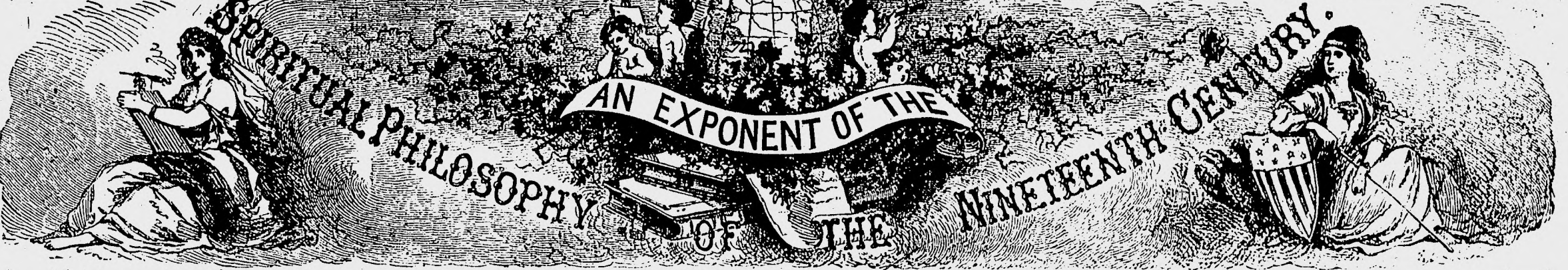


# BANNER OF LIGHT.



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## Spiritualism Abroad.

REVIEW OF FOREIGN SPIRITUALISTIC LITERATURE, ETC.

BY DR. G. L. DITSON.

While in some parts of Europe more attention is being paid to the phenomenal in Spiritualism, and less perhaps to the philosophical, in others the reverse seems to be the case.

The *Revue Spirite*, of Paris, has in the September issue an account of the Rapping Spirits of Balagnolles, as given (here briefly) by Madame D., a poetess of distinction: "At No. 21 Rue Nollet, marvelous things have occurred concerning which one is lost in conjecture. A piano-player had so tormented the residents at said number that he was solicited to remove. After his departure strange noises succeeded, and the apartments of D.'s family seemed to be haunted by invisible spirits, who were evidently determined upon vexing its members. The police were called, but nothing could be discovered. At various times the sofa was thrown over with a crashing noise, and the doors shut and locked by some invisible power. In the upper story the heavy tread of a man would be heard, then the gentle pattering of a child's feet; then it would appear as if furniture was being dragged along the floor, and the doors would be opened and closed. In the room where the visitors were, a cross that hung upon the wall was broken, and, while the arms remained, the lower portion of it disappeared. Search being made for the missing part, the door of the saloon, which had just been locked, flew open of itself, displaying everything in the room in the most complete disorder. At times through the house would resound the cry of a wild animal and of a child; then the mew of a cat would be heard and sudden flashes of light seen." These are well-authenticated facts, and Spiritualists know where to place them.

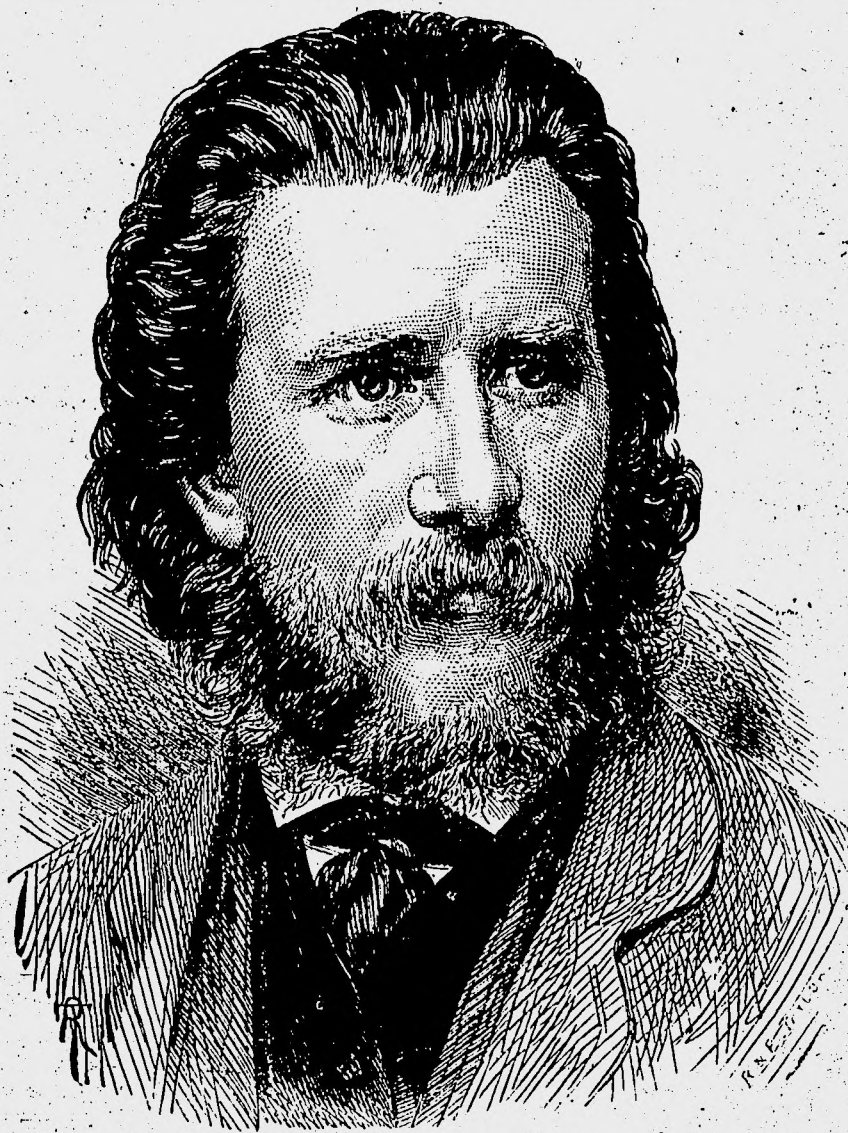
A former number of the *Revue* contained this from one M. D. G.: "The perispirit begins to form with the first vital cellule, develops with the organism, and becomes successively *instinct*, *intelligence*; thence, under the influence of the divine fluid, a *HUMAN-SOUL*," etc. On this a reviewer remarks: "M. D. G. derives *essence* (afterward, or following it) the human soul from the organism, otherwise from matter, while the *livre des Esprits*, p. 34, judiciously tells us that the *esprit* or the soul is formed from the element of universal intelligence, (element *intelligent universel*), which is very satisfactory. (This universal fluid is composed of the element *intelligent* and the element *material*.) The book just quoted asks: Are the spirits created spontaneously, or do they proceed one from another? Reply: God creates them, as all other creatures, by his will; but again, their origin is a mystery; it is not given to finite man to know the beginning, the *principe* of things."

The *Revue* has also a valuable article on the influence of spirits—"that glorious *cohorte* that has guided science, advanced truth, and torn away the thick veil that has so long enveloped us." In a paragraph on the healing power it says that "The revelations made in a barbarous age were in accordance with the understanding of the people of that time, and to deduce from that that this revelation was complete, definitive, is to suppose that man is himself a finished being, perfect, needing no further moral acquirements."

In the necrological department Baron Guldenstube's decease is touchingly recorded. He died in Paris; he was born in the land of Swedenborg, of Scandinavian parents. "All those who knew him can testify to the nobleness of his sentiments, to his large erudition. In youth he was remarkable for his presentiments and visions."

*El Criterio Espiritista*, of Madrid, opens with a "New Phase of our Propaganda," in which we read: "We desire always to advance the light of the truth; there exists in our doctrine neither obscurity nor mystery, and the doors of Spanish Spiritualism have always been wide open to all inquirers. . . . But we have exposed ourselves to the calumny of a part of the public, who, without any previous study, with neither moral nor intellectual preparation, gathered at our saloon as a pastime, as an object of curiosity, then departed, promulgating vicious, calumniating views regarding the phenomena there witnessed. . . . Some attributed the phenomena to a concealed battery, others to legions of devils, others to ingenious previous preparations and to concealed answers arranged for every variety of questions—to everything indeed that dishonesty could contrive"; hence the officers of the Society "have decided to withdraw from the public séances the coming winter the phenomenal part of Spiritualism."

*El Criterio* has also able articles on the "Plurality of Worlds," and "Animal Magnetism." In the former we read: "The Vedas, the most ancient books known of religious cosmogony; the *Zandas*, the *Codigos* of Mani, maintain as a dogma the plurality of worlds. The Druids participated in this belief as well as the primitive Gauls, the Indians, the Chinese, the Arabs, the Egyptians, from whom it passed to the Greeks, and later to the Romans. The school of Alexandria, perpetuated in Greece by Thales and his disciples Anaximander, Anaximenes and others, sustained this idea. Anaxagoras believed in the habitableness of the moon. Pythagoras and his disciples Democritus and Heraclitus defended this doctrine, and Heraclitus believed that every star was a little habitable universe. The school of Eleista, its founder, Xenofanes, entertained this



PORTRAIT OF GERALD MASSEY. [SEE FOURTH PAGE.]

theory; Epicurus also; and Lucretius, a disciple of this last named, declared two thousand years ago: "There are other worlds in space, other creatures, other men. Later names in this faith are Cardinal Nicolaus of Cusa, the unfortunate Jordano Bruni (burned at Rome for his book, *De Infinito Universo e Mundis*), and Galileo. In the seventeenth century, Descartes, Pascal, Cyrano de Bergerac, Bayle and Huet; in the eighteenth, Leibnitz, Bernoulli, Newton, Swedenborg, Buffon, Bally, Lavater, Laplace," etc.

*La Messager* of Liege has some startling announcements about Catholicism. In its article, *La Fraternité*, it unmask, in a few lines the pretentious character and the short-comings of the Roman Pontificate; while a "Communication" (mediumistic) is aglow with the danger that more particularly threatens Europe through the machinations of the Roman Church. "Numerous groups of spirits both at Brussels and Antwerp have for some time labored to elicit the effervescence that reigns in France, and threaten the most dangerous consequences to both France and Belgium. The Catholics, excited by the Jesuits who govern France, wish at any price to assure the despotic doctrines of the *Syllabus* and of the *Encyclopædia*; reestablish by arms Plus IX on his temporal throne; form a crusade called the Sacred Heart to reach another St. Bartholomew before which all past St. Bartholomews would be only child's play," etc. "On the other side, the liberals regard the perpetuity of the Church as the highest expression of despotism, religious, political and social."

*La Illustracion Espiritista*, of Mexico, under the heading of "The Enemies of Spiritualism," reproduces its able article of Aug. 17th, in reply to the *Voz*, which, as a "Catholic" exponent, holds up the devil as the author of all the phenomena of our faith. Eating the fruit of a certain tree, in olden times, men became as gods; but the serpent was the inspiration. Protestant clergyemen, as well as the Romanists of to-day, see in every other tree of knowledge, and so dread it that they cry "Devil, devil." *La Illustracion* handles this subject in the pure light of the nineteenth century, and that which Spiritualism has imbued us with; and its readers cannot but be satisfied with the logic with which the "Voice" is brought to its knees.

The *Illustracion* produces from the *Revue* of 1868 "Revelations through the Aid of a Glass of Water, in 1706, in the House of the Duke of Orleans;" and is referred to in the memoirs of the Duke of Saint-Simon. The Duke de O. related it in the saloon of Marly, on the eve of his departure for Italy: La Sery had in his house a little girl eight or nine years of age, remarkable in the simplicity and guilelessness of her character. She could see in a glass of water what was passing at a distance. Summoned by the Duke de O., he ordered her to notice what was passing in the house of Madame de Nanterre. She at once told him of the persons there, their dress, their positions, their plays, etc. Asked about Versailles, she described the King's chamber exactly as it was on the day of his death, how his Majesty appeared in his bed, and the quality of the persons about him. The same occurred when asked about the mansion of Madame de Maintenon. Finally she appeared, as if painted upon the wall, the figure of the Duke de O., himself, wearing a crown.

A little child of ten years has produced the following beautiful poem, which the editor of the *Illustracion* thinks could only have been done by the aid of some older poetic spirit:

### LAUS DEO.

Elevez-vous, voix de mon être,  
Avec l'aurore, avec la nuit;  
Élevez-vous comme un flamme,  
Répandez-vous comme la pluie;  
Faites sur l'âme des images,  
Faites-vous aux vœux, au sang,  
Au bonheur, au fracas des fêtes;  
L'homme en vain fermerait sa paupière,  
L'homme éternel de la prière  
Trouverait partout des échos!

### PLAISE GOD.

Arise ye, voice of my soul,  
With the morning, with the night;  
Mount ye like a flame,  
Spread ye like a sound;  
Flit upon the wings of the clouds,  
Mix ye with the winds and the storm;  
With the thunder, with the rage of the waves;  
Man in vain will close his eyes,  
The eternal hymn of prayer  
Will find an echo everywhere!

The literal translation here given will enable any one to read the original, and find there the harmony and the grandeur of its metre.

*La Luz en Mexico* has its four little pages full of good reading—principally from the spirits of A. Kædæ and Prof. Hare, the latter from "Human Nature," London. Its first article on "The Harmony of Religions," says: "Neither the faith, nor the love, nor the truth, nor abnegation, nor indulgence, nor patience, nor peace, nor equality, nor education; nor the power of missionaries, nor preaching, nor honesty, nor the sentiment of fraternity, nor the respect for woman, nor the spirit of humility, nor the martyrs, nor any other good thing can be monopolized by any one or various forms of religion; all of them recognize these principles more or less; all do something to realize them, as all do also to dishonor them."

Though no formidable organizations proclaim anywhere the mighty march of Spiritualism, it hangs about the heart-stone and the heart-rod of almost every human being, and will sooner or later become the maelstrom of his faith. *Albany, Sept. 30th, 1873.*

### "OUR OWN."

If I had known in the morning,  
How weary all the day  
The world would be,  
Would trouble my mind  
I said when you went away,  
I had been more careful, darling;  
Nor given you needless pain;  
But we vex "our own."  
With love and love,  
We might never take back again.  
For though in the quiet evening  
You may give me the kiss of peace,  
Yet it might be  
That never for me  
The pain of the heart should cease.  
How many go forth in the morning,  
That never come home at night!  
And hearts have broken  
For harsh words spoken  
That sorrow can never set right.  
We have careful thoughts for the stranger,  
And smiles for the sometime guest;  
But oft for "our own."  
The bitter tone,  
Though we love "our own" the best;  
Ah! lips with the curve impatient;  
Ah! brow with that look of scorn;  
I were a cruel fate,  
Were the night too late,  
To undo the work of morn.

PIETY IN PETTICOATS.—A late Paris fashion is a pretty costume, and if one of these does not make the woman of fashion look like a very angel, dressmakers must give it up and wait for Gabriel. Religion, mayhaps, must suffer, but fashion can't do without her straight-laced sister. The attitude of prayer is found to throw the back breadth of the skirt into graceful prominence, and hence the necessity which will be at once recognized by all the truly good-of-increased attention to the garniture of frills and rich embroidery required by a deeply religious attitude of mind.

## Literary Department.

(Entered, according to Act of Congress, in the year 1873, by Colby & Rich, in the Office of the Librarian of Congress at Washington.)

## THE TWO COUSINS; OR, SUNSHINE AND TEMPEST.

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

### CHAPTER VI.

#### John Stott's Story.

"Yes, ma'am, I take naturally to the woods, and am always glad when the Doctor orders me to drive this way. I was born near the Catskills, in York State, where the mountains were all around me; and here I am 'out of doors,' as they say, all the time. There is something in the hills that makes a man feel sheltered, as if he was guarded by something strong and great. I can't express it as I feel it, ma'am, but I heard a sermon once that spoke my mind about it. The text was, 'As the mountains are round about Jerusalem, so is the Lord round them that fear him.' Somehow or other, I feel more as if there were a God taking care of me when I can look up to the mountains."

I sympathized with John in this feeling, and resolved some day to tell him about the Alps, whose grand forms were still fresh in my memory. Just now, I let him on to talk of himself. "I was a boy when my father moved to this State, and I remember how my poor mother pined for the mountains and the woods."

"Is your mother living, John?"

"No, ma'am; she died a year ago last Sunday. She was n't so very old—only about sixty; but trouble killed her, ma'am. Ye see, ma'am, we had a neighbor who was a very quarrelsome, bad man, and he and my father were always disputing about the land. My father was set in his way, and determined to have his own; and so there was trouble all the time between us, and going to law till our little fortune was much reduced. This neighbor had one child—a daughter, ma'am—a very pretty girl; at least, I thought so in them days, and I loved her. I couldn't see why we need quarrel, if our fathers chose to do so. I had not seen many girls at that time, and I thought that Betsey Stimm's black eyes and red cheeks made the most beautiful picture in the world."

I smiled at John's way of putting things, and thought of Miss Love, who had blue eyes.

"It was n't strange that we liked each other, seeing that we had no one else to love. So, ma'am, I worked hard, and saved enough to buy fifty acres of land and to build a little house. I asked Betsey to be my wife, and she said, 'Yes, John, there ain't nobody I like any better.' I worked on my land and house, and she made 'sunrise' and 'sundown' bedquills of red and yellow calico, and picked geese for a feather-bed; and we two were as happy and as busy as bees gathering honey for their hive. But our fathers did n't stop quarrelling, for all that, and got themselves into another law-suit, that worried my mother, and made her feel that we should have nothing left to live upon. Father was obstinate, and determined, and Simms was angry and quarrelsome now all the time. My mother wanted to go away, like Abraham; but father said, 'No; he would have his rights, if it cost every dollar he had to get them.'

"I had been over to my house, one day, putting up some shelves and cupboards; it is amazing what a quantity of them women want in a house, and I was determined Betsey should have enough. She came over to tell about them, and we walked home together. I told her that I had sent for lots of flower-seeds and roots, for I wanted her to live among roses and lilies all her life; but she said, 'Oh, John! don't forget pineys and sunflowers; I like them best. I want a whole row of sunflowers before the house, and some great red pineys in the garden.' I promised her the pineys and sunflowers, though I did n't take kindly to them myself. We had left the high road, and were going up the lane which led to Betsey's home, when I heard loud and angry voices:

"I tell you, you old rascal, if you do n't pay me that money to-day, I will send the sheriff after you. It is lawfully mine, and what is mine I will have."

"It was my father's voice. It was nothing strange to hear them disputing in this way, and I told Betsey that we would turn back and take a walk till they were through with their dispute. "She said her father was very angry at the decision of the court about a certain piece of land that our fathers each claimed, and he had threatened terrible vengeance: 'You must keep watch, John, over your house and your hay-rieks; you know my father's temper.'"

"We had gone a few steps, when the voices grew louder and more angry. We stopped; and, thinking I might persuade my father to go home, I turned back for that purpose, when a terrible oath from Simms fell upon my ear, and I heard him say that never, as long as the world stood, would he give up the land: at which, my father raised a club which he held in his hand, and felled Simms to the ground. My father was a strong, powerful man. I ran to snatch the club from his hand, to prevent a second blow, but I

was too late. He struck—the already prostrate man. The latter was senseless. I raised him, but the pulse had ceased to beat. He had died almost instantly from the blow, the force of which had fallen upon the head."

"I ran home and sprang upon my horse to call a doctor, while Mrs. Simms and Betsey were using restoratives. The doctor was there in a few minutes, but there was no hope. Simms had died almost without a struggle. My father went home in stupid, dumb despair, making no effort to escape."

"When I returned to my own home, after doing what I could to aid Mrs. Simms in laying out the body of her husband—there was no one else in that lonely spot—I found my mother fallen upon the floor in a dead faint, and my father sitting with his eyes fixed upon the ground, unconscious of her situation."

"My efforts to restore my mother succeeded, but I was almost sorry afterwards that she had not died, though for her life afterwards was only one long time of suffering. My father was imprisoned. There was a long trial, and the expense of it took all our property. But poverty was nothing to the pain of seeing my mother sick, and hearing her start from her troubled sleep, and cry out, 'Oh, John—John! has your father come to this? Let me go and die for him.'"

"I think that for a time her reason forsook her—it was the week that my father's trial ended, and he was condemned to death; but a merciful Providence ordered that she should be spared the agony of knowing that he was publicly executed. He had for many years been subject to heart complaint, and he died almost immediately after being carried out of the courtroom—in ten minutes after the judge had pronounced the sentence."

"We brought him home. Strange to say, the sight of him lying so peacefully at rest, seemed to calm my poor mother."

"God, who knows our hearts, will be merciful," she said; "I believe there is rest for the troubled spirit; at last I leave him with our Father in heaven!"

"From that time she grew weaker, and ended not to live; but she was happier than she had been for years. 'Nearer home' nearer home! she would say every morning. I never left the house and watched closely, but notwithstanding that, I was not by her side when she died. 'Lie down and rest,' she said to me; 'I am feeling so much better that I do not need you.'"

"I threw myself on a lounge, thinking that perhaps she would be spared to me, many years. When I awoke she seemed to be sleeping, and I walked lightly not to disturb her, but there was no need, for it was death. I think she must have had some pleasant thoughts, for she looked just as if she were asleep, and dreaming of something very pleasant. She died the very week the daisies began to blossom. I thought how much she loved them, and perhaps I don't know, ma'am, but don't you think maybe they have flowers in heaven?"

"Yes, John, I do."

"Well, ma'am, I hoped so, and that perhaps it was daisy time there as well as here."

"I think it was with her, John."

"Well, ma'am, it is a comfort to have you think so. Betsey had been gone away to New York for months, but she came home a few days before my mother's death. I went over and asked her if she would come to the funeral and walk with me to the grave. There was something in Betsey's face that looked changed to me; I couldn't tell what it was. Perhaps it was her dress, or the new way of putting up her hair; but at any rate she seemed far off from me. When I asked her 'Would she go with me?' she looked at me so strangely with her great black eyes that I couldn't believe it was Betsey—'No, John Stott,' said she, 'it is all over between us; do you think I would marry the son of my father's murderer?'"

"It came upon me as sudden as if I had been struck with a thunderbolt, and the thought that maybe she was right, and that I ought not to blame her, only added to my trouble. I did not answer a word, but staggered out of the house and went home to my dead mother. The funeral was like a dream to me. Some two or three friends who had known my mother came to the funeral, but I walked alone to the grave, saw the coffin lowered, heard the earth as it fell upon it, and went back to my home to live a solitary man. That is all that I can tell you of those days. What followed is a great blank to me. I suppose the fever took me. They tell me that I was sick for a long time, and that at last some friends brought me here. I am very glad they did so. They have been very kind to me, and the Doctor has taught me so much about mind and body that I do not fear a relapse; besides, I have a good situation as coachman, and I don't know, ma'am, as you will think any better of me, but I

[illegible]

# The Reviewer.

## BIBLE MARVEL-WORKERS, AND THE POWER WHICH HELPED THEM.

BY ALFRED E. GILES.

PART TWO.

Thinkers have speculated much as to the nature and character of the spiritual being that, on that memorable day, disclosed to Abraham some-what of the future destiny of himself and his descendants, and entered into contract with him (Gen. xv:18). Greek history, Latin history and the Bible agree in affirming that there are many gods. Centuries after Abraham's evening scene, a spirit appeared to Moses (Ex. vi:3), and assured him that he was the same being that had formerly appeared to Abraham; that is, that he was the spirit who had guided Abraham from his native Chaldaea, and subsequently watched over and cared for him. He declared that he had been known to Abraham, Isaac and Jacob by the name of EL SHADDAI (or God Almighty, as the words appear in the English Bible), but that by his name of JEHOVAH had not been known to them. In view of this positive declaration that Abraham had not known him by that name, it is pertinent to notice that a contrary statement is indicated in Gen. xxi:33, where it appears that Abraham, while in Beer-sheba, "called on the name of JEHOVAH." The discrepancy will not be apparent to the reader of the English version, unless he remember that the words, "the Lord," in that verse, and wherever else they occur in the English version of the Old Testament, is the erroneous phrase by which King James's translators rendered, into English, the Hebrew word *Yahweh*. By sometimes transferring it as JEHOVAH, and sometimes rendering it as "the Lord," they have confused the subject in many honest minds.

It appears, then, that Jehovah said that he had been known to Abraham, Isaac and Jacob by the name of EL SHADDAI, or God, Almighty. Thus much as the Hebrew epithet *Shaddai* signifies the Almighty, the Omnipotent, the Jews, descendants of Abraham, claimed that that spirit—that is, the God of Abraham and their God—was the Almighty God, meaning that he was the mightiest of all the gods. They believed he was stronger than the gods of other nations. They boasted that he was the God of gods. But other nations have put forth the same pretension in behalf of their respective deities. In the first book of the Iliad, the same claim of all-mightiness is made by the Greek Jupiter that is vaunted by the Jewish Jehovah:

"The united strength of all the gods above  
In vain resist the omnipotence of Jove."

But the Jews offer proofs, such as they are, to sustain the alleged superiority of their God. They relate how Moses and Aaron, mediums selected by Jehovah, performed miracles in some respects more wonderful than those performed by the Egyptians, who worshipped the Gods Anubis and Remphan.

These mediums having requested of the Egyptian king that the Israelites might go and hold a feast in the wilderness unto Jehovah (Ex. v:1), that monarch answered, "Who is Jehovah?" I know not Jehovah. "I will not let Israel go." Subsequently (Ex. vii:10), at another interview with the king, to convince him that Jehovah was a powerful God, and one whose request therefore ought to be complied with, they threw down their rods, (for so Jehovah had ordered them to do), and they became serpents. Egyptian mediums who were also present threw down their rods, and they, too, became serpents. So far, the comparative power of the Jewish God and the Egyptian god was equal. Then Aaron's rod swallowed up the Egyptians' rods; and that feat of degradation is supposed to prove that Jehovah was stronger than Anubis and Remphan. The eighteenth chapter of the First Book of the Kings contains a vivid relation of a trial to ascertain the comparative power of Jehovah and another god. A certain Jew, Elijah by name, asserted the superiority of Jehovah; other Jews asserted that of Baal, a Canaanish god. The two parties resorted to an experiment, or prayer test, as rigid, but less humane than that recently suggested by Prof. Tyndall, to settle the disputed point. Elijah won: "The fire of Jehovah fell and consumed the burnt-sacrifice, and the wood and the stones and the dust, and licked up the water in the trench." And when all the people saw, they fell on their faces; and they said, Jehovah! he is the God; Jehovah! he is the God." To preclude any future recurrence of the question, Elijah, having directed his competitors, four hundred and fifty in number, to be seized, "brought them down to the brook Kishon, and slew them there," and thereby manifested bloodiness of disposition—a trait not unfrequently characteristic of Jehovah and his worshippers.

But notwithstanding the assumption of all-mightiness by and for Jehovah, are there not passages in the Bible that indicate that sometimes he was weak, and not all-powerful? "And it came to pass by the way in the inn that the Lord met him" (i. e., Jehovah met Moses) "and sought to kill him." (Ex. iv:24). Does that mean that Jehovah endeavored to kill Moses at a caravansary, and could not do it? Take also Judges i:19, where it appears that Judah and Jehovah together could not drive out the inhabitants of the valley, because they had chariots of iron. A power or a spirit which could not when it made the effort kill a man, or which could not prevail against iron chariots, would hardly be called ALL-MIGHTY in modern phraseology.

Many horrible deeds are related in the Bible as performed by the direct command of Jehovah. He is also there represented as glorying in certain mental traits, as jealousy, revenge and deceit, dispositions which indulged in by a man, depreciate his moral character. If a person love peace and righteousness, strives to be truthful and merciful, just and intelligent, meek and useful, not all the wonderful works or slaughterous deeds of men or gods, of Tamerlane or Jehovah, should ever cause him to worship them. Yet some Christians claim that the highest human morality is and must be altogether different from the morality of God. Said the late John Stuart Mill in reply to an argument of that sort from a clergyman, "I will call no being good who is not good in the same sense as I mean when I apply that term to my fellow-men. And if there be any such being, there is one thing which, however powerful, he cannot make me do: he cannot make me worship him. And if such a being can sentence me to hell for not so calling upon him, to hell I will go." Mill was an intelligent, brave, and honest man. Nor less clear-sighted and courageous was he who said, "There can be no freedom on earth, while there is a tyrant in heaven."

Investigators of Modern Spiritualism, while attending seances, have seen lights in the atmosphere, proceeding from no discoverable earthly source, sometimes flickering, sometimes flashing, and sometimes in luminous spheres, darting about high above their heads. Little more than a year ago, at a spiritual circle in New York, where Mrs. Margaretta Fox Kane was the medium, I myself saw spheres of light moving near the ceiling of a high studded parlor, some of which were apparently about six inches in diameter, and of a faint blue phosphorescence. Bright lights are occasionally seen in and about the cabinets of the Davenport Brothers, and the Eddy Brothers. Spiritualists, after exhausting every means to prevent fraud, and the active participation of the mediums in their production, believe that these lights come from or are produced by spirits. A like phenomenon appears to have sometimes occurred among the Jews. Mr. Putnam describes the construction of the cabinet in connection with which it appeared, and indulges in some interesting speculations respecting the nature, philosophy, and prerequisites of its appearance. The cabinet is mentioned in the Bible as the "ark of the covenant." In some passages it is called the "ark of God." It was a chest or box of acacia wood, about four feet and four and a half inches long, by two feet and seven and one-half inches in height and in breadth. On-side and outside it was overlaid with gold and richly ornamented. By staves of acacia wood passed through four rings, one at each corner, the box could be removed from place to place as occasion required. In it were preserved the stone tablets which Moses had received from Jehovah, a golden pot containing manna, and Aaron's remarkable rod, which, after having swallowed the Egyptian rods as before stated, subsequently when there was a commotion among the Israelites, budded, and produced almonds, which manifestation was believed to prove Jehovah's choice of Aaron as his medium. The lid of the chest was called the propitiatory or mercy seat. The high priest yearly sprinkled blood on it, to conciliate the divinity or family spirit that was believed to occupy it. On the mercy seat rested two golden figures or statues, called cherubs, or in the Hebrew tongue, *cherubim*, with their faces toward each other, but looking downward, and with wings outstretched covering the mercy seat. Between the cherubim and over the lid of the chest occasionally appeared a bright light. This light was regarded as the visible manifestation of the presence of Jehovah. From its resting or sitting down, it was called by the later Jews, *Schechinah*. Sometimes—notwithstanding what modern physiologists say of the necessity of vocal organs for articulate speech—a voice issued from the golden cherubs. In Numbers vii:88 is an instance where the spirit voice that Moses sometimes clairaudiently heard, spoke from between the cherubs.

That a certain potency or pulsant influence, beyond man's control, sometimes inheres in objects fashioned by his hand is a belief held by many persons. Jamblichus wrote a treatise on statues or idols, to prove that they were filled with the presence of the spirits or divinities that they represented. It appears that a certain occult power inheres in or accompanied Jehovah's chest, even when no light nor voice came from it. On one occasion, when captured by the Philistines (I Samuel, v:1) and placed in the temple of their god, Dagon, that image was found, on the next morning, "fallen upon its face to the earth before the ark of Jehovah." It was replaced, but on the following morning, "behold Dagon fallen upon his face to the ground before the ark of Jehovah! the head of Dagon and both the palms of his hands cut off upon the threshold." The last occasion, when the light beamed from Jehovah's chest, is mentioned in Numbers xx:6, when Moses and Aaron went to the entrance of the tent in which the chest was placed, "and the glory of Jehovah appeared unto them." Though there is no evidence that this light ever afterwards appeared between the cherubim images, yet for a long time subsequently the Jews believed that Jehovah dwelt there. David, in Psalm lxxx:1, prays to him "that dwellest between the cherubim" to "shine forth." In Psalm xcix:1, he bids the people to tremble, because Jehovah, who sits between the cherubim, reigneth.

Besides occasional manifestations to mortal vision of his presence by a light, Jehovah sometimes made it evident by a cloud. He preceded the Israelites during their journey from Egypt, "by night in a pillar of fire," but "by day in a pillar of a cloud." In Leviticus xvi:2, Jehovah says, "I will appear in a cloud upon the mercy seat." At the dedication of the first Jewish temple, after Jehovah's chest had been placed exactly in its right place, and the ends of its staves partly drawn out, "the cloud filled the house of Jehovah."

That sunlight, which acts an important part in all the economy of Nature, also visibly affects spirit aura, is admitted by observers of spiritual phenomena. Whether an aura which shines like a pillar of fire by night would lower like a pillar of cloud by day, chemists may not have definitely ascertained. But many a railroad traveler has noticed that the smoke-pipe of the locomotive, which belched forth thick black clouds by day, blazed out flaming fires at night. The same matter is pulled out by day and by night, but it changes in its hue according to the presence or absence of sunlight.

There is not now opportunity to dwell upon the points of difference between Jehovah's elaborate, richly jeweled chest used by the ancient Hebrews, and the plain, cheap cabinets used by modern mediums in their spirit seances, nor to notice the diversity of spiritual manifestations respectively proceeding from them, further than to intimate that in the chest were placed the stone tablets, the pot of manna, and Aaron's rod, all of which had previously been specially permeated with spirit aura, and may therefore be regarded as mediumized objects. In the cabinet mediumized persons enter, and have with them a few mediumized objects, such as bells, a guitar and a tambourine. Over the lid of the chest and between the golden cherubs, there sometimes brooded a light, sometimes a vapor or cloud, and thence sometimes issued a voice, not uttered by mortal lips. From the cabinet occasionally gleamed forth lambent lights; sometimes spectral hands and arms dart out, and faces not of earthly mold appear; and the musical instruments, touched by no human hand, utter sonorous or discordant strains.

The Evangelical clergy are very averse to Modern Spiritualism. Formerly they attempted to ignore it down. Prejudicially and superciliously they preached "What concord hath Christ with Belial?" With the name of the former on their lips and the disposition of the latter in their hearts, they excommunicated from their churches

many a humble, honest truth-seeker. Finding, to their mortification, that the more they argued against it the more Spiritualism grew and multiplied, they ceased their public maledictions, and now assume to condemn and look it down. Such unworthy tactics will not avail. The approaching contest—which Andrew Jackson Davis more than twenty years ago predicted would convulse and divide Protestantism—drifts deeper. If a person must contend, it is a satisfaction for him to know that he is on the right side. Spiritualists testify that the clergy "have a zeal for God, but not according to knowledge." Before their affections completely master and run away with their understanding, would it not be well for them to bring their Bible out from the gloom of theological haze, and, despite their baby-bred prejudice that

"If ye could but see every age,  
It gives, but hides the same,"

study it in the calm lights of mild philosophy and Modern Spiritualism? Bishop Butler, in Chapter III, Part II, of "The Analogy of Religion," says: "The whole scheme of Scripture is not yet understood; so if it ever comes to be understood, it must be in the same way as natural knowledge is conveyed: by the continuance and progress of learning and liberty; and by particular persons attending to, comparing and pursuing intimations scattered up and down it, which are overlooked and disregarded by the generality of the world. For this is the way in which all improvements are made; by thoughtful men's tracing on obscure hints, as it were, dropped as by Nature accidentally, or which seem to come into our minds by chance."

Possibly it might be intended that events, as they come to pass, should open and ascertain the meaning of several parts of Scripture. Either Mr. Putnam's sagacity or the foregoing hint has prompted him to follow the very way that "The Right Reverend Father in God, Joseph Butler, D. C. L." (In these swelling words does his name appear on the title leaf of his book); declared must be pursued if the Scriptures were ever to be understood. Mr. Putnam has seized certain spiritualistic intimations scattered up and down through the Bible (intimations which clergymen and Bible commentators have generally overlooked and disregarded because they were ignorant of or misapprehended Spiritualism), has compared them with certain modern phenomena, and finds that the spiritualistic manifestations, which from time to time he witnessed, have verified the intimation of the Bishop: "that events as they come to pass, should open and ascertain the meaning of the several parts of Scripture." "In thy light shall we see light."

Besides the countless resemblances of Bible miracle to modern marvels that Mr. Putnam records, it may interest the reader to compare two anecdotes, one in chapter IV of St. John's gospel, the other in chapter XLII of "The Magic Staff; An Autobiography of A. J. Davis."

In the former it appears that Jesus astonished a Samaritan woman—a stranger with whom he was conversing at Jacob's well—by telling her that she had had five husbands, and that the man she was then living with, was not her husband. She had not disclosed her domestic circumstances to Jesus. How did he know them? From the 16th verse one might reasonably infer that, at the moment then covered, Jesus himself was ignorant of her exact marital relations. He had bade her go and call her husband. Not till she answered that she had no husband did Jesus say to her, "Thou hast had five husbands, and he whom thou now hast is not thy husband." How did he know these facts? Before one answers that Jesus then and there wrought a miracle or violated a law of Nature to convince the Samaritan woman of his divinity, as some clergymen preach, let him read the other anecdote related in the Magic Staff.

At J. Davis, in June, 1816, then nineteen years of age, took passage in a steamboat from New York to Poughkeepsie. He was not a collegian. Such book learning as he possessed (and it was limited to the English rudiments) he had picked up during two winters' irregular attendance at a village school. Besides, he had read "The Three Spanglars." That was the extent of his literary acquisitions. While on the boat a ministerial looking person approached and asked him, among other inquisitorial questions, whether he kept the Sabbath-day holy, and if so, on what ground he observed that day. Young Davis quietly answering that he hoped he kept the Sabbath holy, (for, like good people generally, he endeavored to keep that and all other days holy,) continued (though he had never studied archeology or the Hebrew language) as follows: "The word 'Sabbath' is from the Hebrew *Shabbat*, or *yom shabbat*, meaning the seventh day. The meaning of the root of the word is 'age,' or a period of rest, and it was originally applied to men—the ancient sages, especially—who periodically assembled for the purposes of teaching, worship, and the offering of sacrifices. The particular day on which these sages met was determined in round numbers by the obvious periods of the lunar changes. The moon's revolutions were naturally divisible into four periods of seven days each, and every seventh day in this division was called the rest day, or the Sabbath, as established by the Chaldean and Egyptian astronomers."

"Not so!" exclaimed the supposed parson; "you are not so much of a fool as the papers report. Go on, pray! it's most excellent; do go on, sir!"

Davis continued: "The Jews themselves were regulated by the lunar periods, in all their religious and secular institutions and public meetings—in fact, the religious beliefs, forms, ceremonies and sacrifices of that period were almost all derived from the Oriental Magi, the Egyptian astronomers and other erudite sages of the East. Such is the origin of the modern Sabbath. This I know!" said Davis; "and therefore I realize none of that Sabbath-day sanctity which is so universally exhibited by certain credulous clergymen and their devotional supporters."

"There!" exclaimed the questioner; "who'll say this young man is ignorant after this? Pray, sir, where did you attend college?"

"I haven't attended any college," Davis replied; "and what I have just said to you is new to me!"

"Humbug!" said the courteous cleric stranger; "you can't get that down my throat!" "I don't wish to," said Davis; and the interview ended.

The question now is, whence came to young Davis his instantaneous knowledge of the Hebrew tongue and of the origin of the Sabbath? What he then uttered was not and is not a matter of common learning. Davis said it was new to him. Whence did he acquire it? Will not

the answer that meets the question explain how knowledge of the carnal relations of the Samaritan woman instantaneously came to Jesus? Emerson says "Holiness confers insight, because not by our private, but by our public force, do we shape and know the nature of things." Jesus and Davis were seers, and in both instances their intuitions were quickened by the excitement of the occasions, and thence flashed the enlightening truth.

That Modern Spiritualism makes clear many things in the Bible which otherwise are hard to be understood, is apparent to others besides Christian Spiritualists. It not only dispels the fog which has for ages enveloped the miracle of the Scripture, but also throws additional light on many of their obscure words and phrases. As an illustration, take an instance in our own experience:

At a seance with Charles H. Foster, the test medium, there suddenly came out on the skin of his arm, in raised red lines, the initial letters of the full name of a deceased friend of ours. Foster had never known him. Those letters, red and distinct as if branded on the flesh with a hot iron, in a moment or two, and while we were looking at them, gradually faded out. Mr. Foster said that our deceased friend had thus imparted the initial letters of his name to give proof to us that, though dead, and therefore invisible, he actually lived; and was personally present. Some time afterwards, while musing on the incident, there flashed upon us what St. Paul meant, in his Epistle to the Galatians, chap. vi, v. 17, where he says, "I bear in my body the marks" (Greek Testament has *stigmata*) "of the Lord Jesus;" and why Paul should call himself, as he often did, an "apostle," a "slave," (not a *crave*), as the Greek word *doulos* is weakly Anglicized in Romans i:1) "of Jesus Christ." *Stigmata* (translated *marks* in Galatians vi:17) are brands or marks made with a hot iron, such as appear when a master brands his name of mark of ownership upon the body of his slave. The "stigmata" of the Lord Jesus which Paul bore in his body may therefore have been the initial letters or the full name of Jesus, which, on some occasion, (perhaps while in Arabia or Damascus, during the three years he was absent from Jerusalem), swelled out upon his flesh in distinct red lines before the astonished gaze of Paul, and there permanently remained. He saw the brand marks of Jesus, the *index* of ownership, stamped by no mortal hand, crimsoned on his skin. Well might he claim to be an apostle. He was a *slave* of Jesus, and bore in his body the brand marks of his master.

It appears, then, that Paul recognized himself to be a slave (Rom. i:1), or, as Spiritualists would phrase it, a medium of Jesus. The Judean Reformer, who, through the ignorance and misguided religious instincts of the clergy, lawyers and conservative people of his day, had, at the early age of thirty-three years, been forced by the torments and pangs of the crucifixion to quit his own physical body, afterwards found another body suitable for his purpose. He put his marks of ownership upon it, and from time to time impressed and inspired its normal possessor in the arduous labor of reforming and spiritualizing the world. Therefore Jesus, though dead, could yet speak, and thereby worked out as best he could the mission which the hard heartedness and brutality of his respectable contemporaries had prevented him from performing when they had deprived him of his own natural body.

There are instances in the Bible which indicate that certain reformers, though dead, and therefore in spirit-life, have talked with and strengthened other reformers who were yet at work tugging in the earth life. The same Jesus who after his death had appeared to Paul (I Cor. xv:8), had been in his lifetime visited and encouraged by Moses and Elijah (Luke ix:31), reformers and prophets, who, notwithstanding they had centuries previously been smothered of their earthly bodies, yet in spirit life retained an interest and a participation in the welfare of the earth and its inhabitants. If the living reformer, Paul, was visited and influenced by the deceased reformer Jesus, if Jesus while living was visited and strengthened by the departed Moses and Elijah, is it an impossibility, or rather is it not a probability that the great Jewish law-giver and prophets had in their respective generations been visited, strengthened, instructed and inspired in the performance of their arduous labors by other spirits who ages previously had also in earthly bodies done yeoman service in reforming and spiritualizing the world? One of those ancient spirits, the invisible friend of Abraham, Moses and Elijah, whom they worshipped as God, declared that his name was Jehovah. May it not be that he, like the bright angel seen by John, was the fellow-servant of their brethren, prophets of an earlier age, and that as Jesus, Elijah, and Moses had once been clothed in habiliments of flesh, so he also, clad in a mortal body, had formerly walked on earth.

The intercourse of spirits with mortals is not limited to Bible eras and countries. Though there are times when there is no open vision, (I Sam. iii:1), and the word of a spirit is precious, yet there are other times when the gates are ajar, and the windows of heaven are opened. Swedenborg for nearly thirty years prior to his death in 1772, discoursed with spirits and angels. Andrew Jackson Davis, of our own age and country, has enjoyed the privilege of familiar intercourse with Solon, Galen, and other wise and good beings, who though dead in the body are yet alive in the spirit.

"Clear, close above our heads,  
The potent pain of domes spreads;  
Stands each human soul his own,  
For which, and what, and furtherance,  
Sends others the airy sword brand,  
And the mighty choir descends,  
And the beams of men themselves forth,  
Team with man's custom'd thoughts."

Not the earthing Falstaff, but the noble soul, Prince Henry, does Shakspere represent as saying: "Thus we play the fools with the times; and the spirits of the wise sit in the clouds and mock us." It is also an adage that "it takes an angel to see an angel."

But we must close, though it be abruptly. The suggestiveness of Mr. Putnam's interesting and instructive book has drawn from us paragraphs more numerous and extended than we purposed when we began this article. We doubt not that every appreciative reader of the volume will be able not only to say to his Bible-worshipping neighbor,

"Heavily knee  
When he'd do his  
The gods arrive,"  
"Backward looking son of time,  
Thou art old, the old is new."

Boston, Oct. 1873.

A beautiful Indian school girl, thirteen years old and six feet one inch high, is causing a general rupture among the suspenders of the short boys who try to kiss her.

## Western Correspondence.

BY WARREN CHASE.

STATE CONVENTION OF SPIRITUALISTS OF KANSAS.—In pursuance of the call, the Spiritualists of Kansas were very lightly and but partially represented in the State Convention at Leavenworth, on the 10th, 11th and 12th of October. Only about thirty delegates were in attendance, and about the same number of friends who were not delegates, but, at the seances, for speaking good and very intelligent audiences of citizens of the city were in attendance, especially on Sunday, when they met in Old Fellows Hall (one of the best in the city). The Convention, although small, was, like the one in Iowa, calm, dignified and consistent in its action, and passed with entire unanimity the resolutions that expressed its views on all questions brought up, and neither of these bodies indulged in personalities and prejudices that so rarely constitute the talk of many persons, or occupy the pens of so many writers recently. The Press of Leavenworth, like that of Des Moines, Iowa, gave only fair and candid statements and comments, without a slur, and largely, because the actions in the meetings were dignified, candid, deliberate, and consistent. There were no vulgar allusions nor personal gossip indulged in and, consequently, all went home feeling better and happier for the visit. The friends in Leavenworth provided amply for all that came from other parts of the State. The first day was spent in conference and appointment of committees, of which C. H. Stockham was chairman on resolutions, and Mrs. A. B. Stockham, M. D., on nominations of officers. Second day spent in the election of officers, adoption of resolutions, and the evening by a lecture by Warren Chase on the political and religious condition of the country.

The following officers were unanimously elected for the ensuing year: President, Dr. F. L. Crane, of Topeka; Vice President, Mrs. A. B. Stockham, M. D., of Leavenworth; Secretary, J. B. Reed, of Lawrence. President and Secretary are same as last year. There was also a spirit manifested to have a large and full representation next year, if possible to get them together—probably at Topeka or Lawrence. Efforts will also be made to secure return tickets for delegates free, or at reduced rates, which was not done this year, and which accounts in part for the small attendance. The following resolutions were reported by the committee, and unanimously adopted with very little discussion, and that only on the last and simply because some thought it non-essential, as the other stated the principles as positively declared by the Convention; but it seemed to be required by a few delegates, who came instructed to condemn the action of the National Association, while, in both these State Conventions, a large majority were opposed to any action or notice of the Chicago Convention, as it was evident, if the question had been upon repudiating its action on the social question, and ignoring it altogether, such action would have been defeated in both Conventions by large majorities; and yet, as the resolutions show, these people were unanimous in support of a proper system of legal marriage, as we believe the delegates at Chicago were by a large majority; the question for discussion being, What is a proper legal system?

Resolved, 1st, That the phenomenal phase of Spiritualism is denouncing the fact of continued existence and the inter-communication of this and the spirit world.

Resolved, 2d, That Spiritualism teaches that individuals, who, and prepare them for a higher existence in the hereafter.

Resolved, 3d, That Spiritualism, both individually and through their organizations, should protect each other in the possession and exercise of their rights, as secured in the Constitution of the United States, namely: to life, liberty, and the pursuit of happiness.

Resolved, 4th, That Spiritualists with all the means at their command oppose the union of Church and State, as proposed by the Young Men's Christ in Association and the Evangelical Alliance, by the introduction of the Bible into the Constitution of the United States.

Resolved, 5th, That we respectfully request the churches, located upon law, and civil rights, for man and woman, secured by proper legal enactments, as the true foundation of civilized human society.

Resolved, 6th, That we protest against all forms of theocracy, whether within or without the pale of authority.

Resolved, 7th, That, whereas, the National Convention of Spiritualists at Chicago, adopted a series of resolutions which were in direct conflict with the principles of the Bible, and the Constitution of the United States, and the principles of the Christian religion, we, the undersigned, do hereby protest against the same.

Resolved, 8th, That while we cordially thank the friends for their kind attention, we consider the adoption of a principle of non-interference on the subject of any other question, as a concession to the world, and consequently, we do not assent to it.

To this action of the Chicago Convention we assent. At the same time we consider the social question a proper one for discussion.

Sunday, the third and last day, the meetings were held in Old Fellows Hall, and well attended. In the morning, Warren Chase lectured on "What we know and how we know it," and in the evening on the "Religion of Manhood," and the afternoon was spent in conference and hearing the excellent report of the committee who were appointed to visit the Home of the Friendless, for which a liberal subscription was taken at the meeting.

LAWRENCE, KANSAS, Oct. 11th.—We are enjoying the beautiful "Indian summer" of the West on the broad prairies of Kansas. The weather is delightful. The crops have been abundant, and are harvested. The banks (both kinds) have not failed, and if any people in the land can get up a Thanksgiving with good heart and good cause, the farmers of the West can do it, although their taxes are high, and produce not proportionately high; but low prices for the necessities of life bring more blessings than evils.

Since July we have been in fourteen States of the Union, over many roads, in many towns and cities, and visited many families, and public places, and found our cause in a highly flourishing condition, notwithstanding the social question has aroused much bitter feeling and personal prejudice in the minds of a few; but we can see, through and over it all, the second sober thought that will be triumphant in good, and reforms that are needed "when the mists have rolled away."

THE DIARRA.—We have read with interest this little brochure of our brother, A. J. Davis, and from what we had heard said about it, with much satisfactory disappointment. We did not find the objectionable features, unless the strange name of Diarra is objectionable, since we have long known that such spirits do exist and do communicate, and we have good evidence that sometimes even wise features are manifest than any which the author attributes to the Diarra. Of course all persons expelled in any way from this world, must enter some sphere of spirit-life and be somewhere; and we do not know any law that precludes their return through convenient channels and proper persons. We were best pleased with the criticisms on the two conventions held in Boston, one of Free Religionists, and the other of the fossilized faction of the Woman's Rights organization, which we saw was useless when it put itself under the wing of the churches to gain respectability. Everybody should read this just criticism especially, and the whole book, which is better than a Sunday sermon from a free religious preacher.

To the many friends who have invited me to lecture in their respective localities, I would say, as I have received my call to California for the present season, and will visit sections of country where the winter is severe, and can only rely to call in the region of St. Louis, or further south, after Christmas and New Year. Thinking the many friends who cordially invite me to their homes, any time will be gladly devoted to lecturing during the coming winter in such localities as may desire to secure my visit.

WARREN CHASE.  
614 North 34th street, St. Louis, Mo.

Read the advertisement of the Beckwith & Co. Sewing Machine Co. Warren Sumner B. low, the liberal poet, is President of the Company which manufactures it, and it is meeting with an extensive sale.

## BRIEF PARAGRAPHS.

**LA CROIX'S CANADIAN GUIDE**—116 pp.—is a faithfully compiled book of reference concerning that country. A casual glance at its contents, even, will display to the person so doing an amount of information which is truly important and interesting. The "Withness" Printing House, Montreal, has put the book forth in a shape, typographically, which is in accordance with the mental dress of the valuable subject-matter.

Another number of John Wetherbee's "Night Thoughts" will appear in the forthcoming issue of the Banner. John is an original thinker, a piquant writer, a philosophic man.

The Davenport Brothers have been showing their hands at Tremont Temple, this city, during the present week.

The lovely idea is as polished as a diamond and pure as a dewdrop.

A Detroit business man found a counterfeit fifty-cent scrip among his currency, the other day, and he put it in his vest, and that afternoon gave it to a little girl begging in the streets. When he came back from tea, he found the same piece of scrip in the drawer again; and, questioning the clerk, he learned that a little girl had brought it in, bought a stick of gum, and gone away with forty-nine cents of good money. Certain (so-called) Spiritualists can learn a profitable lesson from this practical law of compensation.

Enlarged Boston will pay forty per cent. of the total State tax which is annually levied.

The extension of popular education in England has created a great demand for female teachers, who obtain salaries of £75 to £80 per year.

Go, West, young man.

The "harmonical philosophers" have been endeavoring to harmonize for many years—and they are still endeavoring in the same direction. The "progress" is extremely slow, however, we are sorry to be obliged to say.

C. C. Mead, printer, No. 91 Washington street, Boston, has our thanks for neatly executed cards for our Free Circle room.

A bunch of shingles fell from a wagon on the Troy ferry boat last Monday, and struck fairly upon the head of a colored woman, who said: "Y' oughter 'b' shame to muss a cullud wum'n's har dat way. I wish de shingles fell ova board!"

In a letter to a friend a Springfield young lady states that she is not engaged, but she sees a cloud above the horizon about as large as a man's hand.

What once were vices are now the manners of the day.—*Lucius*.

Mechanics in the country, out of employment, should not visit Boston thinking to procure work. It will be expense for nothing. Stay during these "hard times" where you can live the cheapest. "And when spring opens, go West and till the soil, where you are sure of a good livelihood, and, if industrious and frugal, a competence in a very few years. Don't depend on capitalists. They are reeds shaken by the wind.

"It is a very large church, but they could hear distinctly in the back pews," said a friend, speaking of a sanctuary. "So is my church very large," replied Dr. S., "but the trouble is I don't talk to the back pews, as there is never anybody in them."

Miss Frances Power Cobbe is now a regular preacher in the Unitarian Chapel at Clerkenwell, London.

Mrs. M. M. Hardy, in consequence of the numerous and urgent requests of her patrons, has decided to open a series of twelve trances, to a limited number, at fifty cents a ticket, to be held at her house, 4 Concord Square, every Friday evening, commencing Nov. 7.

It occurred to a Danbury scholar, while writing a composition, last week, to make the remarkable statement that "an ox does not taste as good as an oyster, but it can run faster."

To CURE POISON BY IVY, ETC.—Take a handful of quick-lime, dissolve in water, let it stand half an hour, then pour the poisoned part with it. Three or four applications will never fail to cure the most aggravated cases.

## Movements of Lecturers and Mediums.

Lyman C. Howe will lecture in Waverly, N. Y., during November, and in New York City during December. He will speak week evenings within reasonable distances from the above places, if desired.

Mr. Norwood Damon, a very eloquent, popular and effective speaker, will receive calls to Spiritualism and Liberaism on a variety of subjects; among others, "Has Modern Spiritualism added anything to the previous proofs of a future life?" and "Church Christianity or Practical Humanity, Which has the God-speed of Spiritualism?" The first of these lectures has been delivered in Music Hall and Fraternity Hall, Boston, and both in Providence, Fall River, Lynn and other places, with great acceptance. Address Mr. Damon at this office, or at 22 Tremont street, Boston, Mass.

Dr. J. K. Bailey continues his work in Kansas. He spoke on Sunday, Sept. 28th, at Topeka, that State—two lectures; the following week-day evenings, five lectures. In the Court House at Burlington, Osgood Co. The following week he gave a course of six lectures, ending on Sunday, Oct. 12th, at Moberly, same county. His family, well, are at present located at Emporia, Lyon Co., Kan. Bro. B. will be pleased to arrange for lectures upon reasonable terms, (advocating Spiritualism only,) according to distance necessary to be traveled, number of lectures, and special conditions in the case. Address him, Emporia, Kansas.

Mrs. M. J. Jennings, of 561 Market street, Camden, N. J., a trance speaker, will respond to calls to lecture and hold circles anywhere in New Jersey.

Rev. R. A. Beales, of Kansas City, Mo., is the champion of Spiritualism in the West, is delivering a series of lectures to crowded houses in this city. Mr. Beales is at once eloquent, logical and scientific in the manner in which he handles his subject. His eulogy of Thomas Paine, delivered on Tuesday evening, was a masterpiece of language and sentiment. So says the Ottumwa (Iowa) Democrat of Oct. 31st.

Wm. Brington will speak at Washington, D. C., through November, and will like to make engagements for December and January.

Mrs. L. H. Cowles writes that "circumstances beyond my control render it necessary for me to defer my visit to California until a more convenient season." Societies wishing to engage her to lecture for them will please address her at Clyde, Ohio.

Mrs. S. A. Rogers Heyder, trance and inspirational speaker, who has been out of the lecturing field for a year, on account of illness, will soon resume her labors as lecturer. Her address is Haverhill, Mass.

Since the Omro (Wis.) Convention, W. F. Jamieson has been laboring in Northern Wisconsin. He gave five lectures in Beaver Dam—the last three to crowded houses. During the week from Oct. 21st to 29th, inclusive, he gave a course of seven lectures in the Unitarian Church (a rented edifice) to increasing audiences, at Ripon. He returned to Omro the last week in October, and is giving a course of eight lectures there. Will visit Beaver Dam again in two or three weeks.

## Spiritualist Lectures and Lyceums.

**MEETINGS IN BOSTON.—Music Hall.—Free Admissions.**—The Boston Spiritualists' Union hold meetings every Sunday evening in the above-named hall, commencing at 7 o'clock. A first-class quartet of vocalists, consisting of Mr. Lewis B. Wilson, Chairman and Treasurer, at the Banner of Light office, 2 Montgomery place, Boston, Mass., speak selected. Lyman C. Howe, Jr., and John L. Grant, Jr., of the Boston Spiritualists' Union, will be present. Other names will be announced in the season.

**Non-Feetival Hall, Parker Memorial Building.**—The Boston Spiritualists' Union hold meetings every Sunday evening in this hall, corner of Appleton and Berkeley streets. All Spiritualists and friends of Liberaism are cordially invited to attend. Admissions free. H. F. Gander, President.

**John A. Andrew Hall.—Free Meetings.**—Lecture by Mrs. S. A. Floyd, at 24 and 26 p.m. The audience privileged to ask any proper questions. The Children's Progressive Lyceum, No. 1, which formerly met in Eliot Hall, will hold its sessions at this place, corner Church and Essex streets, every Sunday, at 10 o'clock.—M. T. Dole, Sec'y.

**Temple Hall, is Boston street.**—Every Sunday: Morning and afternoon, free circles, evening conference. The Children's Lyceum meets every Sunday at 11 a.m. Dr. C. C. York, Conductor.

**First Church, is at Nassau Hall, corner Washington and Common streets.**—Every Sunday, at 10 o'clock, Mrs. L. W. Little and others, medium. Seated free.

**Cotton Hall, 156 Tremont street.**—Sunday morning, circle. Mrs. Belle Howland, medium. At 11 a.m. a free circle. At noon, a lecture. Evening, free conference. Thos. E. Moon, President.

**Boston.—John A. Andrew Hall.**—On Sunday morning, Oct. 26th, the officers and members of the Children's Progressive Lyceum No. 1, assembled at this place. Dr. N. Ford, Conductor, presiding over the session. The platform was finely decorated with flowers, and over the centre was displayed as a motto, "Welcome to our Guardian," in honor of the return to her post—after her bridal tour—of Mrs. Mary A. Lang. The exercises consisted of speaking, singing, instrumental music, reading, etc., and were participated in by Mr. N. Sargent, Dunkler, Misses Alice Cayman, Maria Adams, San Barrows, Ella Carr, Mary Potter, Mrs. Barlow, R. Bateson and M. Plaisted.

**Mrs. S. A. Floyd** held two services at John A. Andrew Hall, Sunday, Oct. 26th, afternoon and evening. There were good audiences, and her subjects were interesting and well rendered. Excellent singing by the quartette as usual.

## New Publications.

**THE GALLERY** for November—Sheldon & Co., 67 Broadway, New York City, publishers—presents the following interesting table of contents: "Lucky Rockford," chapters I, II and III, by Justin McCarthy; "An Old Story," by J. W. DeForest; "The Good Wife," by Henry W. Frost; "My Lake," by Henry W. Frost; "The Wetherell Affair," chapters XLVI, XLVII, XLVIII and XLIX, by J. W. DeForest; "The Buttery and the Flower," from the French of Victor Hugo, by Christopher P. Granich; "Punishing a Punish," by Richard Grant White; "One Week an Editor," by Rebecca Harding Davis; "Love and Death," by Lillie Devereux Blake; "A Woman as Theologian," by Joseph Howard Browne; "Miss Gurney," by Theodore Gift; "From a Roman Note-Book," by Henry James, Jr.; "Mr. Lincoln and Mr. Seward," by Gideon Welles; "Drift-wood," by Philip Quilbitt; "Scientific Miscellany;" "Current Literature;" "Nebulae."

**THE ATLANTIC** for November—James R. Osgood & Co., publishers, 21 Tremont street, Boston, Mass.—is replete with solid food for the student's appetite, coupled with light and pleasant reading for those of a more superficial mental taste. "Gleanings," by the late Robert Dale Owen, offers further sketches of "Interesting People Whom I Met in London;" J. W. DeForest portrays additional trials in the legislative path of "Honest John Vane" (which, in a familiar and conversational way, show the dark reef of corruption toward which the Ship of State is rapidly drifting); "The Railroads and Farmers" come in for consideration; present and prospective articles of a high order, by Celia Thaxter and others, are furnished; and the usual and admirably conducted departments make up the number.

**LIPPINCOTT'S MAGAZINE** for November—J. B. Lippincott & Co., 715 and 717 Market street, Philadelphia, Pa., publishers—is replete with attractive compositions, sparkling and seasonable. Among others, "The New Hypothesis" (illustrated by Gustave Doré), is continued, and backed up by "Sketches of Eastern Travel," No. 2, by Ravenna, in the East Indies, being the point treated of: "London Bells," receive praise and glowing description at the hands of "W. D. R.," a Londoner; Mary B. Dodge, Emma Lazarus and James Maurice Thompson afford poems; another interesting installment of "A Princess of Thule," by William Black, is given, and the departments form a fitting close to a standard collection of magazine literature.

**OUR YOUNG FOLKS** for November—James R. Osgood & Co., 21 Tremont street, Boston, publishers—has the true heavy: "Good House," by C. J. Gates, Jr., a continued story, by Elizabeth Stuart Phelps, of "Gates Ape" memory, for an inside view of the solemn question of woman's work in the world; also the "Bat Hunt" (illustrated), by Trowbridge, if you would—whether young or old—enjoy a good season of meritment.

**THE FOLIO** for November—issued by White, Smith & Perry, 228 and 300 Washington street, Boston, Mass.—is received. A fine lithographic likeness of Mrs. H. M. Smith, and a full line of admirably miscellany and superb music, make up a sterling number. "Have Patience—A French chronicle" is presented to every subscriber. Address the Folio publishers for particulars.

**RECEIVED THE HERALD OF HEALTH** for November—Wood & Holbrook, publishers, 13 and 15 Light street, New York City.

## A Swindler Abroad.

A young man about twenty-three years old, headless, dark-brown hair, weight one hundred to one hundred and ten pounds, somewhat slender, light complexion, head downcast, very earnest in manner, has been trying to victimize the Spiritualists of our city by assuming to be a somewhat noted medium for spirit materializations. He claimed to have been noted in Washington, and to have been successful in consequence was very destitute. He succeeded partially in his attempt, and suddenly disappeared. One of his tricks was the writing of words upon his arm with some adhesive substance, and afterward bringing out, when necessary, the writing, by rubbing the dust of burned paper over the arm. Look out for him if he is a meaner fellow, if possible, than the lying McDaniel who some time ago so extensively swindled the Folio throughout New England and the West. S. R. BUCKLEY.

Scratch, Conn., Oct. 23, 1873.

## THE SEWING MACHINE.

Let women be evermore grateful. For the age with its blessings untold. For its beautiful harvest of stitches. And its precious time of gold.

In the days we so keenly remember. We were slaves to the needle and thread. Till the verge of the morning intruded. And a million onerous cares fled.

But in this, our delightful transition. Every woman is more than a queen. And all pleasure is covered with stitches. With her beautiful Sewing Machine.

Long flowers all gracefully fashioned. With ruffles and trimmings untold. Adorn all conditions and figures. Which are shaped to the comeliest mold.

Then be grateful to "Howe" and to "Singer"— Planners in the race they have run. For, when poverty stared at their windows. Their genius still built and won!

The "Wheeler and Wilson" soon followed. With well founded claims for a share. The "White and Gibson" and the "Florence," Are gems of mechanical care.

The "Grover and Baker," and "Etna," The "Junese" and "Infallible" with zeal. The "Weed," the "New Wilson," and others To our confidence warmly appeal.

But of late we are using the "BECKWITH." When all else can be done in vain. With no pain or fatigue of a needle— It is easily managed by hand.

Then let us be evermore grateful. When all else can be done in vain. With the changeable charms of the season. With a beautiful SEWING MACHINE.

New York, September 10, 1873. HAWARDEN.

A. S. Hayward, vital magnetizer, will visit patients until located. Letter address—602 Seventh street, South Boston.

Read what Mr. Andrew Jackson Davis says: "OUR WORD FOR DR. J. E. BRIGGS: This gentleman is highly gifted in two directions: he is an educated physician, but prescribes with an intuition of the necessities of the case which amounts almost to direct clairvoyance. Indeed, we have often met with clairvoyants who could give a direct diagnosis of disease, but failed utterly in prescribing remedies, and vice versa. Again, we have fully tested the magnetic healing powers of the Doctor, and can truthfully say that, while his influence upon the sick is not exerted through the magic of extraordinary claims, his power to heal is perfectly genuine; and we know, both by personal experience and observation of cases, that what he does for the diseased is done so well that it is permanent. His remedy for the Throat and Catarrhal affections, including Diphtheria, we know to be equal to the claims in his advertisement."

## Spiritual and Miscellaneous Periodicals for Sale at this Office:

**BRITANNIA'S JOURNAL** of Spiritual Science, Literature, Art and Inspiration. Published in New York. Price 50 cents.

**THE LONDON SPIRITUAL MAGAZINE.** Price 50 cents.

**HUMAN NATURE:** A Monthly Journal of Spiritual Science and Intelligence. Published in London. Price 50 cents.

**THE ETHICAL-PHILOSOPHICAL JOURNAL.** Published in London. Price 50 cents.

**SPIRITUALISM.** Published in Chicago, Ill. Price 50 cents.

**THE LITTLE HERALD.** Published in Chicago, Ill. Price 50 cents.

**THE CHURCH.** Price 50 cents.

**THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE.** Published in New York. Price 50 cents.

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**SPECIAL NOTICES.** Forty cents per line, first insertion.

**BUSINESS CARDS.** Thirty cents per line, first insertion.

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To break up Colds, Fevers, Inflammatory and Bilious Attacks, take a full centesimal dose of Dr. J. E. Briggs' Pleasant Purgative Pills when the attack first comes on, and follow with two or three Pills each day until a perfect cure is effected. They cure these cases by arousing all the secretions, relieving obstructions, thus reducing the action of the heart, relieving the congested blood vessels, softening the pulse, producing gentle perspiration, and subduing the heat and fever. Twenty-five cents a vial, by all druggists.

Tetter, Salt Rheum, Scald Head, &c., will certainly yield to the great alterative effects of the VEGETABLE.

J. Wm. VAN NAME, M. D., Clairvoyant Physician, is now located at 1280 Broadway, New York, and will, until the 1st of December, examine the palm free and furnish medicines at cost. Enclose lock of hair, full name and age, and one headless symptom. 25¢ O. D.

DEMONSTRATION, M. D., assisted by Dr. H. L. HARRIS, is now located at 335 Wabash avenue, Chicago. Remedies sent to any address. O. D.

THE REPORT OF THE LONDON DIALECTICAL SOCIETY, a volume of intense interest as presenting the spiritual phenomena in scientific light, is presented to the American public in an attractive typographic dress, and may be obtained at the Bookstore of Colby & Rich, 9 Montgomery place, Boston, Mass.

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

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

\$1.00 for examinations by lock of hair. Give age and sex. "Healing Rooms" No. 175 East Fourth street, Oswego, N. Y. Post Office Box 1049. 12th & 16th.

**SPIRIT COMMUNION.** In answer to sealed letters, given through D. J. STANBURY, 32 Green street, Newark, N. J. Send stamp for instructions. 1w & S. J.

DR. WILLIS will be in Chelsea the first Tuesday in every month, at Deacon Sargent's, No. 80 Central avenue, and at 25 Milford street, Boston, the first Wednesday and Thursday. Office hours from 10 till 3. After Nov. 1st, address, for the winter, Box 362, Williamsville, Conn. N. I.

**CHARLES H. FOSTER,** Salt Lake City, Nov. 9th, Clift House, Sacramento, 23d Orleans Street, San Francisco, Dec. 1st, Grand Hotel, New York. "Foster Pamphlet" now ready; all about the Great Medium. Price 50 cents. O. D.

J. V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 361 Sixth av. New York. Terms, 50¢ and four 3-cent stamps. REGISTER YOUR LETTERS. N. I.

SEALED LETTERS ANSWERED BY R. W. FLINT, 39 West 24th street, New York. Terms \$2 and three stamps. Money refunded if not answered. 327-4w

A COMPETENT PHYSICIAN.—The best and most efficient healer in Boston is Dr. J. T. Gilman Pike. He compounds his own medicines, is a mesmerizer, skillfully applies the electro-magnetic battery when required, administers medicines to his patients with his own hands, has had forty years' experience as a physician, and cures nine out of every ten of his patients. His office is in the Pavilion, 57 Tremont street, Room C. A31.

DR. SLADE, now located at 413 Fourth avenue, New York, will give special attention to the treatment of disease. Also keeps Specific Remedies for Asthma and Dyspepsia. O. I.

## BUSINESS CARDS.

**SAN FRANCISCO, CAL. BOOK DEPOT.**—At No. 39 Kearney street (upstairs) may be found the BANNER OF LIGHT, and a general variety of Spiritualist and Reform Books, Tracts, Pamphlets, Spence's Positive and Negative Powers, Orion's Anti-Catholicism, etc. Catalogues and Circulars mailed free. Remittances in U. S. currency and postage stamps received at par. Address, HERMAN SNOW, P. O. Box 117, San Francisco, Cal.

**NEW YORK BOOK DEPOT.**—A. J. DAVIS & Co., Booksellers and Publishers of Standard Books and Periodicals on Harmonical Philosophy, Spiritualism, Free Religion, and General Reform, No. 21 East Fourth street, New York.

**WASHINGTON BOOK DEPOT.**—RICHARD BLODGETT, Bookseller, No. 162 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritual and Reform Works published by Colby & Rich.

**VERMONT BOOK DEPOT.**—J. G. DAVIS, Bookseller, No. 100 Main street, Keegan, Vt., keeps for sale the Spiritual, Reform and Miscellaneous Books, published by Colby & Rich.

**DENVER, COL. BOOK DEPOT.**—RICHARDS & Co., 282 Larimer street, Denver, Col., keep for sale a supply of the Spiritual and Reform Books published by Colby & Rich. Also the BANNER OF LIGHT.

## ADVERTISEMENTS.

**COLBY & RICH,** Publishers and Booksellers

No. 9 MONTGOMERY PLACE, BOSTON.

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TERMS CASH.—Orders for Books, taken by Express, must be accompanied by cash. When the money is sent by mail, it is not sufficient to fill the order, the balance must be paid C. O. D.

22¢ For all Advertisements printed on the 5th page, 20 cents per line for each insertion.

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## THE BECKWITH

PORTABLE

Family Sewing Machine.

Price, \$20.

On 30 Days' Trial. \$20 refunded in 30 Days

on return of Machine, if desired, less

the Express charges.

WITH Strength, Capacity and Speed equal to any

other Sewing Machine, the Beckwith is a perfect

Automatic Sewing Machine. All other Machines require

the movement of from 25 to 30 pieces of every stitch. This

requires that the Motion be a constant, steady, and

strength, with NO TORSION OF THE THREAD. For

particulars, send for Circular, then buy another

and you see the Machine for yourself. It is

Agents wanted in every town in the country. If

sent with the order, the balance can be C. O. D. Agents

must pay full price for Sewing Machines, postage on

to be deducted when six Machines are paid for. Terms to

agents, cash with order, or C. O. D.

New York, Aug. 12, 1873.

BECKWITH SEWING MACHINE COMPANY, 22

Goldman—Having tested "Beckwith's" capabilities as a

seamstress, I am fully prepared to say that "Beckwith" with

the guidance of her mistress is a perfect worker; quiet

and content with an out-of-the-way corner, she will turn

out yard after yard of stitching—cheerfully humming

the while.

How does the little busy B. Improve on a shirt collar.

To gather ruffles, tuck and hem. By simple one-hand power.

Respectfully yours, MARGARET S. FELT, 42 West 34th street.

To which we could do no less than briefly reply, as follows:

New York, Aug. 13, 1873.

Mrs. MARGARET S. FELT: Dear Madam—

We received your charming missive, and in reply to it I dwell

on the fact, embellished by your genius. Every thought was truly felt.

We were sure that little "Becky" would perform her daily task, ever heeding your suggestions. Asking but a drop of oil.

As a lover of the useful and the beautiful, and ever desiring to ameliorate the condition of the toiling millions, I most sincerely recommend the

Beckwith \$20 Portable Family Sewing Machine.

Sewing Machine Co.,

Per WARREN SUMNER BARLOW, President,

862 Broadway, Near 17th street,

NEW YORK CITY.

ROOMS TO LET.

TWO SPACIOUS ROOMS in the new Building No. 9 Montgomery Place, are ready for occupants. Have the modern conveniences. Apply at the Bookstore of COLBY & RICH, on the first floor.

**DR. PETER WEST**

CHIEF CAUSE of Consumption that the patient has three months to live, without taking any remedies, and have your case examined. 49 Russell street, New York.

D. C. DENSMORE.

INLET-MAGNETIC and Psychopathic Physician, 12 West 42nd street, New York, where he will give his personal attention to the treatment of every form of Chronic Disease, and "Hypnotism," with a success unknown in the annals of drug medication. The afflicted are cordially invited to call and test his power. Cases can be cured. Office

## Scientific.

Scientific.

COSMOGRAPHY:  
A DESCRIPTION OF THE UNIVERSE.  
NUMBER TWENTY-SIX.  
BY LYSANDER S. RICHARDS.

to me, to teach that the paper we live here, the *happier* life, is the right one.

That true good exists not alone in genius or literary culture, but these, coupled with moral integrity and exactness, are the highest lives, constitute true growth and manliness.

That we do not buy the presence or correspondence of our friends in the market, but that we have no such things as trappings do not comport with pure morals; and finally,

That I feel, that thanks are due many of our ablest and most exacting writers and speakers for their noble enunciation of the highest culture, spiritualism, and respectability to the non-trivial moral history of our people.

Very truly,  
Yours,  
Lester C. Loomis

A lively discussion followed, and when the resolution was called for, President Loomis, rising to the pulpit, said, "My husband was carried to the land of the living in the hands of the original hearse, and being put rest as before."

ing in the starry firmament, with that apparently slow march across the sky, from the rising to the setting, that governs the other heavenly bodies in their motions through space. From the moon our planet would appear some thirteen times larger than the moon does to us, giving her same light to the moon, only very much greater. This light, however, like the light from the moon, is reflected light, and it seems almost incredible to the uneducated, that the earth, with its dull surface, covered with soil, rocks, vegetation, water, &c., can reflect sufficient light in space to illuminate the night of our satellite

one thirteen times more than the latter sends to our planet. The bright moon, which furnishes so many subjects for the artist to portray and the poet to immortalize himself, is nothing but a mass of dull earth, with jagged rocks, like the globe we inhabit, and which, although dull and jagged, is able to reflect the sun's light into space, the same as our faces and our dress, or the dull surfaces of the grounds, trees, and buildings of the homestead reflect sufficient of direct or indirect light from the sun upon the camera to be photographed upon paper and preserved for our future gaze. The light reflected from the moon

of the earth, however, into space, is spent so far from the former to the latter, and the latter to the former, or planet to planet, that either globe appears as a ball or disk of light, dim to the ob-

server upon the spot, but, as he retreats further and further into space therefrom, its scattered rays appear closer, blend and concentrate into smaller space. On the new moon, one can readily observe, during a clear night, the reflected light from the earth upon the darkened portion of its surface; this part of the disk is considerably lighted up, but would be completely darkened, so that the outlines could not be traced, if not partly illuminated by the earth's light.

The revolution of the earth around the sun and upon its own axis is explained by the following hypothesis: the earth and all the planets are supposed originally to have belonged to a vast nebula, or gaseous mass, with the sun as the central portion; the nebula began to condense, and the outer mass separate in the form of rings; and the rings in turn condensed, each of them,

into a ball or globe. The impulse or motion given it when separating or thrust from the central mass continues, because there is not sufficient substance in space to obstruct its march; the same as a ball, if tossed in the air, would continue in motion forever, if its passage were not obstructed by the comparatively heavy atmosphere and the earth's gravitation. When the earth was thrown off from the central mass, it would have continued in a tangent direction, obeying the central force; but the central mass, or the sun, being such an enormous body—some four hundred thousand times larger than our planet—it exercised a powerful attraction to the thrown-off globe, and, instead of leaving it in a straight line its realm forever, the little earth is obliged to obey the laws of gravitation.

and, while in tendency is to fly off in a tangent direction, the sun's attraction is constantly pulling it toward itself, like a horse trained, by his master in the field. He is inclined to run in a tangent direction, or a straight line from the latter; but the long and tight rein checks his straight course, and, the master pulling one way, and the horse the opposite, while in motion, the course of the latter is necessarily a circle around the former, who occupies the hub, so to speak. So the earth in the same manner is held in check, and while in motion must obey this centripetal force, and travel around the sun. If its motion should cease, the centrifugal force is at an end; and, the centripetal preponderating, its precipitation into the sun would be immediate. The supposition of such a shock on the sun, is the

revolution of our planet upon its own axis is supposed to be due to the motion of the rings around the central mass, which, when condensing into a globe, preserved the same rotary motion around itself. This motion which turns the earth upon its axis is difficult, at first thought, to comprehend; for it would seem, with our narrowly earthly experiences, that, if we remained at rest on one spot upon the globe, when the latter revolved half-way round, our heads, instead of being up, must be down, and our feet up, and thus we should fall or drop off the earth into the depths of space below; but when we think a moment, we see that, throughout the vast realms of space, there is no up or down, being just as much up, when the earth has revolved half-way on its axis, directly opposite—or downward, improperly speaking—as when apparently uppermost; for gravitation holds us firmly to the globe, and the starry firmament is as real and visible above us, whatever our position upon the earth during its rotation.

**Ohio.**

**PAINESVILLE.**—A correspondent says: The *Telegraph* of Sept. 25th, published the following statement, which please copy in the Banner :

"Last week a simple statement that the Spiritualist Association of this place had been disorganized, appeared in these columns, and we now give a brief account of the more immediate cause of the disruption. 'Freeing the introduction of the Spiritualist' (which we said) was given in full below) it was stated by way of explanation that Spiritualists, as a class, had been supposed by many to favor the social dogma of so called Free Love, and that no less a reputation ought to be expected, since many absurd hobbies and extreme theories had from time to time been saddled upon, and claimed to be a part of, Spiritualism—and prominent and foremost among all was the 'Social Question,' or 'Social Freedom,' which is understood to include Free Love, abolition of marriage laws, etc. and that Victoria C. Woodhull—the acknowledged champion and advocate of 'Social Reform'—had been by a few elected to the Presidency of the National Association

ation of Spiritualists—thus fastening the impression upon the public that these extreme ideas were endorsed by Spiritualists; and the speaker claimed it was time to disavow any sympathy or connection with these social extremes. After which, the following was presented, and the Society respectfully asked to take action by vote of the same:

DECLARATIONS.

That we, as Spiritualists, do utterly repudiate the so called doctrine of Free Love (sexually considered), and all advocates and adherents thereof, such as Wadsworth, Russell (Hall's experience), as immoral and repulsive in its teachings and tendencies. Spiritualism has no affinity with such doctrines.

Our Spiritual religion comes to the people to make them better, and not to make them worse.

That its mission is to exalt humanity, and not to degrade it.

[illegible]

A  
 POPULAR FAMILY PAPER,  
 AND  
 AN EXPONENT  
 OF THE  
 SPIRITUAL PHILOSOPHY  
 OF THE  
 NINETEENTH CENTURY.

PER YEAR.....	\$3.00
Three Months.....	.75

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In remitting by mail, a Post-Office Money-order on Boston, or a draft on New York City, payable to the order of OLNEY & RITCH, is preferable to Bank Notes, Silver, should the Order or Draft be lost or stolen. It can be renewed without loss to the subscriber.

Subscriptions discontinue at the expiration of the time paid for.

Subscribers in Canada will add to the terms of subscription, one dollar, for foreign postage.

POST-OFFICE ADDRESS.—Subscribers should not fail to write legibly their Post-Office Address and name of State, so that we may be enabled to renew their subscription from one town to another, must always give the name of the Town, County and State to which it has been sent.

Twenty-six numbers of the BANNER compose a volume. We thus publish two volumes a year.

For renewal of subscription, by paying their subscription, should be careful to always state the place to which the paper is mailed; and the same rate should be exercised as for new subscribers.

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## Poetry.

Written for the Banner of Light.

A WELCOME HOME TO "THE PILGRIM,"  
Our Brave Friend and Worker, J. M. P. P.

BY WILLIAM BURNETT.

Hail, Pilgrim, hail! a thousand welcomes ring  
Like choral music in thine ear,  
And all around bright spirits garlands fling,  
To show how loved thou art and dear.

Thy travels now a little time are stayed,  
"Well done!" thou surely needest rest;  
To come from Monday boat to soothing shade,  
Return to home and there be blest.

Thou art most blest, for, lo! thine eyes have seen  
The lands of youth's entraptured dream;  
In Orient climes of love thy feet have been,  
And wandered far, like Jordan's stream.

Thou hast not been, like foolish pilgrims old,  
On superstition's fancy bent,  
But like philosophers that sought for gold—  
For wisdom pure with bold intent.

Thou hast the eye to love the varied flowers  
Of Christian soil or heathen ground;  
And hast to wander free through all earth's  
bowers,  
Where Eden yet in love is found.

Oh blest thy feet! attuned to Pilgrim heart,  
Be ever blest thy noble life!  
Now home and wife and friends perform their  
part,  
And all the social joys are rife.

We hail thy presence as the fields the rain,  
And as the birds do hail the morn;  
Our hearts are glad to see thee once again,  
Our hearts and minds are less forlorn.

Oh come with all thy gathered store of love,  
With sympathy and bravery true!  
Come, aid the angel ministers above,  
"Come, strengthen us and us renew!"

Oh come with richest wisdom to the fight,  
Help us in all our struggles dire;  
Give us thy aid, asserting still the right,  
"And live the life our truths inspire."

Be in our midst a light and help indeed,  
Be all our woe and promised fair,  
And by kind acts proclaim thy creed,  
And let the world thy beauty share.  
Albany, N. Y.

## The Rostrum.

THE PHILOSOPHY AND SAVING MIS-  
SION OF LOVE.A Lecture Delivered at Music Hall, Boston, Sun-  
day Afternoon, Oct. 19th, 1873, by Lyman C.  
Howe.

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

Some suppose there is no philosophy of or in love, but only a blind impulse. It is distasteful to those who would find the warm inspiration of love to turn into the cold and calculating fields of intellectual reasoning, and yet the principle of love is rich in the powers of thought, and, when we comprehend its law, we shall the better know how to use it in all the appliances of life. Love is a hidden power; all motion is the language of power, and all motion is referable to its last analysis, to one unitary center; by virtue of this law of things, all Nature is connected, and, for this reason, there is no possibility of an infinite division. It is the safeguard of all happiness, and the promise of all you hope to attain. Unity is on the basis of diversity, but is referable, in its last analysis, to the one simple, central mentality we are prone to call God, and this unseparated unity is in all and baptizes all in the spirit of unity. How is it, then, that discord and wars arise? how is it that Nature reveals its antagonisms? Only that the variations of that unity may be more completely expressed, and its largest revelations ultimately displayed.

The speaker said love was a power whose expression was motion. All motion referred to a central power moving in waves. Even the bright blossoms in the bouquet on the desk before him demonstrated this law of undulatory pulsations, coming forth, as they did, in tiny vibrations, laden with the spirit of the blossom, to the perception of the olfactory nerves; from the time when the germ of each flower was first started, and no one could go back to the beginning of germinative life; this process had been going on, and as one note of music mingled with all the other notes in the production of grand harmonies so these undulatory colors, these individual notes of the flowery kingdom continued to wave outward, like the ripples in the quiet pool where, in a pebble had been dropped, and, though diverse in manifestation, never failed to reach the further shore of a brilliant harmony of color, outline and odor. Every faculty of the human mind is referable to the one common center, and that is the magnet that holds our mentality and self-consciousness. These varied possibilities that surround us are all, in their ultimates, brought into uniformity, and the very fact of discord and variety is the promise of the greater power to be reached through this system of temporal antagonisms.

Every musical instrument, according to the lecturer, must be tuned at some certain key as a basic point—it must have some starting-place around which its various notes of melody cluster, or from which they diverge; and upon this law rested all the harmonious tones of the music of the universe. Now, your faculties are fixed alike upon the same great musical scale, each one having a fixed point from which its waves go out to reach kindred waves, thus making up the compound center of life. Now, if any of these points are movable, the immovable have the power to harmonize them with those which seem provocative of discord. Not only in all the keys of music—its tones and semi-tones—but in the tones and semi-tones of immortal thought, this rule applies. That which is fixed upon a movable point always yields and falls into harmony with that which is upon an immovable basis—but if both are so fixed, then mediocrity notes are needed between them to bring them into harmony.

Now, the human mind is built upon the fact of individuality; but each faculty around this center is so connected, immovable, and yet, as it is fixed, it is movable. If it were not so, where were the progress in spirit-planes, where the higher exertions upon the lower in development, an influence to draw it up toward its level?

The various faculties which represented the differing functions of love were then treated of by the speaker—such as the point upon which the family was built, which led men and women to unite themselves in life companionship, and devote their labors to the good of their offspring;

the tendency which indicated to sympathetic souls the claims of the great family of humanity; the power that lifted the spirit tenderly up toward God; and in all these varied departments of love, there was, he said, a common union. Now, it is generally supposed that the merely intellectual powers of the human brain are opposed to the varied expressions of love, but that without reason, and reason without any touch of the pulses of love, but this is a great mistake. The intellect loves, as well as the lower brain; but it loves its kind; in other words, its vibrations reach out to the same echo of the intellectual octave; as the notes on the key-board of the piano tend to harmony, in obedience to their natural laws, so do the tones and semi-tones of humanity mingle and combine, till the whole grand anthem of life is made complete.

The lecturer said it was not correct order of reasoning to refer to the intellect and feeling to the physical brain, for said temporal brain was only the battery through which the various points of the mind—each capable of giving forth manifestations peculiar to itself—found the power of expression. The intellect loves—but what does it love? One mind is attracted to the subject of mathematics; it is attracted to mathematical harmony; another to the variations of color as shown in the bright faces of those flowers [pointing to the bouquet before him]; another recognizes the sweet harmony of music; another vibrates to the poetic key that gathers in the highest whispers of divine life as they flow from the realm of sublimity. And through all the department of intellect this vibration goes on, and each point has its love—each interchanges with the kindred note, wherever it may be; but it is that kindred note alone with which it can harmonize, for the faculty known as fraternal love, for instance, cannot find a corresponding response from the love which goes out to arbitrary and abstract mathematics; it requires persons, not problems, to love, and the same rule holds good in the other forms of love's expression.

Now let us look to its mission, and first let us take some example referring to this aspect of the subject that will show us its bearing. If in a family there are two minds whose aspirations differ so widely that there seems to be no common action—if they vibrate only to repel each other, and in these points are fixed immovably upon their pivots, then there is no harmony except something can come in between to act in a mediatorial capacity; but if either party is fixed upon a movable point, the immovable one will gradually draw the other into harmony with itself. Let us apply this not only to the family, but to the world; for it is applicable to the whole world, whose world, whose world, whose world, no man ever lived his life purpose without using the powers, faculties, elements with which Nature endowed him; so in this world of time we are laboring to lift mankind to the sweet shores of love and peace, and in this labor we must bring to our assistance the mission and power of love. For God is love, and if God is love, then there can be no antagonisms in Nature; no antagonisms between Nature and Nature's God.

But humanity, said the speaker, seems to give forth to the observer the manifestations of direct disharmony rather than its opposite; nevertheless all are within the reach of harmony in the ultimate. The first lesson then, for mankind to learn, he thought, in its struggle to conquer a peace and elevate the cause of divinity virtue was that just in proportion as the individual was fixed firm and immovable upon the pulsating point of love and its corresponding harmony—not that love which sprang from the blind insatiable fires of fleshly lust; but that which soared above the baser emotions—would he or she conquer all temptation, and attain to the ultimate of purity and concord. That love, then, which is the product of the mind, which is the mind and moral nature—that power which lifted the forces of the lower brain into harmony with the great chorus of Nature, and attracted to itself all the nobly-based faculties of the human mind, possessed within itself the elements of infinitude. As in the growth of Nature, man was the last ultimate of forms, and not only the last but the best—though it might be supposed by some that the animal kingdom being first in order of time, ought to be so in supremacy—as he was the end of all things that went before, rather than the product of the same, that which preceded him would naturally be subjected to his more refined and sublimated powers. And so the law of evolution builds higher and higher till it reaches the elimination of diviner possibilities, and those possibilities become naturally the rulers of all that lie beneath them. Thus we see the stream of effects often rising above its visible fountain because in antiquity rests all the possibilities that time evolves; progress never adds anything to matter or mind, but only expresses the latent possibilities that are in matter and mind. So man is brought out as the last, grand, and as such the natural ruler of all that has preceded him; he therefore represents in his nature the history of that through which he has come. The speaker said man under the circumstances represented physical Nature and animal life, all in one great concentration; he was born, lived, attained maturity, died physically even as that which had preceded him; he had the circulatory system, the muscular system, the cranial system upon the apex of the spinal cord, (though all of them developed in a finer degree) in common with the animated kingdom beneath him, but he had something more; he had revealed in him the spiritual nature, something which no other animal had before distinguished any of the orders of antecedent life. He is an epitome of the eternal past, and is also a prophecy of the eternal future. And not only this, but he represents in the order of his development in Nature, king of the whole being; consequently the central pivot of love, which should comprehend all the development of the lower man, should be in his spiritual nature. Here then is the climax. But, says one, is it not natural that we should refer our loves and all their expressions to the creative love—that love which has created it, should it not be the natural ruler of all the faculties of the moral and spiritual being? In the language of an ancient writer: "Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual." The natural, or animal instincts, predominated in childhood, but were reserved for development years. Give out the pure spirituality, and all the higher uses for which these little buds were matured. Development thus tended to fix the central pivot of our loves in the spiritual. If any asked what he meant by spiritual, the speaker would reply: By spiritual we mean the crown of man's powers, and the virtue of that crown being able to vibrate in unison with the powers of God; and that hidden principle of heaven and God we call the spiritual nature of man. But says one, is not the brain of man as subject to education as the physical nature of man? Yes, verily, but

not, perhaps, of the kind whose results you can analyze by the unyielding stubbornness of earthly inquiry—it is rather reserved for its solution for the chemistry of higher spheres than the cold crucibles of earth can reach. Because it was observed that experience taught, and that the cradle development presented the spectacle, that the mind of man was possessed of various points or functions, whose action apparently was all that marked the individuality of said man among his fellows, it would not do to assume that the brain was the mind of man. It might be objected that, if the brain was, taken away, there was no mind in the man—that if any particular organ, as mapped out in the cranial system, were untraced by the surgeon, a pulsation would be detected whenever that organ or faculty was brought into active play; upon this hypothesis, indeed, the materialist based his argument that it was the brain which thought, therefore it was the brain which was the man; but this was not the case, as could be demonstrated by applying the same reasoning to many things; for instance, there was the mighty organ before them [pointing to the Music Hall great organ]. Suppose one were to say the musical vibrations were all in that organ, therefore the organ, and not the musician, was to be credited with those grand conceptions of instinctive or inspired melody which the old masters had created for the admiration of all coming time, and which the skillful manipulator of the keyboard was able to bring forth from the instrument. Now, the fact is, in this case, as in that to all—the instrument is merely the possibility of outer representation for the grand expressions of a higher power. If it were insisted that the brain was thinking when any particular part of it was uncovered, and pulsations were seen as going on, the lecturer could not accept the proposition unless it was carried to its conclusion, and the objector proved himself able to state what the brain was thinking about; if he could not, then he could not be justified in assuming that it was the brain which thought, any more than he would in declaring that it was the organ, as in the case of the organ, which came out from its pipes and keys in answer to the touch of the organist. The departments, or organs of the brain, had each and all their peculiar physical power, but were subject to the spirit within the brain—to the mind and its forces—and gave forth its expressions in a mediatorial capacity. The speaker would not ignore this medium of the brain, for it was the outer magnet through which the elements of material surroundings were brought to take up their deathless abode in the human mind; but there was no absolute consciousness in it—only the power to receive the impressions of the outer world, and to transmit them to the inner world, which was the seat of the spiritual affections and the immortal principle of his nature, the lower would gradually be drawn upward to the higher; and this once accomplished, then every avenue of his nature would go out with a sweet and tender expression—with a confidence and power that had in them salvation.

The angel world had been laboring to bring this life of thought and conduct to bear upon man's life-labors for many centuries, and especially in our century—five years; to teach him to cultivate the moral and spiritual centers of thought and feeling, and hold the lower nature subject thereto. There was not a function of mind but what was legitimate, but it was only of good when it was in harmony with the great center of the moral nature; every thought, every faculty of the mind, the very passions that have come down to us, hallowed by its spiritual power—became beautiful, and entered the sublime portal of ethereal life.

But says some one, this ethereal life is well enough to talk about, but we hear too much concerning it, and we want something more tangible—we want something that we can see, feel, taste, and touch. In the words of one of our old sages, "The things which are seen are temporal; but the things which are not seen are eternal." It may be asked, "How is it that some things are seen, and others not seen?" For instance, here are these beautiful flowers; you see them, and when you come nearer to them you receive additional pleasure to that of sight by the sweet odors that reach the cognizance of the sense of smell through the channel of the olfactory nerves. But are these things less in existence because you cannot see them? No, and we know is a reality. But in the words of one of our old sages, "The things which are seen are temporal; but the things which are not seen are eternal." It may be asked, "How is it that some things are seen, and others not seen?" 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