adopted in place of the religion of to-day, the world will be better and happier.

Among the attendants were a number of noted mediums and speakers. The Convention, as we saw it last night, is composed largely of thinking men and women. The assemblage impressed one with the idea that it was made up of a people that form opinions for themselves, and do not accept the theories of any one unproved.

As there was no issue of the paper on Monday, and we left before its issue on Tuesday, we could not get the report for Sunday, which was the great day of the session, and from the notes we make up the following: They appointed Dr. C. P. Sanford, Mrs. H. Morse and A. E. Hall, State Missionaries, to which the Board afterward added Mrs. S. A. Newcomb. Dr. Sanford, who was the only one appointed last year, and whose labors seem, from reports, to have been eminently successful, gave a plain and practical statement of his work, and was unanimously returned to the field. The Doctor gives tests very much the same as E. V. Wilson, and is also quite successful as a healer and speaker. As only one of the five districts in the State had been organized, the Missionaries were directed to secure organizations in the others as soon as practicable, and to urge each district to provide itself with a tent for summer use in the district.

The morning session was taken up with the business and discussions on the missionary work, and the afternoon by addresses from Mrs. H. Morse, an excellent trance speaker, who gave one of the best and most logical discourses to a large and highly appreciative audience. The citizens immediately engaged her to speak in the same hall the next Sunday. She was followed by Dr. Sanford, in a sound, logical and argumentative discourse on religious ideas and God. In the evening the hall was packed to its utmost capacity, and many could not get in that wished to, and Warren Chase kept the audience perfectly still over an hour in addressing them on what do you know and how do you know it? At the close, resolutions of thanks to President J. P. Davis, to the citizens of Des Moines and to the press, that had so favorably noticed the Convention, were passed, and we should also note that a Mrs. Fish, of Colfax, Iowa, read a most beautiful communication which had been written by her hand, and which was couched in the sweetest and most touching language.

Thus ended the best and most harmonious State Convention of Spiritualists ever held in Iowa. No personal attacks nor gossiping scandal was introduced. Well defined and well adjusted resolutions were passed, which embraced principles on which nearly all the Spiritualists of the country can unite; and which em-Summer-street (Universalist) Church in this place. Mr. Heyder, who is a strong and consist- have never seen a convention part where its mem-

bers were so universally happy, from the association, and where no rankling spirit of discord had been permitted to enter. Much of this was due to the presiding officer, Mr. Joel P. Davis, and other leading minds, who heartily joined him and cooperated with him to produce the result. We cordially recommend this as a pattern for other conventions to follow, and advise them to keep the disturbing elements of personal attacks and abuse out of all such assemblies.-w.c.

. MIXXESOTA. The State Association of Spiritualists

Met in Convention at Pomeroy's Hall, in Minneapolis, Sept. 26th, 27th and 28th, a large delegation being present during the entire session. Spirited lectures were given by R. Hoyt Winslow, J. L. Potter and Mrs. Pope: Mr. Winslow holding-matiness during the Convention, giving many interesting tests clearly showing that our friends

who have passed on are still round about us, ever anxious to make their presence known and felt:

Do they their cartfuly friends forget?

Ah, no? but from their all-glorlous home
They come to bless us yet.

The Conjugation was very harmonious, with the excepon of one fession. A Committee on Resolutions having oven appointed, 'made the following report, which elicited pute an animated debater but was finally adopted by a very

The Copyention was very harmonibus, with the exception of one bestom. A committee on Resolutions is proport, which chiefred upde an animated debatet but was finally adopted by a very decided majority. Resolutions:

Whereas, Celtain faintferlipersons oboth Seyes, earling themselves spiritual philosophy their social freedom or free-horist theory, as manth and explained by Victoria C. Woodhult, Moses Hull and other); therefore, but the Resolved, That we, the spiritualists of the State of Minnesota, known as the State Association of spiritualists. In Commandom a seemble, and unleaded was and immediately in the commandom assomble and unleaded was and immediately relations in their highest and purely was and immediately relations in their highest and purely was and immediately relations in their highest and purely was an immediately relations in their highest and purely was an immediately protest against both theory and search development of the human age.

Resolved, That we deem such teaching reportsive to our highest conception of right, and sherman in practice; and practices of emphatically protest against both theory and individued operations of emphatically protest against both theory and individued operations of emphatically protest against both theory and fractive opposition to the teaching of spirits passed to the lighter file; contaminating and dwarfing to the united sand souls of all who come within the pale of hypertitualists, which has changed its name to the "Universal Association of Spiritualists," receptly assombed in Chieffer of Spiritualists, which has changed its name to the "Universal Association of Spiritualists of the Spiritualists of the file of the Spiritualists of the file of the Spiritualists of the file of the part and protest of the minority committee of the National Convention, convened at Chiego, Sept. 36th, it hand technically and the part and protest of the minority, committee of the National Convention, convened at Chiego, Sept. 36th, it hand technically and the spiritualists of Minnes

ILLIXOIS.

Knox County Spiritual Convention, held at Maquon, III.

Sept. 27th.—Half an hour for conference. Mrs. Parry, Mrs. Barbero, Mrs. Parsons, Mr. Booth and others spoke. Mrs. N. Barbero in the chair, Lecture by Mrs. Parry; subject—"The purposes for which we have mej together," "Evening Session.—Mrs. Parry space one hour on "Pagantsm in America.

Sunday being very rainy, a conference only was held.

ganism in America."

Sunday being very miny, a conference only was held,

Sept. 23th, Evening.—The Sefretary offerelt the following:

"Blerence, Certain persons calling themselves free-lovers are, by both word and, deed, bringing disgrace upon our holy cause; therefore,

"Resolved, That we have "no part nor lot "with said free-lovers or their perulcious doctrines, and call upon all pure men and women everywhere to east their influence against such baneful teachings.

"Resolved, That," with malice toward none, with chartly for all, "wo invite all frue Spiritualists to mitte with us in asking Mrs. Victoria C. Woodhull to resign her position as President of the National Association of Spiritualists,

"Resolved, That, if she relies to resign, knowing, as she must, that she is "a stumbling block and rock of offence" to many, we shall then deem it our duly to call for and labor for a new and separate National Spiritual Organization.

Mrs: Parry made some charlable remarks. The Secretary said, we are showing our "colors" simply. We are not flighting persons, but discussing principles. We want our present have until we can substitute better ones. They had no III feeling against Mrs. Woodhull.

The resolutions were adopted.

Mrs: Parry gave her final and crowning address on "Cause and Care of Crime." She said shads the result of ignorance—Nature her own avenger. She would punish only in the shape of restraint. The doctrine of atonement a license for sin. All crime is disease, and should be treated as aneh, "Teach children what has been a "sealed book "-give them a thorough knowledge of physiology, and thus prevent open and saccetering. She called for reform an failen.

The following resolution was offered:

Resolved. That one speaker. Mrs. Mattle: Parry, needs.

and failen.

The following resolution was offered;

Resolved, That our speaker, Mrs. Mattle Parry, needs
no recommendation from us; her own noble works and
words being her best testimonials.

Mrs. Parry responded with much feeling.

The above, and the usual one, sending to Bunner of Light
for publication, and asking papers favoring resolutions to
copy, were adopted.

I have given us brief a report as possible, so as not to
crowd your columns. Mr. Booth deserves unusual credit
for his hard work and onen purse. A few others gave fliscrowd your columns. Mr. Booth deserves unusual credit for his hard work and open purse. A few others gave lib erally. F. A. BUCK, Secretary.

Spiritual Investigators of St. Louis, Missouri.

St. Louis, Oct. 3d, 1873.

The Spiritualists of this city met here on the 30th uit. and organized a Society entitled as above given, adopting the following ** Declaration of Principles, and a Constitution and By-Laws'::

Whereas. We', the undersigned, are fully persuaded that by union of effort we can better promote our mental, morall and social condition, and exert a more salmary influence in behalf of the whole human family, and more effectually gendlate and discountenance that pernictions doctrine of promisenity of sexes as advocated by the Woodhullites, and the absurdities of re-incurrationists and other speculative and yisionary theorists -investigate the philosophy and phenomena of ancient and modern Spiritualism, and all other subjects that are calculated to enhance our present or future happiness, and fearlessly promulgate our conclusions for the benefit of humanity; we have formed our selves into a society, and agree to live up to and be governed by its Constitution and By-Laws.

This Society shall be known and designated as Spiritt-VAL INVESTIGATORS, and its principles are amounced in the following PREQUILE.

the following

DECLARATION,—We believe in the "Fratherhood of God and in the universal brotherhood of man;" in union of sentiment. In order to insure harmony of action. And as Wisdom, Charity, Integrity, Industry, Temperance and Virtue are fundamental principles in our philosophy; we piedge ourselves to cultivate and exemplify them to the best of our abilities.

Any person may become a member of this Society by signing its preamble and declaration, and a voting member by contributing at least one dollar annually in advance toward defraying its expenses.

At a meeting bold Sent. 30th, the following officers were

At a meeting held Sept. 30th, the following officers were unantmously elected; H. A. Redfield, President; G. W. Campbell, Vice President; Henry Hitchcock; Jr., Secre-

tary: F. L. Bouque, Treasurer.

- The Soniaty annalmously adopted the following resola

tion:

Resolved. That we fully endorse the action of the minority members of "The Universal Association of Spiritualists" in withouting from the Convention of said Association held at Chicago Sept. 16th 1873; that we protest against any further alliance with the social freedom party as represented by Victoria C. Woodhulf and Moses Huligand we suggest that a National Convention of True Spiritualists be held at St. Louis, Mo., commencing on Friday, Nov. 7th, 1873.

The Ramon of Light and Datata, Philoscophical

The Banner of Light and Religio-Philosophical Journa are requested to publish the Declaration and Resolution. HENRY HITCHCOCK. Fraternally yours,

The Rostrum.

THE INSPIRATION WE SEEK FOR THE ASPIRATION WE HOPE FOR.

A Lecture Delivered at Music Hall, Boston, Sunday Afternoon, Oct. 12th, 1873, by Mrs. Nellie L.

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

Thou Spirit of all life; thou whom we worship

INVOCATION.

in all things; thou who dost inspire us, and, through these inspirations, lift us up: thou whose spirit is voiceless, save in the great tablet of thy life-is only heard in those mute whisperings that enter within the soul, that come nearest to us in hours of silence and self-introspection; thou Spirit of all love, of all might, of all strength; thou, Spirit of all justice, of all mercy; thou Father of all good, thou art the Creator of evil as well as good. We thank thee for every part of thy universe; we thank thee for the sail as well as the glad, for the cloud as for the sunshine, for the night as for the nounday, for sinand evil as for that which is good and pure. We thank thee that even ignorance exists for our good; for it brings forth that bright, clear wisdom in which the seed of eternal truth lives, and: in time, fosters and perfects the fruit thereof. We thank thee for all there is below, above, about us; for all things are within the boundary of infinity, within the boundary of thy spirit, thine existence. Teach as to seek thee in all that is dark as well as light; to find thee, in the erring ones as in those whose life sheds purer radiance: to discover thee in all things; and that we shall best worship thee by aiding to develop all those truths that shall assist in lifting up to light thy fallen ones. Kind angels, ye ministers of God, ye who wear

no crown of idleness, but look to the right and to the left to find the instruments of usefulness through which the light of truth may come nearer to humanity, and take by the hand one and all, and carry them on in the great brother hood of love, through the same spirit of love teach us to look up and perceive our brothers, and that one Great Spirit, our Father. May we learns to worship thee, oli God, that, in worshiping thee, we may fulfill our mission upon earth, and do the work. May we worship truth, that we may seek for it; love, that we may engender it; wisdom, that we may labor to acquire it May we worship as denizens of heaven, that we may build up heaven in the hearts of men. And as we are willing to take you by the hand, ye ministering spirits, so may we take the erring; as we receive from you the bread of fruth eternal, may we give to those below us. May we aspire as we are inspired, and love as we desire to be loved. May we labor as we pray. Father of every good and perfect gift, Author of all things, may we learn to labor for thy kingdom on earth as in heaven: and not only may we labor for thy kingdom, oh God, upon earth, but for the temple of humanity; may the spirit that goes out from its windows, like sparkling rays from the sun, give new-light and warmth and givers, till all shall receive it, and it shall bring forth every latent talent in the human soul. We ask for nothing for the soul that is not aspired to-nothing that we do not reach out for; but we do ask that all that we need thou wilt furnish, in answer to our efforts therefor; all that shall make us stronger in well-doing, every blessing that we may receive by which we may become more Christlike, give unto us. These blessings we ask in the name of the universe of mind, in the name of all things good and true. In the name of all who need, and in the name of their necessity, do we invoke thy blessing upon them for to day, for to-morrow, and everlastingly. Amen.

ADDRESS:

We have selected for our subject this afternoon: The Inspiration we seek for—the Aspiration we the attention of man to God, and from Him. h has been led to believe, have issued its truths, its influence, its productions. Man has seemed to consider that inspiration only comes from the life; we agree with you who believe this as faras you look to God to find there the creator, the author of all life, and ascribe to him the creation of all that is imperfect as well as perfect, impure as well as pure. We agree with you as far as you ascribe all to the Divine, the Divine that is impressed upon the human soul, and created in the likeness of the deific principle of the soul. We agree with you as far as you ascribe to the one authority from whom all truth shall come, that every intellectual impression for good or evil, that makes its mansion in the human mind, belongs alike to God. We by no means desire to express that we believe God to be all that is imperfect and sinful, but we have drawn your attention to the one thought that every sin and. form of ignorance belongs as much to God as the highest manifestation of holiness. We would direct your attention to this principle as wellthat the inspiration that you receive, each one of you, varies according to your comprehension of it, according to your receptivity; it differs from that which another individual receives as you are organically different from him; and the inspiration that you accept from God naturally differs only from your brother's as one vessel containing water differs from another in sizeas the larger vessel differs from the smaller; and as it is presented to you so you receive as you have necessity for it. A man is inspired through every part of his bodily structure. The Infinite Spirit that pervades all life-we would not paint him as a shape,; we would give to you no deific life which carries you beyond the possibilities of your human spirit, no spirit that so surpasses in glory your own conception of divinity that you cannot understand one of his laws or apply his truths to your own souls; but we would chideavor to give to you, according to the best results of experience that we have attained in that land beyond the present, the truths that teach us that the inspiration which belongs to human souls is the foundation of all that is good.

The mother is inspired by the love for her child to make manifold sacrifices for her offspring; for it she labors that its happiness may be increased, and its spiritual habitation beautified. She lays aside all that she most desires, if by it she may bring her child more perfection in the eyes of the angels. She gives to her child from the fountain of her heart's love all that is pure and holy; and own life. She is inspired as divinely as any an- ception of right and wrong. If you are not bet-

gel from the heavens who is led to come and give to you a portion of eternal truth, for this love is a part of that eternal truth. On the other hand, alman is inspired by a love of money. In the spirit of aggrandizement he is inspired to resort Lto every measure to further his designs, and thus. promote his happiness, as he thinks. He may-lie, cheat and steal, and bow before the god of money he may resort to every measure to build the castle his fancy conceives; he may be inspired by this love to lowest aims, and yet his dishonorable actions are but the manifestations of the spirit of ignorance, ignorance of any other avenue through which he can go to reach the goal of purity and beauty. He is inspired by this love to resort to every means that can do this: he is really aspiring to something good, pure, holy, divine, but it is through this imperfect medium that the spirit goes out: hence the importance of educating him upon these vital subjects of right, justice and truth, that he may go forward, not ed, but directed, not compelled, but aided, not governed, but assisted, to acquire the happiness which his soul longs for.

Another man may be inspired through his benevolence. He perceives the wants of every one of his fellow-creatures with whom he comes in ontact, and the angel of love is whise ering close a to his ear, and telling him to give food to the hungry, to give love to the needy, mercy to the erring, justice to the unjust, and that spirit of divinity to others in whom it is not so targely developed as in himself... He is inspired by his bes... nevolence, it maybe forgetting himself, and does not properly provide for his wants. He forgets self, and it maybe sometimes forgets his own dependents in the effort to aid another's. He gives to the last morsel, and then seeks for more to give, at the hands of others. He is inspired by this feeling to ray out this light to the world; while another is inspired by a lack of love and mercy to his fellow-creatures, and that inspiration goes out and speaks in such a way as pains the soul of the benevolent man; grasping allhe gains, feeling in the intensity of self-lave that he may at some time come to want all for himself, may hunger and thirst, may be unable to provide for his own necessities, he heeds not the ery of the poor and suffering; the child may plead and tremble for want before him, but its words fall upon a dumb sense of self-interest. unless it be resurrected by that spirit of divinity that shall at last reach to the innermost depths of the soul till it looks up and finds the necessity. of a higher and Holler action. But this resurrection comes from suffering, from woeful experiences and depressing calamities, and hence in the great economy of Nature, the need of pain and sorrow-the need of all the eyils of life.

I may say I thank God, for sine-so, I do; for immorality—so I do: for that which is imperfect so I do; but I do not thank Him that they exist, and nothing more. Their presence among us, by contrast and Inductice, leads us to be more thankful for the spirit of love and justice; it is that which inspires us to nobler deeds -the instrument given us through which we devote to higher ends every talent and energy that belongs to our souls. Sin is one of the grandest spirits that hispires the human mind : ignorance inspires wisdom to acquire more knowledge that it may bring more light : ignorance and evil inspire a man to learn more of goodness and purity; pain causes him to seek the physician by which it may be removed. If you did not feel the great need established, man might be considered a poor creature who could not value the justice of God or understand him: if you did not feel the existence of all the lower walks of life, where were the worth of truth; if you did not sense the sinful mire in which human souls lay groveling, where were the necessity for you to seek to lift them up? If you did not feel the existence and fear the effects of all things low and vile, what the necessity of salvation? what the need of, a God? If you do not fear that which leads you downward, that which directs your observation to all that is imhope for. Inspiration has ever seemed to direct perfect, what need for that spirit of perfection e radiance rests upon you and war life your inner selves?

The inspiration which belongs to the human soul is often governed, by the education that the one Author of all life. We agree with him so individual has received. The inspiration he refar as we consider that every individual exist- recives is too many times the result of only the ence proceeds from that one great. Author of all formula that has been given to the mind, rather than of the inherent necessity of the mind; it is too often the result of a studied want, rather than the consequence of a real one; it is too many times the result of an ideal necessity, than a posttive-too many times a shadow flitting before him, while the substance is left behind. Ambition inspires men, and it is well, for it often leads: to grand results for good; it should landably inspire you to establish your present enterprise of Free Meetings at this place. Pride inspires men, and it is well, for often the is pride that is the spirit that carries them on to success. Bravery inspires men, and it is well-well that a brave man should be inspired by the spirit, that he should be brought on to noble ends. It is ofttimes combativeness that inspires, and denunclations are scattered abroad over the land; combativeness is the new-born babe of war-the babe of the errors that grow out of it, by which one man will injure another rather than benefit him, and by its promptings-men wade through bloody seas, and, by such chargeds as may be pointedout by this spirit, strive to reach, the point to which their souls aspire.

Misdirected genius often gives forth-manifestations that seem inspired of evil. We find a man with every refinement by nature, and perfect in his organization, so far as we can see; there is, to our apprehension, divinity in his organization; but when reduced to practice, his bent is sinful. What is the consequence of this? You will say, He is a better man than he appears; if he would only exert the powers he already possesses, it would be well with him. You judge him. Have you the right? What spirit inspires you to judge? You see that there is something within him that is higher and holier than that exhibited in his daily walk-you see the image of the Godwithin him; and if the spirit of that God doesnot evince itself, what is your duty? To inquire practically as to how this manifestation of godliness can be inspired. Go down into his soul; direct him, if possible; give to him the truth, and he soon discovers the reason why he has not done well before. Judgment does not benefit a man. Judged from your own standard, you are often his inferior. Ay! when you judge a man, you stand upon the same platform as he; but when you love him, you are higher than he. When you stoop to judgment, you bring yourself down to the level of him whom you judge -you see him as you are, then think of some she is inspired by this love for the sake of this actual or ideal standard of righteousness, from life that has grown out of and is a part of her your own spiritual status, from your own conter than he, have you a right to judge him? I answer, Not! And if you do better than he, you should not hut should rather suck to lead him upward to higher aspirations and better ac-

There is a spirit of goddiness in the brunen son that misanderstands how to may the Late the development of things, and you'll be to conto a its process to that end A history of tody knowledge for the more pursuit of dischibilities he lays aside every practical as you art, and trees only to establishes og theory. You send your son to college, and when he comes out you think him hit for the practical pensuats of life and knowledge is good, but do not, expect that the imitator is ready to make fractical use at once of what he has so readily, it may be, received. A man enters your college a foot, according to the convention of the wisdom residing within a man groping in the darkness according to the judgment of a man in the light has he looks upon himageording to his judgment, he beholds him. with hands outstretched; and does not under-Stand that there is something in that spirit that. by usage, will reach the needed development her s not comprehend that it is only necessary to take out of that soul that which is in it. No; he takes the child, and asks him to accept the problong that he has measured and solved steering the theory that he has adopted, and look at things. according to the line of vision which lichardes 'cided as correct; all this he considers to be negessary, and when it is done be prodains to the world that this child, this man or this woman, is ready for His, with its multiform duties and cares, and that the individual has only to return to his Alma Mater to find there the love that is to be held in reserve for him whenever he shall so return. But the man comes out an idiot according to his own comprehension; for his wants have been built up like a grand temple before him, and he desires to enter it and to find the spirit for quicken the body; the wants the spirit to give to it the aire, that it requires. The mitid. may die shapen like an image created by the hand, but he who constructs it is mightler than the works You gaze upon a picture, and sind there the elements of beauty, and you say to. yourself, "Oh! how grand it is! it goes down into my soul and tells me that there is goodness, of which it is the embodiment." But it is only, after all, the picture of the soul; he who conceives it knows the practical benefit that shall grow out of it; it is the flower of the spirit. Experience and close study may have sharpeired the faculties of the painter, may have given new light to his intellect, newdiffecta his fingers; but It is not that training which creates the image: it only directs the spirit how to give, in appropriate fashion, its inner liminings; and the picture is inspired by the real image that exists. in the artist's soul. Again: you must not look always on the one

bright side the man may come out a drunkard or a gambler instead of the recipient of inspirations which lead him to aspire toward the solving of the problems of his needs in life, and his duty concerning those of his fellow-man, and you say, Where is the deity in him? where can you find it? He is too far from me, I have no affinity with him: let him go," and he is left in the gutter. Hypocrites, my hypocrites upon the watch-tow-ers, are ye, proclaiming to the world your own unworthiness, and through it the unworthiness of your supplications, praying as ye do that the of your supplications, praying as ye do that the showers of grace may fall upon such wanderers. By life's wayside, while ye are yet unwilling to be the saive through which these showers shall be graduated to their needs. Hypocrites ye are, when you refuse to lift them up. I tell you that tring religion—the inspiration from the spirit of godfiness—haves no such needy ones to suffer from sold neglect? It is the sinspiration that reaches out to them and shall assuredly redeem them. Now, where shall we find that spirit? answer by practical work; through it you find the ultimate of your action (o-day, and another for to morrow. Through it a concentric unfoll-ment is brought on within yourself, and as petal

after petal of the spirit flower is opened to receive the dews from heaven, it is, only the source of fresh expansion for the soul-the affording of new seed for future possibilities, the making ready of your interior nature for new talentsgiven you because you have improved those which you have already. You are to look to higher toils, to true, untiring labors to find there the

spirit of inspiration.

But you fell me that you must rise even unto God himself to be inspired by God . And Lanswor, ultimately your inspiration may bring you, higher. When man is so inspired, your prisons will change to schools, and instead of hatred, dis-gord and dissension will some forth the blooming flower of divinity. When you have accomplished the work, the reward-comes not in the voice that proclaims: "Well done, good and faithful servant; come upshigher and rest in peace." No. such yoice comes to you—oh, no! When the spirit answers in accordance with your latters it points to a gate just opening to wider fields where you will become the ministers of good to more and greater needs. Your inspiration comes from below, and so does God's, and it is the spirit constantly rising which makes, the man the God. 4t 8 the spirit which strikes its roots down into the darkness and finds its home in the gloom of the shadow of decay, bringing from thence by the action of subtle chemistry rich flowers and truits to gree the clorious sunshine and carrying through all the ascending avenues of being the power of Tre

Let this spirit inspire you to labor-to do your work for yourselves, not leaving it for another; never forgetting to aspire to truth, never ashamed to act in its bringing forth: never forgetting to aspire to holiness when you behold a want: never forgetting to aspire for happiness when the voice forgetting to aspire for happiness when the voices of error and gloom shall come up. Listen to this spirit, and it will be the inspiring call to a higher life? by it be the white angel that shall go with you into the by-ways of life and up into the watch-towers of the temples—the white angel to guard you when you sleep, that when you awake you may be ready? to take up your labors with renewed strength and zeal; let it be the spirit of redeady to save the spirit of relicious laye the spirit of good, the spirit of religious love, the spirit of purity, the flower of innocence, the crowning glory of every man who practices its precepts and inculcations. I want to say to every man who believes in if—for many profess to believe, but dare not give it shape in the experiences of their lives; they believe it to be necessary to lift. up the fallen, but they pray God to do it—Do your work, and do it well, and then look up for your reward. The reward comes from the higher -the inspiration from the lower. As the ange of justice stands above you, so may the angel o kindness eyer dwell within you, and be the indi-yidualizing spirit of your lives—the spirit that, when your enter your closet, in hours of holy communion, you may invoke to come nearer to you, to bless and guide and keep you in the way

BENEDICTION.

May the blessing of the angels and the blessing. that comes forth from your hearts be upon you all, and may it be as the healing balur to the sick, as the studight to the flower, as bread to the hungry and love to the spiritually starved, as light to them that sit in darkness, as strength to those in weakness; by which you shall be bound in the strongest ties of brotherly love, that you may lift the voice of thanksgiving to the throne divine life, feeling that the God of all, the Father of humanity's grand family, is the spirit of this existence. We ask this blessing for you now and always. Amen.

Banner Contents.

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shades of epinion to which out correspondents give

Banner of Light.

BOSTON, SATURDAY, OCTOBER 25, 1873.

Office, 9 Montgomery Place.

AGENES FOR THE BANNER IN NEW YORK, THE AMERICAN NEWS COMPANY, 119 NASSAUST

COLBY & RICH.

Letters and communications appertaining to the Editor lat Department of this paper should be addressed to LETHER COUNTY; and all RESISSES LETTERS to "PLAYER BRIDER BOSSES, MASSES,"

Removal.

Having leased and just moved into the spacious Building No. 9 Montgomery Place, leading from Tremont street, we are prepared to nicet the demands of the public, baving replenished our Bookstore with a large assortment of Reform and Miscellaneous Literatures

We take this occasion to inform our Triends and the public generally, who are seekling more: than ever to-day for facts embodying the paramount truths of immortality as demonstrated through the most culfivated minds of the world, that we are enabled to fill this want. Call and others on Spiritualism, the Philosophy of Life, that he is a sound thinker, a dispassionate reasonand, kindred subjects, which no other Bookstore in the United States can supply. Booksellers mit, after reading such expressions as those action the United States can supply. Booksellers fributed to him above, on the subject of the dieverywhere will be furnished with our works at the usual discount from retail prices. Send for

Mr. Bradlaugh on Spiritualism.

Mr. Charles Bradlaugh made his first appearance before a Boston audience, Oct. 17th, in an address on the republican movement in England. He was introduced by Mr. Wendell Phillips, who characterized him as "the Samuel Adams of 1873 '-not a very upt comparison when we consider that Mr. Bradlaugh is an out-and-out atheist and disbeliever in immortality, while Samuel Adams was a devout Calvinist:

On the platform were Charles Summer, Wm. Lloyd Garrison, Collector Russell, and the Rev. Dr. Miner. The Advertiser, which, as our readers may remember, had an ungracious article intended-to induce people to keep away from Mr. Bradlaugh and his lectures, and intimated that he deserved to be trented like old Abner Kneeland, is compelled to admit that his success, on the occasion to which we refer, was of the most decided character. It says:

than foraceful. his voice harsh rather than melodious, and his elocution faulty rather than polished—he so worked upon the sympathy of his audience that whom he closed his eloquent peroration; one half the people in Music Hall-would have gladly followed the example of Mr. Summer, and warmly and approvingly grasp the hand of the 'mouthpiece of the English mob." In reference to Spiritualism and belief in Providence, Mr. Bradlaugh occupies very much the position of Esop's fox, after he had lost that useful article known as a tail. Having succeeded (as he thinks) in divesting his own mind of all desire for immortality, and of all aspiration to a knowledge, here or hereafter, of the great worldspirit whence comes all the intelligence of the universe, including man's, Mr. Bradlaugh would like to persuade the rest of mankind that the cutting-off from the joind of these instructive beliefs or longings is a yery comfortable and admirable thing. He feels nicely after it. His appetite is just as good as ever. He is above the miserable weakness of ever wishing to see again the parents, children, brothers, sisters, or friends that have passed on to annihilation. He is quite willing that his affections should not have the benefit of the shade of a doubt as to whether he Charles Bradlaugh, Esq., is altogether infallible on this subject of spiritual existences and a fu-

A few weeks ago there was a public discussion in-London, on Spiritualism, between Mr. Bradlaugh and Mr. James Burns, the well-known publisher. When Spiritualism enters the Secular camp and carries off such a prize as Dr. Sexton, the Secularists may well begin to grow anxious. Both Mr. Bradlaugh and Mr. Holyoake seem to have been made very imeasy by the progress of Spiritualism.

The discussion, like all such discussions, ended in neither party's acknowledgment of being beaten. If Mr. Bradlaugh made any show of victory, on this occasion, it was by persistently ignoring the facts adduced by Mr. Burns. Tell him of the phenomena of spirit-hands, of prevision, or clairvoyance, and all the argument that he could offer in reply was, "Not proven." He claimed to pursue the logical method, and his logic consisted in refusing to accept the facts. If he had been on a jury, he could not, under the same system, have convicted any man of crime, whatever the testimony might have been, so long as it went against his own a priorisnotions. Mr. thirns pursued the inductive method, presenting an impregnable synthesis of facts. Mr. Bradlaugh pursued the logical and analytic method. giving individual reasons alone, and setting aside the facts establishing the phenomena. As if they could be superseded by reasoning, and by mere a priori assumptions! It was rather a wordgame than a frank sifting of testimony. Mr.

phenomena, or, indeed, to bring forward in- multiplication table. There is an illiterate men stances of any kind in that direction.

as might be verified by all who would take the you have grasped. trouble to do so. No glamour of logical processes

utterances we find the following "Although at present it may be perfectly true that all men who' fore the man who believes in a God is a fool! are Secularists are not yet Atheists, I put it to | Such narrowness of vision renders Mr. Bradyou as perfectly true that in my opinion the logi- laugh the blindest of blind guides in all matters should countenance the continuance of this polical consequence of Secularism must be, that the nongets to Atheism, if he has brains enough to comprehend. . . . The whole basis of our Secular cause is in direct ignoring and denial of the possibility of any such [future] state of existence

There is neither good logic, nor good philosophy; nor good temper in expressions like these. They show that Mr. Bradlaugh is less intent on alpointe truth than he is on carrying a certain point, political or other. He must not complain of having other persons quote against him the Scriptural yerse, "The fool has said in his heart there is no God;" for does not Mr. Bradlaugh himself say something quite as offensive of those who dissent from his views-who persist in differing from him on a subject of which, in the na-

ture of things, he can know no more than they do, And then as to making it a condition of co-fraternity with him in Secularism, that a man Should ignore and deny the very possibility of a future state of existence-good heavens! have we a Secular Pope among us, that such apings of infallibility as this are indulged in? "There is no Tind; and Charles Bradlaugh is his prophet! Such would seem to be the temper of his fulminations both against the possibility of Deity and of a future state.

We are sorry to see this able advocate of republicanism impairing his usefulness as a preacher of liberalism by bigotry like this. That he is examine the choice works published by us and an lionest man in his way, we do not doubt; but er, a candid and competent judge, we cannot advine existence and the facts of Spiritualism.

In his zeal to organize a Secularism that shall utterly ignore God and the soul, Mr. Bradlaugh falls into an error which is happily pointed out in the following passage from a little work (published at this office), entitled "The Life ;"-consisting of "nuggets of thought" from the spiritland. Here it is: "Too intense a disposition for organization causes us to ignore the rights of our opponents, and thus trimple upon our duties-av. and overturn 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 humiliated, vanquished adversaries; to assert a creed of superiority in goodness, that we may be very devilsat last!"

Having no faith in eternal verities of any higher authority than blind, brute matter may fortuitously offer-having no belief in the extension of man's life beyond the clods of the grave-perhaps Mr. Bradlaugh consistently aims at nothing more than a "temporary success." The wonder is, that he should give himself the slightest concern as to what other people think about Repube-Mr. Charles Bradlaugh-achieved a marked specess on the Music Hall platform last evening, by the force of sheer earnestness and honesty of purpose. With many physical disadvantages to contend with—for-his figure is, ungainly rather the will not think as Mr. Bradlaugh wants, them in hadran goodness as against supernatural grace, in universal reason as against s licanism, Spiritualism, or anything else. If ple will not think as Mr. Bradlaugh wants them to, it is all the fault of the molecules coming together like dried leaves, blown by the wind. Who then is to blame? If matter and chance are kings, what logic is there in Mr. Bradlaugh's taking the trouble he does?

The rottenness of Mr. Bradlaugh's Secularism lies just here, namely, in his attempt to get rid of certain facts of human nature; in his confounding an inalienable principle of the human soul (or body, since Mr. B. ignores a soul) with a mere result of education, priesteraft and social convention. In this he is about as wise as our Shaker friends, who begin their reform of humanity by ruling out the sexual principle and

putting a stop to the generation of offspring. Belief in spirit, in gods, in a God, comes to man through that faculty which is emphatically developed in seers, clairvoyants, mediums, and also in the transcendent fact that human spirits do actually return and make themselves known. either in their spiritual body to seers and mediums, or in actual materialization to persons in their normal state as to vision. This explains why it is that there is no tribe of wen so degraded that they have not some notion of a future state. This fact, frequently denied by materialists, is abundantly established by Mr. Edward B. Tylor, in his exhaustive work on "Primitive Culture." Nay, Mr. Lyell, the celebrated geologist, (who will-not be accused of favoring Spiritualism,) tells us that, in the sepulchral Cave of Aurignae, human skeletons, believed to be of post-glacial date, were found associated with remains of funeral feasts, and with indications of careful burial and of provisions laid up for the use of the dead-and thus geology itself traces belief in a future state to times long antecedent to those of history and tradition. This belief comes

to man from the spirit-world itself. But this belief is what Mr. Bradlaugh ignores and denies and is trying to extirpate. He might as well try to extirpate the Atlantic Ocean with a clam-shell!

How can it be true, he may ask, that this belief is inherent in humanity, when I do not find it inherent in myself? Buf, Mr. Bradlaugh, you are not, in all respects, an infallible representative of the human race, any more than the horse that learned to eats beef-steaks was a representative of the equine race. The genus horse is graminivorous not withstanding. Nature admits of exceptions, of abnormal divergences and defects. The great Humboldt thought that music was all nonsenset-he had no ear for it. But music is a fact and a seignce nevertheless; and such a being as Mozart is not a monstrosity, but a pure development of Nature. And so is clairvoyance and seership a fact, though it may be all nonsense to Mr. Bradlaugh, just as music was to Humboldt.

Bradlaugh's excuse for his course was, that it was not his business to explain psychological cal faculty that he finds it hard to master the and fourth pages of the present issue.

tal calculator in Scotland, who was asked, the It was well remarked, in relation to the discuss tother day, how many letters there would be in a sion, that it plainly was Mr. Bradlaugh's busi- year's file of a daily newspaper of eight pages, ness to show, either that psychological phenomes leach page having seven columns, each column na do not occur, or that there are no grounds for ! one hundred and ninety lines, and each line . the induction that species configurate the roby. Thirty-two letters. The true answer, 139,873,440, This he tailed to do this he did not even at was given in ten seconds. There is abundant tempt to do; and the reader will readily believe proof, as Spiritualists well know, of the existthat there is sometimes more logic in the lucid sence of a higher faculty. Mr. Charles Foster statement of the truth than in the artificial me- will convince you of it. So will a man in Gerchanism of abstruse propositions. The states many, who will let you grasp a handful of beans, ments of Mr. Burns were undeniable facts, such and then, without looking, tell you how many

The mistake of Mr. Bradlaugh is in making could set aside the facts or weaken their signifi- his own idiosyncrasies the measure of the universe. He knows nothing about spirits, therefore tween efform a ratio as and the content of a proper companies of a content of the only trust what he can see before his nose, therepertaining to a liberal and truly scientific anthro-

Rev. O. B. Frothingham on "The Religious Outlook in America."

We herewith present extracts from this gentleman's recent address in New York before the Free Religious Association, on the future prospects of Spiritualism in America. He appears now to take more correct and liberal views of its mission than John Weiss, another Free Religionist, holds, or than Mr. Frothingham himself has heretofore expressed. After fully considering the various great religious which at present strive to give expression to the moral sentiment of the race, and tracing the failure of them, all to come up to the standard which is foreshadowed for the future of human thought in this country, he says:

"Religion in America embraces a vast number of people who are neither Romanists nor Protestants, nor Christians of any defined name, but-who, in business, politics, society, literature, journalism, represent the intellectual force of the American mind. First of all must be mentioned the Spiritualists. Spiritualism is rapidly becoming a distinct form of religion. It is not all of a piece. There are different schools of it—a school of Neeromaney, and a school that is devoted to Truth. * * *

The older Spiritualism grows the calmer and nore intellectual it becomes, the clearer its view the loftler its range of aspirations. As scholars, thinkers, teachers come to profess it, it takes on a noble character, and exerts a wide influence through the upper classes of society statistics. Its existence as a fact in the religious world, and a fact of vast moment, is unquestionable. In his private journal of the 'year' 1856, Theodore Par ker, an impartial and keen observer of the sign of the times, wrote: "It seems now more likel that: Spiritualism will become the religion c Americat than in 156 it did that Christianity would become the religion of the Roman Empire or in 856 that, Moham Kedanism would be that of the Arabian populations. 1, It has more evidence for its wonders than any historic form of religion hitherto. 2. It is throughout democrat-ic, with no hierarchy but inspiration open to all. 3. It does not claim to be a finality; it is not a punctum stons, but a punctum fluens. 4. It admits all the truths of morality and religion in all

Now Spiritualism has nothing in common with either Romanism or Protestantism in any recognized form. The Christian theology it rejects entirely, whether its doctrines be taken as a system, or singly, one by one. The scheme of salvation it has no concern with; the drama of re-demption it never attends. It has a horror of priests and priesterally the idea of a church as a depository of the divine life and the source of Inspiration, is utterly foreign to its modes of thought. It diseards the authority of the Bible, sinks the claims of Jesus to the level of plain humanity, is indifferent to the accepted version of Christian history, distrusts the records of ceele slastical pens, believes in development as op-posed to fall, in progress as opposed to conver-sion, in character as opposed to regeneration, in human sufficiency as against human depravity in natural goodness as against supernatural grace; in universal reason as against partial in-

a new goal.
And this it does necessarily in obedience to its first, principle, in accordance with its inevitable This it does for all who receive it, whethor they have left the churches or not, by whatever names they still call themselves, whatever they may still persist in thinking themselves. This it does within the bosom of Christian communious innumerable.

For the peculiarity of Spiritualism is that it has broken down the wall of separation between this world and the next. In so doing it has made both worlds cordially one; it has called into view one spiritual, universe; it has revealed the fact that peace between earth and heaven, the mortal and the immortal, the human and the divine, the creature and the creator, the sinner and the saint, is not something to be effected, but something already made, something established in the con-stitution of things, established from the begin-This revelation revolutionizes religious faith, effects a complete transformation in the gion, in every sense, a new thing. Religion hith-erto has been and still is regarded as a device for reconciling the here and the hereafter—for making communication between heaven and earth possible. Now the first word spoken by Spiritualism declares that the unity never was proken, and, consequently, that all devices for restoring it may be dropped as unnecessary. The priest is an impertinence; the Church is an institution without an object; the Bible is a noble collection of human literature, not the record of a special revelation; creeds and confessions take their place with other party manifestoes. Mediation of every kind is dispensed with summarily, as being outworn machinery that cumbers the engine-room. Thus Spiritualism is not another form of Chris-

tianity. It is another thing. It has nothing in common with Christianity. It has no connection with it. The two systems do not understand one another. They may seem to coexist in the minds of many unsuspecting people who are church-members, and, they fancy perhaps, all the de-vouter church-members for the new and beauti-ful faith they therish, but the intrinsic incompatibility of the two schemes becomes manifest the moment account is made of the mind's contents. Spiritualism is perpetually taking people out of the churches. We do not hear of its bringing any in. It has already demoralized Orthodox Protestantism beyond repair. If it has exerted less effect on Romanism, it is merely because Romanism does allow intercourse between this world and the other, and therefore seems to grant all that Spiritualists desire, evidence namely of per-

sonal immortality. * * *
Spiritualism-lets the soul of man out of a cage.
The freed bird, unaccustomed by long confinement, to the use of its wings, flutters feebly at first, and perhaps drops helpless to the ground. The air and space bewilder it; but the wings in a little time will recover their strength, and then the creature will revel in the width that appals it and fly toward the sun it fears."

In answer to the urgent call of her many friends in England, Julia B. Dickinson, medical clairvoyant, sailed from New York for London, Oct. 1st, on the steamer "City of Montreal."

Read the report of the Music Hall lecture, delivered by Mrs. Nellie L. Palmer, on the third

Pope and Emperor,

A decidedly sharp correspondence has been held between Pope Pius IX and the Emperor William on the subject of ecclesiastical rule in Germany. It is instructive at this particular period; as showing the sure drift of affairs in Europy. There the tendency is to emancipation from ecclesiastical dominion; here in the United States it is, experimentally at least, toward the reunion of Church and State. Still, we earnestly hope that a few such square speeches as that of President Woolsey before the Evangelical Al-Hance, will lay the subject out in the cold permanently, where its corpse will never undergo revival. There is a good deal of finessing, on the Pope's part, in this correspondence, while the Emperor is disposed to be decidedly ironical.

many, and he would be glad to understand for what reason such severity is practiced. He declares himself incredulous that the Emperor cy of proscription, and he begs the Emperor to reflect that this weakening of the ties of religion -meaning ecclesiasticism-in the Empire, must inevitably lead to an undermining of the basis of the throne. He says he must be frank, and therefore he presumes to lay the whole matter before the Emperor. And he particularly insists that all who have been baptized rightfully belong to the flock which he assumes to guard and protect. "He hopes the Emperor will correct the evil complained of, and prays God's blessing on lim.

The Pope's letter was dated August 7th, and the Emperor's answer September 3d. The latter says he is much gratified at the opportunity to correct any and all errors that may prevail respecting the affairs of Germany; and he proceeds to remind His Holiness that he much mistakes in supposing that the German Government can adopt any measure against the approval of the Emperor. In response, he charges that the Catholic priests, who are professedly subject to the Pope's personal authority, have organized partizan intrigues against the State and fomented open revolt against the laws of the Empire. And he announces that similar movements are going on elsewhere in Europe as well as in America, but that he is determined within his own dominion to maintain law and orden-

This reads precisely like defiance. The Emperor further expresses regret that so many priests in Prussia disown the doctrine of obedience to the established government-in other words to secular authority-which he had supposed the Catholic Church acknowledged as a direct commandment of God. And then making the solemn declaration that the agitation in Germany has no connection with religion, he trusts that His Holiness, now that he is apprised of the actual state of affairs, will employ all his authority to stay the d sturbances. And he winds up with a denial of the responsibility of those not Catholic to His Holiness, maintaining that, although they may differ in belief, that-should be no reason why they should be unable-to live in beace. Thus the issue is made up in Germany, and Catholicism finds it has work to do there.

"All These Things Shall Be Added Unto You."

Some individual signing himself "A Hoperfrom Christianity "-though a friend at our elbow suggests that he should be called a "hopper" therefrom, as the manly tone of his letter indicates a spirit either no longer eneaged in the Church system, or just upon the point of emancipation-writes to the "People's Column" of the Boston Herald for Oct, 11th, presenting the following request, with which we think Mr. Beecher himself would find it hard to comply:

"Mr. Beecher, in his last lecture, spoke with great pathos of the sorrows that come from being finally wrecked in business. There is no as against ord it takes the toward feeling heart that does not at onee ask, 'Is there no remedy for this?' and could the lecturer suggest one, he would do more good than he has as yet done in all his useful life. And I want to ask of him why he has not rescued from the twaddle of comment in which it has been seeking whatever hemselves, betian complete the seeking to pass so long the business rule given by his winter that it is righteousness, and all these things shall be added unto you.' This promise may have philosophy to it. It may be the very thing we want, but it has never yet had any philosophic exposite. but it has never yet had any philosophic exposi-tion. All explanation of it thus far has been dishwater. The man who shall show it to be a reliable working principle will do the world more good than a discoverer of the philosopher's stone. I, for one, could excuse the clergymen of Boston from a defence of the cosmogony of Moses, the astronomy of Joshua, and the zoology of Jonah, if they would take the time thus saved to do the thing I suggest."

Gentlemen of the creedal stripe, whose attention is at present turned to God-in-the Constitution schemes for the suppression of free speech and thought among your fellow men, here is an opportunity to be of real, practical good. You have the floor-can you answer the inquirer?

Music Hall Free Spiritualist Meetings. Sunday, Oct. 19th, was signalized in the histo-

ry of this course, as marking the debut, upon a Boston Spiritualist rostrum, of Lyman C. Howe, the distinguished Western trance speaker. A fine audience assembled to listen to his remarks, and the music of the familiar choir added a harmonious influence to the occasion. The address a report of which we shall give in our next issue-was founded on "The Philosophy and Saving Mission of Love." This was Mr. II.'s first appearance in New England; and it gives us much satisfaction to say that he was listened to attentively, and gave great satisfaction. Mr. Howe will lecture at the same place on Sunday afternoon, Oct. 26th.

During November Miss Jennie Leys is engaged to deliver a course of lectures on the spiritual philosophy, eschewing side issues.

A. E. Giles on "The Bible Marvel-Workers."

Read Mr. Giles's article in another column, and observe what rational views he presents of the Old Testament Deity. Mankind have worshiped feticles of clay, wood and gold; now Christians worship a book, and the conceptions therein expressed. When will they recognize and respect the divinity in every man?

Mr. Giles's article contains exegeses of Bible passages that will startle and perhaps instruct our Orthodox brethren. We commend it to their careful perusal.

Our thanks are tendered Mr. and Mrs. J. S. Adams for a liberal "donation" of delicious grapes from their West Roxbury vineyard.

An article in another part of this paper criticises Bro. Davis's "Diakka" book.

BRIEF PARAGRAPHS.

Peebles's foreign letters, many of our correspondents aver, are very interesting and in- week we had the pleasure of taking by the hand structive. So they are,

interesting works.

Bout well has been lecturing on the panic. It's about well. Digby thinks.

Place, in the Banner of Light Building, Rooms . Nos. 6 and 7. He has engaged the services of adian brothers God-speed in their good work. an excellent clairvoyant-Mrs. M. A. Folsomfor the examination of patients. The Doctor's New Vital Remedies for nervous affections are highly recommended by those who have had oceasion to use them. Give him a call.

James Lick, of San Francisco, who gave the Boston Investigator land of the value of \$200,000, proposes establishing an astronomical observatory on the Sierra Nevada Mountains, ten thousand feet high, at his own expense.

The total receipts at the late New England Fair at Mystie Park were \$23,893,95.

Soundings and borings are all very well for mechanical purposes; but in editorial rooms they are extremely obnoxious.

How is it that Gen. Grant's "little strong box." got out of the grip of Jay Cooke & Co. twentyfour hours before their failure? Here is a conundrum for Boutwell to solve.

Monday's rain-storm caused great damage to property in various sections of the country. Thousands of acres of land overflowed in New Jersey, while bridges have been swept away in other localities. Disasters are also anticipated on the lakes.

According to New York law, editors are obliged to disclose all information in regard to articles published in their papers when questioned by a grand jury. The Judge of the Supreme Court, in giving his views of the law, said that no one was exempt except elergymen, lawyers and doctors! And pray, why are these professions an exception? Who can cipher out the commdrum? Is it not about time that the laws of the States, and the General Government, too, be rerised, and made to bear equally upon all?

The Arcadian newspaper says: "Somebody wants us to give a definition of a journalist. We will do so with pleasure: A JOURNALIST IS A MAN WHO SPENDS SOME OF THE BEST DAYS OF HIS LIFE IN CONFERRING REPUTATIONS UPON OTHERS AND GETTING NONE HIMSELP."

The Boston Flower Mission, one of those beautiful charities peculiar to Boston, closed its labors of love for '73 on Thursday, Oct. 16th, In five months just passed, 13,131 bouquets have gladdened the bedsides of the n edy sick, and 1573 parcels of fruit have been distributed to convalescents.

October: in this latitude, has been thus far the pleasantest month in the year. We shall undoubtedly have a mild winter and an early spring.

The Cape Ann Advertiser, lately destroyed by fire, has come out of its ashes, Phenix-like, its usual size, as handsome as "a lass of sweet sixteen." Proctor Brothers are live printers, and of course must succeed, as all such do, no "matter" how hardly "press"-ed-whether by fire or delinquent subscribers. Success to you, gents,

Some tobacco-chewer saturated a portion of our nice new circle-room-floor with his filthy spittle on Thursday of last week. When he visits our free meeting again, it is to be hoped he will leave his quid outside. Ladies, especially, do not wish their dresses to come in contact with

In allusion to the hanging of the Modocs, the Christian Boston Daily Globe says: "One feels an instinctive regret that there were not more of them for the government to hang'!"

The champion cranberry-picker of Cape Cod is Miss Etta W. Nickerson, of South Harwich, who daily picks a barrel of the berries.

No. 1, Vol. I., of "The Lunatie," a sheet printed on yellow paper at 29 Washington street, Boston, by Tom-Ri-Jon Elliott, H. G. Gove and H. II. Niles, is received. Its subject-matter is quite

Truth that cuts the conscience cures the soul.

Some people are never contented. After having all their limbs broken, their heads smashed and their brains knocked out, they will actually go to law and try to get further damages. \

Can there be any greater dotage in the world than for any one to guide and direct his course by the sound of a bell, and not by his own judgment and discretion.—Rabelais.

A few days since a seedy person applied to a wealthy citizen for help, and received, the small sum of five cents. The giver remarked, as he handed him the pittance, ': Take it, you are welcome; our ears are always open to the distressed." "That may be," replied the recipient, "but never before in my life have I seen so small an opening for such large ears."

RECEIVED: A copy of the Elgin-Watch Company's (Illustrated) Almanac for 1874.

A Minneapolis painter received an order from a restaurateur to paint a sign with the word "Oysters" in various languages, so that a man of any nationality might understand that that was the place to get bivalves. And that painter went to work and made the sign read, "American, Dutch, Norwegian and French oysters." Any one ought to be able to suit himself from such ah assortment.

A Select Committee of the House of Commons have come to the conclusion that imprisonment for small debts ought to be abolished. Seven thousand persons were imprisoned in 1872 for debt, and more than half of them for default in payment of sums between five and forty shil-

It is better to hunt up and educate abandoned children than to hang them when old,

Both Castelar and Gambetta are Jews.

Spiritualism in Canada.

Encouraging accounts as to the status of the cause reach us from the northern border. Last our old friend, Henry Lacroix, of Montreal, who The moving from one quarter to another of a informed us that great interest in the philosbookstore and printing office is a slow-coach pro- ophy and phenomena of Spiritualism existed in cess. We intended to have been established in his vicinity and at other localities in Western our new office on the 1st of October, but are Canada. The son of a wealthy merchant-II. scarcely regulated yet. When we do get, under Matheson, Esq., 16 King street, East Torontoway, however, we expect a great rush of busis has been developed by the invisibles as a mediness, as we have replenished our already large um for spirit materializations, musical and physstock of books with many new and exceedingly leal phenomena, and the writing of discourses, messages, &c., while in an unconscious trance. Owing to the perfect reliability and high social standing of the family, the strange occurrences have caused the utmost curiosity in Toronto. 18" It will be seen by reference to his Card in . The history of the past is, that curiosity, once another column that Dr. H. B. Storer has re- aroused, brings on investigation, and investigamoved from his old quarters to No. 9 Montgomery tion, properly conducted, leads directly to satisfaction and conviction; we therefore bid our Can-

Mammon vs. Christianity.

In speaking of the Evangelical Alliance recently in session in New York City, the Boston Daily Globe says that "the great danger of our Christianity is not from the devotees of Science, but from the devotees of Mammon!" That priests "more or less owe their education to Mammon, are comforted by Mammon al every step of their ministry, and many of them despairingly accept him as a minor god of great influence in carrying out the designs of the Supreme God they nominally worship."

Aid for Memphis. Tenn.

We have received from "O. B," and "A Bos ton Spiritualist," the sum of five dollars each to aid the sick and destitute of this afflicted Southern city, where the yellow fever is at present holding high carnival. The money has been placed in the hands of the authorized Boston agent, Mr. Dockay, 25 Water street, to be duly

Spiritualist Lectures and Lyceums.

Spiritualist Lectures and Lyceums.

MEETINGS IN BOSTON, — Music Hall, — Fro. Admission. Seventh Series of Lectures on the Spiritual Philosophy in the above-named elegant and spacelons Hall. Meetings every Sanday afternoon, at 2½ precisely. Speakers of known ability and eloquence have been engaged. Singing by a first-class quartettle. Tickets seeming reserved seats for the season can be procured at the graduated price of 80, 45 and \$3, according to location, on application to Mr. Lewis B. Wilson, Chairman and Treasurer, at the Banner of Light office, 9 Montgomery place, Roston, Mass. Speakers selected: Lyman C. Howe, Miss Jennie Leys, Prof. E. Whilpple, Miss Lizzle Doten, Giles B. Stobbins, Mrs. Nelle J. T. Brigham, Prof. S. B. Brittan, J. M. Peebles, Bryam Grant, Esq., Mrs. Enna Hardings Britten, Other names will be announced in due season.

New Fraternity Hall, Parker Memorial Building,—The Boston Spiritualists Union hold meetings every Sunday evening in this hall, corner of Appleton and Beckeley streets. All Spiritualists and Irlends of Liberalism are cordially invited to attend. Admittance free. H. F. Gardner, President.

ner, President,

John A. Andrew Hall, — Free Meetings, —Lecture by
Mrs, S. A. Floyd, at 24 and 75 P. M. The audience privileged to ask any proper questions on spirituality— Excellent quartette singing. Public invited. The Children's Progessive Lyccum, No. I, which formerly met in Eliot Hall, will hold its sessions at this place, corner Chauncy and Essex streets, every Sunday, at 10% o'clock. M. T. Pole, Secty.

Temple Hall, 18 Boylston street, - Every Sunday: Morning and atternion, free circle; evening, conference. The Children's Lyceum meets every Sunday at 1 r. M. Dr. C. C. York, Conductor.

Test Circles are held at Nassau Hall, corner Washington and Common streets (entrance from No. 8 Common street), every Sunday at 10½ A. M. and 2½ F. M. Mrs. L. W. Litch and others, mediums. Scatsfree. Codman Hold! 17a Tremont street, Sunday morning, circles, Mrs. Belle Bowditch, medium, All P. M. a free circle, All mediums invited. Evening, free conference, Thos. E. Moon, President.

CHARLESTOWN .- Evening Star Hall .- The regular course of free meetings at this place; which was so successfully conducted through the season of 1872-3, was re-commenced on the second Sunday in September. The attendance since that time has been good, and the interest on the increase. New speakers are weekly introduced in the conferences, and good music is furnished by a volunteer choir.

a volunteer choir.

MARLBORO', MASS.—Sidney Howe writes that the course of lectures of the Spiritualist Association of this place was opened by Dr. H. P. Fairfield of New Jersey, Oct. 19th. His subject was "The Origin and Tendency of Modern Spiritualism," and his remarks were provocative of deep thought and carnest inquiry.

C. Fannie Allyn, writing from Salt Lake City, Utah, fund, and reports that great interest in the cause exists in that locality. Three lectures delivered by her in the city, called together large andlences, and elicited many inquit les on the subject of Spiritualism.

Mrs. N. J. Willis will speak in Berry's Hall, Marlboro's Mass., Sunday, Oct. 26th, at 2 and 65 P. M.

J. William Fletcher speaks in Town Hall-Lunenburg. Mass., Nov. 2d; in Famoul Hall, Manchester, N. H., Nov. 16th and 2d; in North Schuate, Mass., Nov. 30th; all letters to be addressed to Westford, Mass.

tre. Samuel Maxwell is lecturing and holding scances for the First Society of Spiritualists of Chicago, Ill., during this month, at their hall, isir Clark street, corner of Monroe, at 40:39 A. M. and 7:30 P. M.—the Lyceum meeting a -12 M. The Doctor, while under control, answers question from the audience on all subjects of general interest, and afterwards gives descriptions of spirit friends present. The answers and descriptions are of such a character as to profoundly interest every one present.

P. C. Mills, of North Waterbora , Me., will answer

Mrs. E. Paul speaks in South Church, Glover, Vt., the first Sanday in November.

Miss Such M. Johnson has returned, after a year's labor in the South and West, to her old home in Michigan, and will answer calls to lecture or attend funerals during the present season. Address 331 Jefferson Avenue, Detroit.

Mrs. M. J. Wilcoxson's address, intil further notice, is Longmont, Boulder County, Colorado, care P. S. Hin-man, Esq. Wherever she has lectured in the West she has aroused a widespread interest.

J. H. Randall, of Clyde, Ohlo, writes, Oct. 16th, that on or about the 1st of December he shall start on a lecturing tour, in company with Henry B. Allen, the physical medium. They propose demonstrating the fact that phenome nal and intellectual education in Spirituatism can be man aged together. . Address Mr. R. as above.

Thomas Cook, "the noted spiritualistic, mediumistic, naturalistic speaker, is proclaimling, 'Awake! ye denizens of earth, for the kingdom of heaven is at hand!—Nature's simplest, purest, divinest form of government!! And he will, after his Eastern tour, speak in the South this win-ter, going by way of Washington to New Orleans. Address, Berlin Heights, Ohio, care A. F. Page,"

Spiritual and Miscellaneous Periodicals for Sale at this Office:

BRITTAN'S JOURNAL of Spiritual Science, Literature, Art and Inspiration. Published in New York. Price 80

rents.
THE LONDON SPIRITUAL MAGAZINE. Price 30 cents.
HUMAN NATURE: A Monthly Journal of Zoistle Science
and Intelligence. Published in London. Price 57 cents. A
THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to
Spiritualism. Published in Chicago, III. Price 8 cents.
THE LITTLE BOUQUET. Published in Chicago, III.
Price 80 cents.

Price 20 cents.
The Crucible., Price 6 cents.
The Herald of Health and Journal of Physical Culture. Published in New York. Price 15 cents.

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CHARLES H. FOSTER, Denver City, Oct. 29, Charpiot's Hotel Salt Lake City, 9th, Clift House: Sacramento, 25d, Orleans House: San Francisco, Dec. 1st, Grand Hotel. "Foster Pamphlet" now ready; all about the Great Medium. Price 50 cents. O.25.

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J. WM. VAN NAMEE, M. D., Clairvoyant Physician, is now located at 1289 Broadway New York, and will, until the 1st of December, examine the poor free, and furnish medicines at cost. Enclose lock of hair, full name and age, and one

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

The Report of the London Dialectical. Society, a volume of intense interest as presenting the spiritual phenomena in a scientific light, is presented to the American public in an attractive typographic dress, and may be obtained at the Bookstore of Colby & Bich, 9 Montgomory place. Boston, Mass. ery place, Boston, Mass.

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

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HENRY T. CHILD, M. D., 631 Race street, Philadelphia, Pa., has been appointed agent for the Banner of Light, and will take orders for all of Colby & Rich's Publications, Spiritual and Liberal Books on Sale as above; also by DR. J. H. RHODES, 98 Spring Garden street, who will sell the books and papers at his office and at Lincoln Hall, corner Broad and Coates streets, it all the Spiritual meetings.

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SOCIAL FREEDOM. MARRIAGIE:

AS IT AS AND AS IT SHOULD BE.

BY J. O. BARRETT. Soil See, "Whatever is just is the true law; nor can this true law; be abregated by any written enactment," "Cleare," Price Scenits, postage I cent,
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MRS. J. H. CONANT,
while in an abnormal condition called the trance.
These Mossages indicate that spirits carry with them the characteristics of their earth life to that will be well supported. But it is to be hoped that dreadfully disappointed. I was, for a while, beyond—whether for good or cytl. But these who, our glorious Banner will by analytic obtain such a without any bind, our miles and to other world, and found how things were; it was performed by the beyond—whether for good or cytl. But these who, our glorious Banner will by analytic obtain such a without any bind, or a without any leave the earth-sphere in an undeveloped state, eventually progress into a higher condition.

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

The Banner of Light Free Circles.

These Public Circles are held at the BANNER OF Thom: CUPICE, No. 9. Maytganery Place, Gerond Story, revery MONDAY, TUESDAY and THEISDAY AFTERNOOS: The Hall will be open at two o'clock, services commence at precisely three o'clock, at which time the doors will be closed, neither allowing entranes nor exit until the close of the scance. If, in case of necessity, any one desires to leave the room during the services, the fact must be signified to the Chairman. and permission will be granted to retire after the expiration of five minutes. But it is to be hoped that visitors will remain throughout the session, as every spiritualist knows that disturbing influences. these produce inharmony, and this our spirit friends particularly enjoin upon us to avoid, if possible. As these Circles are tree, we have no doubt distors will readily contorne to our rules. are often propounded by individuals among the audience. Those read to the controlling intelli-

gence by the cigarman, are sent in by correspond-1-9" Donations of flowers for our Circle-Room

Mrs. Conant receives no visitors on Mondays. Theselays of Thursday outil after six o'clock,

P. M. She gives no private sittings: SEARIN LETTINS - Visitors arour Free Circles have the privilege of placing scaled letters on the table for brief answer by the spirits. First, write one or two proper questions, addressing the spirit questioned by his or het tall name, then put them in an envelope, scal, it, and write your own address on the envelope. At the close of the scance the Chairman will, return the letter to the writer.

Invocation.

May the wisdom of God the Father and the love of God the Mother rest upon us this hope, leading us one step nearer heaven, thinging back one more of the shadows of the past that may cluster around our present, befogging our vision. Thou Spirit of the Hour thou hast us in thy keeping; we are cradled upon thy boson, and thou, will tenderly provide for us; yet thou hast implanted desires within our souls that struggle for utterance, that beat against the bars of our ignorance, longing for the freedom of wis dion in speaking with you through this medium. dom. Father, Mother, give us that wisdom, give us that power also to accompany the wisdom, by which we shall be enabled to lead thy children in the darkness of human life out of that darkness into clearer light. There never was a fime, oh our Father, when the human heart had more need of spiritual light than at the present. We feel this in our souls, and, feeling 4, we call upon thee to respond to our needs, and we know. that we shall not call in vain. We thank thee, i-Great Spirit, for all thy favors. We bless thee for the gift of flowers, those bright gems that deck the earth and make glad the human heart. We thank thee for the religion of the past, with all its darkness, with all its error. It has educated the human mind in some directions, and sgiven it something more of cleager light, because it has sown seeds within the tilman soul that have burst the shell, and are now struggling for the simlight a and, like prayers, unborn prayers, they, our Father, are seeking to find expression. inchanger life; May thy blessing rest upon the gels. May the sick, the sorrowing, the afflicted a little, everywhere find comfort and pince, and may Now, Mr. Bissel, I can make things pretty. en itself, to those that shall understand it. Oct. 7.

CONTROLLING SPIRIT.-Before proceeding with-Lour, usual exercises I have some remarks to make with reference to an error that has been abroad in regard to this building. The error is thisthat it has been purchased by donations received after the last November fire. It is the general opinion that the appeal sent out by the Banner of Light was largely responded to, and that this building is one of the results of that response. Now, this is not so, I am informed by the proprietors and publishers of the Banner of Light, that not a single dollar of the donations received at that time has been expended in this direction. I am informed that all that was received was used in keeping the Banner affoat during its weeks and months of financial darkness. Now, the real truth is that one of the quiblishers and proprietors, Mr. Rich, purchased this building out of his own private funds, aside from the Danner. Two years ago he said to us, "Now, spirits, if I am successful in my outside business, I will purchase a building where we can hold our seances, sell our books upon free thought and free religion, and do all the business of the Banner of Light." Success crowned his efforts in his outside business, and the result is that we are here to-day.

Now, then, we have no repreach to east upon the Spiritualists because they did not respond more liberally to our appeal. They did the best they could. There were noble, generous souls who did respond well, but there were others, of larger means, who were silent. Well, they, too, did the best they could. People are not organized alike; each one differs from all the rest. Some find more pleasure in keeping the spoils that they have obtained in this life than in using. of this world escape their grasp after they have. once obtained it. It seems to become incorpo: name was Abigail Moore. My name-Betsey rated into their very souls, and hardens those Moore. souls, and prevents them from exercising benevo: I was born in the State of Maine. My daughlence in any direction. Is it our business to ter came up here to Boston to live, and I came blame them? No; not if we judge of them here to live with her. Things didn't agree with from a purely spiritual and wise standpoint. We me, and I got sick, and after awhile I died right may not like the way they do-this we have a here in this place, up-stairs. [What! in this right to say; but we have not the right to say they could have done better-because perchance they could not. We repeat, this building is the private property of one of the proprietors of the Banner of Light-Mr. Rich. It is an outside and separate affair from the Banner of Light, pur- where she is, but somewhere about here, I think, selling the paper or by selling books. Spiritual that her mother has got something to communists ought to know journalists do know—that cate to her—something that she will be very glad such papers as the Banner of Light never suc- to know about.

a hold in the hearts of all true Spiritualists that guide at all. I didn't know whether I was, the bread of heaven. That is the truth, just as get out of the darkness. it is. Our Orthodox brethren would say that was! running the devil's workshop to furnish the something about these things. She's pretty well Lord's table. Very Well; have it that way, it advanced in years now, and can't have long to you please. If the devil can serve us, we shall stay in this world. It's time she made herself be very glad to use him. Lacifer, under some acquainfed with what is to come; it would be circumstances, is certainly as necessary as Ga-better for her if she did. I thought if I came to brief. We pay honor and homage to both, be this place, I'd be more likely to find her than in cause, for sooth, we recognize both as the work of any other way. I don't know, but it seems to in life. We believe that the ruling power is of sir. I am very much obliged to you. May the God, and that it, is God; and, whether it finds, Lord God bless you, and the angelsche kind to expression in Lucifor or in Cabriel, in the pross you. titute or in the minister in the pulpit, it is God's work, and it is not for us to say wherefore the work is as it is, but to perform our own well. If we are tillers of the soil, let us do it well; if we strive to perform that mission well, that we may terrelet em go ahead and do it. receive, at some time in life, the approbation of s. faithful iservant." When we can say to ourselves this much, we shall have gained a great victory-we shall have conquered self; we shall have arisen out of much darkness, and become participants of much light and much wisdom: Spiritualism, we reforce to say, is fast nearing its majority; its muscles are growing strong and firm, and very soon it will be a giant in the midst of the other pigmy religious or spiritual faiths. It is destined to overshadow all other religious; Questioners should not place letters for answer and draw all others unto itself, and to be the upon our circle table expecting lengthy replies: Christ-principle prophesied of in ancient days, otherwise they will be disappointed.

[Tawis B. Wilson, Chairman, and realized to at least, a small extent, in the present day. 0et. 7. present day.

Questions and Answers.

CONTROLLING SPIRIT. -Mr. Chairman, if you have questions, I am now ready to answer them. QUES .- [From Peter Folsom, Marmony, Me.] form than that of the body it occupied when live ing on the earth, and can it appear and disappear at pleasure?

Ass. - Yes, certainly, I am giving you an ilstration of the truth of my affirmative asser-Spirit is capable of possessing itself of all kinds of matter, all forms, from the grain of sand to the archangel.

Q .- [From "L. E. M. "] Does the grief of increase physical suffering?

A .- Yes, Loth. room to spirit presence alone at such times? A.—In most instances it would. Oct. 7.

Ann Merrick.

Good day, deacon. [To the chairman.] My name was Ann Merrick. Lwish to send a communication to Mr. Georga Bissel, of Gloversville, N. Y. Any objections? [Oh, no.] Twenty years ago he promised me he would form a circle for the purpose of having spirit manifestations-and, to use his own words: "Allow me to hoss the job-cut up as I please." Now he has ift done it. I've waited twenty years-think that's about long enough, and I aint a going to needy everywhere, through thy ministering an- wait any longer, so I came here to touch him up

Modern Spiritualism, with it's many crooked merry if I've a mind to, and I aint a going to ways, become the very gate of heaven to souls say as I shan't be a utilid to if you don't keep S that shall embrace if, and; more than that, heav- your part of the contract 1 shall be civil enough if you do. ...

Now do as you promised form that circle: give me that circle room; let me boss the job. No matter what I do; if I turn the house upside down, I am boss and have a right to do it.

I am from Ohio, deacon. I don't s'pose it makes any difference who I was and what I was. I am just Ann Merrick. Now, will you send my communication to Mr. George Bissel, of Gloversville, N. Y.? Sometimes he gets the paper, and sometimes he don't. Will you send the paper? -mind you, if you don't-[Remind me of it if I don't, won't you?] Well, I'll remind you in my way; I'll just turn things topsy-turvy in your room-make 'em think the devil's taken possession of it. If you keep your word with me, all right; I won't harm you. If you do n't, look out, that 's all. Good day. Oct. 7.

George.

I am from Louisiana, sir. I want to send a message to Massa Thomas Middleton, I am George. I been dead since 1862. I want massa to know that I didn't leave him of my own will. I said I'd stick to him, and I did. I was took away. He thinks I lied, like all other niggers. I want you to tell him I was honeste I was carried away, massa, when I didn't want to go. I told 'em I'did n't want to go; I told 'em I was well'enough off as I was, and I wanted to stay: but they took me off and carried me down to New Orleans. Then I come to Washington, and I got sick and died, massa. Please say this to Massa Thomas Middleton. From his servant. George. Oet. 7. 2

Betsey Moore.

Nineteen years ago I fived here in this place with my daughter, and I died here. My daughthem. Some find it impossible to let the wealth ter lived in this place, and I lived with her. I clusive proprietorship in self, and learn that each was eighty-three years old when I died. Her of us has something that ought never to be

> building?] Yes, up-stairs, in this building-yes -yes-yes! -It is made over, now, I know, but that was in the old one.

Now I want to get into communication, if I can, with my daughter Abigail. I don't know by means gained in other ways than by and I want to reach her; I want her to know

ceed financially until they have obtained popu- I was a believer in the Second Advent religion | title of the show.

Each Message in this Department of the Banmer of Light we claim was spoken by the Spirit
whose name it bears through the instrumentality of

MRS J. D. CON A STO larity among the people. Now, Spiritualism has when I was here. I believed that Christ was to port things that are not popular. Just make a was dreadfully disappointed when I got into the formode; thing popular, no matter how bad it is, and it other world, and found how things were: I was it will be supported, and the spirit-world will not to go to heaven or to hell. It was a good-while be obliged to run a variety theatre to give you before Feould learn the truth of the thing and

Now, I want my daughter Abigail to know We do not believe in a division of power, me I aurgoing to find her. I bid you good-day,

. John Henry Sleeper.

My folks are very anxious to know how I died. It seems they never had any correct information are teachers of the people, let us give the highest sahout me. I don't know as this way of bringing truths we can. Whatever may be our occupation will suit em, and I don't care. It is all the tion, our mission in life, we should, each one, way I've got. If anybody-else can do any bet-

My name was John Henry Sleeper, A was born our own souls, in the "Well done! good and, in Bellows Falls, Vt. My folks live there. I was wounded and taken prisoneral the battle of Cold Harbor, and was carried to one of their prisonhouses on Belle Isle, I died of my wounds. I did n't suffer long, because my wounds were of such a nature that there was short work made. Now, my mother, brothers, all of us were taught to believe in the guardianship of angels. What does it mean? I suppose she will say, angels are not the departed spirits of our friends. Well, mother, you won't ever see any other angels, I take it except those that have once had bodies of the hand blood, and if you think it worth your while to make these things a matter of serious consideration, I will give you all the information I can, straightening you out in a good many matters that are awful crooked just now. I think If you'll write to Tom Elderney, at the present time in Cleveland, he will corroborate my statements, and so of course strengthen your faith. If can a disembodied spirit appear in any other you have a mind to give me a call; so can communicate with you in any other way, I shall be glad to do so. Oct. 7.

Frances Adelaide Knights.

I am Frances Adelaide Knights, of Cherry Valley, N. Y., I died of searlet fever. I was twelve years old. I want my mother to know that I am alive, and that little George is alive. too, and father's alive, too, and we all live together here. We've got a nice house with a beautifriends of the dying retard the spirit's release; or ful garden; and oh, such beautiful flowers! and I have a horse all to myself. We aint poor at all, and I do wish the good Lord would see fit to Q .— Then would it not be better to leave the bring her to us. She need n't be afraid to come, because it is all nice after she gets here. I hope she won't be sick long. Of course I would n't want her to be sick so long as Aunt Annie was, nor in the way she was; I'd like to have her come quick, quick as lightning. Sheafways wonders if there's anything better in the other life. Oh, yes, mother, ever so much better, ever so fuuch. Now, don't never think there's nothing better in the other life, because there is. You will have everything nied; you won't have to be troubled any more about how you'll get along, and you won't have old Uncle Tim to plague the life out of you, because there the people you do n't like do n't come near you. Uncle Tim torments my mother all the time about what she owes him. He wants her, to pay him, and she can't pay-him, and he worries her almost to leath. I do wish the d stop it. He pretends to be a Christian. He 'll have to be a good deal more of a Christian than he is, before he can get to heaven. It's true, Uncle Tim, whether you know it or not. Old Mage is the best Christian of the two, and will get to heaven a long time before you do. Oct, 7.

Scance conducted by Theodore Parker.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

Thursday, Get. 9.—Stephen Ferguson, of Portsmonth, N. 11.: Gen. Robert McCook, to friends; Charlie Williams, of Sarbore, Me., to his mother: Dandel Johnson, W. Saleni, Mass.; Thomas. Cohort, of Sidney, New South Wales; Councodita, to Barbanseta, chief of the Navalnoes, Monday, Oct. 13.—Brigadier-General Charles R. Lowell, to Surgeon. Osear De Wolff: Audjutant General Schouler: Annie Starbridge, of Windsor, Colin.; Thomas Ward Taylor, of Sandwich, Mass., to his mother.

Tarsday, Oct. 14.—John Crossman, of Holborn, Strand, London, Engr. Mary Ann Knights, of Cumbridge, Mass., to her granddaughter: Joseph Phillips, of Lewiston, Me., tobis son: Hattle Wellington, of Detroit, Mich., to her mother.

Thursday, Oct. 16.—Prof. Faraday; Tom Devine, of South Hoston, his brother; James Fisk; Minnie Talbot, of New York City, to her mother; Lydia Siephens, of Suncook, N. 11., to her daughter; Henry C. Wright.

Donations in Aid of our Public Free Circles.

Since our last report the following sums have been re-

Poor Dr. Holland gets pitiably bewildered in Scribner, in hiszndeavor to prove man's "ownership in wonan." But the tangled skein of his ideas is deffly set to rights by Co). Higginson in the Woman's Journal. Did it ever occur to the Doctor that woman has any ownership in herefly Chall we want to the this topsens of self? Shall we never get over this nonsense of owning somebody else? It is true that too many people carry. "For Sale!" written on their features; but we notice that the majority of them are men. The day is coming when every man and every woman will covet the dignity of exbought or sold, given or accepted, stolen or re-ceived. In that day, the marriage question and the woman question will be very near solution and we doubt, if they are solved much earlier. The woman suffrage reform derives all its weight from the bleas of free religion, though some "woman suffragists" are very slow in discovering the fact. - The Index. ----

The Cheming County Spiritual Association. The Chemining County Spiritual Association of the meeting in Bigffat, Sunday, Oct. 5th, unautmonsty adopted and Indorsel, the minority report as presented by Judge Hobrook at the National Spiritual Convention held at Chicago Sept. 16th, 1873, as more nearly representing our present ideas on the social question, and in future the Society will govern itself accordingly.

S. A. TALLMARGE, Secretary. S. A. TALLMADGE, Secretary.

Winona, Wis., is to be amused by what is called a wizardian cagliostromantheum. The amusement consists in trying to pronounce the

LIST OF LECTURERS.

A. Dayton, O. Nonoss, trance speaker, Delfon, Wise, M. S. N. J. ANDROSS, trance speaker, Delfon, Wise, C. FANNIE, ALIAN speaks in San José, Cal., Nov. 2, 101008, San José, Cal. Iress Sin José, Cat., REPHEN PEARL ANDREWS, 75West 54th St., New York, Res. M. A. ADAMS, trapec speaker, Brattleboro, Vt. Res. EMMA HARDINGE BRITTEN WILL lecture In Physics Company March 19 (1988) 1988 (1988) 1989 (1988) 1989 (1988)

MIS. M. A. ADAMS, Trajne Speaker, Brattleboro, VI.
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MIS. SARAH A. BYRNES WII Speak in Plymouth, Mass., Nov. 2 and 9; in Salem, Nov. 0; 23 and 30. Address, Wolkaton Heights, Mass., box 87.
MIS. NELLLE J. T. BRIGHAM WIII becture during October, November and December, in Troy, N. Y.; January, in Gleu's Falls, N. Y.; In Boston, last two Sundays in February; April and May, in Pulladelphia, Pa. Address, Elm Grove, Coherain, Mass.
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REV. WILLIAM BRUNTON WIII speak in Washington, D. C., during November; in Troy, N. Y., during Fibritary and March. Address 3 Ditson place, Lumber street, Albany; N. Y.
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Mus. Edmy N. SURNHAM, Inspirational speaker, Charleslow, Mass. stown, Mass, E. Burra, Inspirational, box 7, Southford, Gr. -JAMES K. BATLEY, Chicago, III., care of Religio-

diesophical Journal, ADDIL L. HALLOU, Inspirational speaker, Chicago, Ill., Mus. H. F. M. BROWN, National City, San Diego Co., ALBERT E. CARPENTER, Boston, Mass., care Banner of Light. of taght.

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Mirs, Hettie Clark-Harding, Grance speaker, 24 Dover street, Boston, Mass, Moses Hell, Vincland, N. J., or 27 Millord'st., Boston, Mirs, Plating N. Hell, Vincland, N. J. Boston, Mirs, Plating November, Address, Fredonia, N. Y. Mirs, S. A. Horton, Gaiveston, Tex.

E. Annel Hennan, West Winsted, Conn. Challes Holf, Warren, Warren Co., Pa. Mirs, L. S. Heestlitie, Lance, 18 Dix place, Boston, Mass, M. A. C. Heath (formerly Brown) will answer. 131 East 112th street, New York,

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Miss. M. A. C. HESTLINE, trance, 18 Dix place, Boston,
Mass.
Miss. M. A. C. HESTLINE, trance, 18 Dix place, Boston,
Mass.
Miss. M. A. C. HESTLINE, trance, 18 Dix place, Boston,
Mass.
Miss. M. A. C. HESTLINE, trance, 18 Dix place, Bothel, Vt.
JAMES H. HARRIS, box 99, Ablington, Mass.
W.M. A. D. HUME, West Side P. O., Cleveland, O.
R. W. HUME, Hunter's Point, L. L. N. Y., will letture
on the reforms connected with Spiritualism.
Zella S. Hastings, inspirational, Sast Whately, Mass:
REV. J. H. HARTER, Auburn, N.-Y.
DI. E. B. Holden, inspirational, Mr. Clemens, Mich.
Dit. J. N. Honges, trance, 9 Hepryst., E. Boston, Mass.
Miss. A. L. HAGAR, Inspirational, Mr. Clemens, Mich.
Miss. F.O. Hyzer, 432 E. Baltimory st., Baltimore, Md.
Mis. L. HICTCHISON, Inspirational, Owensyllie, Cal.
Dit. Abelja Hull., 522 Plne street, Philadelphia, Pa.
Dit. P. T. JOHNSON, lecturer, Ypsilant, Mich.
Miss. St. E. Johnson, 12 and 774 Clark street, Chicago, Ill.
W. LINDSLYJACK, M. D., Beverly, N. J.
S. S. JONES, ESQ., Chicago, Ill.
HARVEY A. JONES, ESQ., cunoccasionally speak on Sundays for the friends in the vicinity of Sycamore, Ill., on
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DIL, C. W. JACKSON, Oswego, Kendall Co., Ill.
Miss. S. A. LENGER, Pleasantwille, Venango Co., Pa.
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Miss. S. A. KITZ, Bostwick Lake, Mich.
Miss. PRANCES RINGMAN, New London, Conn.
O. P. KELLOGG, East Trumbull, Ashiabata Co., O,
Miss. JEANIE LETP, Rispirational, Will bedure in Vineland, diring October; in Hoston during November; in
Philadelphia during December; in New York City, lectures on Ancient and Moern Revealations.
J. W. Kenyon, Deansyllip, Dane Co., Wis.
JOSEPH R. Lewis, Inspirational, Will bedure in Vineland, diring October; in Hoston during November; in
Philadelphia during December; in New York City, lectures on Anci

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MISS, E. H. FULLER MCKINLEY, San Francisco, Cal.
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EMMA M. MARTIN, Inspirational, Birmingham, Mich.
F. H. MASON, Inspirational, Birmingham, Mich.
F. H. MASON, Inspirational, Downglae, Mich.
MRS, LAZZIE MANCHESTEE, Stonebam, Mass,
L. E. MAHAN, Trance speaker, Charlestown, Portago
Co., O., care of M. F. Colton,
MISS S. F. NICREBSON, Trance speaker, 35 Dover street,
Boston, Mass,
MRS, L. H. PERRISS, trance, Kansas City, Mo.
MRS, S. L. CHAPPELLE POLLEY, Inspirational, Roston,
MRS, A. M. L. POTTS, M. D., lecturer, Adrian, Mich.
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A. E. Mossop-Putnam, Flint, Mich.
E. N. Palmen, trance-speaker, Big Flats, N. Y.
NETHEM, Pease, trance-speaker, Chicago, III.
d. Puffer, trance-speaker, South Hanover, Mass.
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A. C. ROBRINSON, Lynn, Mass.

JAMES SHOLL, Inspirational speaker, 2H North 11th street, Philadelphia, Pa.

M. L. SHEEMAN, trance speaker, Advian, Mich.

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OLIVER SAWYER, Inspirational, Royalston, Mass.
ALBERT STEERMAN, Allegant Mich.
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a., during December; in Bucks Co., Pla., during JanuOrry, Ph., box 42.
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F. L. H. Willes, M. D., Willingantle, Conn., box 362,
N. Frank Whitewill speak in Stafford Springs, Cofin,
during October: in Springfield, Mass., during November,
Addiress as above.
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E. V. WHESON, Lombord, H.
E. S.WHELLER, Nyack, N. Y.

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MRS. MARY E. WITHEE, Marlboro', Mass., box 532. MRS. SOPHIA WOODS, trance speaker, Burlington, Vt., MRS. SOPHA WOODS, trance speaker, Durington, V.,
are Col. S. S. Brown.
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ELLIAM WOODWORTH, Inspirational, Lestie, Mich.
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DE H. C. Coharn.
MR, and MRS, WM. J. Young, Bolse City, Idaho,
REV, JOHNS, ZELLER, Burlington, N. J.

William Heyder, Esq., of Forest Springs, Cal., and Mrs. S. A. Rogers, the well known speaker and medium, of Harverhill, Mass., were joined in the bonds of matrinony by the Rev. Calvin Damon, on Monday evening, the 13th Inst. Mrs. Regersus-well-known in Haverhill, and has many warm-hearted Triends there, and it is expected that hersel and husband will locate for the present in that city.

Passed to Spirit-Life:

From Stoughton, Mass., July 9th, Mr. George Russell aged 82 years. A Spiritualist for a number of years, the closing days of this life were halved with the consciousness of the near pres-ence of loved ones from the Summer-Land, and that he would meet them again when released from his aged body. A widow and numerous relatives are left to mourn their loss.

of Mr. John H. and Mrs. Sarah Mitchell, aged 17 years and

9 months.

For the fourth time has the angel Death entered the home of our brother and sister, removing each time some dear member of their family. Consumption oarly claimed their darling Stella for its victim, and amid their tears and sorrows was she borne away to the companionship of the angels. The beautiful religion of Spiritualism, which the loved departed enjertained and cherished fix positive reality in life; will esustain her parents and brothers in their severe affliction, and lead them to look forward with joy to a happy retinion with her. The writer officiated at the function of their body.

From South Braintree, Mass., July 14th, Mr. Nelson Beals, aged 50 years. Heats, aged. 5/years.

A good husband, a kind father, and a firm-and consistent Spiritualist. A wife and two children mourn his departure, but not without hope. All are believers in our beautiful philosophy, and know that the spirit of the husband and father will ever be near them.

From Weymouth, Mass., Sept. 2d, Mr. Charles H. Stet-

From Weymouth, Mass., Sept. 24, Mr. Charles H. Stet-son, aged 57 years.

Death is Indeed busy gathering into his storehouse the richest treasures of earth. Long has our departed brother suffered from the lib and Infirmities of life, till death gave him a grateful release from his earthly body. Two partners preceded him to the spirit-land, besides many dear children, taxying only one, a daughter, to deplore his departure. Many beautiful poems have emanated from his pen, all breathing of the beauty and consolation of our inspiring faith. Long will he be missed and mourned. The writer officiated at the funeral.

From Barnet, Vt., Sept. 20th, Mrs. Betsey, wife of the late Capt. Mark Stiles, aged 57 years.

Aunt Betsey was a good wife and mother, and a firm believer in Spiritualism. Cancer was the disease which ended her mortal days. Many children have occasion to mourrithe departure of a loved and faithful mother, and all an excellent woman. May we all be prepared to meet her in another and a better world.

JOSEPH D. STILES.

From Chicago, Ill., on Sunday morning, Oct. 5th, Mrs. Almyra Cady, wife of Julius A. Willard, aged 75 years and

24 days.

She was possessed of good common sense, a sensitive conscience, a sympathetic nature, and a high development of astitetic taste and ingenuity. She was a indicious and affectionate mother, and a devoted wife. Under the influence of Orthodox teaching, her mental sufferings brought her to the verge of insanity; but for more than twenty years she has rejoiced in communion with the angels, and with ripened experience, has now gone to associate intimately with them. The funeral services were conducted by Rev. Robert Collyer.

J. A. WILLARD,

From Foxboro', Mass., Aug. 30th, Olivia Shepard, in the

From Foxboro', Mass., Aug. 30th, Olivia Snepard, in the Sid year of her age.

Gifted with remarkable mental powers, sheretained them in unusual clearness and vigor until the last. She became a Spiritualist after she was seventy five, and took as deep an interest in the reforms which have been agitated in her late years, as she had done in Anti-Slavery during middle life. She comes now to assure us of her increased happiness, and to encourage us to press on in reform work. To have had such a mother is the choicest blessing.

O, F. S.

PUBLIC MEETINGS, ETC.

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

The Yearly Meeting of the Friends of Progress, and the Semi-Annual Meeting of the Indiana State Association of Spiritualists, will be held at Richmond, Ind., commencing 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 Statewe would say do not fall to be present.

J. R. Buell, Secretary.

New Hampshire Spiritualist Association.

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

Per order of the Committee.

G. S. MORGAN, President.

ALBERT STORY, Secretary. ALBERT STORY, Secretary.

Adbertisements.

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Did you ever do anything wrong, without, monier of later, being in tear, shame or sprring

CHILDHOOD, God keep thee, child, with thine angel brow, Fresh as the roses of the first spring,
The fair pure buds it is thine to bring.
Would that the bloom of the soul could be, Beautiful spirit) caught from thee: Would that thy gift could anew impart The sess that bloom for the pure in heart.

The labor of the body relieves us from the fastigues of the mind, and this it is which forms the happiness of the poor -- Rocke forwardly,

-I. wy Hooper.

The Reviewer.

POWER WHICH HELPED THEM.

BY ALPHED E. GILES.

CE C PART ONE

What is a miracle, and what purpose does it subserve? An intelligent, believer in Modern Sphitnalism meets with but little difficulty in replying to these questions. He does not, find his answer in theological definitions or in selectical treatises on the evidences of Christianity. These pretentions guides present only contusion worse Appropried, and whoever seeks in them for truth on the nature of miracles, "In wandering mazes best, "will find it not.

If a miracle be defined, after the style of the theologian, as a "supernatural operation performed alone by the power of God?! the critic perceives flaws in it from end to vint. The word supermatakat, opening the definition, is itself a shift to conceal the definer's, ignorance of Nameanings as there are minds to study it. The explanation proceeds not from knowledge but from mental opacity, and throws no light on the subject it assumes to illuminate.

"The Coursepot Nature is the art of God."

It's haws cannot be violated; nor its order transgressed. Moreover, Hume, more than a century his handling of it will tend to make the book ago, demonstrated that no testimony could esthe testimony were of such a kind that its falsehood would be more miraculous than the fact which it endeavored to establish. His argument, remains impregnable. More concise than the theologian's definition is that of Dumas, the novelist. That " miracles are verys detat of God."

The truth is that man is both a material and a a spiritual world. Unusual phenomena, resultsigns, portents and wonders. These Indicate to the thinker the existence of spirit substance.

such phenomena meet with from different orders were endowed. One could work miracles, anof mind. A spiritualist perceives and welcomes other prophesy, another discern spirits. One spired to testify and write of the things that them. An intelligent materialist denies their rechaid the gift of healing, another could speak with desired did the only apostle whose age extended. ality so long as they come to him only through tongues. All these are the glories of a distant to the extreme limit of human life-if he, nottestimony, but when they happen under his own people and a by-gone age. Moreover, they read withstanding all his long experience and favorobservation, he, after sufficient scrutiny, recog- the promise of Jesus that true believers in him nizes and acknowledges Them. A modern Chriss should do the same works, and even greater tian-professes Spiritualism, but fives a material (John xix: 12). Has that promise been verified? 1st. He is more unfortunately situated for ob- Roman Catholics, it is true, claim that among serving and judging of spiritualistic phenomena them, it has been fulfilled. But Protestants bethan were the early Christians. They tried the dieve it not. They east opprobrious names on spirits (1. John, iv. 1.). But the modern church, their Mother Church. goer is taught that the age of miracles, is past; by his teachers, terrified by his book, he attributes spiritualistic phenomena, if perchance he

His fear grows out of his mental ignorance or his; the name of the Lord, and so by the Lord to be physical weakness. Fear indicates imperfection raised up and forgiven of their sins (Jones) by this principle, Christianity is a very feeble or freedonfial that Jesus explicitly declared his true imperfect system. Its supporters have always believers should possess, that are now at work to been anxious for its safety. Their fears in its have their god, their lord and their book incortheir brethren. Christianity can " Bear. like the Turk, no brother near the thiore."

Even Unitarianism, its latest and nost refined mate daughter of the Christian Church of Rome Is proof demanded? Recur to the persecution she waged when in her prime for five years in Boston, her-chosen home. A gentleman who in his younger days had been a Baptist preacher. and afterward for more than twenty-five years a Universalist minister, having outgrown his Christian dogmas, put off sectarianism, and with- mains to be seen, but a slight reading of the book, found new States, or to preserve those already drew from the Universalist denomination. In response to a personal remark to him from the editor of a Universalist newspaper, that people still considered him to be a Universalist, he, to remove this erroneous impression, and to define his religious belief, published a short letter. Therein, in stating his disagreement with the Therein, in stating his disagreement with the books of heathen nations. Christians have us enjoy her mediumistic powers.

Universalist creed, he wrote this paragraph: claimed that the Bible is infallible, or without his native land by a spirit, to originate a nation, Mrs. Hattle N. Hamilton of Port Huron, Migh., "Universalists believe in a God which Ldo not, mistake: yet through the scrutiny of freethink, and to occupy a territory that should subset has recently paid us a flying visit, and I (with but believe that their God, with all his moral at- ers, keen and independent minds solicitous for quently be given to them (Gen. xii:1). From many others) was very glad to again take her by but believe that their God, with all his moral attributes (aside from Nature itself), is nothing more than a chimera of their own imagination." What followed this frank avowal of his disbelief in the Universalist God? A Unitarian layman instigated a complaint against Mr. Kneeland (that was the gentleman's name) as a criminal. A Unitarian lawyer prosecuted it. Under the instructions of a Unitarian judge a verdict was rendered against him, and in the year 1838 the Supreme Judicial Court of Massachusetts, composed mostly of Unitarians, by their judgment [120]. The Lord spake to the prophets, and the Power which helped or made them perform highly deeds, and utter inspired words, together with some fer-cond traits and entarcteristics of Prophets, Apostles and Jesus, or New Reading of the Maracles, By Alon Puttan, A. M., author of "Natty a Spirit," Spirit-Works Real, but nor Miracolous, "Mesmerism, Spiritualism, Witcheraft and Miracle, and "The Lord spake to the prophets by spirits, whom the Lord filled with his aspect, and the Power which helped or made them perform highly deeds, and utter inspired words the Maracles By Alon Puttan, A. M., author of "Natty a Spirit," "Spirit-Works Real, but nor Miracolous," "The Lord spake to the prophets, "Spirit-Works Real, but nor Miracolous," "The Lord spake to the prophets, "Spirit-Works Real, but nor Miracolous," "The Lord spake to the prophets, "Spirit-Works Real, but nor Miracolous," "The Lord spake to the prophets, "Spirit-Works Real, but nor Miracolous," "The Lord spake to the prophets, "Spirit-Works Real, but nor Miracolous," "The Lord spake to the prophets, "Spirit-Works Real, but nor Miracolous," "The Lord spake to the prophets, "Spirit-Works Real, but nor Miracolous," "Mesmerism, Spiritualism, Witcheraft and Miracle, "Mesmerism, Spiritualism, Witcheraft and Miracle,

(Marcus Martin, 10 his honor be it remembered, dissenting) consigned honesty, manliness and superior intelligence, in the person of Abner Kneeland, to a felon's cell. Alas! what judges! If any Zealous Unitarian, solicitous for the good name of his denomination, would here bring out the fact that Rev. William E. Channing headed a petition for executive elemency, let that eircumstance be admitted; but he, on his part, will please to remember that the Unitarian governor declined to grant it.

But let us not dwell on the illiberality of Uni tarians. Like all the rest of mankind, they are as developed as they can be, existing circumstances being as they are. They do their part in helping on the weal of the world. Their bigotry, just outlined, let us balance by the honest The Triennial Catalogue of Harvard University presents his name in the college class of 1825; also in the divinity class for the year 1830. But now he does not appear to rejoice in his former theological school is anxious to advertise to the public gaze that he is

An awful, regrend, and religious man." Mr. Putnam, the /veteran of three-score years and ten, has quietly dropped the usual elerical prefix. It does not appear on the title leaf. For more than twenty years he has been an observer and investigator of modern spiritual manifestations, ... He has carefully and conscientiously studied them. Occasionally from the platform, and through the press, he has spoken of them to the public. Perhaps his inclination to Spiritualism is an hereditary tendency. He was born in BIBITE MARVEL-WORKERS, AND THE Danyers, which formerly was a part of Salem, a town sadly famous in the annals of witcheraft. Some of his ancestors were actors and sufferers in those dolorous times of Christian Orthodox rule, when Almighty God was recognized as the source of all power and authority in civil government. Mr. Putnam has studied: the Bible. He intimates that in his youth, it was his idol, and says that now it retains a very firm hold upon his respect and gratitude. But he, is not a man one book. He does not walk with reverted gaze. He lives in the nineteenth century, in the new world, and with soul sympathetic with and responsive to its influences. His heart is not hardened. Having eyes, he sees; having ears, he hears. He perceives, understands and remembers. The fittle page of his book fully and precisely indicates its scope and purpose. It presents new readings of the Bible miracles. It bestows special attention on the personal pecultarities and characteristics of their visible workers. It indulges in free speculation on the ture - laws, and its last word contains as many invisible powers which from time to time operated through the patriarchs, the prophets, Jesus and the apostles, opened their vision, and enabled them to do mighty works. Ancient Spiritualism and Modern Spiritualism are brought together side by side, on its pages. The author says he is not unfriendly to the Bible, but intimates that take itself down from a skyey height, to which tablish a miracle theologically defined, unless theology long ago ballooned it; and cause itself to rest on a natural foundation. It, must eitherbut itself within the reach of science, or be shelved as a relie of little further use to the

Many Christians proudly narrate the marvels wrought by Jesus. They tell how he turned water into wine, healed the sick, the paralytic, spiritual being, and lives in both a material and the impotent and funation how he opened the eyes of the blind; and unstopped the ears of the ing from the union of matter and spirit, constiguent. They relate that he scleansed lepers, cast tute whar, in the sacred records of all nations, and from a dozen loaves and a few are known by the name of miracles, marvels, small fishes abundantly fed thousands of people, They yount that he stilled the tempest, walked upon the sea, and raised the dead. They refer It is interesting to observe the reception that I to the spiritual gifts with which his followers

Presbyterians-in fact, all evangelical Christhat since the apostolic era. God has authenticat- tians-insist that they, themselves, are the speed no message from himself to the human race, cial friends of God, the true believers in Jesus, He reads in his idolized book of false Christs the genuine Christians. But they do not and and false prophets, who, by signs and wonders, cannot present the signs that Jesus said should may possibly deceive the very elect. Whided follow them that believe. They cannot in his name, cast out devils, they cannot drink any deadly thing and suffer no hurt; they do not hears of or sees them, as the Pharisees or religiaty hands on the sick and cause them to regious exclusives did the works of Jesus; to his cover (Mark xvi: 17-18.). They do not when they are sick, call the elders of the church to A weak or ignorant person is a fearful person. pray over them and anoint them with oil in or weakness, either of body or of mind. Judged 11-15). Yet these are the men, destitute of every behalf have caused them to be persecutors of porated into the Constitution of the United States as supreme authority over freemen. They compass sea and land to make one proselyte; they would pervert the charter of American liberty development, when the occasion offered, evinced the sure their lust of domination. Is it in honan intolerance that showed her to be it legiti, esty, or in intelligence, or in effrontery, that

Christians most excel? Mr. Putnam states in his preface that he has prepared "his work for the common Christian mind," and has spent "no time or thought for the special purpose of making it satisfactory to scholars and critics." Whether this modest disclaimer will propitiate and disarm the literati, reshows that he has seized the right key to unlock Prophecy: It is such books as this, and the phenomena therein treated of, that religionists and scientists must study if they would correctly understand and appreciate the Bible and the sacred ers, keen and independent minds solicitous for truth, many serious errors therein have been brought to light. What fraternal greetings have the bibliolater, the sabbatarian, the Orthodox

sectarian given to these seekers for truth? The functions performed Desceration!

But though "the mills of God grind slowly," they grind perpetually, and progress is eternal. Even the Orthodox mind has been so far rasped that it now perceives and acknowledges that; slavery, and then their triumphant escape. Whatthere are errors—flaws—in the Bible, their sheet-lever was that mental state, it may be instructive anchor of salvation. At the present time, a large to inquire whether it has not, in some respects, book, written by a Unitarian, whose leading committee of scholars are at work in England; at times been paralleled. If ancient and Modern title heads this article. Its author, Allen Put- and the United States, in revising for public use nam, was formerly a settled Unitarian minister. The English version of the Holy Scriptures. These crudite persons are familiar with the English tongue, and the Hebrew, Greek, and Latin languages, yet probably not one of them is conversant with Modern Spiritualism, so that he can clerical designation. While every fledgling of a apply its principles to the ancient spiritualistic actors and phenomena that occupy a very large part of the Bible. That book cannot be correctly appreciated, translated, or commented without acquaintance with Modern Spiritualism. Mr. Putnam has studied them and perceives that both

"Out from the heart of Nature rolled." Bible students, clergynien, and especially offiers and students of theological schools, could, by perusing his treatise, acquire some new and very valuable information in what is supposed to be their peculiar field of study. They may there eatch hints which, wisely acted on, may save them after years of bitter pangs in otherwise outgrowing their early religious prejudice; 'experto credite"; believe one who has had experience. Many a minister and church member inds himself, in middle life, dwarfed in intellect, because of the shackles kindly fastened upon him, in childhood and youth, by pious hands. The book might startle their veneration, but would tend to enlighten their understanding. It presents, true and new readings of the miracles. But it may be too much to expect that any member of the American or British Bible Revision Committee will ever read this work, d." Ephraim is joined to his idols ?" let him alone.

Mr. Putman, from all the marvel-workers of whom he writes, presents first to his readers John the Revelator, him whose visions fill-the last book of the sacred canon. "There are last," said Jesus, "who will be first?" It is to the closing book of the Bible that Mr. Putnam resorts for information in respect to the nature of that personage whose words and deeds appear so conspicuously in its opening book. Whose voice, like that of many waters, was it that John heard when he was in the spirit on the Lord's day? Whose form was it that he saw, like unto the Son of Man, clothed with a garment, girt with a golden girdle, with white hair and flaming eyes? whose feet were burnished? whose right hand held seven stars? and whose countenance was it that was radiant as the noonday sun ? : (Rerelations in 13-16.) John fell at his feet to worship him, but that shining being said to him, "See thou do it not. I am thy fellow-servant." (Revon the surface of the Bible itself lies proof that

at least one of its books was nothing else than a description of presentation and a statement of communication furnished by a spirit, to and through the agency of John, and proof also that John was so impressed by the appearance and influence of a prophet returning from the spiritworld as to deem him to be God." But that bright being, seen and heard by John only when his spiritual sight and hearing were unusually vivined, declared himself to be simply a fellow servant of John, and a prophet. If John, the specially loved disciple of Jesus, who had been with him in his transfiguration, who had been inable opportunities for associating with and learning from spiritual beings, was so mistaken when he saw one of his fellow servants reappear to him from spirit-life, as not to recognize him, but believe him to be God-why may not other persons have made a like mistake, when perchance they may have seen or heard a spirit? Might not Abraham, Jacob and Moses have also blundered; and erroneously inferred that the bright angel seen and heard by them was God, when, in truth, he may have been but a fellow servant of their own and a prophet. "Strictly and formally," says Matthew Arnold in his recently published "Literature and Dogma," "the word Gob. we now learn from the philologists, means, like its kindred Aryan words, Theos, Deus, and Deva, simply builtiout." Thus it appears that the Perslans, Greeks, Romans and Saxons, without agreement; each people for themselves, uniformly used, as an appellative of exalted spiritual beings, (which their clairvoyants occasionally saw.) a word significant of their brightness or personal effulgence. The clairy oyant Saxon de signated fredright spirit he perceived as a light or a "brilliant" one. In this instance, as in multitudes of others, a phenomenal characteristic

of the object suggested its appropriate name. It was a common belief of the ancients that spiritual beings were guardians of certain persons, families and states. Socrates had his guardian demon or familiar spirit. Bufore ecclesiastical writers defiled the term, the word demon was used in a good sense. Powerful spirits, or gods, sometimes interested themselves in founding governments and empires on earth. Cicero, in his "Republic," Bk. I., VII., says: "There is no one thing in which human worth is more nearly allied to the power of the gods than to founded." Virgil's great poem details the forthe Bible mysteries of Miracle, Inspiration and tunes of Encas, a Trojan, who left his country at the direction of the gods, and under their guidance came to Italy, and settled in Latium; whence the Latin race, the Alban fathers, and the walls of lofty Rome. Abram, a Chaldean, books of heathen nations. Christians have seventy-five years of age, was brought out from quently be given to them (Gen. xii:1). From time to, time, as needed. Abram had interviews with his guardian spirit. Not at every moment could be obtain a conference. Preparation must first be made, and proper external conditions secured. Nor that alone. His own internal being, or personal consciousness; must undergo a personal consciousness culiar, and sometimes a frightful change. In the lifteenth chapter of Genesis mention is made of certain of the incidents of one of his scances with his familiar, or guardian spirit. Some of the preparations there related remind us of the preparations there related remind us of the scance with his familiar, or guardian spirit. Some of the preparations there related remind us of the summer and fall, is now at the preparations there related remind us of the summer and fall, is now at the preparations there related remind us of the summer and fall, is now at the preparations there related remind us of the summer and fall, is now at the preparations there related remind us of the summer and fall, is now at the preparations there related remind us of the summer and fall, is now at the preparation of the incidents of one of his scances will keep her at work.

Our good sister, Mrs. Mary E. Weeks, who has been doing much good as a clairvoyant and test who has a clair voyant and test will keep her at work.

Our good sister, Mrs. Mary E. Weeks, who has been doing much good as a clairvoyant and test who has a clair voyant and test who has a cla

the Roman harnspices, same response that the Athenian judges gave to who killed and examined the entrails of the vic-Socrates, that the Pharisees, gave to Jesus, that time sacrificed to the gods. But it is the psychothe Roman Catholics gave to Luther, that the logic state produced in Abram, at that scance, English Episcopalians gave to Colenso, that Mas-that here deserves attention: "A deep sleep fell sachusetts Unitarians gave to Abner Kneeland – Lupon Abram; and lo, a horror of great darkness always and everywhere, the same ululation is fell upon him" (rerse 12). Was that an unusually uttered by the same class of minds. They cry profound trance into which he then entered out at every discovery in religion, whether of old. Had, his, soul, or spiritual body, so loosened, its error, or of new truth, Blasphemy! Sacrilege! connection with its earthly tabernacle as to be all-but released from it? Or was he in a state of

"unconscious cerebration" when he heard a voice foretell to himself long life and a peaceful death, but for his descendants four centuries of Spiritualism are one and the same in their underlying principles, would not their respective outgrowths manifest similar phenomena? A. J. Davis, a most remarkable seer (by which

designation a prophet in Israel was once known -I Samuel, ix:9)-in the thirty-second chapter of his autobiography describes his feelings when he entered, as did Abram, into the valley of the shadow of death. The author of the book of Genesis does not dwell upong Abram's state of mind as the mystic power came upon him; but A. J. Davis describes minutely his own mental state, until, as in Abram's experience, the dark horror overwhelmed him. He had no control of his bodily organism. The nervous sensibility had retired from its surface and the organs of sense, yet his mind was unusually active. "Every moment, " he writes, "I approached nearer and nearer to a mysteriously dark valley! . . I was filled with terror. The darkness grew more dark and appalling. I was seized, suddenly with an unearthly shudder, and-ferri-

ble to relate-I found myself whirling in that blackened gloom with an inconceivable velocity! I seemed to be revolving in a spiral path, with a wide sweep at first, and then smaller, so that every revolution, on my descending flight, contracted the circle of my movement. And thus, dear reader, down, down I sank, till immersed in that dreaded ocean of darkness, the mountainwaves of which grasped me within their mighty folds, and I sank to the lowest depths of forgetfulness!"

sensed the tempest: "My soul is exceedingly 2 sorrowful, even unto death." Swedenborg, while his soul was quickening, for a year or two prior to the development of its faculties, occaionally gave palpable manifestations of, the volcanie throes within him; and when, for a little time (two months before his death); his spiritual sight was withdrawn, he cried out repeatedly; Oh, my God! hast thou, forsaken thy servant at last?" Few in number are the persons who retain the control of their physical bodies after. their souls have resurrected. The revolution is so radical and complete, that, in most cases, it sunders the soul from the body. Like Abram, A.J. Davis survived his awful experience, and received from his-guardian spirits, as Abram did from his divine friend, revealments of his future career.

[Concluded in next issue.]

Chicago Items.

I am happy to say that Spiritualism in Chicago still lives," notwithstanding the recent Convention held here, which many supposed would, be the means of annihilating true Spiritualism. But there is no need of fear in this direction the light of Spiritualism cannot be extinguished. Free thought and discussion cannot injure it. - I will not enter into details in regard to the Convention, as doubtless you hav a full account from reporters.

Our meetings, or lectures, nave commenced for the season-Warren Chase, our present speaker. He seems to give almost universal satisfac-

C bleago is blessed with many excellent healers. Dr. Dumont C. Dake can be classed among the leading spiritual physicians of this age. Aside from his mediumship, he is an educated physician. He is having grand success, and fully merits it. I am informed that Dr. Harriet Carpenter and Dr. Barnes are performing many remarkable cures and doing much good at their "Healing Institute," 706 Monroe street. Mrs. A. G. Wood, of 188 W. Washington street, ranks among our best clairvoyants. I am constantly hearing go od reports of her powers, and of many others I could mention did space permit.

There seems to be an increasing demand for phenomenal demonstration here, and Mrs. Maud Lord has been greatly missed by seekers after that class of mediumship during her absence from the city; the notice in the Sunday papers, stating that she would hold circles Sunday and Monday evenings, at the Scance Rooms of the Religio-Philosophical Journal, attracted the attention of many of her friends, and conse-quently the scance room was crowded both evenings, and I am told general satisfaction was given. The Bangs children still hold their scances, at

227 South Morgan street, and the majority of persons visiting them go away satisfied. Mrs. Sawyer, physical medium, is in the city; but I do

not know her address.

I am not before the public, but I frequently hold circles, and they are, so far as I know, satisfactory. We have the musical manifestations, such as most of your readers are conversant with; also, talking in an audible voice, by Belle Wide-Awake and other members of the band. They hold lengthy conversations with us, and talk to us familiarly as mortals; therefore we know we shall live again, and be enabled to return and communicate with those we knew and

Mr. and Mrs. John Hardy have spent a few days in our city. Mrs. Hardy did not desire or intend to give a sitting during her sojourn-here, but after the repeated and earnest solicitations of some friends, she consented, and the results were pleasing to all in attendance. We hope some

the hand. Some thirteen years ago I held a serie of musical circles at her home, and I can never she describes spirits and gives tests, similar to those given by E. V. Wilson: I hope our Western

work in Iowa. At last accounts she was at Inde.

pendence, en route for Colorado.

Friends visiting Chicago, and desiring the services of a good business clairvoyant and test medium, will do well to call upon Mrs. S. F. Desired Colorado. wolf-54 South Curtis street

Yesterday I had the pleasure of a call from Mrs. Maria L. Ghirardini, of Providence, R. I. She is an inventor. The latest invention of which she has a patent is an improvement in rails for street railways. Those interested and understreet railways. Those interested and under-standing such matters, pronounce it a decided improvement, which should be introduced and universally used. Mrs. G. is an instrument in the hands of spirits, and I feel confident will be the means of doing a vast amount of good to the world, by allowing the invisibles to use her brain this discation.

How much more earnestness we manifest when aroused to a deep feeling which thrills our entire natures! There are times when an earnest impulse comes over us, so that we realize how god-like is the human will, how nearly it approaches o omnipotence when earnest men and women throw their whole souls into a good work. The nvoluntary functions of the human system move onward by a sort of mechanical impulse. We breathe, and our blood circulates without any pecific effort on our part. So of many of the or-inary actions of life; they become mechanical, and we repeat them nearly as indifferently as heart-beating. In many instances we act from one or a few of our faculties; the whole individual is not at once aroused to the work.

In order to labor in real earnest, we must be so impressed with, the importance of our work that there will be a cooperation of all our facul-lies. There are times when our feelings are so aroused that we speak and act with a depth and earnestness that sweeps every obstacle from our earnestness that sweeps every obstacle from our pathway. We impress our character upon our acts, and in proportion to the carnestness will be the depth of soul-power that is stamped strong-ly upon them. Men and women will never ocupy their true positions until they duly appre ciate their own powers, and learn to stamp all work itself must inspire us, while we can give to it a living inspiration that shall make it reach our fellow-men. We want a work with some practical value in it. Talk about reforming the world! It strikes me that the most important reform is to find the means by which mankind may be released from their present inharmonious conditions, and placed in a position where each one may find that work for which he is capaci-tated. Each child of the Infinite has an important mission, and to find and fill this we must be ever true to our deepest, our highest inspirations, and in proportion as we are true to those, our good spirit-friends and our carthly-friends will assist us in finding our proper spheres or places. A new era is indeed being mangurated, in which Numerous instances may be found in spiritualistic literature illustrative of the fact that
mental perturbations, though not always manifested, thicken where the current of life and the
river of death commingle. Individual existence
there is fraught dark with storms. Jesus, as he
approached the close of his earthly life, foscapproached the close of his earthly life. spirits have done us—brought light and salva-tion to many who were groping in darkness. The teachings of Spiritualism are of priceless value. The certainty of the soul's immortality—the certainty that we shall again meet our friends who It must lead us to aspire to a perfect develop ment, and awaken a spiritual condition that will enable us to discern a purer state of existence. Spirits have begun the mighty work of the social regeneration of the world. They ask that such persons should stand forth in the majesty of true persons shound stand tortul in majest, of true man and womanhood, and war against slavery in any form whatever. If we are individuals with the divine essence within us we should be sovereigns, not servants of masters—sovereigns for our highest good, calmly, placidly, lovingly bearing the burdens of time, and helping one an-other over the thorny road of this life to the

summer-land, by the surest and safest route. Annie Lord Chamberlain. 100 Warren arenue, Chicaga, Ill., Oct. 2, 1873.

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